

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITORIAL

New Year's Greeting

The year just closed has been an important and stirring year in the church as well as in the world. When it opened we confronted a situation that was rather distressing in its nature, being a holdover from the General Conference of the preceding year. But the conference of 1920 developed what to many was an unexpected and unsuspected unity of opinion touching vital questions of policy, and upon nearly all live issues before the church. Our differences never had involved fundamentals of religious belief. The conference was very happy, spiritual, and enlightening. The differences between the quorums seemed to be healed, we trust permanently. During the year the quorums have endeavored to work together amicably in harmony with the plans agreed upon. And in this endeavor they have been successful to a gratifying degree. At the conference referred to plans looking toward a forward movement in the consolidation, redemption, and building of Zion were presented, discussed, and adopted by practically unanimous vote.

As a result of one of the recommendations adopted by the conference Independence was later taken over directly under the administration of the Presidency, with Brother R. V. Hopkins installed as local pastor, assistant to the Presidency, and in charge of the details of the work in Independence. And the church is just beginning to learn to speak of Independence as the city of Zion. By no means do we have Zion yet, in her purity, beauty, and strength. But we have potential Zion, just beginning to learn to walk, just beginning to take on her divine growth.

During the year there was staged the most ambitious and important drive for funds ever undertaken by the church. This drive was undertaken in harmony with the order of the General Conference, based on recommendations coming from the Presidency. And as a result probably more than \$600,000 was subscribed towards the building of a great auditorium adequate to meet the needs of our General Conference audiences. (The exact amount is not yet known as many reports are not in.) This campaign had an unexpected effect upon the church, seeming in many places to stimulate the people to renewed activity and even to revive their spirituality. It may have decreased tithing in some few places, temporarily, but in some instances that we have heard of people who subscribed to this fund immediately thereafter began paying tithing for the first time in their experience. The work of obtaining suitable grounds of sufficient size, properly located, clearing them of buildings already upon the grounds, securing material, perfecting plans and designs, and the work of actual construction of this building will take a great deal more time than some people imagine who may not have given sufficient study to the details. Therefore it is not too early to caution the people that they must not expect to see the completed building spring out of the ground like a mushroom. And if required to wait longer than we think proper let us remember that it is better to go slow and be satisfied with the results rather than to

make haste and have a structure that is not satisfactory, or properly located.

The year has been rather important as touching foreign missionary work. Apostles Rushton and Hanson finished their work in Australia just prior to the closing of the year and returned safely to their homes in America. Their work in Australia, judging by reports, greatly stimulated the Saints and helped them both in missionary and local undertakings. Australia is one of the most promising fields for missionary work facing the church. These men before their departure obtained from the Home and Territories Department of the Australian Government permission for the church to send into Australia six missionaries, three to replace Apostles Hanson, Rushton, and Butterworth (the last named is contemplating removing to America) and three additional men.

During the year Elder Harry Passman was finally able after a persistent, determined, and resourceful effort, to enter Palestine, and immediately upon arrival there began the work of establishing our church interests. He left Elder Jacob Halb to carry on the work in Switzerland, where our footing is yet somewhat insecure, owing to the disinclination of the Swiss Government officials and local police to give our men permission to remain. Ostensibly this disinclination is based on the shortage of houses in Switzerland. Many Swiss families are living in stables and any sort of structure and the police and higher officials are indisposed to permit the renting of houses for church services or for the use of individuals as residences when such individuals are foreigners and do not have business that appeals to the official minds.

Elder Carl Oscar Johnson sailed for Sweden during the year and is undertaking to revive the work in that country. Elder P. T. Anderson went to Denmark and Elder Wilfred Tordoff and wife to the Isle of Pines in the vicinity of Cuba. Elder Gomer Reeves and wife went to Hawaii immediately following the late conference and a party consisting of the following young men and women went to the South Sea Island Mission: Brother and Sister Frank B. Almond, Brother and Sister F. V. Elliott, Brother and Sister H. A. Merchant and Sister Ethel Hanson. These young men and women have already made great progress in learning the native language and are beginning to make their influence felt in missionary work. That mission, too, was greatly helped by the previous arrival of Brother A. V. Karlstrom and wife. He was ordained bishop and sent to that field during the year.

Apostle R. C. Russell assisted by two of the young brethren went to the help of Philemon Pement who for a long time has held forth in Ottawa. These brethren are attempting with some success to open up the work among the French Canadians in Quebec. A beautiful church property has been purchased in Ottawa giving them some facilities for work that have not previously been enjoyed.

During the year President Frederick M. Smith and Apostle T. W. Williams embarked on a tour of Great Britain to survey the church situation in that mission and endeavor to formulate plans for the revival of the work in that field which is of such historic interest and in past years was so valuable to the church. They have visited practically all of the branches and districts in England and Wales, besides making a trip into Ireland. Pursuant to their recommendation, property for mission headquarters has been purchased

in the city of London. This property (Saint Leonard's) is exceptionally well located and will serve as church headquarters for the mission and a meeting place for the local Saints and will house a school which is to be opened in the interests of the church. It is anticipated that on January 20, Apostle Gillen, Elders Charles Fry, James E. Bishop, and Daniel B. Sorden will sail for England to join forces with Brother T. W. Williams and President Smith. Brother Sorden is expected to undertake the work of opening up classes in the mission headquarters that will be available for the young people of the British Isles Mission, giving them some of the advantages offered to the people in this country by Graceland College; particularly will he endeavor to help those who desire to take studies that will fit them for church services, such work, in a more limited way, as is being undertaken in the class in religious education in Graceland College.

At this writing President Frederick M. Smith and Apostle T. W. Williams are in Switzerland. They expect to spend some time there and in Belgium and Holland, and to return to England about the first of February to meet the missionaries from America. Later they will go to Palestine and President Smith expects to return to America some time in April.

The plan to send missionaries to South Africa under the direction of Apostle William Aylor did not materialize, owing to the refusal of the British Foreign Office in Washington to give our men permission to enter South Africa. This failure might be taken by some to indicate that the undertaking was ill-advised. We do not consider that to necessarily follow. We may expect that every obstacle will be thrown in the way of the forward movement of our work and as the hastening time progresses and the end approaches more and more determined efforts will be made to prevent the spread of the gospel. Doors that we desire to enter will be closed against us, and we may knock in vain for some time. It is our business to undertake to carry the gospel wherever it ought to go and if we are rebuffed or prevented for the time being that certainly does not discredit the undertaking. It remains for us then to make further attempts, testing out every avenue that is honorable and legitimate. How true it may be we do not know, but some of our friends in certain foreign fields report that Utah elders enter the mission as tourists, not being permitted to enter in any other way, and when there they undertake to carry on their missionary propaganda. We trust the time will never come when this church will undertake any method of deception of any nature whatever. Let us exhaust every recourse to carry the gospel to the world; but let us do it in an open, honorable manner as becomes those who march under the banner of King Immanuel.

During the year the work in America has gone about as usual. In some places it is forward, in others at a standstill, and in some places it has gone backward because of the selfishness and shortsightedness of contending individuals or factions who through the desire to justify themselves or win a victory over some one else have been willing to jeopardize the local interests of the church institution. But as a whole the reports from missionaries and local men indicate an unusual and very gratifying freedom, liberty, and power in gospel work and in the presentation of our message. And in many places wonderful opportunities are before us far beyond our ability to occupy owing to the lack of men and finances. For the blessings of God during the year all should be profoundly grateful and we give honor and glory to him who has opened up the windows of heaven and poured out his blessings upon his people in harmony with the promises given at the late conference.

During the year property for the publishing interests of the church was purchased in the city of Independence paving the way for a consolidation of our publishing interests in one plant and under one roof. It is expected that the Herald Publishing Plant will move to Independence some time in the coming spring. This move has been questioned by some but it has back of it the sound business principle that it is unwise for the church to maintain two different printing plants to do one job of work. When this move is completed the HERALD will have completed a memorable journey to Zion. Starting in Cincinnati under the editorship of Isaac Sheen, later the HERALD was moved to Plano, still later to Lamoni, which served as a halfway house on the road to Zion, and now to the City of Zion itself. May the work of the HERALD, so wisely carried on for fifty years under the oversight of the late President Joseph Smith, be carried forward to ever higher and better ground. May the HERALD be not only the means of carrying the gospel in a missionary way to many who know it not but also the means of feeding, sustaining, and helping the Saints everywhere. This is the sole ambition of her publishers and her Editors. May the HERALD ever fulfill the divine injunction, "Seek ye first to build up the kingdom of God and to establish his righteousness."

We have reviewed briefly, perhaps in a very inadequate manner, some of the more important things that mark the year just closed as one that will be memorable in the history of the church. A great work now lies before us. It is quite beyond our power unaided to accomplish. Yet we are required to put forth every effort and to use every resource spiritual, mental, physical, and financial in our effort to establish Zion and prepare a people for the coming of our Lord and Master. As a church we must maintain our unity. That is essential to strength and is a prerequisite to recognition by our heavenly Father. As individuals we must maintain our integrity, our loyalty to God, the church, and our fellow men.

The Editors extend to the people of the church a New Year's greeting, and express the wish that the year just opening may be the brightest, the happiest, and the most fruitful in Christian endeavor that has ever been entered upon the calendar of the church.

ELBERT A. SMITH.

During the past week the lessons committee of the General Sunday School Department has held sessions at Lamoni, evaluating aims, surveying in detail the lesson work before the Sunday school, and making definite plans for the perfecting of courses suitable for all ages of Sunday school members.

This committee consists of Christiana Salyards, editor in chief, and four members of a consulting board, as follows: S. A. Burgess, F. M. McDowell, Mrs. W. W. Smith, A. M. Carmichael.

Elder Walter W. Smith, in charge of the library interests of the church, was in Lamoni last week, and began the re-allocation of the books in the various general church libraries in Lamoni, shipping some of the volumes to Independence.

Sunday, January 2, was a busy day in Lamoni's worship calendar. The sacramental service was very good, and in the afternoon the priesthood held a spiritual prayer meeting, with the stake presidency in charge, and about one hundred and fifteen members of the priesthood in attendance. Among these were men from a considerable number of the outlying branches of the stake. The priesthood have done more official work in the stake and branch during the past year than in any year in the past.

The Book of Abraham

Did the church ever accept it as authority?

Shortly after the HERALD for November 17, last, appeared, with a short editorial on "Joseph Smith, jr., as a translator," one of our readers, who is not a member of the church, marked this page and returned it to us with the words added: "You are wrong absolutely." This was placed opposite the sixth paragraph. Also, "Why do you insist on misstating facts? I cannot understand your object in deceiving people." A letter was attached to it, which read: "Is it possible you also have joined the Ananias Club?"

Now we well knew we had no desire whatever to deceive anyone. We desire most earnestly the truth, the whole truth, and nothing but the truth. We therefore wrote asking for some evidence of our error, if such existed. If wrong we certainly wished to know it, and promised to make correction. We also asked, what exactly is the objectionable feature, since the sixth paragraph is as follows:

"The church in the days of Joseph Smith the Martyr did not accept the Book of Abraham as one of the sacred books, or attempt to place it in the same class with the Book of Mormon and Doctrine and Covenants. Nor has the Reorganized Church at any time so considered it. Our position is quite clearly stated in our Church History, volume 2, page 569. The word *church*, however, includes the whole church from its first organization in 1830 until the present day. (We note in passing, the fact that the Reorganized Church of Jesus Christ of Latter Day Saints has twice been held before the courts of the land to be the successor of the original church, teaching the same doctrine; namely, in Lake County, Ohio, Court of Common Pleas, and in the United States Circuit Court for the Western District of Missouri.) The extract from the Church History follows:

"The church has never to our knowledge taken any action on this work, either to indorse or condemn; so it cannot be said to be a church publication; nor can the church be held to answer for the correctness of its teachings. Joseph Smith, as the translator, is committed of course to the correctness of the translation, but not necessarily to the indorsement of its historical or doctrinal contents."

This paragraph includes several distinct statements.

In reply we received a letter, the following portion of which only deals with that question:

"Your article treated on the subject matter pertaining to the Book of Abraham, giving a reason for printing a letter from Mr. Jensen, of the Utah church. The matter that I had in mind was that you claimed that the Reorganized Church never did accept the Book of Abraham, as divine. I have before me volume 1, number 3, LATTER DAY SAINTS' HERALD, dated March, 1860, and refer you to page 63, in which I will quote as follows:

"Now we propose to prove that *all* the revelations which Joseph gave *unto the church*, we are bound to "give heed unto." If the first edition of that book is divine, all the subsequent revelations which are contained in the Book of Covenants, in the Book of Abraham, etc., and which he gave *unto the church* are equally divine."

"The foundation of the Reorganization was based upon accepting all these books as divine."

This extract quoted is from an unsigned article, six pages long, in the TRUE LATTER DAY SAINTS' HERALD for March, 1860. This was prior to the association of our late President Joseph Smith with the church. The article is entirely a review of the resolution taken by some former members of the church, approving the first edition of the Book of Doctrine and Covenants, but rejecting the second edition. The words *unto the church* in both instances are printed in italics. There is no further reference any place to the Book of Abraham. After discussing some of the revelations very briefly,

as the so-called plural wife revelation, which the writer states was not given to the church by Joseph Smith, the article discusses the revelation where Joseph Smith was to appoint another in his stead. It then continues to take up different revelations in the Book of Doctrine and Covenants, but is not concerned with the Book of Abraham.

Now as we examine this it may be noted in the first place that it is what is called in law *obiter dicta*; that is, a remark which is not pertinent to the main argument. For this is an article by the way of argument in an effort to show that the church should accept the second edition of the Book of Doctrine and Covenants and include other revelations received through Joseph Smith the Seer, that is, those revelations received after 1835, which are included in the Book of Doctrine and Covenants.

In the second place, it is not a statement setting forth the standard books of authority in the Reorganized Church. It omits both the Bible and Book of Mormon, and says nothing about the inspired version of the Holy Scriptures.

In the third place, it is not an action of General Conference. Nor is it even stated that it is historically a belief of the church. It is not even affirmed definitely as a belief of the writer.

We might continue to point out in other respects how far it is from an affirmative statement of truth but that is not necessary. At the most, all that can be claimed is that *the writer* considers the Book of Abraham as one of the things given to the church by Joseph Smith. But it is not shown that even he places it on the same level with the Book of Doctrine and Covenants. And if the writer was Isaac Sheen, as he was the editor at that time, he was not in a position personally to know the position of the church in the days of Joseph Smith the Martyr.

There is not a year passes, if there is a week, that someone's article does not appear in the HERALD presenting views with which the editors do not agree, and which they do not believe represent the position of the church. As stated, they are presented by way of argument to bring forth a different point of view as a matter of possible interest to our readers; leaving to the reader to judge that which is presented.

But nothing that is written by any writer in the HERALD becomes binding upon the church in the sense that a General Conference resolution does. Though certainly, if the President of the church makes a declaration on church teaching, of the position taken by the church, such a statement is entitled to much greater weight than an incidental remark made by some person in the course of an argument, oral or written.

Turning to General Conference Resolutions, we discover at the very first meeting, on the very first page, among the resolutions adopted on June 12, 1852, the following:

"No. 6. That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants."

"No. 8. That this conference believe it the duty of the elders of this church, who have been legally ordained, to cry repentance and remission of sins to this generation through obedience to the gospel, as revealed in the record of the Jews, the Book of Mormon, and Book of Doctrine and Covenants, and not to faint in the discharge of duty."

We find such statements repeated time and again. We have not attempted an exhaustive search.

In September, 1878, the following was adopted:

"No. 212. That *all* baptisms, in order to be legal, must be done by both the administrator and the candidate going down into the water, according to the instructions in the Bible, Book of Mormon, and Doctrine and Covenants; and if there are any now numbered with the church who have received the ordinance with any less than the above requirements, that

they are hereby required to receive the administration of the ordinance in the above form."

On September 13, the same year, the following:

"No. 215. That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this Church of Christ."

On September 29, 1879, this was reaffirmed:

"It is our opinion that the free rendering and meaning of the resolution passed at the semiannual session of 1878, and referred to in said resolution from Decatur District, is that:

"Whereas, Certain rumors had obtained currency that the church had not at any time so attested the Book of Doctrine and Covenants, and the later revelations given to the church, by vote and affirmation, that they should form with the Bible and Book of Mormon, a standard of reference in case of controversy and difference of opinion upon questions of doctrine and practice in the church; therefore to remedy this defect, if it existed, the resolution referred to was introduced and passed."—General Conference Resolution No. 222.

We could multiply these instances, but it should be clear to any reader that the Reorganized Church from the very first accepted three works, and three works only as authority: the Bible, the Book of Mormon, and Doctrine and Covenants. The foundation of the Reorganization was not based upon accepting the Book of Abraham as divine. It was based upon accepting the Bible, Book of Mormon, and Doctrine and Covenants. This has been reaffirmed time and time again in later years.

We cannot answer for every individual's particular opinion. It may be possible that there have been individuals in the Reorganized Church who have valued and considered the Book of Abraham as a divine communication. We do not know that there are such or have ever been. But such opinions, if any have so held, do not commit the church. The creed of the church is "All Truth." There are men within the church holding many strange positions. The church is not thereto committed. It is a school and part of the development of character. The church does not accept their position, nor do we view such opinion with any great degree of allowance, though we have charity for the men and extend a great deal of allowance to individual peculiarities. We believe as a rule men will the quicker come to the truth if allowed the utmost freedom and independence of thought. At the same time, men should not attempt to speak authoritatively or officially for the church in presenting their own personal peculiarities.

There are also certain mooted questions on which the church has not declared a position by conference action, but there is still a general understanding among the eldership. Again there are questions on which there are individual differences of opinion and there has been no general conference resolution, so that further free discussion has been permitted. But when the church has spoken by clear-cut resolution, the casual expression of some writer does not affect in the slightest degree the position of the church, let alone the basis of her faith.

It should be clear from the above that this is one of the cases in which the church has spoken from the first. The church has accepted the Bible, the Book of Mormon, and Doctrine and Covenants from the first as divine. It has never at any time included the Book of Abraham. The statement in the early HERALD does not commit the Reorganization.

It frequently happens that there are incidental statements appearing in an article which do not even represent the posi-

tion of the author, but are worded in such a way as not to present fairly his views. It is quite possible, that if the question were put to the writer of this article, he would have modified and corrected the phraseology, as the statement is quite incidental. We state this only in fairness to the writer, and not as affecting the church.

But giving to his statement the widest possible adverse credit, at the most it means that the writer above placed the Book of Abraham alongside the later revelations in the Book of Doctrine and Covenants. But he makes no argument whatever for the acceptance of that book, as his sole argument is founded on the second edition of the Book of Doctrine and Covenants. Nor does it commit the church, even if the church had not already spoken.

But in this instance, the church had spoken repeatedly and definitely.

S. A. BURGESS.

Subjects Being Discussed

Child Labor Day

Child Labor Day this year will be January 22, 23, and 24, 1921. This is broad enough to include the Jewish Sabbath, as well as the Christian Sabbath, and the Monday for schools and colleges and clubs throughout the country. It places the Child Labor Day at the very close of thrift week, so that an appeal is made for the conservation of American childhood, presenting this very important item of greater national thrift as an economy of human resources. A child that is taken from school at fourteen, will be worth just about half as much at twenty-five, as will the child who has continued in school until the eighteenth year. Yet despite the increase of adult unemployment, more children were taken out of school in 1920 in many industrial centers, than was the case in 1919.

Material for the observance of the day may be secured from the National Child Labor Committee, 105 East Twenty-second Street, New York.

Ambitious Institute Program

The Toronto District has arranged for an institute to be held in the church at Hamilton, Ontario, beginning Saturday, January 22, and continuing over Sunday evening, January 30. Arrangements are made for prayer service and two or three lectures each Sunday, while on each week day from 9 a. m. to noon will be devoted to class work, and the afternoons left for recreation, demonstration, story-telling, and such special work as the committee shall determine. Each week day evening will be devoted to a lecture and round table discussion. Arrangements are being made for competent teachers and speakers; also for music and readings to enliven the programs. The Hamilton Saints will provide lodging and breakfasts without charge for visitors. The program includes lectures on the subjects listed below, and should prove profitable to all who attend. The subjects announced are:

"Efficiency," "Sermonizing," "Woman's responsibility in the home," "Finances," "Psychology as applied to teaching," "Subject matter for teaching," "Methods and teaching," "The qualified superintendent," "Administration," "Relationship between pastor and members," "The woman in the church," "Music, its value," "Teaching by illustration," "Music, its cultivation," "Literature," "The woman in the community," "Stewardships."

"Service above self."

"He profits most who serves best."—Mottoes of the Rotary Club.

ORIGINAL ARTICLES

The American Indian

By Elmer E. Long

Sermon delivered at Saint Louis, Missouri, November 21, 1920. Reported by Beatrice Roberts. The following item is from the Branch Bulletin, of Saint Louis.

The Lamanite Convention

The ninth annual convention of the Society of American Indians was held in this city during the week ending November 20. Many prominent Indians, representing various tribes, were present.

Many questions of importance to Indians were up for consideration, but the one paramount to all others was the abrogation of the Indian Bureau and the granting of full citizenship to the Indians of the United States. Congress was petitioned to take action to this end.

The next annual convention will be held in Saint Louis the latter part of September, 1921.

Thomas L. Sloan, an attorney of Washington, District of Columbia, and president of the society, lectured at the Reorganized Church of Jesus Christ of Latter Day Saints, Grand and Carter Avenues, Sunday evening, November 21, his subject being the "Emancipation of the American Indian." At the close of the lecture the congregation adopted by unanimous vote a resolution asking Congress to grant the Indians full citizenship.

Latter Day Saints are the only religionists that include in their history and traditions this wonderful race. The Book of Mormon is nothing more nor less than a history of God's dealings with the ancestors of the Indians—the people who inhabited North and South America many centuries ago, before they fell into transgression and became a degenerate people. Students of events among us note with pleasure the reclaiming of the Indian from his savage state and see the fulfillment of prophecy wherein it is said that the Lamanites shall become a "fair and delightful people," and they shall "blossom as the rose."

I want to read for a text this morning one quite familiar to all Latter Day Saints, the 29th chapter of Isaiah, 14th verse—the latter part of the verse. "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." That was a prophecy uttered by the silver-tongued prophet, Isaiah, 712 B. C., and as we believe, relates to conditions attending the restoration of God's scattered and covenant people in the latter days. Along with that, I wish to place another one of more modern origin. You will recognize it, too, when I quote it: "Jacob shall flourish in the wilderness and the Lamanites shall blossom as the rose."

Now, I am not going to attempt to sermonize this morning. I do not feel that way, but I have had one of the grandest treats of my life right here in Saint Louis during the last week, and I propose this morning to tell you about these things as they are related to prophecies found in the three standard books of the church.

We as a people occupy a peculiar position, unique I might say among all religious bodies, for we have three standard books, the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and they all contain prophecies relative to the latter days and what God proposed to do. We are not alone in our understanding of God's promises con-

cerning the house of Israel, but the house of Israel as commonly understood throughout the world applies in particular to the Jews.

Well, the Jews are only a small part of the house of Israel. As a consequence of their transgression, disobedience to the commandments of God, Israel was scattered into all the world and some of those scattered bands or tribes lost their identity. You might ask the most noted Bible student to-day what became of Ephraim, for instance, and you will find that he is unable to tell you. Hosea, the prophet, says that Ephraim would mix himself among the people; that is, he would lose his national identity by intermarriage with other races, and that has been done, while others of the tribes are also unknown to-day.

A Remnant of Israel

The Book of Mormon comes to us purporting to be the record of a small remnant of the house of Israel, a part of the tribe of Joseph through his oldest son, Manasseh. Six hundred years B. C., God led a little colony of people from Jerusalem for a wise purpose and brought them to this land of America which he designated as a land of promise, precious above all lands, and gave it to them for their possession with the sacred promise that so long as they kept his commandments they would enjoy the liberty and freedom here that would be enjoyed by no other people; but like all the other branches and remnants of Israel, in process of time they became very wicked with the result that they lost God's favor and drifted into wickedness and idolatry and gross spiritual darkness.

But while that condition obtains, the promises contained in this remarkable record are that they would not always remain that way. Now here is where the application of our text comes in. "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." Isaiah said that in connection with the marvelous work and a wonder which God said he would do in the latter days, so marvelous and so wonderful in its character that the world at large would not believe it. Yes, and there is another prophecy that I shall quote right here in that connection that corresponds with that one beautifully. It is found in Habakkuk, 1st chapter and 5th verse:

"Behold ye among the heathen, and regard, and wonder marvelously; for I will work a work in your days, which ye will not believe, though it be told you." If there was ever any work among men to which that prophecy can be applied, it must be this latter-day work as we term it, represented by the Latter Day Saints, for though the message has been told world-wide and though this remarkable book, the Book of Mormon, has gone to nearly all nations—it has encircled the globe and it has met the most unrelenting opposition—I say, though it has gone to all nations with its remarkable story, it has been rejected by the children of men; very few indeed comparatively have accepted it for what it purports to be, and yet it is being vindicated every day of the world.

Men who have lifted their voices in opposition to this wonderful work have gone with the spade and dug into the mounds and into the ruined cities of the south, and everywhere they have turned up the evidence that vindicates this book and sustains it on every point.

"Shall Blossom as the Rose"

Now, with reference to the other text: "Jacob shall flourish in the wilderness and the Lamanites shall blossom as the rose." Jacob spoken of here is generic and comprehends the whole house of Israel, while the Lamanites are specific and have reference to one remnant of the house of Israel. The wilderness evidently refers to the condition in which they

would be found in the latter days, scattered in all the world—a man without a country.

It was not until 1896 that what may be regarded as the first organized effort to restore Israel to their proper place among men was made, and that was made by the Jewish people themselves when they organized the Zionist movement. They have accomplished wonders in that length of time, and I believe as firmly as I believe that I am talking to you people this morning, that God had something to do with the organization of the Zionist movement. God has been wonderfully blessing the leaders of that movement all along, for it must be said, and it will be said by those who know, that it was largely through the instrumentality and the untiring efforts of the leaders of the Zionist movement that public opinion throughout the world was so crystallized that Great Britain took the steps to make the Holy Land a homeland for the Jews and so declared it, and that this was followed by other nations who agreed with Great Britain, so that the whole world rejoices and lends its moral support.

It was in 1911 at Columbus, Ohio. Now just think a moment. Columbus, Ohio, was so named in honor of the man who we suppose discovered America, and in that city was organized the Society of American Indians.

Well, now, some one says, what has that to do with all of this restoration of Israel? Simply this, according to this Book of Mormon, the American Indians are a remnant of the house of Israel of the tribe of Joseph through Manasseh, and in this Book of Mormon they are called Lamanites. Away back yonder, many centuries ago when they were having many wars and troubles among themselves here on this continent, there were some of the Lamanites who loved peace rather than war and they made a sacred covenant with God that they would not fight any more, and to show their faith by their works, they buried their weapons of war in the ground and refused to dig them up, and when their enemies came upon them many of them suffered death. God recognized that covenant. I may say that is one of the best peace covenants I have ever read anything about, and I may say here this morning, if the nations of the world who are clamoring and talking about a league of nations would follow the example of those Lamanites, it would not be very long until we would have peace, for the first thing they did to demonstrate their sincerity was to disarm.

God's Covenant for Peace

To-day while talking about peace and working ostensibly for a league of peace, the greatest preparations for war ever known are going on right now; bigger guns being made, armies increased; societies of all kinds among men are drilling and equipping and training young men and young women, even the boys and girls, for some purpose.

Our chemists are working overtime day and night inventing the most deadly and poisonous gases and explosives. What for? Why, they are fixing it up now that the soldier can just stick a lot of this deadly stuff in his vest pocket, seemingly harmless, and in a very short time, he can throw it into the camp of the enemy and obliterate a regiment. I say these gigantic preparations are going on while we are talking about peace and organizing a League of Nations, and to me it all looks like a gigantic farce; but those people back yonder when they entered into a league of nations and for peace, I say the first thing that they did was to disarm, and they set us a good example. God recognized that covenant, and because of their sincerity, because they demonstrated it by their action, God made a covenant with them and told them that though they should be persecuted, oppressed, trodden under foot, despoiled, and despised, they would not be

destroyed, but that in the latter times God's covenant of peace would be remembered. The gospel would go to them and the prophet declares that their scales of darkness would fall from their eyes and they would become a white and delightful people. Now, while that promise was right in that book published to the world in 1830, traveled around the globe, it was disregarded and disbelieved, and everywhere the sentiments prevailed that the Indian was an untameable savage, could not be amalgamated with the white race, and was destined to follow the buffalo to extinction—and I think it was General Sherman who said: "The only good Indian is a dead one"—and more than one young men went west with no higher ambition than to shoot an Indian.

Well, God has said through his prophet, "The wisdom of their wise men shall perish," and he likewise said: "The Lamanites shall blossom as the rose." You can go out here in your garden now, examine your rose bushes and you will see just a little bit of a tiny bud where the leaves dropped off and it remains that way all through the cold winter months, but about the last of next March when the snows disappear, the frost begins to leave the ground, and the sun gets a little warmer, go out into your garden and take another observation and you will see that little bud has grown considerably; a few days later go out and have another look and you will see that little bud beginning to unfold and the next day or two you can get a glimpse of its interior beauty; by and by, in the nighttime almost, it spreads out a great big red or white rose with its lovely fragrance. What grander object could have been taken to illustrate this great truth of the development and unfoldment of God's people in the latter-day development and progress?

Now, let us see: I said that it was in 1911 that the Society of American Indians was organized at Columbus, Ohio, the first organized effort in behalf of the American Indian to give him his rights as a citizen of this free country. Is it not the strangest thing in the world, is it not a wonderful paradox that we living in this land of the free whose Constitution says all men are free and equal, that for centuries the red man, who is the real owner, and as they boastfully and properly say 100 per cent American, are denied citizenship? Is it not strange? And yet it is so. Well, the object of that organization was to give them their rights, give them citizenship.

Indians Lack Citizenship Privileges

Doctor Montezuma told a little story the other night out here at the Soldan High School—and you people missed a rare treat when you were not there—in his address illustrated in his dramatic and forceful way, he said: "Take the 360,000 Indians of the United States, drive them out to California, put them all in one big ship and kick them clear out of the country, get rid of them, let that ship start south, go around Cape Horn, come back up the Atlantic Ocean, bring those Indians back into the country through Castle Garden," and he says, "within five years, according to the laws of the land, everyone of them can become an American citizen, but he cannot get it while he lives here." Isn't that strange?

I heard a lady here in your city the other day say that up at Des Moines, Iowa, a few weeks ago while she was there attending some big convention engaged in teaching Americanization—we have heard a good deal about that lately—"There was an Indian girl who was to sing on that stage, and this convention, as conventions sometimes do, ran over its time, and this Indian girl singer became impatient, ran on to the platform and told them their time was up and she was going to perform. She shook her fist in their faces and

said, "You people are talking about the Americanization of Italians and Poles and so on; what are you going to do for us people who are 100 per cent American, who are loyal to the heart and core?" That lady said it made her think, and well it might.

Well, now, I say you people who failed to attend the sessions of this convention missed something. I wish you could all have been there. You would have seen the unfolding, the development of this tiny rosebud. Had you been at the sessions of that convention, had you attended the entertainment given at the Soldan High School the other evening and the same thing given at the Webster Groves Armory, I believe you would there have had a glimpse into the interior beauty of this little bud.

Influence of Civilization

Doctor Montezuma told us another story. I am going to try to repeat it. Doctor Montezuma is a full-blood Apache Indian, one of the fiercest tribes of North America. He was captured by the Pima Indians when he was four years old and a short time afterwards sold to a white man for \$30. The white man took him to Chicago and that has been his home ever since. Well, he said when they brought him into camp he saw another little boy. He never had seen one like him before. That other little boy was a white boy and a red-headed boy, and they called him Mickey. Of course, that means he was Irish. Mickey had been captured by the Indians, too. Doctor Montezuma said: "He looked at me and I looked at him, and we separated. I went to the East and Mickey went to live with the Indians." Thirty years afterwards, Montezuma had grown up with the white people, was educated, and became doctor of medicine, speaking the English language fluently and an able speaker, loving civilization. He went back to visit his people, and he went to where the Indians came to get their rations, their allotment of provisions from the Government. While there he saw a white man, who looked like what might have been a white man, coming up to him along with the rest. He reached out his hand and said, "How-do-you-do?" And he says he received for an answer an Indian grunt, and he was surprised. This man with his hair all down over his eyes and his ears, shaggy, and a scowl on his face, sat down on the ground with the Indians, and Doctor Montezuma had to talk to that white man through an interpreter. The Indian had forgotten his Indian language and the white man had forgotten his English. That was Mickey, and he says that is a striking example of what environment will do.

So the Indians claim, and justly and right, the only way to civilize the Indian is to put him into civilization; and to bring that about, if possible, they organized the Society of American Indians, which has for its object the emancipation of the red man and the complete and utter abolishment of the Indian Bureau at Washington, which they claim is an injustice and a hindrance to the development of the Indian. Now that is one of the reasons why those people met here in your city. Yes, to get their ideas before the people, and as I said awhile ago with reference to the Zionist movement among the Jews, I believe just as firmly that the great God of Israel had something to do with this movement among the Lamanites of latter days and he is directing their course to a large extent, and it is bound to succeed; it cannot be otherwise, for the books, I say the three standard books of the church, inform us that that very condition would obtain.

Value of Book of Mormon

Now, this book, the Book of Mormon, is full of promises to those Lamanite people, that they shall become a de-

lightsome people, and they are going to take their place along with the white man and they are going to wield a wonderful influence in the civilization yet to be, and to you Latter Day Saints in particular, will it surprise you when I tell you that while we as a people have been talking and singing and praying about the redemption of Zion, will it surprise you when I say that this book informs us that those people, the Lamanites, are going to have an important part in that great work? Do you know that?

It was Brother Joseph Luff—I say this now by way of warning—it was Brother Luff when he was still one of the Quorum of Twelve who in 1906 published an epistle to the church based on a vision he had and revelation which God gave him in which he saw many of the Latter Day Saints putting their Book of Mormon, with its wealth of gold and treasure, behind their backs, and I am astonished to-day to find a lot of Saints who have never read the Book of Mormon through and do not know of its wonderful contents.

Let me read you something—this is in the 10th chapter of the book of Third Nephi, page 664. Speaking of the Gentiles now he said:

"If they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come unto the covenant, and be numbered among this the remnant of Jacob unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob."

What do you think of that? That is plain, isn't it? "And also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem." Now, those Lamanite people are going to play an important part in that work, and the Gentiles, if they are humble and submissive, may assist them. That is what this record says.

Fullness of Times for Gentiles

Now, I say the time is at hand. The fullness of the Gentiles mentioned by the Savior in the 21st chapter of Luke and the Apostle Paul in the 11th chapter of Romans, has just about come in, and the Apostle Paul very specifically in the 11th chapter of Romans; I find there he says with reference to that time, "There shall come out of Zion the Deliverer who shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Turn away ungodliness from Jacob, the whole House of Israel. Do you know that? Do you realize what that means?

We are living in wonderful times, wonderful days. Few people in 1820 realized what was going to come to pass when the little boy told them: "I saw a vision. God appeared to me and told me that the churches were all wrong." But they said he was a crank. A little handful, so to speak, recognized the voice of the Good Shepherd. I want to tell you that it is just as much a fulfillment of prophecy when these poor oppressed and downtrodden people, the Lamanites, come to your great big city and hold a convention and start to do something to make their visit in this city a success. Never have they had such a representation as they have had in this city; never did they get such publicity as they had here in this city and they are going to meet right here again next year. Now, you Latter Day Saints want to keep that in mind. You want to wake up a little bit and when they come here next year, you want to attend that convention. It is not held behind closed doors. They like to have people come there to see what they are doing. You want to avail yourselves of it.

Now, I say that I believe God is in the movement. He is working mightily, the times are getting near when God must cut his work short in righteousness. The Savior him-

self says these days would be shortened. Why? Because of the terrible wickedness in the land, like unto to-day. Why, I read in the paper this morning that a woman with her five-year-old child went to the butcher shop, possibly to buy her Sunday's roast. She was standing, back to the rear, with a basket on her arm; three bandits came in and ordered hands up, but because she could not understand English well, as she was looking around in bewilderment, one of the bandits shot her down and she died forty-five minutes later. These conditions are going on everywhere; gross wickedness of every kind.

A brother told me last night, coming across the river from the East Side, that he saw a game of craps right on the street car. They had money piled up on the seat, gambling on the street car. Now, it is because of the gross wickedness among the people that the Lord said he would cut his work short in righteousness and he would shorten those days. At that time, mark you, this little bud would unfold and reveal its beauty and ultimately shed its fragrance to the honor and glory of God.

The Unfolding Bud

You people of Saint Louis had an opportunity to witness this unfoldment, for on the stage the other night at Soldan High School was a young lady, an Indian girl who just a few short years ago, two or three years ago, two years I believe she said, with her sister, was walking along the street and she saw a picture of Indians on the billboard, and you know those pictures are not very nice, and it made her feel so bad that she resolved right there that she would do something to remove the odium and elevate her people when those pictures were to be shown on the screen. How could she do it? Well, that picture was showing on the screen. She had no money, no prestige, but she went to thinking and went to work and finally thought of a friend who had a little money. She said: "I want you to loan me \$500."

"What are you going to do with \$500?"

"I am going to organize a film corporation."

Think of that, an Indian girl going to organize a film organization to compete with the corporations of the world with \$500 to start on. She did it and she is one of the great singers of this country; she stands at the head of a big corporation to-day.

On the same stage there stood up a man, an Indian, a tenor, and you never heard any nicer singing than that Indian did. They have the talent.

Last August at Wagner, South Dakota, I attended a Chautauqua where there were four Indians, young people, a young man—"Standing Buffalo," a young chief—and three young ladies. One of the young ladies, who stood at the head of the organization, calls herself Princess Te Ata, and she is a noted singer. I took their pictures and had a nice visit with them. They are a very nice people, bright and intelligent. So in every line of endeavor, I do not care if it is on the stage, in the hospital, in the home, or in the shop, or if it is on the farm, I care not where, the Indian is the peer of the white man in every line of endeavor if he has half a chance. It is being demonstrated over and over again.

So I say the prophecy is having its fulfillment. The little bud is opening up. By and by we are going to see the rose in all of its beauty, and it is going to make some of us think.

A letter came in too late for insertion in this issue, from Elder Daniel Macgregor, telling of the opposition and consequent spectacular performance in connection with his recent activities in Des Moines. It will be published in full next week.

OF GENERAL INTEREST

THE COOPERATIVE MOVEMENT

The Methodist Federation for Social Service issues monthly a four-page paper under the title *The Social Service Bulletin*. The issue for March, 1920, is taken up entirely with the cooperative movement, which is quoted below in full:

The Cooperative Movement

Devoted to the principle that things should be done and commodities produced for use rather than for exchange.

What Is It?

"An organized, nonpolitical effort of people to control production and distribution of things needed to satisfy their wants; first requirement, loyalty and friendship toward fellow men. Teaches people to do things for themselves, without asking or accepting state aid; to administer affairs of society."—Cooperative League of America.

How It Operates

Fundamental Principles: (1) One vote for each member. (2) Invested capital to receive only interest, never to exceed current market rate. (3) Legal ownership of property acquired to remain vested in society. (4) Shares in society's capital stock nontransferable, except with consent of society. (5) Any official subject to recall by majority vote. (6) Surplus savings if not used for collective purposes, returned to members in proportion to patronage.

A Consumer's Society associates persons who have joined to satisfy their needs, whether for groceries, bread, meat, clothing, or other necessities by establishing their own distributing center and buying at wholesale.

A Producer's Society associates persons who have joined together as workers in a workshop or factory to produce goods to be sold to persons who are not members.

Agricultural Societies: Market fruits and nuts, purchase supplies, organize selling, irrigate land, establish warehouses and elevators for storing farm products, maintain creameries, cheese factories, and producer's exchange.

Capital: Raised by selling shares at \$5 or more, withdrawable but rarely transferable. Any person approved by committee may join by payment of small entrance fee and taking one or more shares. *Proceeds:* Disbursed in form of small interest on shares and dividends returned to purchasers according to amounts purchased; rate of dividend returned to nonmembers half that returned to members. *How to Begin:* Any group with 20 members and \$200 subscribed can making a beginning. With this amount, they buy at wholesale a few most needed commodities, and sell at current prices to members. Amount saved is returned to members in proportion to amount of their purchases. No credit extended. *The Next Step:* When a number of local societies have been established successfully they unite in the establishment of a wholesale society.

Origin and Growth

In Europe: Began about middle of nineteenth century by weavers in Rochdale, England, selling four commodities and opening store only in evening. Movement spread to all parts of the world, including Orient. Great Britain in 1919 had 1,400 societies with three and a half million members, doing a business in 1918 of \$326,000,000. Vary from Leeds Society with nearly 70,000 members and annual trade of over a million and a half pounds with 100 branches, flour mills,

bakery, laundry, and boot and brush factory, to any number of small societies owning and conducting small stores in obscure streets. A British Cooperative Women's Guild of 30,000 members an important element. Membership greatly increased during war. In Great Britain, 176,750 new members received during first six months, yearly average for forty years previous having been 70,000. British Movement federated in two immense societies, English Cooperative Wholesale Society and Scottish Cooperative Wholesale Society.

In United States: First society organized about 1844; Civil War shattered early movement. Developed among different groups: factory workers of New England; farmers of Middle West; Scandinavian immigrants of middle Northwest; Jews of New York East Side; miners of Pennsylvania and Illinois; timber workers of Pacific Northwest. Immigrant people have led, especially Finns. Social, educational, and recreational aspects, such as clubhouses, theaters, amusement parks, schools, and publications developed chiefly by foreign people.

Sectional Federation: Pacific Cooperative League in California; Farmers' Educational and Cooperative Union organized twenty years ago, now consists of 550 separate societies in Kansas. Owns 330 elevators and 250 stores; has jobbers business of \$3,500,000; and Farmers' Live Stock Commission which in first fourteen months handled \$6,300,000 of stock; insurance society carries fire and hail insurance with policies in January, 1920, of \$9,990,000. Central States Cooperative Wholesale Society, buying federation of societies in Middle West, reported in June, 1919, a business of \$55,000. In October, 1919, Nonpartisan League was operating 31 stores in North Dakota. Nebraska Farmers' Union owns stores, creameries, flour mills, grain elevators, a State exchange, three banks, a newspaper, and live stock commission business. In one county 93 farmers put in \$100 each for grain elevator; got usual price for grain, paid for elevator, repaired building, put aside sinking fund, paid 7 per cent interest on loans, and at the end of year had \$20,000 additional.

Factors Retarding Development

(1) Disaster met by early experiments. (2) Inherent individualism of America, fostered by pioneer conditions. (3) Fairly high standard of living, and until recently lack of economic pressure. (4) Lack of experience in management among early leaders. (5) Educational system which emphasizes competition instead of cooperation. (6) Opposition of capitalistic elements. Instances:

Labor Movement in Seattle bought bakery lunch room and restaurant, with bakery operating in basement. City authorities notified them it was against law to operate a basement bakery, necessitating rebuilding of plant.

American Society of Equity established cooperative insurance in Montana. State insurance and cooperative companies took from old companies between one and two million in premiums between 1917 and 1919. Agents of private companies in every town in Montana charged with sedition and Pro-Germanism everybody favorable to cooperative insurance. In two towns, mobs got together by these agents forcibly took supplies of agents of American Society of Equity, and warned if they continued to represent farmers' cooperative organization they would be harshly dealt with.

Miners of Illinois town attempted to organize cooperative society. Thirteen signed for \$2,000 worth of stock and arranged mass meeting, expecting about 1,000 attendance. Board of Trade met and word went forth that any miner who attended meeting or interested himself in cooperative movement would lose his job.

In 1919, twenty-one societies with membership of 1,500 operated in Florida. Local representative of Federal Food Control Board organized retailers to boycott cooperatives; notified wholesalers to cease selling to cooperatives; all but one wholesaler complied. Local cooperatives federated, hired lawyer who advised appeal to public opinion through local Chamber of Commerce. When case came up, president of chamber proved to be wholesaler boycotting cooperatives. No decision made, but sentiment was that cooperatives were being treated unfairly. Wholesalers then took up fight against one wholesaler who had stood by cooperatives, boycotting him, and refusing him goods and credit. Case against Food Controller lost in court. Cooperatives now organizing their own wholesale.

(1) *Federal Employees:* Conduct stores and a lunch room in Washington. In New York City a Federal Employees Cooperative League with 12,000 members conducts 21 stores in basements of post-office buildings.

Typical Enterprises

(2) *Illinois Central Workers:* 200 employees; business of \$4,000 a month in October, 1919. Each week Tuesday, members make out lists of what they desire; goods delivered by wholesale at common storeroom; each person's package made up and left for him before quitting time. Five members chosen by all, form purchasing committee. Only two receive pay, one who keeps books and one who makes up packages, each receiving \$10 a month, work requiring only a short time after working hours. Living expenses cut 20 to 25 per cent.

(3) *A Seattle Cooperative Bank:* Established 1919; six months later deposits reached total of \$223,244.13.

(4) *In Pacific Northwest* shingle mills established by Methodist minister who found shingle weavers on strike because owner could not pay wages. Men assumed control in hope that they could provide themselves with steady work. Thirty-one such mills now operating.

(5) *Farmers' Fire Insurance:* About 2,000 companies carry insurance exceeding \$5,250,000,000 on property valued at \$7,000,000,000, at half the commercial rate.

(6) *Labor Unions in Seattle* organized society, took over large public market building; \$500,000 business in first thirty weeks. Meat business alone in May, 1919, amounted to \$70,000. Net profit in first seven months \$20,000. Business now owns slaughterhouse, ice and cold storage plants.

(7) *Purity Cooperative Bakery, Paterson:* Organized by Jewish immigrants, telegraphed Mr. Hoover's office it was against by-laws of society to charge as much for bread as price fixed by Federal Food Control Board. Since Government could make no exception, surplus from fixed prices was returned to members. Membership at once increased until bakery became one of biggest establishments in Paterson.

Recent Developments

In October, 1918, six hundred societies were registered with Cooperative League of America; a year later more than 3,000.

First National Convention: In October, 1918, at Springfield, Illinois, representatives of 348 retail and 5 wholesale societies representing a million members, met to form plan of organization.

National Wholesale Cooperative Association followed, organized June, 1919; headquarters in Chicago. Purpose: to promote cooperation through establishment of retail enterprises, wholesale distribution, factories, banks, and insurance.

Farmer-Labor Cooperative Commission: In February, All-American Cooperative Congress met in Chicago; 200 del-

egates, representing 2,000,000 active members and about 20,000,000 consumers.

Purpose: To coordinate and encourage cooperative efforts between and among organized producers and consumers, and to unify action in eliminating speculation and profiteering in necessities of life; to develop intelligence, mutual understanding, and good will.

Main Representation: Labor: Railroad workers, aggregating more than 2,000,000 members and capital of \$42,000,000. Amalgamated Clothing Workers; Blacksmiths and Helpers. *Farmers:* National Federation of Gleaners; Nebraska Farmers' Union with 40,000 members and capital of \$85,000,000; Farmers' National Council, representing 750,000 members; Grange; American Society of Equity. *Cooperatives:* Pacific Cooperative League; Western Cooperative Shingle Mills; National Cooperative Association.

Resolutions provide for: (1) Indorsement of central national cooperative educational association independent of commercial enterprises. (2) General education of public. (3) Education of members. (4) Training of technical experts in administration and management.

Action: Approved committee for development of cooperative banks and credit unions, and establishment of cooperatively owned daily papers throughout nation, particularly in industrial centers. Formulated demands on Congress and State legislatures for laws to correct discriminations against cooperative institutions.

Labor Support: Brotherhood of Railway Employees and Railway Shop Laborers manufactures clothing for members; owns four textile mills; products sold direct to 200,000 members on mail order system; United Mine Workers wrote check for \$12,500 to Central States Cooperative Wholesale Society of East Saint Louis to put enterprise on solid financial basis. Movement to establish Labor Bank has been started, having behind it Railroad Brotherhoods with over \$40,000,000 of capital.

Banking and Credit

Crucial need is establishment of democratic credit and banking system. Some beginnings have been made:

(1) *People's Banks (or Credit Unions):* A cooperative form of banking, pooling capital of members for mutual benefit. Every borrower and depositor must be shareholder. Each member has but one vote regardless of number of shares owned. Receives deposits, sells shares, and makes loan to members. Number in existence in 1915 all over the world 65,000, with membership of 15,000,000 and annual business of \$7,000,000,000. Exist in this country chiefly in Massachusetts and New York. Massachusetts in 1918 had 20,000 shareholders, 59 banks, and assets of nearly \$2,000,000. In January 1918 New York had 39 unions with 9,667 shareholders and resources of \$465,383.

(2) *Credit:* Financiers agree that confidence is basis of credit: confidence in personal character; in capacity of society to produce goods. Labor is entitled therefore to control some part of credit system, but at present capital controls practically all. Next step in democratizing economic relations is securing to labor its proper share of control of credit. People's banks form part of the movement. A group in England is attempting to educate labor and the public on this necessary change in financial control.

Potential Power of the Movement

In Switzerland, Bell and Son dominated entire meat supply, dictating prices to private dealers and cooperative. Cooperative Wholesale announced its determination to end subjection of its constituency to this control. Before action began, Bell and Son asked for terms, offering to sell out, which was done.

In 1913 in Dublin, 30,000 unskilled Irish dock workers struck. Struggle long drawn out; need for relief desperate. British Trade Union Congress tried to obtain loan of \$25,000 from British bankers to help strikers; banks refused. Then asked British Cooperative Wholesale Society to furnish like amount of food on their note. Cooperative agreed; within 48 hours 60,000 packages of food on board ship ready to start.

Scottish Wholesale Society handled "Sunlight" soap, at retail price fixed by manufacturer. Private traders pointed out that rebates given to users amounted to reduction in price and manufacturers demanded that no rebates be given. Society refused, appealed to all local societies to do same, and procured soap elsewhere. Within a week "Sunlight" manufacturer asked for terms, but it was too late. Steps had been taken to establish cooperative soap works.

Fundamental Significance

(1) *Creates new international bond.* At last meeting of Triennial Conference of International Cooperative Alliance before war, 15,000,000 members sent delegates from twenty-four countries. In 1915 British section raised funds for relief of helpless Germans and Austrians stranded in England; German Cooperatives looked after English and French in Germany. Monthly Bulletin of Alliance continued publication through war, carrying articles from England, Russia, Germany, Austria, France in same issue; reports of Germany and Austria-Hungary sent through Cooperatives in Holland. No word of abuse passed between sets of leaders in belligerent countries.

Resolution drawn up at Cooperative Council in 1919 requested: continuance and extension of Inter-Allied Supply Commission; Inter-Allied control of transports; fixing of freight rates; insurance of foodstuffs. Recommended: International office of Economic Statistics to study conditions of production and distribution throughout world for guidance of Supply Commission; Commercial treaties putting all nations on equal footing; Tariff for revenue only; Joint standards of coinage, weights and measures, and social laws; Improvement of means of communication.

(2) *Substitutes cooperation for competition in economic relations.* Democratizes economic life of whole people, and establishes good will as the bond of society, by peaceful, gradual method. "Cooperation allied with the trade union movement is the method by which working class is preparing to abolish wage system. This movement creates organs of social transformation and trains its members in the functions of running and organizing production and distribution for the community.—*New Age*, London.

The Church

Interchurch World Movement in a conference of Industrial Relations Department, October, 1919, indorsed cooperation.

Questions: How can the local church help? By spreading information? By providing storeroom space for small beginnings among members? By leading in organization of local enterprises?

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PASTORAL

Duties of Branch Officers

By Elbert A. Smith

The second of four articles on this important subject, by one of the First Presidency.

II. THE PRIEST

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."—Doctrine and Covenants 17: 10.

Under the law the priest is associated rather closely with the elder; while the deacon is associated more in his line of work with the teacher. The deacon is to assist the teacher; the priest is to assist the elder. The line seems to be drawn rather distinctly at this point between two classes of work; and if, as suggested in a forthcoming article, a teacher or a deacon shall visit in conjunction with a priest, he should do so acting in his own capacity, and not as an assistant to the priest in his work.

Certain lines are laid down over which branch officers may not go; for instance, in the statement that teachers and deacons may not baptize or administer the sacrament; and yet the law allows a good deal of latitude, evidently for the benefit of those branches that are not fully officered or do not have entirely competent men in all offices. And there are such branches. So the Lord has wisely ordained that the deacon may swing into line and help the teacher; the priest may assist the elder; and those of a higher office may step down and officiate in any lesser office. The work must be done, and is not to be hindered by ironclad rules. So branch organization is of necessity somewhat mobile.

The Priest May Preach, Teach, Exhort, Etc.

The priest is to preach, teach, expound, and exhort, according to the law found in the Book of Doctrine and Covenants.

And the Book of Mormon says that the disciples of the church on this continent, when ordaining priests, said: "In the name of Jesus Christ I ordain you a priest . . . to preach repentance and remission of sins through Jesus Christ, by

Pamphlets: "People's banks," National Committee on People's Banks, 261 Broadway, New York City. "You should know about credit unions," Massachusetts Credit Union Association, 78 Devonshire Street, Boston, Massachusetts. "People's banks, credit unions, and their relation to savings and loan associations," Division of Remedial Loans, Russell Sage Foundation, 130 East Twenty-second Street, New York City.

Books: Cooperation the Hope of the Consumer, Emerson P. Harris, Macmillan. Consumers' Cooperation, Albert Sonnichsen, Macmillan. Cooperation and the Future of Industry, Leonard Woolf. Cooperation Among Farmers, John Lee Coulter, Macmillan. Report of Proceedings of First American Cooperative Convention, Cooperative League of America, 2 West Thirteenth Street, New York City.

the endurance of faith on his name to the end."—Book of Moroni 3: 2.

Very important instruction as to the character of their preaching is found in the following:

"And again, the elders, priests, and teachers of the church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them."—Doctrine and Covenants 42: 5.

With others, the priests share the duty to conserve the gospel of Jesus Christ, teaching those things that are written in the standard books, and resisting any effort to abandon any part of the gospel, or to introduce any foreign elements, contrary to the written word.

May Baptize, Administer Sacrament, and Solemnize Marriages

The priest may baptize (see Doctrine and Covenants 17: 10). He may administer the sacrament, as stated in the same section. Also the Book of Mormon has the following: "The manner of their elders and priests administering the flesh and blood of Christ unto the church . . ."—Book of Moroni 4: 1.

And the church law concerning marriage says that "the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest," etc. (See Doctrine and Covenants 111: 1.)

While teachers and deacons may not lay on hands, the privilege is extended to the priest to the extent of ordaining other priests, teachers, or deacons: "He may also ordain other priests, teachers, and deacons."—Doctrine and Covenants 17: 10.

A Priest May Preside

A priest may preside over a branch in his own right when so elected by the people. (Doctrine and Covenants 120: 2.)

The Priest a Visiting Officer

The priest is to visit the house of each member (Doctrine and Covenants 17: 10). He goes not as an inquisitor, but rather "exhorting them to pray vocally and in secret, and attend to all family duties."

This is one of the most important duties falling to the lot of the priest—to move among the members, from house to house, meeting them in the privacy of their home life, strengthening them with wise counsel, exhorting them to attend to all their duties, and in all this representing the interest of the church in their welfare. For the priests go into these homes representing God and the church.

This is their duty, and the members should honor them in it and cooperate with them, not resenting their visits as an intrusion, for they are not an intrusion, but welcoming them as a wise and legitimate part of the gospel economy. God knows the weakness of human nature, and he has so ordered the organization of the church that there are these officers whose duty it is to visit the members, exercising a kindly watchcare, and extending a helping hand.

The priests in these visits should use good judgment and be guided by the Spirit; so there are no rigid rules that can be laid down to govern them. God himself has not attempted to do that. They must be actuated by the spirit of love, and go about their work because they desire to do good. They should avoid that spirit of formality that moves men to do things merely to fulfill the *text* of the law. They should endeavor to get close to the Saints and in sympathy with them, and in this way they will accomplish great good and obtain a goodly reward for themselves.

It will be observed that while the teacher is to "see that

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Ten Lost Tribes—Where Are They?—Part 3

By S. K. Sorensen

The difference between "the house of Israel" and "the house of Judah" is discussed in this article.

As it was through the restoration of the gospel and the coming forth of the Book of Mormon that the identity of the American Indians was established, supported by archæological evidences as to the similarity of Indians and Hebrew traditions, language, and belief; so also it must of necessity be through the restoration of the gospel that the whereabouts of the lost tribes of Israel must be established.

It must be remembered that at the advent of the Savior into the world, there were only two tribes out of the twelve to whom he ministered before his crucifixion; but as the other ten tribes were also a part of the house of Israel to whom the promise of a Savior had been extended and who had kept the law of Moses as a type of the Messiah who was to come as the great and last sacrifice, hence his ministry must also reach unto them that there may be one fold and one shepherd and that the promises to Israel may be verified.

At this juncture let us examine the testimony of Joseph Smith in reference to certain passages of scripture which he claimed the angel told him were about to be fulfilled, and the very first one is in reference to the restoration of the priesthood by the hand of Elijah the prophet; and further the angel said:

"And he [the Lord] shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall be turned to the fathers; if it were not so the whole earth would be utterly wasted at his coming."

Joseph Smith was made to understand that this scripture was about to be fulfilled.

The promises referred to here which had been made to the fathers were about to be fulfilled and established in the hearts of the children. Whose children, let me ask? Have these promises been established or planted in the hearts of the children of the Jews? No, verily no! As yet they have not accepted of the gospel promises made to the fathers.

all the members do their duty" (Doctrine and Covenants 17:11), the priest is to *exhort* them to attend to their duties, especially those duties that are termed family duties. It is the work of the priests to exhort and persuade and advise and admonish; but he may not discipline. The teacher also persuades and exhorts, and failing to secure desired results he may set in motion those processes that will result in the disciplining of those who do not obey the divine law and put away all iniquity, hardness, backbiting, and evil of every nature.

Priests May Travel

The law provides that when practicable and desirable the priest may travel and preach:

"And, behold, the high priests should travel, and also the elders, and also the lesser priests."—Doctrine and Covenants 83:22.

"Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments

The only ones, then, that it could have any reference to are the children scattered abroad "of the house of Israel," the ten tribes.

The promises of the Messiah and the redemption to be brought about by him through the gospel covenant, were given to Israel and not to the Gentiles, although the Gentiles may be partakers thereof; but that part of Israel that we know as Jews have constantly refused to accept of those promises. To whom, then, can we look for the fulfillment of this angelic prediction but to the children of the house of Israel, who would fulfill it upon hearing the gospel message as restored to earth and preached by men ordained under the direction of John the Baptist, in the spirit and power of Elijah? The next scripture quoted by the angel was the eleventh chapter of Isaiah, which he said was about to be fulfilled.

The eleventh and twelfth verses read as follows:

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an Ensign to the nations, and shall assemble the *outcast of Israel*, and *gather together the dispersed of Judah* from the four corners of the earth."

We note in this quotation that there is a distinction made between "the outcast of Israel" and *the dispersed of Judah*; hence they are not one and the same people; it refers distinctly to the *house of Israel*, the scattered ten lost tribes—the outcast; and also to the Jews, the dispersed of Judah, at the conquest of Jerusalem A. D. 70.

It will also be noted that the outcast of Israel were to be scattered in every land upon the islands of the sea, and that the object of the Lord in setting up his work the second time was to assemble those who were considered outcasts under the one ensign, the gospel.

The angel said that this was about to be accomplished, but if those who were considered outcasts were hidden away behind the icy barriers at the North Pole, the object for which the gospel was restored has so far failed, and the very purpose to gather in the lost sheep of the *house of Israel* has been frustrated.

The north and north countries do not refer to the North Pole but refer to the direction northward from whence the prophets were speaking. A little study of our Bibles will easily convince us of that fact. Jeremiah says in chapter 3, verse 18, in speaking of the return of Israel:

"In those day the *house of Judah* shall walk with the *house*

that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up the church unto me."—Doctrine and Covenants 83:20.

Those who do not travel, but officiate in branches, in their calling as priests, will find a splendid field to occupy in the discharge of duties outlined in the law—especially in their work as visiting officers—they will never travel far enough to find a finer field of work.

Most of the priests are laboring men, and many of them find it difficult to take the time to make visits. But it is said that difficulties are made to overcome. The quarterly report from one branch shows one hundred and sixteen visits for the quarter, made by three priests. These are working men and men of family, and have little or no time for visiting, except evenings and Sunday afternoons. Their record for one quarter shows what may be done.

(To be continued)

[Editors' Note: Next week the duties of the teacher will be discussed.]

of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jeremiah 23: 7-8.

In the sixteenth chapter we are told that the Lord is going to send out many fishers and hunters who shall hunt them from every mountain and from every hill and out of the holes of the rocks. This is the mission of the restored gospel and the purpose for which it was established. Judah (the Jews) are not as yet caught by these hunters and fishers, and unless they have found others who belong to the house of Israel their mission has been a failure. But it has not been a failure; the Spirit who directed the setting up of the restored gospel also directed the fishers and hunters; not to the North Pole, but to the north countries, where they found those whom they were sent to gather; and in every mountain and every hill (nations) where they were sent they found those who belong to the house of Israel.

But let us pause and consider the contents of these quotations just referred to and I think we will discover that the house of Israel (the ten tribes) is not at the North Pole, but wherever the house of Judah is, there also will be the house of the house of Judah shall walk with the house of Israel and they shall come together out of the land of the north."

Where is the house of Judah (the Jews)? I believe statistics show that Russia has the greatest population of Jews of any country in the world. Poland, Austria, Germany, England, France, Scandinavia, the Netherlands, all of these northern European Countries have a great number of Jews, and from thence they emigrated to the American Continent.

There is where we find the Jew, but have never heard it claimed that they (the Jews) were at the North Pole.

Now consider the statement of the prophet: "*The house of Judah shall walk with the house of Israel.*" That is to say, wherever the house of Judah is, there also will be the house of Israel, the ten tribes.

What other conclusion can we come to? If language means anything that is just what it means and the only conclusion we can arrive at. But because the house of Israel have not refrained from intermarrying and mixing with the nations where they have been scattered, their identity is lost. Not so with the Jews; they have refrained from intermarrying with Gentile nations and have kept the original Hebrew stock pure, hence their identity is known.

Again the Lord says through Jeremiah:

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds. . . . Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel [the ten tribes] out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jeremiah 23: 3, 7, 8.

Apparently the intent of this language is, that this last event of gathering Israel from all the countries, shall so far overshadow their being gathered out of Egypt, that the former shall appear insignificant compared to the great work of gathering them out of all countries through the instrumentality of many fishers and hunters, who shall search them out in their varied and obscure conditions and abiding places in life, through a greater law (the gospel) than that which was given to Moses who led them out of Egypt in

one body, without any hunting and fishing for a scattered Israel.

Zechariah, after speaking of the young man who should declare that Jerusalem shall be restored and shall be inhabited as towns without walls, goes on to say:

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughters of Babylon."—Zechariah 2: 6, 7.

"For, lo, I will command and I will sift the house of Israel [the ten tribes] among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Amos 9: 9.

Language could not indicate a more thorough scattering of the house of Israel than is indicated in the foregoing quotations; hence the wonderful and miraculous manifestations of God's power in gathering them out so that not even the least grain shall be lost. In speaking of Ephraim this same prophet says in chapter 10: 9, "And I will sow them among the people: and they shall remember me in far countries." Ephraim was the chief of the lost ten tribes, and was to be in far countries, where he should remember the Lord, but not one word is said about them or any of the house of Israel being beyond the known geographical boundaries, hidden away behind impenetrable barriers of icy mountains.

Ezekiel is a good witness on this point; he says (37: 19):

"Thus saith the Lord God; behold I will take the stick of Joseph [Book of Mormon], which is in the hand of Ephraim, and the tribes of Israel his fellows." How did that book get into the hands of Ephraim and his fellow tribes, the ten lost tribes, if they were at the North Pole and still there when the Book of Mormon came forth? As it was through the restoration of the gospel that the American Indian was identified with the tribe of Manasseh, the son of Joseph who was sold into Egypt, so also it was through the restoration of the gospel that Ephraim, the brother of Manasseh and the son of Joseph, and the tribes of Israel his fellows were identified, and the patriarchal order by the spirit of inspiration is the medium through which their identification has been established.

It is a well-known fact among Latter Day Saints that the lineage of those who became identified with the church being indicated through this medium, the various tribes of Israel are represented but the tribe of Ephraim in particular. Speaking in reference to the gathering of the house of Israel and the house of Judah in the latter days the prophet Jeremiah says:

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame and the woman with child and her that travaileth with child together: a very great company shall return thither. They shall come with weeping [repentance], and with supplication [prayer] will I lead them: I will cause them to walk by the rivers of waters [spiritual refreshments by the guidance of the Holy Spirit] in a straight way, wherein they shall not stumble [the gospel way, the straight and narrow way]: For I am a father to Israel and Ephraim is my first-born."

There again it is plainly pointed out how Israel is to be gathered, namely, by the gospel law, the straight and narrow way, by the guiding influence of the Holy Spirit, with the principles of faith and repentance manifested by their coming, and their weeping, and thus are they born into the kingdom of God, "and Ephraim is my first-born."

That is to say, Ephraim will take the lead in accepting the gospel in the restoration, hence the Book of Mormon was placed "in the hand of Ephraim and the tribes of Israel his fellows." They were not at the North Pole or anywhere else

hidden away from the sound of the gospel, but ready to accept the voice of the good Shepherd when they heard it, and Hosea says: "I have written to him [Ephraim] the great things of my law, but they were counted as a strange thing." Hosea 8: 12.

This agrees exactly with Ezekiel's statement that the stick of Joseph (Book of Mormon) was to be placed in the hands of Ephraim and the tribes of Israel his fellows. The Lord knew that the house of Judah (the Jews) would not receive it; but the house of Israel would; hence the statement by Mormon: "And behold they [Book of Mormon scriptures] shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God."—Mormon 2: 41.

(To be continued)

The Children's Home

By A. M. Chase

"It seems we could furnish a number of small cottages where these wards could be placed in families of suitable number."

The problem of home making is always one of vital importance and in no department of life more than in the effort properly to care for the homeless children of the church.

That the children of the church are to be numbered at once as among our assets and liabilities is a patent fact to all who have made it a matter of thought. In the homes where they receive proper training and care they are our very best assets, but where they may not receive this care and teaching, then indeed do they become one of our most pressing liabilities.

In the care of our unfortunate children, no institution may ever successfully take the place of a home, and yet, it is often the case that even an institution may be much to be preferred to a home that is only a stopping place for the child; and often it becomes apparent that foster parents may fail of filling their obligations other than so far as providing a place of lodging and food for the child is concerned. And sometimes this is only done that there may be a profitable return from the child in the way of manual labor. In these cases there rarely fails to be disappointment upon both sides, resulting in a loss to all concerned.

In the Doctrine and Covenants it is written:

"All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor."

When the Lord indicated that it was time for us to establish a home for the children (see Doctrine and Covenants, 127: 3-4) there were many of us who had only a faint idea of the magnitude of the problem before us. But those who have had this matter in hand will need no reminder of the fact that there is much more involved than the simple matter of providing a place of lodging with board thrown in. It is the matter of making this, or these places homes indeed, that taxes the faculties of those in charge to the utmost, and calls for all the wisdom and consecrated effort of us who are only helpers in this work, that we may give them such facilities wherewith to accomplish this task that our places of refuge may not be institutions, but homes indeed.

In our private homes, the problem of a new member entering is always one to be met with much preparation, but

the new member comes at such an age, and so sanctified by our human experiences of anxiety and suffering, that there is no room for other than love and welcome, and a willingness to take the child to our hearts in fullest measure. Though we may not all be wise in our efforts, we make a home for the child that is of vital importance to it in after life. For here the character is molded, either for good or evil. If, for any reason, a child misses this home and home love, there is no institution that may fully make up the loss.

Is the problem very different for the child who is, by reason of circumstances over which he has no control, forced into an association with others of like misfortune? Can anything less than a home meet his need? And how may this be obtained in an institution where there is a placing of these children, without reference to age or other personal attainments or endowments, or where they are placed in intimate contact with a family of twenty, thirty, or forty other children of like circumstances, taken from all ages (and both sexes) up to sixteen? Are there any of our Saints who would want to assume the responsibility of making such a place a home indeed for these children?

We are, even now, where the number indicated above is only a small portion of those who should be provided for in these sanctuaries of safety. We have these children. How will we answer to the Master for the trust? It seems to us that we can do only one thing, and that is to furnish not a large institution, but a series of small cottages where these wards of the body may be placed in families of suitable number (not to exceed twelve or fifteen) and association with those of like ages and attainments, so that those placed over them as father and mother may be able to get and maintain the vital contact necessary between the child and its parents. For we must not overlook the fact that the most vital need of a child is such a relationship in his life.

We are not writing this to find fault with the efforts made, so far, to meet this problem, but rather to suggest that the time is now upon us when we must come to their aid and make it possible more effectively to meet and work out a solution that will prove a real factor in Zion's redemption. We have the building where there may be maintained the central unit for a dining hall and other community activities, also we have ground whereon there may be erected small cottages, where these home units may be established, and thus the demand for real homes be met, under the administration of those who may be fitted to care for these little ones. Surely there are those in the church who may be so placed in charge, and thus assist in the practical solution of this problem. Will we make this possible?

Brother Evan V. Shute, son of Doctor and Sister Shute of Windsor, Ontario, won the one hundred dollar Carter Scholarship for the County of Essex, at the honor matriculation examination held last June. The presentation was made at the annual commencement exercises held at the Collegiate Institute, Windsor, Ontario, Wednesday evening, December 22, 1920. The fact that Brother Shute was only fourteen at the time of the examination goes to show his ability. He is attending the Toronto University at present. When in Windsor was very active in Religio, Sunday school, and in the orchestra.

"Swear not at all; neither by heaven, for it is God's home; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black."—Matthew 5: 38.

A master Mason asks the question, Does this refer only to profanity? Once he thought it did.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Open Letter to Local Leaders of Girls

The Women's Department extends to you greetings, and desires to express its confidence in you as a leader of girls. We feel that great consecration, much study, and some sacrifice will be required of you if you would fill this position in an acceptable way. You may be called from your home at times, to chaperon your girls, when you might wish otherwise. You will be needing constantly to search for new ideas, in order to keep their interest. You will need to be upon your knees frequently, pleading at the throne of grace for the wisdom necessary to guide these fresh young souls aright. "Too much trouble?" Ah, no! Can anything be too much trouble when the purity, happiness, usefulness of the girlhood and young womanhood of the church is involved?

As director of their activities, as one to whom they will turn for counsel, as an example of their highest ideal, you will have occasion for many quiet thoughts and decisions in regard to your own conduct and wisdom, for you will be anxious for nothing to come into their lives through you which will discourage or handicap them. In those moments when you may be honored with tender confidences, little heart glimpses, pray God that you may stand in his stead to the young soul and give exactly the counsel and encouragement which is needed at that time.

If you have been honored with a double appointment in regard to the girls of your branch, one from our department, and one from the Religio, you are fortunate in the freedom with which you may move out upon the task of supplying many of the natural desires of the young girls under your charge. You may not only interest them in the Oriole and Temple Builder work, but may join with the other Religio officers in planning for the activities which identify that department.

If, however, you represent only the Young Women's Bureau of the Women's Department, your task will be limited to those activities which come under our supervision as outlined in the manuals put out by that bureau. That field is wide, and is one well worth your very best endeavor. Every girl of Oriole age in your branch should become a member of that organization if possible, and likewise, the Temple Builders should be established among the young women of proper age. There are many things which should be brought to girls in order that their ideals of womanhood should be in harmony with the highest spiritual standards of the church. Girls should be taught proper attitudes of mind towards dress, conduct, morals, men, manners, marriage, maternity. Right principles concerning life should be ingrained into their characters, and the women of the church are directly responsible that these shall be clearly taught. Our girls should be trained in the many little things which make for domestic tranquility, for efficiency in the home, for intelligent contact with the world and its wholesome opportunities. These and other worth-while objectives may be reached through the Oriole and Temple Builder organizations, if the leaders put their whole hearts into the task.

If the Religio has a girl superintendent in your branch, make careful attempt to work in harmony with her. If she will allow you to do so, you may each be of great assistance and inspiration to the other. There is no conflict in your work, for the fields lie apart and are well defined. The Religio cares primarily for the social and recreational needs of the branch, as expressed in gatherings where both sexes meet and mingle. The Oriole and Temple Builder work cares for the very natural desire of the girls for a club life, just as the Boy Scout work meets a similar desire on the part of the boys. That impulse which is known as "gang spirit" is used in these organizations to build up, under competent leaders, bodies of strength, ideals of beauty, and characters of worth among our young people. Great credit and hearty support

are due those consecrated leaders throughout the church who are striving to bring about these much-to-be-desired ends.

Oriole Work

Are you looking for something new to suggest to the Oriole girls? Then send five cents to the Playground and Recreation Association of America, 1 Madison Avenue, New York City, for their pamphlet entitled Athletic Badge Test for Girls. Call a meeting of all the circles in your community and present the proposition. The opportunity to gain poise and control over her body and be able to pass the test and wear the badge which girls all over the United States are earning will no doubt appeal to each girl. If there is no local gymnasium, you probably can procure a room that will be suitable for their practice during bad weather. If not, of course this suggestion would have to be used in the spring and summer.

Oriole Supplies

For supplies that cannot be secured locally, order from the Women's Department, Independence, Missouri, Box 255, making your money order payable to Bishop B. R. McGuire, Treasurer Women's Department. Present prices are as follows: Oriole Book, giving full instructions and essentials to every leader,\$0.20
Embroidery Floss, black or orange, for emblem, per skein .03
Arm Bands, black or orange, felt, 1 ft. length, each03
Beads, in six colors, small wooden, per hundred90
Oriole Pin, silver back, enamel front, safety clasp, each90
(We will be unable to supply pins until after January 1, 1921.)

Color of Beads

The last edition of the Oriole Book (1919) does not give the color of beads used. They are as follows:

- Orange for Praise.
- Red for Beauty.
- Green for Field and Forest.
- Blue for Loyalty.
- Purple for Home Building.
- Yellow for Industry.

Ordinary khaki for the Oriole uniform can no doubt be procured locally.

Appointment of Monitors

Certificates for monitors will no longer be required, in accordance with a ruling of the executive board. Application, however, should be sent by the girl desired as monitor to her district organizer, or to the general supervisor of the Young Women's Bureau, for permission to hold such office, and this application should be signed by any two of the recognized local authorities of the branch, such as the branch president, leader of local women's department, superintendent of Sunday school, or superintendent of Religio.

Temple Builder Work

About the three significant words, self-discovery, self-development, and service, the Temple Builder work is constructed. Intended to bring to the older girls of our church some of the advantages of culture and improvement which they missed in earlier life, or which they have been compelled to forego because of life's necessity, its foundations are laid in study, in wholesome frolic, and in worthy service to those about them. Little excursions in the fields of literature, drama, hygiene, vocation, economics, and social grace are carefully planned, and woven about with charming and interesting things to do, to make, and to understand.

The Temple Builders Manual outlines several splendid study courses, and is, in itself an artistic little booklet. Its price is fifty cents per copy. Further ideas and suggestions are found monthly in The Parthenon, or are available through the supervisor of the bureau.

Reports From Orioles and Temple Builders

The local girls' leader should report semiannually, January 1 and July 1, to the district organizer, and a copy be

sent to the general supervisor of the Young Women's Bureau, Box 255, Independence, Missouri. Report blanks should be furnished by the district organizer. A list of these organizers was published in the HERALD of November 19, 1920.

Special Books for Girls

The Women's Department was requested by General Conference of 1920 to select or prepare some course of study in "Mothercraft" to be used for girls of the church until such time as the public schools shall include the study in their curricula. They have selected the text, *The Mothercraft Manual*, by Mary L. Read, and strongly urge the monitors and leaders of girls to include the study of this book in their work this winter. The frightful prevalence of divorce, the appalling death rate of infants are two evidences of the lack of preparation for the duties of wifehood and motherhood on the part of the young womanhood of the country. As a people we stand for intelligence, believing that only in its light can true redemption be found, and as the girls of to-day are to be the mothers of to-morrow, they should catch the true and broad vision of their responsibilities to the race.

The department has also selected some pamphlets and books which our girls should read as safeguards against falling into certain errors which affect their purity of life. The attention of the Oriole monitors is called to two which have been selected for the girls from twelve to fourteen years of age. They are: *Margaret, the Doctor's Daughter*, and *For Our Daughters*, by Burlureau. For our young women we have selected *The Heart of the Rose*. It is a sweet story with a strong appeal for purity of thought. Our girls should by all means include the reading of these books in their winter's work. They may be ordered from the Women's Department, Box 255, Independence, Missouri.

The Parthenon

The Parthenon, in *Autumn Leaves*, is the official column of the Young Women's Bureau. The word means "Meeting place of girls," which expresses exactly what we wish it to be. In this department is carried forward our study plans, little timely articles from time to time serving to keep fresh ideas and fresh stimulation before our girls. No monitor or leader can afford to be without the valuable help given through this channel, and if she is not already a subscriber to *Autumn Leaves*, the publication for the young of the church, she should mend the situation as soon as possible. The magazine is issued monthly, each number being worth the price of the year's subscription, \$1.75. Order from Herald Publishing House, Lamoni, Iowa, or Ensign Publishing House, Independence, Missouri.

Religio Recreational Suggestions

To those local girl leaders who have been appointed by the Religio, we would suggest that they work closely in harmony with the local leader of girls appointed by the Women's Department, as fine teamwork is possible thereby. In case there is, in your branch, no such leader, we suggest that you apply to your district organizer for an appointment, which she is privileged to make after duly counseling with the local Religio superintendent.

The following suggestions for the Religio can of course be used only by cooperation with the local boy leader as well as the social committee of your local Religio.

If your Religio needs boosting, announce a new member social, several weeks in advance. Divide the members into two teams, Reds and Blues, for instance, and let there be rivalry to see which side can bring the most prospective members to the social. Or to make it more limited, require that credit be given only for those who actually join and attend Religio for three consecutive evenings, and let the losing side furnish the entertainment and treat for the social at the close of the contest.

Before Christmas arrange a "Help Others" social. Let the price of admission be a glass of jelly, a can of fruit, bundle of good but cast-off clothes, to be turned over to the relief committee of the Religio. An interesting social evening should be planned to follow.

Work up some good, simple drama during the winter. Samuel French, 28 West Thirty-eighth Street, New York City, will send you a list of those he can furnish, or Harper Bros., Franklin Square, New York City.

Progressive Schooldays furnishes a strictly fun-making, social evening. The different branches of study (which all turn out to be funny surprises) are offered at separate homes in the community.

Arrange a debate between boys and girls or young men and women for some evening at Religio. The subject, "Resolved that mental recreation is more essential than physical recreation," will bring out many good points.

Have a Hero and Heroine program for Religio. Let three or four girls select different favorite heroines, or well-known women, and in a given time present the reasons why that particular heroine should receive the most votes of the audience, and in opposition the same number of boys handle their favorite heroes in the same manner. Then take a vote of the audience.

Write Mary E. Steele, Independence, Missouri, Box 255, for details on any of the above, or for further suggestions for social evenings.

To and About District Organizers

Putting the last first, we will say *about* our organizers that we have some additional appointments to report. Some of these sisters are already at work very energetically and have become very enthusiastic about the prospects in their districts. We shall expect splendid results to follow their efforts, and bespeak for them, as indeed for all the splendid women consecrated to service along this line, the hearty and sympathetic support of every church member in their districts.

Canada, Chatham District, Sister Maggie Badder, Box 2, Route 1, Thamesville, Ontario.

Canada, Toronto District, Sister Floralice Miller, 254 Shaw Street, Toronto, Ontario.

Northern Wisconsin District, Sister Mildred Zermal, Appleton, Wisconsin.

Eastern Maine District, Sister E. M. Walker, Jonesport, Maine.

Fremont (Iowa) District, Sister Blanche Barber, Tabor, Iowa.

Unorganized Nebraska Territory, Sister Lillie M. Richards, North Platte, Nebraska.

Seattle and British Columbia District, Sister Jennie Jones, 4816 Spencer Street, Seattle, Washington.

To our organizers we wish to pass along the encouraging word that, as our department becomes gradually better organized, and our office emerges from the stress of early and (of necessity) hurried adjustments, we hope to be able to respond promptly to any and every appeal. We desire to keep in close touch with conditions in all districts, and may we emphasize, very strongly, right here, the necessity for the organizers to be prompt and regular in writing their monthly letters to the general executive? Nothing will do so much towards keeping us informed as to conditions, needs, and opportunities as these regular letters from wide-awake organizers who are alert to environments and who "keep their fingers on the pulse" of their districts.

A few queries have reached our desk, which, although they have received personal reply, may have been in the minds of others as well. Of these we may speak briefly as follows:

1. Where shall local cradle roll workers get money for giving Christmas and birthday cards to their cradle roll babies? We regret to say that our general department treasury does not contain a fund for this purpose. If your local Sunday school (which financed such things in the past because of the connection it kept between it and prospective members) does not see fit to continue the custom, and if you, personally, are unable to pay for cards, we suggest that you make a personal visit instead, or a phone call—in order to assure the mother of your continued interest in her and her little one and wishing them the joys of the season.

2. Where do we get report blanks for local Women's Department leaders, young women leaders, home department and cradle roll superintendents, etc., and what is the price per 100? Report blanks for the district organizer, and the local leaders and superintendents of our various departments, are furnished, free, from our office. It is only necessary for you, as district organizer, to inform the executive of the quantities you will need of each kind. It is suggested that you mail to local workers only the blanks needed for reports almost due, stating definitely at what time you expect them returned. Preceding the time for the next quarterly report, you will mail blanks again. In this way you not only keep in touch with your local leaders, but they will not be misplacing or losing their report blanks.

3. How can an organizer know that the cradle roll work in a local is active since the local cradle roll superintendent does not report to her? By personal correspondence or through the local leaders of Women's Department, who should be concerned to see that the cradle roll work is being prosecuted successfully in their branches. When the birth of a child is recorded by a local cradle roll visitor, and the blanks sent in (in duplicate) to our office, we have the data at first hand. General conditions and activity are the added information we desire, and any alert organizer will know how to obtain this. She should plan to have the cradle roll work explained at large gatherings in her district, and as she visits or corresponds with locals, she can easily determine whether or not it is being intelligently pushed in her district. Read again the explanations of this work which were given in HERALDS of November 10 and December 8.

4. When a home class is organized, do the members become thereby members of the Women's Department and should they pay their annual dues to the same? We should construe such members to be, in fact, members of our department, and as such, they should be glad to affiliate to the extent of the usual per capita tax. Doing this would place them upon our records in such a way as to bring to them the benefits of receiving what suggestions, helps, and material may be sent out from our office. We hope to place before these groups other lines of study which may interest them in addition to their *Quarterlies*.

5. When we order *Quarterlies* for newly organized home classes, do we have to pay for them, or are they furnished free as they were when the Sunday school had the home department? If you will refer to HERALD of June 2, page 531, paragraph 7, you will find the answer to this query. It reads (in part): "As in the past, the General Sunday School Department stands ready to furnish *Quarterlies* for new members or classes free of charge so far as the first supply is concerned. In ordering, therefore, local superintendents should plainly state what number of *Quarterlies* are desired for new members and for these no money need be included (for the first quarter of their enrollment, only)."

6. Have we any home department "extension superintendents" any more? Not so-called. The responsibility of caring for isolated members who wish to study the *Quarterlies* or other departmental literature, has been placed upon the district organizer. She can obtain lists of such people from the district presidents, or former Sunday school district workers, and can care for them by correspondence. If there are many such in her district she may appoint an assistant to care for this part of the work.

7. We have a district Women's Department organization. Is this in harmony with the general rules? Some years ago the general organization eliminated all its rules regarding district and local organizations, feeling that the work in the districts would prosper best by being placed under the direct care of a consecrated organizer, and that the locals should have whatever kind of organization is best suited to their needs and tastes. Since we are appointing district organizers throughout the church, and placing in their charge all the interests of our department, there would seem to be little use of a district organization, and great prospect of conflict and misunderstandings. We would suggest that the officers concerned get together in council over the condition, and have the spirit of love and humility follow the dictates of

LETTERS

Lap Two

Apostle Williams reports on results of four months in the British Isles. A reprinted article from January Autumn Leaves accompanies this letter.

President Smith and I spent over four months in the British Isles. We covered all parts of England—south, west, north, east. We were in North and South Wales. We took a run into Scotland. Despite the "civil war" then raging between the "army" of the "Sinn Fein Republic" and the forces of the King of England, known as the "Black and Tan," we crossed the Irish Sea and spent an interesting week in "Auld Ireland."

There was a dominant and common purpose. We wanted to know the social, political, and religious conditions in these countries. We desired to know the people. Our quest? The general trend of things. Our objective? The extension of our missionary work into each one of these lands.

We visited territory where, as yet, our message has not been presented. We planned how best we could open up our work in all such places. We stopped at other points where, at one time, local churches flourished, but where to-day only a few scattered members remain. We sought out the cause and tried to supply a remedy. We were made happy in the knowledge that, in many places, the cause of Christ has been gloriously upheld.

We visited all the household of faith in this land, so far as we were able. The Saints in Britain are like true Saints are everywhere—kind, hospitable, whole-hearted, generous. They evidenced their discipleship by feeding us, sheltering us, and giving us money. It is here, as elsewhere, all are not Saints who are called Saints! More is the pity!

There are no British Saints, as there are no American or Canadian Saints. A Saint is a Saint the world over. The term is international. It does not admit of national modification. In the kingdom of God imaginary boundary lines become impossible. Physical pedigree is not a provision of citizenship. Time and place of birth is no handicap. The Saints

harmony and good taste. A motion at district conference to eliminate the district organization of Women's Department and place that work under the care of the appointed organizer would seem to be not only proper procedure, but in harmony with the spirit of progress in the church to-day.

8. Has the Women's Department anything to do with the boy movement of the church? No, except as, being mothers of boys, we are interested in them, and it is our duty personally and individually to lend a movement for their good our support and encouragement so far as we may.

9. Do we have two organizers in a district, one for Women's Department and one for relief and service? No; we have but one organizer in a district. Social service work is local in its nature, and should be prosecuted by local organizations, over which the district organizer has general supervision.

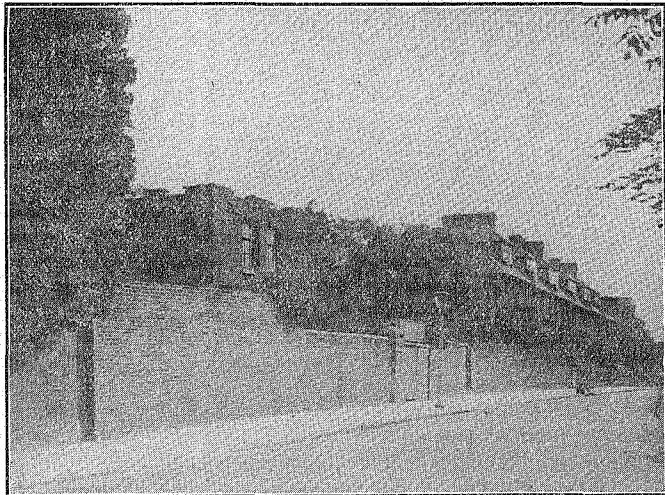
10. Has the Young Women's Bureau of the Women's Department been turned over to the Religio? No; the general superintendent of the Religio Department named the general supervisor of our Young Women's Bureau as general superintendent of the girls of the Religio. Thus she is privileged to function in a dual capacity, enlarging her field of activity, and allowing her, as member of the Religio executive committee, to assist in planning the social and recreational activities of that department.

11. Has a local branch president power to appoint a leader of a local Women's Department? No; the district organizer may nominate after proper consultation with the local branch authorities and the local may ratify her nomination if they approve of her choice. Otherwise they elect to suit themselves.

of all ages and all countries are identical. We are Saints; that, and nothing more.

We visited every organized district and seventeen local churches as follows:

Districts: London, Wales, Birmingham, Manchester, Sheffield.



Saint Leonard's, looking southeast. Residences on right.

Local Churches: Nantyglo, Pontyeates, Exeter, Plymouth, Gloucester, London, Enfield, Priestly Road, Summerfield, Southeast Manchester, North Manchester, Northeast Manchester, Wigan, Warrington, Clay Cross, Sutton-in-Ashfield, and Leeds.

We attended two reunions—the British Isles Mission, and the Sheffield District. We were present at three district conferences—London, Birmingham, and Manchester. Visited Saints in Llanelly, Cardiff, Carphilly, and Glasgow. Let this suffice as to our itinerary. The particulars are immaterial.

Notwithstanding the ravages of war, the fearful depletion of their ranks, the wrecked homes, the crushed and impoverished lives, the maimed and crippled bodies, the Saints in Britain have nobly maintained the honor of the church. They



Looking southeast through gateway, 19 Amhurst Park, Stamford Hill, London, England.

have been true to their trust. They have fought a good fight against tremendous odds.

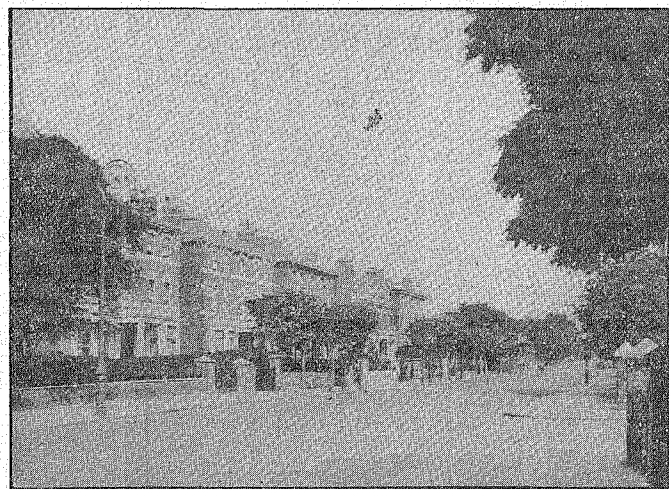
Great Britain affords one of the most promising fields for our evangel. The mass of British people are in the throes of despair. Conditions to-day are much worse than before the war. Peace seems farther off than ever. The claim that the

late great war was fought for democracy is not credited over here.

The Lloyd George Government seems unable to cope with the situation. Discontent is contagious. Sedition is secretly fostered. The threat of revolution is publicly flaunted. Unemployment is an ever-increasing menace. The queues of men in all the working class districts of London where thousands stand in line anxious to do anything to supply even bread for famishing wives and children, remains an unanswered problem. The undeniable fact that tens of thousands of young men who sacrificed everything in order to uphold the honor of their country and yet to-day are denied a common job is a terrible indictment of the sufficiency of the present order.

The great mass of the people are seeking deliverance. The misguided demagogue may foster hate and foment strife all to no good purpose. He will only intensify the difficulty. On the other hand, reaction must and will eventuate and further enslavement. The people must go forward, but how?

A great conclave of bishops representing the Established and Dominant Church of England met recently in solemn conclave, after which they made pronouncement. They unanimously confessed their failure and inability to cope with the situation. The old order doth not suffice. Great Britain needs our message of hope and peace.



View of Amhurst Park, Stamford Hill, looking east. Bus in distance is on bridge over Great Eastern Railway at Stamford Hill Station, and within a few yards of 19 Amhurst Park.

With a comprehensive force of missionaries properly distributed throughout the British Isles, viz: England, Wales, Scotland, Ireland, and the Isle of Man, the establishment of a mission headquarters in London, the organization of a mission school, a mission paper, coupled with the unqualified and whole-hearted support of the church in America, the church in Britain will, in a few years, become self-sustaining. She will not only be able to supply most of her own home missionaries and pastors, but she will contribute trained workers for missionary and pastoral work on the continents of Europe and Asia.

A half-hearted, desultory campaign will not avail. It must be virile and aggressive. It must be well organized and disciplined. It must be comprehensive and amply supplied with men, with means, and with material. With commensurate funds, an adequate corps of missionaries, both men and women, and ample material, Great Britain will become one of our very best foreign missionary fields.

We have recommended a very definite and comprehensive plan for mission work in the British Isles to the joint council. It is only the beginning of what we have in mind. We await its indorsement and execution. Then we will pass on to larger and more extended work.

Britain is sending her quota to Graceland. Six young

men and women sail from Liverpool, England, January 8, on board the White Star Liner *Megantic*. One of these students, Madge Green, comes from Scotland. Sidney Phillips comes from Wales. Four come from England as follows: Harold Dewsnup, Manchester; Doras Gibbs, Birmingham; Harry and Frank Holmes, Clay Cross. Most, if not all, of these young people desire to take the religious training course, in the hope that some day they may return and take up general church work in the homeland. We hope to send another contingent next year.

President Smith has been given a royal reception in Britain. The Saints have met him with open arms. He has made a good impression. His coming has revived hope. His unfoldment of the Zionite plan has stirred the Saints everywhere. The church in Britain is in line. The work takes on new life.

We are now on our continental tour. We are in Paris, but that is another story.

Greetings and good wishes for the New Year.

LONDON, N. 16, ENGLAND, T. W. WILLIAMS.
Saint Leonard's, 19 Amhurst Park.

Editorial Note

[The following article, by Apostle Williams, concerns the church headquarters in England. The photos from which the cuts were made to illustrate this article were taken by President F. M. Smith.]

Saint Leonard's! A name to conjure with! Register it in your mind. Enshrine it in your heart. Saint Leonard's, the headquarters of the British Isles Mission School! Saint Leonard's the office of the mission paper! Saint Leonard's, the office of the members of the Quorum of Twelve in the British Isles! Saint Leonard's, the headquarters of our mission secretary, mission statistician, bishop, and department officials in the British Isles!

Saint Leonard's is located at 19 Amhurst Park, London, England. It is a large three-story building. There are sixteen rooms. Several of these rooms are sufficiently large for classrooms and lecture halls. The building is easily adapted for school and office purposes. It was formerly used for college purposes. It has been known as Saint Leonard's for years. We will perpetuate the name.

Just as soon as possible we expect to organize a mission school where the boys and girls of Britain may have opportunity to gain the necessary information to equip themselves for real church work, local as well as missionary. We expect to have classes in language, literature, church doctrine, public speaking, nursing.

It is our purpose to make this an adjunct to Graceland with the hope that it can become a feeder for Graceland. We look forward to the day when Saint Leonard's will mean as much to the church in Great Britain as Graceland does to the church in America. We expect to make Saint Leonard's a household word in every Latter Day Saint home in all the world.

The next time you come to London do not fail to visit Saint Leonard's. If you are going to the Continent come see Saint Leonard's first. When you return, call at Saint Leonard's.

When you think of London visualize Saint Leonard's first. Then think of Westminster Abbey, Saint Paul's Cathedral, the Houses of Parliament, London Bridge, the Tower, and the River Thames. Then come back to Saint Leonard's.

FORT COLLINS, COLORADO.

Editors Herald: The work is steadily moving forward with an earnest band of workers in both branch and Sunday school. We are much encouraged over the willing efforts of our young men in the ministry, who are taking hold of the work. Brother Bullard has this fall organized a Sunday school at Greeley, thirty miles southeast of here, and at Longmont, about twenty-five miles south. Our Religio gave a good Thanksgiving program, Puritan costumes being much in evidence. Weather conditions are very unseasonable, dry and high winds.

ALICE WARD.

A Missionary's Message to His Near Relatives

Elder Glaud R. Kuykendall sent copies of the following to his kin as a token of remembrance and a reminder of the holiday season.

I have been reading the last two days in the Latter Day Saint Church History. The experiences the early Saints went through—persecutions and travail—are harrowing, but their fortitude and faithfulness to God and their faith in Christ and the final triumph of this his work, is most inspiring. What a lasting shame, on those who turn traitor! I am glad that I am called upon and honored with the privilege of helping to carry this work to a successful conclusion, hell and the wicked to the contrary notwithstanding. And by God's grace and help, Christ leading, it will soon triumph, even though at times it may seem cast down.

I want my people to be serving Christ and be ready to answer the call when his children are called to Zion, to help in its establishment and enjoy of its bounty and safety when the storms and destruction break upon this world.

My church is my party and politics, and everything I go into the world to get I shall bring back to help in adorning Zion and blessing her happy children. That is my creed. That is where my interest lies, and that is where my heart is. May the Saints, including my own dear people, near me by flesh and blood, appreciate the value and worthiness of this, the Lord's great work, and the great decisive hour that is now approaching if not already here.

I do not know but what an especial call and warning should be sounded to my people, some of them. I wish that I might have had the privilege of visiting them and stirring any that may be asleep, to action, but I trust that the same spirit that moved mightily upon me to place myself at the disposition of the church recently, and just at the time when I am most needed as the circumstances in connection with Detroit prove, which things I was not aware of until I had gone to Independence, Missouri; I say, that that same Spirit that led me to do this when the Lord so needed, I trust will also arouse and lead my people as also all other honest Saints, forward in his great work. Otherwise, the calamities that are coming upon the wicked may fall on these poor sleeping ones too.

I hope that this will not be considered idle speech. God reigns! and his word will be fulfilled. I am glad that you all are much awake to the work and that your interest is in it.

Christmas time is approaching. So far as days are concerned, they are all very much alike to me. However, if you desire, you may consider this a Christmas greeting and a New Year call to service to my people.

December 21, 1920.

GLAUD R. KUYKENDALL.

Campaign News From Des Moines

The annual home-coming of Des Moines was observed November 14. The prominent speakers of the day, Sister Vida E. Smith and Elder Daniel Macgregor, were sufficient attraction to draw a large representation from over the district to hear them.

Sister Smith lectured on "How to idealize the real." Elder Macgregor gave a very eloquent talk in the morning on "Why I became a Latter Day Saint." His evening discourse was the initial effort of the campaign he has been conducting in the city. A large and an appreciative audience listened to him. His nightly sermons have been a rare treat to the Des Moines people.

However, Satan was soon aware that one of God's representatives was here, for immediately three churches in the immediate neighborhood began revivals. This naturally interfered with some of the crowds we might otherwise have had, but regardless of that the services have been well attended and close attention has been given to the marvelous unfolding of prophecy. So unusual have been his sermons that nonmembers have asked whether or not he was a prophet of God, saying they felt that they were in the presence of a man who had much in kin with the prophets of Bible times.

Extensive advertising has been done by handbills being distributed in the vicinity of the church. They were written in a clear-cut, forceful, characteristic Macgregor style. Street car advertising and posters, ten by twenty-four feet, placed in prominent places in the city have all tended to help some. The posters are very attractive. Written in large letters are these words: "Go to church and hear Macgregor, Canada's great prophetic student, unfold the prophecies."

A decided increase in interest among the members is very much in evidence. We feel that to revive the interest of the Saints is as commendatory as making converts.

One can easily distinguish the difference between the message of one prominent revivalist near us and that of Brother Macgregor. The Reverend Scoville refuses to give a lecture until a certain amount is subscribed each evening. His entire lecture is an ungentlemanly and unchristianlike tirade upon sinners in general, but his worst epithets are hurled at the heads of his members. We are glad that Brother Macgregor retains the Christlike attributes, and appeals to the intelligence rather than to sensationalism.

The services closed this week after a six-weeks' effort. There were perhaps not as many converts made as might have been wished for, but the good that has been done in other ways cannot be overestimated, so we would pronounce it in many ways a successful campaign.

Testimony of Healing

I hope this will find space in your paper and that all who read it will rejoice with me in the blessing I have received.

I have been an invalid for over two years, and the last nine months I could not sit up or hardly hold my head up, but now I am healed. I had a vision November 26, about one o'clock in the night. I had not been asleep, but had been reading the Bible and talking to the Lord before the vision came to me. In the vision, the Savior and Elder Thomas Newton came up to my bed. Brother Newton handed the oil bottle to the Savior, and the Savior administered to me, handed the bottle back to Brother Newton, and the Savior prayed, but I do not remember the prayer. When done, he stepped back, and looked at me, and said, "Arise and walk," and then he said, "Use wisdom." Then they were gone, and I was alone.

I raised up in bed. I could not wait until morning to tell mamma what had happened, I was so overjoyed, so I called her, and when she came in, I was sitting straight up in the bed. I told her the vision, then said, "Oh, mamma, do you believe I can walk?" She did not know what to say for joy. She is not a member of this church. The morning was Thanksgiving. She came in at getting up time, and I asked her again if she believed I could walk. She said, "Oh, Agnes, I am a doubting Thomas." I just got up out of the bed and started to her. I guess that was the most glorious Thanksgiving ever spent in our home. I am still walking and praising God for what he has done for me. Pray for me that I may be useful in building up Zion. My husband and I are both members of the Latter Day Saint Church. Pray for us both that we may still be more faithful.

Yours in the true faith,

MRS. AGNES REXROAD MANAYKA.

CLARKSBURG, WEST VIRGINIA.

PITTSBURG, KANSAS.

Editors Herald: We have been very busy in the Lord's work for the past six months, and this increased effort has resulted in increased spirituality. Brethren Lee Quick and Charles Fry started a missionary effort here the middle of July in the district tent, holding meetings up till the reunion in August. Nine were baptized.

Following the reunion, Brother Will Bath took the tent to Cherokee and held forth three weeks, at which time he was permitted to add twelve more precious souls to our branch as the fruits of his meetings. He then brought the tent back to Pittsburg and held another series of three weeks, at which time seven more were baptized.

Our pastor, A. E. Stoff, held a three-weeks series of meetings in a cottage in the extreme northeast portion of the city in November, and at the close left a regular weekly appointment. He hopes to continue these efforts in other parts of the city.

That the flock might be fed, our pastor started a priests' campaign which is not to cease until every family of Saints in the city has been visited. Already results are being manifested in greater attendance at the regular services, and the campaign has only begun. This means an effort for our priests who are all laborers, but such efforts always bring good results to the visitor and those visited.

Our midweek prayer meetings are spiritual feasts. Our Sunday school and Religio are increasing in interest and attendance, until our hall is becoming almost too small for us. The Sunday school plans a very impressive pantomime on the birth and life of Christ, for Christmas Eve.

The Women's Department is also quite active. A study class has been started, taking up the subject of "Food and body," with Sister S. S. Boone as teacher. A good interest is manifested. Considerable relief and service work has been done and this has not been confined to our own membership. This department put on a program on the 28th, which was quite a success and put our work more clearly before the people.

Appointments are being filled by our priesthood twice a month at Arma, and also at Cherokee. N. M. H.

PLEASANTON, IOWA.

Editors Herald: Elder D. T. Williams, of Lamoni, spoke here on Thanksgiving Day, at the Christian Union church, they uniting with us in the service.

Brother M. M. Turpen, who has been visiting his son Stephen at Saint Paul, Minnesota, is again in our midst.

At our regular sacrament meeting there was a marked degree of the Spirit present, also at the last three Wednesday evening prayer meetings. Our hearts swell with gratitude to our heavenly Father. A MEMBER.

EL PASO, TEXAS.

Editors Herald: We are isolated but enjoy the privileges had by all, to read the church literature. Though wife and I have poor health, we are not idle. We have five children to care for and ask the prayers of the Saints in our behalf.

While soliciting among the people I have many opportunities to say a word for the work we love. At one place there were a number of people and we got to discussing the literature on the table, Bibles and Bible dictionaries. A lady near me began speaking in tongues. When she was through she asked me if I believed in speaking in tongues. I told her I certainly did, but that I also believed in interpretation of tongues. Later she and her husband visited my home and I read some from the Scriptures to them. She admitted she felt that she was deceived. They were both interested but have since become indifferent. I was worried for fear I had said something I should not, when I had a dream in which I was shown my Bible inclosed in a beautiful white wreath of flowers. When the interpretation was given, I was told that white represented the purity of the word of God, and that no matter whether people accepted it or not, it was still pure. These two people are our friends again.

In another family I had left literature and gotten them interested but was later turned away very coldly. Later I met the man of the house down town and he asked me if I knew him. I did. He said he and his wife were both Mormons now. Upon inquiry I found they had joined the Utah church. I invited him to come to our home, and we read the three standard books and prayed together, with the result that he is ready for baptism, wanting to know if I had authority to baptize and confirm. I being only a priest could do only the former. He will become a member as soon as we can get in touch with an elder.

Not being able to buy many tracts, I must depend on

other literature. If those who have *Autumn Leaves* and *Ensigns* to spare will send them to me, I think I can make good use of them. In so large a place there ought to be found some members of this church. If there are any such, they can find me at 3014 Madera Street, Apartment 24, El Paso, Texas.

Your brother in Christ,

A. M. TAYLOR.

DETROIT, MICHIGAN.

Editors Herald: Branch No. 1 is very much alive. We feel that we are accomplishing much and have much more to do. Our leaders are Brother Larkey, in charge of the branch, Joseph Price, superintendent of the Religio, E. C. Barss, superintendent of the Sunday school. They are improving every opportunity to bring the work to a higher standard. Our prayer meetings are very much enjoyed and the Spirit of the Lord is at times with us in great power, manifested in tongues, prophecies, and healings. There is an awakening to the fact that the time is at hand when we must come to the front and make ourselves qualified. We realize that our branch is a school in which we are learning to fit ourselves for the future, and inasmuch as we learn and practice patience, love, and forbearance one with another, in the daily incidents we will be prepared for greater opportunities to come.

Sometimes some of us feel a little discouraged because of temporal demands, but we know that if we continue to study and prepare ourselves the time will come when God, seeing us prepared and faithful, will open the way before us. Our Sunday school gave a program a short time ago, under the direction of Sister Nettie Gault, which was greatly enjoyed. Our orchestra, under the direction of Brother Joseph Williams, is advancing rapidly and expects to give a program in January.

Apostle Gillen was with us recently, advocating the combination of all the five branches of the city into one or two. The idea pleased the Saints.

Brother John R. Grice, our city missionary, was transferred to Toronto and we miss him very much. But we feel that he is qualified for any position and they will profit by our loss.

We are glad to say that the indebtedness of the branch has been reduced to \$650, which we expect to finish up soon.
245 Williams Avenue.

BYRDIE MAGARGEE.

CALGARY, ALBERTA.

Editors Herald: Our winter conference has come and gone, and will leave a lingering memory in the hearts of all present. In point of numbers and good fellowship it was by far the best held in the district during the winter months.

The little church was taxed to its utmost to accommodate all visitors, and all are looking forward to the summer meeting which will be with the Orpen Branch.

The conference was in charge of our district president, who was ably assisted by Missionary J. J. Cornish, of Saskatchewan, and Missionary J. D. Stead. All present felt in their hearts that it was "indeed good to be there."

It is to be hoped the many blessings afforded us will not be wasted. May we ponder over them and may they instill within us a desire to press onward to do the Lord's will.

W. H. CHANDLER.

NORTHEAST VALLEY, DUNEDIN, NEW ZEALAND,

November 15, 1920.

The Dunedin Branch is still alive and plodding along in this part of the universe. The long-looked-for visit of Apostles Hanson and Rushton has passed into history, and although it was short, will be remembered by all who heard them speak on Sunday evening. How fortunate you Saints of America are, who can secure the services of such forceful speakers. Why, it is enough to make us amateurs discouraged and never put foot in the pulpit again. But when we realize the importance of the message we possess, and the

flock under our care, we remember the words of the Master to feed his sheep, etc., and we will continue to try with God's help to keep this little band of Saints together and by careful study and prayerful meditation strive to fulfill our vocation to which we have been called.

I must say that the weather clerk treated us very shabbily while the apostles were here, especially on the Sunday, for although we are into the summer months, the hills on Sunday morning were covered with snow, and it was indeed a real winter's day. Nevertheless, we all turned out in full force to Sunday school, after which we partook of the sacrament, Brethren Hanson and Rushton officiating, and who also administered to three members, after which they each gave us a short talk, which was much appreciated.

Well, they have come and gone, and may God's blessing be with them and his protection over them while they cross the mighty deep to their destination. We can all truly say they are indeed men of God.

HERALDS are just to hand, and I notice that President Smith and Apostle T. W. Williams are doing good work in Britain, and intend following it up on the Continent and in Palestine. Surely the time is at hand when we should consecrate ourselves to the work of the Master, and help to overthrow the evil power which is so prevalent. Let us be valiant soldiers in this latter-day work, not only spiritually, but financially, so that the desire of our Master may be accomplished in the establishment of Zion. The signs of the times need not be enumerated. "He that hath an eye to see let him see."

We in this part of the vineyard realize the officers in command are moving in the right direction, and with God in the lead, and Christ at the helm, how can they go wrong? We trust that ere long we shall have a missionary stationed here, so that the work in Dunedin will go ahead and that we may learn more regarding the work, for we feel it is the best work on earth, and who can dispute it? Or in the words of Gamaliel, "If God be with us, who can be against us?"

Our Christmas offering will be given at the end of this month, and I feel sure that we will all do our best to help in this noble work. Nothing has been done here about the amount to be collected for the auditorium, but when we know how much is expected of us, we'll be there also.

We are grateful that our three children have obeyed the gospel, and we are doing our best to keep their feet planted in the narrow way. May this be the desire of all who have espoused this angel message, and may our lamps be always trimmed and burning, that we may not be found wanting, is my sincere prayer.

Your brother in Christ,

J. C. BRADLEY.

DENVER, COLORADO, December 27, 1920.

Editors Herald: The weather has been real winter the past week, some snow and quite cold. The Sunday school Christmas entertainment was a complete success. The latest from Brother Sade is that he is in a very critical condition. He seemed so much better after the last operation that we were very hopeful. He was removed from the hospital and seemed to be getting along fine; other complications arose, and he was again taken to the hospital. To-day we learn that erysipelas has developed and the doctor says unless checked in a few hours it will prove fatal. Sister Fishburn, our faithful Sunday school superintendent for so many years, is leaving for California in a few days in search of better health. We wish her Godspeed. Sister Ella Brannan is to succeed her in the Sunday school work. E. F. S.

Leaving London early in December, President F. M. Smith and Apostle T. W. Williams made a brief survey in France; then after several delays reached Basel, Switzerland, on the 13th. Besides making a survey of the work there and its future possibilities, President Smith intends to make a decided effort to secure permission for our missionaries to locate in Basel.

MISCELLANEOUS

Quorum Notices

Detroit District, First Quorum of Priests. Regular quarterly meeting at Pontiac, January 16, 2:30 p. m. All priests in district urged to attend. John L. Hall, secretary, 6942 Venice Street, Detroit, Michigan.

Deputy Recorder for British Isles

Acting upon the advice of Brother Frederick M. Smith of the Presidency and Thomas W. Williams of the Quorum of Twelve, we are pleased to announce that Brother F. Henry Edwards has consented to act as deputy for this department. All members of the church residing within the British Mission will therefore please be advised that all details concerning method of reporting baptisms, ordinations, deaths, etc., as well as securing transfers of enrollment, will issue from Brother Edwards through the Mission Headquarters, 19 Amhurst Park, Stamford Hill, London, N. 16. We earnestly request careful cooperation be extended by all those concerned to the end that a faithful and accurate record may be secured and maintained.

Very sincerely,

DEPARTMENT OF STATISTICS, *F. A. Russell.*

INDEPENDENCE, MISSOURI, January 1, 1921.

Conference Notices

Special ministerial conference of the Pittsburgh District at Pittsburgh, Pennsylvania, January 15 and 16, 1921. First meeting Saturday evening at 7:45. This meeting is open to all members of the various branches. Special meetings all day Sunday. Sunday afternoon will be given over to the Women's Department in charge of Sister Nettie Daugherty. Mary M. Gowan, district secretary.

Coordinate conference of Clinton District, Nevada, Missouri, on February 18, 19, and 20. Church located on corner of Allison and Elm Streets. First session 18th, 9:30 a. m., and that day will be used by the Sunday school and Religio. A patriotic program will be rendered on that evening at 7:30 p. m. It is planned to have other features of special interest and the wish of those who have charge is that a goodly number will be present to enjoy the spiritual and intellectual feast that is in store. Those who are intending to be present please write to C. W. Keck so that provision for entertainment can be made. About Sunday school work write to Mrs. A. C. Silvers, Nevada, Missouri, 329 West Hickory Street, and for Religio work write to Mrs. Mabel Braden, Nevada, Missouri, 700 North Ash Street. Edward Rannie, president.

New York and Philadelphia, at Scranton, Pennsylvania, February 12 and 13, 1920. H. A. Cunningham, president, 198 West Ninth Street, Bloomsburg, Pennsylvania; Elizabeth Teal, secretary, 318 East Tioga Street, Philadelphia, Pennsylvania.

Portland in Portland, Oregon, February 4 to 6, 1921. Those holding the priesthood who labor under district supervision, and branch presidents, please send your reports as is required by rule three of district by-laws. R. E. Chapman, secretary.

Pottawattamie conference and conventions at Council Bluffs, corner Pierce Street and Glen Avenue, February 4, 5, and 6. All yearly reports are to be received, also election of officers to take place. Elsie Lapworth, secretary.

Seattle and British Columbia, at Seattle, Washington, February 26, 1921, 10 a. m. The Religio and Sunday school at 10 a. m. and 2 p. m. respectively, on Friday, with usual entertainment in the evening. All having performed ministerial labor within district other than in capacity of branch officers, should report to undersigned immediately after December 31 for six months ending then. Let all who can, attend. Branch

clerks send statistical reports promptly on new forms furnished by Department of Statistics. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

Eastern Oklahoma, at Winthrop, Arkansas, February 18, 19, 20, 1921. Clerks of branches take note and send reports to C. G. Smallwood, Fanshawe, Oklahoma. Sunday school convention 18th.

Two-Day Meetings

There will be a two-day meeting at Chetek, Wisconsin, February 19 and 20, at which the Saints are requested to attend as far as possible.

We would like to have the priesthood present, or as many as can come, as there will be two priesthood meetings especially for your benefit, by which we hope to make the work much easier for you and increase our efficiency to serve the church.

The women will be given some time to consider their department of the work also, for we want to put into this work every talent available, so we ask the women also to make a special effort to get there.

A dedication service will be held on Sunday.

E. J. LENOX, *District President.*

Married

SNIDER-HAWLEY. At the home of Brother and Sister Coleman Snider, Hamilton, Missouri, parents of the bride, Brother Guy G. Hawley and Sister Beulah J. Snider were united in marriage on Thursday, December 2, 1920, Elder R. S. Salyards performing the marriage ceremony. Brother and Sister Hawley are among the best of our young people. They have the very best wishes of many friends for happiness and welfare.

Our Departed Ones

SALTER.—John William Salter was born January 14, 1837, in Green County, New York. Moved to Illinois in 1862, where he enlisted in the army. Married Anna Mary Boyd at Providence, Illinois. In 1873 moved to Shelby County, Iowa, and to Logan in 1904. Baptized July 10, 1875. Ordained priest August 13, 1875. Died of paralysis. Leaves companion, 6 daughters, 3 sons, and a number of grandchildren. Funeral sermon by A. R. Adams, assisted by Frank Hill, at Saints' chapel at Logan, Iowa.

FACKLER.—Dalbert Verne, son of David and Charlotte Fackler, was born at Springfield, Nebraska, July 20, 1904. Died November 22, 1920. Was an only child and a bright young man. Funeral services in Methodist Episcopal church, Springfield, in charge of Methodist minister, Mr. Guest, sermon by Sidney Pitt, sr. Interment in Springfield cemetery.

OLDEHAM.—Alice R., daughter of Carl and Emmer Oldeham, born at Chicago, May 14, 1904. Died at Kansas City, Missouri, December 7, 1920. Baptized two years ago by Walter W. Smith. Funeral sermon by J. C. Foss, assisted by W. D. Bullard. Interment in Mound Grove Cemetery.

WARNKY.—Elder Frederick C. Warnky was born in Malcho, Machlinberg, Germany, August 27, 1839. Died December 24, 1920, at his residence in Independence, Missouri. With parents came to America in 1850, locating at Milwaukee, Wisconsin. In 1855, at 16 years of age, left for California, where he married Miss Mary J. Brownell, December 19, 1865. Three years later was baptized with his wife by E. C. Brand. Ordained a priest, and a few months later an elder. Thirteen children were born to this union, 3 sons and 5 daughters remaining. Funeral service in Stone Church, Independence, in the presence of a large audience, by A. H. Parsons, prayer by R. V. Hopkins.

MILLS.—Alma Nephi Mills was born August 12, 1892, at Farnworth, Lancashire, England, and died November 21, 1920. Baptized in 1900. Came with parents to Nova Scotia in 1904, and to Columbus, Ohio, in 1907, where he has since resided. Married Stella Tevis, January 31, 1914, and to them were born 3 children, Raymond, (deceased) Robert, and Howard. Survived by father, Thomas Mills, wife, 2 sisters, and 2 sons. Funeral was conducted from Saints' church, Columbus, by J. W. Davis.

RHOADS.—Mary A. Rhoads was born May 26, 1842, near Marshall, Ohio, and died November 19, 1920. Married John W. Rhoads, January

10, 1867, and to this union were born 4 children, Thomas W., Lydia M., Alice C., and Grace. Baptized in 1887 by L. R. Devore. Preceded in death by husband and daughter Grace, and survived by son, Thomas Rhoads of Marshall, Mrs. Francis J. Ebeling, of Kirtland, and Mrs. I. P. Woods of Marshall, Ohio. Leaves 5 grandchildren, and a large circle of friends. Lived all her life in the same community. Funeral conducted from Saints' church near Marshall, Ohio, by J. W. Davis.

CULP.—Hamilton, better known as Captain, Culp, of Willoughby, Ohio, passed away December 10, at his home. He was living a retired life with his family, being a retired lake captain. Baptized in Michigan, in 1885. Leaves a widow, 2 sons, 2 daughters, 7 grandchildren, 2 brothers, 3 sisters, and a stepmother to mourn. Funeral service and sermon by A. E. Stone in Masonic Hall, after which the Masonic rites were administered. Remains were placed in vault at Willoughby, Ohio.

LEASON.—Clarissa Leason, daughter of John and Elizabeth Leason, was born August 26, 1833, in Lincoln County, Ohio. Had been an inmate of Liberty Home at Lamoni for some years, where she died, December 8, 1920. Baptized some years ago, and was faithful to her trust, beloved by all who knew her. Funeral services at Liberty Home by Columbus Scott, assisted by A. J. Yarrington. She rests in Rose Hill Cemetery.

SPARLING.—Emma Blakely was born at Leeds, England, May 7, 1848, and removed to America in 1881, the last 38 years of that time being spent in the Dakotas, where she died in Fargo, September 25, after many years of suffering and affliction, which she bore patiently and cheerfully, though the last 24 years her husband was under General Conference appointment, and away from home much of the time, which left her much of the care of the raising of the family, and the care of the home. Married William Sparling in 1877, and to them were born 5 children, 2 boys and 3 girls, one of the latter, Martha, preceding her mother to the Great Beyond. Baptized in 1885 and continued strong in the faith to the last. Funeral services at Saints' Bungalow Church in Fargo, and the remains taken to Sherwood, North Dakota, for burial. Sermon by J. E. Wildermuth, assisted by Charles Nolan.

ROSS.—Evelyn May, infant daughter of Carl and Anna Ross, who live near Logan, North Dakota, was born April 28, 1920, and died November 14 after a severe attack of whooping cough and other complications. She leaves a little twin sister, together with two older sisters. Funeral service in charge of, and the sermon delivered by, J. E. Wildermuth, of Fargo, North Dakota. Interment in Minot Cemetery.

MAHONEY.—Hiram Mahoney was born December 26, 1851, at Council Bluffs, Iowa. Joined the church, and went west in an early day. Ordained an elder and made president of the Alva Branch, in Wyoming, 17 years ago, which office he held till his death, which occurred December 14, 1920. Sermon by J. M. Stubbart.

NEWTON.—Mary Ann Newton was born in Beaver Island, Michigan, April 11, 1852. From this place she moved to Wisconsin, and then to Iowa, where she married Stephen M. DeLap. To this union 2 children were born, both of whom were with her at the time of her death, August 29, 1920. First husband dying in 1879, she married Scott Newton, in Page County, Iowa. Converted when a child, and a faithful member of the church at Shenandoah, Iowa. Leaves to mourn, 2 children, one sister, one brother, 2 half-sisters, and seven grandchildren, besides many other relatives and friends. Burial at Shenandoah, Iowa.

Convention Minutes

LONDON, ENGLAND.—August 15 and 16, 1920, 19 Amhurst Park, London, 6.30 p. m., J. A. Judd in chair. President Frederick M. Smith and T. W. Williams, with District President J. A. Judd, chosen to preside. Visiting Saints extended the courtesy of the conference. Reports read from district president, including Enfield Branch, spiritual report of London Branch, by J. W. Worth. Communication from Bishop May read. Elders' reports read from J. A. Judd, J. W. Worth, Dover E. Judd. Chorister Pearl Crick, Recorder D. A. Oakham, Secretary Dover E. Judd, reported. Financial report of district treasurer read, also financial report of Bishop May. Same referred to committee for report. Resolved, that the president of the church be and is hereby requested to nominate our district president in future. Lengthy discussion followed. Resolution carried. President F. M. Smith thanked the district for what he took the resolution to be—a vote of confidence—and stated that the line taken was in full harmony with the Doctrine and Covenants, and he assured them that such confidence would not be abused. Bishop May's letter containing certain suggestions concerning the finances of branches and districts called for. A resolution to discuss same by paragraphs brought out a lengthy discussion both for and against, and a substitute was moved as follows: Resolved, that the district as a district should adopt such part as applies to the district and that we recommend the branches adopt that part of the proposals as applied to them as they think fit. Discussion of the substitute brought out a resolution to refer, which prevailed: That the entire proposition contained in Bishop May's letter be referred to a committee consisting of President F. M. Smith, T. W. Williams, and R. May, said committee to report back to conference as soon as convenient. At subsequent services F. M. Smith and T. W. Williams preached, and at a priesthood meeting T. W. Williams gave a short address following which both he and President Smith answered questions on points submitted. Auditing committee's report received and spread on the minutes. Resolution sustaining general church, district, and local authorities prevailed. Dover Judd, secretary.

March 27, 1829, the invention of galvanized iron was explained in New York.

March 30, 1822, Florida was organized as a territory.

April 7, 1817, a man sold his wife in open market at Dartmore, England, for two guineas (about \$10).

April 6, 1830, the Church of Jesus Christ of Latter Day Saints was reestablished and organized pursuant to commandment from God.

April 13, 1815, the construction of the Erie Canal from Albany to Lake Erie ordered.

April 18, 1833, Oberlin College, Ohio, founded.

April 21, 1817, New York State Library authorized.

April 23, 1831, the railroad was opened from New Orleans to Lake Pontchartrain.

May 1, 1823, the skeleton of a mammoth was found in Essex, England.

May 7, 1828, the American Peace Society was formed.

May 11, 1816, the American Bible Society was founded.

May 15, 1820, Florence Nightingale, the first nurse and soldiers' friend, was born.

THE SAINTS' HERALD

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

PRICE \$2.25 A YEAR IN ADVANCE

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

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To Branch Presidents: To Branch Members:

Has Your Branch a Publicity Program for 1921?

Do you realize that in 1921 the business men of the United States will invest ten hundred million dollars in advertising? Have you stopped to think that the billboards will blazon the advertisements of tobacco and theater and merchandise; that the newspapers will carry five columns of ads to one of news; that magazines will feature thousands of beautiful color-pages devoted to the god of money; that the mails will be freighted down with messages of men busy in the affairs of commerce and trade?

Who will plead the cause of Christ among this welter of conflicting interests, and who will raise a voice in defense of the Master, so that it can be heard above the insistent calls of money seekers?

Have you ever considered advertising in connection with your branch work? Do you trust to chance alone to bring souls to Christ, or do you go out into the highways and byways seeking

men for the kingdom of God? Is your light on a hill, or under a bushel?

To be specific: Is there a publicity agent in your branch who is alert to every opportunity to advertise your services and the church?

Have you provided money for carrying on publicity work in your branch?

Do your announcements appear regularly in the local papers?

Do you ever ask people to your church by mailing or giving them printed invitations?

Do you have any tract boxes at work in public buildings?

Do you ever systematically tract all or any portion of your town?

Do you conduct one or more

community-wide missionary campaigns a year?

Have you laid plans for advertising the gospel this year of 1921?

Is your plan as big as it deserves to be?

THE RIGHT PROGRAM

Choose a publicity agent.

Provide a publicity budget.

Outline a publicity plan.

Enlist publicity workers.

—Then go to work

—and keep working

—throughout 1921.



Let Your Answer Be Yes--and Then Work It!

For information or suggestions write to

THE PUBLICITY DEPARTMENT

Box 255

Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 26.

VOLUME 68

LAMONI, IOWA, JANUARY 12, 1921

NUMBER 2

EDITORIAL

Moving of Publishing House to Independence

We have had a number of inquiries concerning the move, and they ask us what we think of it. The matter can be very quickly summarized as follows:

Why Consolidation?

For some years the church, through the Board of Publication, has been publishing two papers, the *HERALD* and the *Ensign*, in competition with each other. It has only been through close editorial scrutiny that excessive duplication has been avoided. There is a need for a unity of general effort, and a board of editors to see all of the needs of the church are amply covered, and undue duplication avoided. There has been a request for a distinctly missionary paper. It is possible that through coordinated amalgamation that this can be had.

Again, the establishment of two publishing houses means that much of the overhead charge of management, press work, etc., must be duplicated. A larger plant can be handled more economically than can the two plants. The *Ensign* Publishing House has been able to keep going by taking in outside work. The *Herald* Publishing House cannot with profit handle outside work; being located in a rural community the amount of such work would not justify the resulting taxes.

Whatever may be the case elsewhere, there is no need for two publishing establishments so near to each other as are Lamoni and Independence.

Once it is seen there is an economy of financial administration in handling under one roof, and also that through a consolidation of editorial work we may better provide and see that the necessary demands of the church are covered, then arises the question, Where should this plant be located?

In Favor of Lamoni

In favor of Lamoni is the fact that the church already possesses an ample building, and a plant nearly large enough to handle all of the publication interests of the church. It would take but a small additional expense to put it in shape.

There is also the value of this institution to Lamoni, the town having been built up around the publishing interests in the first place. There are probably more employees who own their homes in Lamoni, and the total cost of living there is probably upon the whole slightly lower.

For Independence

Independence is established as the central place of the church. It has been made by General Conference action now the headquarters of the church. All of the general officers are located there—the First Presidency, the office of the Quorum of Twelve, the Presiding Bishopric, the Church Statistician, Church Auditor, Church Architect, General Church Historian, Presiding Patriarch, Church Secretary, Publicity Department, Women's Department, the Religio Department, and it is quite probable that soon the headquarters of the Sunday School Department will also be

established there. The Board of Publication has its headquarters there. It is also suggested that if an effort be made to establish the publishing interests in Lamoni, it would mean but another division, another effort to establish a publishing interest in Independence, outside the control of the Board of Publication.

The editorial work is under a serious handicap when separated from headquarters. We continually have queries which can be answered only with difficulty. The departments to which they belong are located at Independence, and by the time an answer has been secured, too long a time has elapsed. It is hoped that with the editorial staff more closely in touch with the general officers, more information can be given of what the church is doing and planning. It is an advantage to both the spiritual and temporal authorities to be more closely connected with the publishing interests.

With announcements to be made, tracts to be printed, editorials to be written, it will be possible for the church officer responsible therefor to examine the galley proofs and keep in close touch with everything that is issued over his name. It is hoped and expected that the move will bring both the editorial staff in closer touch with the church officers, and the church officers in closer touch with the publishing interests. It is certain that the move to Independence will have to be made eventually. It remains therefore only a question of now or later.

It will make possible in the very near future a reorganization of the work, that could hardly be done unless this move is made, and would require the removal of a number of persons to the place of publication. It is confidently hoped and expected that it will mean greater efficiency in this department of work. Those who have been in touch with the publication work the past few years feel keenly the change which has taken place since the general officers are being and have been moved to Independence. The moving of the publishing house is practically the last step and will again bring the general church officers and the publishing interests in close contact.

What of the Present Building?

Last spring a committee was appointed to consider taking over and using the present building established for the *Herald* Publishing House, and the latest reports have been that the present rooms will be partitioned off, and a boys' dormitory will be established here. It was intended first to establish a boys' dormitory on the third floor of the new building at Graceland, but it has been found too difficult to secure the necessary materials, hence the new building at Graceland is being completed two stories high. It will be possible to house more than one hundred young men in the present *Herald* Office Building, providing also kitchen and dining room in the basement, and reserving offices for the stake officers. It is planned that the building will be taken over, and so be used by Graceland College in this way the next school year. It is located about a mile from the college building, which should prove only a convenient walk for young men. No doubt provision will be made for them to secure the noon meal in the college dining room. The development of Graceland College has required the taking over of all the dormitories as well as two small additional build-

ings for the use of young women students at Graceland. This will be a temporary provision for the young men.

While it is considered to be only temporary provision, as the college authorities desire, as soon as building conditions will permit, to establish suitable dormitories for the use of young men on the college campus, at the same time the citizens of Lamoni, and those who have the interest of the church at heart are hoping that an industrial use will be found for the present building. We hope that for the sake of the town and of the church work in Lamoni Stake that this will eventually and in the near future be done.

The date for moving has not been set, though in general it is contemplated to make the definite transfer as soon as it can be arranged. Some remodeling of the Battery in Independence will be necessary, the amount necessary to be determined after a careful survey of the situation, based not only on present needs but on the future as well.

Some changes will be necessary in the providing of electric power for the various machines, and electrical supplies are hard to get promptly. So it may be two months or it may be six months, depending on a number of circumstances.

Heralds for the British Mission

The church historian who has been appointed in charge of the library work, Elder Walter W. Smith, Box 255, Independence, Missouri, will take charge of all old HERALDS for use in the British European Mission, or elsewhere. As the work of the church expands there comes more and more need for complete files of the HERALD for various mission libraries. We have had some gratifying responses. Those having old HERALDS which they are willing to give to the general church, communicate with the historian, stating what HERALDS they have to donate. But do not send them until requested. We are referring the entire matter to him.

Blue Pencil Notes

The secret of the success of many of the early elders was that they were on fire with their message. They believed it with all their hearts.

Either there is something to all this talk about the "angel's message" and the "great restoration"—or there is nothing to it. If there is anything to it then it is, as the early elders thought, the most tremendously important thing in modern history.

It is the most important. In religion, there is only one choice: between "reformation" and all it implies, and "restoration" with all that the term means.

Some very few of our more modern men seem to proceed on this theory: "There *may* be something to this restoration business; and then again there may not be. I am rather inclined to think that there is. At least I will proceed on that assumption. Anyway, I do not know where I could find a better field of service, so I will give the church the benefit of the doubt and take an appointment."

It is impossible to work up enthusiasm on that basis. Conviction must shine through a man's service and words from the inside out—clear from the depths of his heart. Faint heart never won fair lady; and a faint and doubtful heart never served the fair church of Christ very effectually.

The times are destined to call more and more for a clear, convincing proclamation of our faith—a proclamation that in

each individual case springs from profound conviction and deep-rooted belief. The very conditions that we will face will demand such conviction if we are to succeed at all.

E. C. Briggs, W. W. Blair, Charles Derry, J. J. Cornish, Joseph Lambert, and many others we might mention, were powerful men in the work of the Reorganization because they were men of great faith. They believed. Men must believe before they will act.

The same observation holds good concerning the men of the early church. And going back to the primitive church, Peter, Paul, John—these men sounded no uncertain message.

Peter said, "Thou art the Christ, the Son of the living God." He believed it with all his heart. Had he reflected, "Jesus may be the Son of God, and then again he may not be, it is a toss-up; but anyway most of his teachings are moral and ethical, and I will probably do as much good here as I could with the Sadduces," the history of Pentecost would have been different. At least Peter's part on that occasion would have been different.

So it is to-day. The man who is half agnostic concerning this work will not make many converts. The man who is just hanging on by his eyebrows, waiting for the first bad crossing to jar him loose, will never induce many men to climb into the old gospel chariot. It is a case of get in or get out. And the half-hearted minister generally ends by getting out. Let us get in—all the way—body and soul—and preach this restored gospel with power and conviction.

E. A. S.

The Deaconate

Some questions raised by an anonymous reader.

What are deacons used for in the church? Are they chosen like fancy dishes—for ornament?

I know what the Doctrine and Covenants says their duties are, but why are they allowed to hamper the progress of the church? Should the vessels used in the sacrament service be left standing dirty and moldy for weeks, yes, until the next sacrament service?

I believe it is time for these men to awaken to service or else surrender their license. This failing is not confined to one branch alone—it is everywhere, and we sit down amid the dirt and disorder and ask God to meet with us. Can Zion be redeemed under these conditions? We are told that "cleanliness is next to godliness." If this be true, then we had better get after this order of men and see that fires are made, buildings cleaned and ventilated, etc., instead of just taking up the collection on Sunday and then going home in peace (?). What is the answer? Be not deceived, God is not mocked. These men who are slothful servants are mocking God. By these slothful habits, they allow God's house to be unclean.

ONE WHO WISHES FOR THE RIGHT WAY.

Very seldom do we pay any attention to an unsigned letter. If a wrong is to be corrected, it should be presented to the proper officers, and those making the complaint should openly appear so that their evidence may be waived. It is not fair to take a shot in the dark, and ask the editors of the HERALD to assume responsibility for that which the writer is so little willing to sponsor that he will not sign his own name.

As might be expected in such a communication, the picture presented is by no means fair nor true. It is not a condition found everywhere, nor even generally. It may be possible that instances of such failure have occurred; in fact, we

all know of instances where personal homes become disarranged, and of times when the house of God does not receive the attention that it should.

The questions asked above will most of them answer themselves. The house of God should be kept clean, and especially the dishes of the sacrament should be in an immaculate condition, not only rinsed, but sterilized by washing in hot water. That goes without saying. They who fail in such a duty are indeed grievously at fault.

But at the same time, conditions must be taken into consideration. If a man is hired to do the janitor's work, he may rightfully be expected to attend to that work. But where a man with his own business to attend to has been chosen as deacon of the branch, and is given the key to the house, we cannot necessarily expect that he alone shall give requisite time to maintain it in order. If the branch places sufficient funds in his hands, it is certainly his duty to see that it is kept in order; and it is his duty and that of the other deacons, working together, to see that order is maintained in the house of God, that it is ready, heated, and open, in due time for all church services. It is also the duty of the deacon, to a reasonable extent, to endeavor to maintain the house in cleanliness.

But where the branch contributes neither in labor or money to assist in keeping the building clean, the membership cannot sit back fairly, and place the whole blame on the deacon. If this "one who wants the right way" pays his contribution to see that the church is kept clean, he does right to object. If not, and if there are no church funds available to the deacon, it is the duty of the "one who wants the right way," and of others, to see that physical assistance is rendered, for the necessary washing, sweeping, and dusting.

It is quite clear that the duty belongs primarily to the deacon. It is clear also that much of this work can be handled by the deacon. It is also true that the deacon is not primarily and solely a janitor. The business men of the church who assist in its financial affairs, should be willing to do their share, but others also should be willing to do their proper share to help to keep the place in order.

S. A. BURGESS.

Temple Builders Manual

The Temple Builders Manual is filled with excellent, practical advice, the benefit of which can be gained only by reading the book itself. Some of the best and most practical articles could not be fairly summarized or printed by extracts. To secure the practical aspects, the manual itself must be consulted. Aside from the many excellent quotations from others writers, the book itself contains much that is quotable. We give below a few extracts:

A Woman's Heart

By Vida Smith

A woman's heart should be deep, so deep,
That its depth no one might guess,
For a shallow-hearted woman, dear,
Is a human wilderness.

A woman's heart should be always warm,
That beautiful thoughts may grow,
For rare indeed are the lovely blooms
That blossom in beds of snow.

A woman's heart should be strong, so strong,
That it may not easy break,

For a weak and fearful heart, my dear,
Could not bear for love's sweet sake.

A woman's heart should be gentle, too,
That she plead for the weak and the old,
And forgive and forgive with chiding soft,
But never with harshness scold.

A woman's heart should beat for the world,
But thrill for only one,
And with hope and faith love silently on,
In shadow or storm or sun.

No girl would think of applying for a position as stenographer or bookkeeper unless she had previously studied and become, to some extent, proficient in the work required. No one would sit down before a large audience and attempt to play the works of the masters of the pianoforte, unless she had studied and practiced with earnestness and diligence. Yet how trivial and inconsequential is the matter of keeping a few books, or toying with the keys of a piano, when compared with the wonderful work of bearing, rearing, and training an imperishable, immortal soul!

Always true womanhood has found its fullest expression in service. To minister to others is peculiarly our life work, in the home and in the world. All that we are, and all that we make of ourselves must point toward this ideal of service. It is not enough to desire to serve, but we must find how, when, and where to serve most efficiently, that we may give our best. This is the highest ideal of our club work.

Home Building

What are you building, girls? A temple with spires pointing heavenward, or a hovel, hugging the ground? Do you sometimes tire of the constant labor and stop to rest, letting your unfinished building disintegrate before your eyes? Is your habitation symmetrical, or is it lopsided and ungainly because you have failed to follow the pattern laid down by the Master Builder?

Every girl hopes and plans some day to be a home maker and a home keeper. This is the biggest profession open to womanhood, and this the business of life for which she should be by nature best fitted. But often this, her greatest work, finds her poorly prepared by study or training when it comes to her door.

Sound Timbers

Realizing that every girl is first of all interested in whatever tends toward making her body well and attractive, we shall lay greatest stress on personal hygiene. Because a healthy body cannot possibly live in an unhygienic environment, we shall want to correlate the study of personal hygiene with that of home hygiene. Then as the work progresses we shall try to make what we know of benefit to the community. There will be little or no theory; we hope there will be much of practical suggestion that the girls can and will put into effect.

Vocation

The day of the "jack of all trades" is passed. The world and the church want trained men and women; and the prob-

lem before every young woman to-day is what shall the calling be, and how can she fit herself to meet the big opportunity that is waiting for the woman with the proper training. There is so much to do, so many things that the church needs, so few who are prepared to do the big things of life; and yet there are girls who slip along, indifferent perhaps, but more often waiting for an opportunity to do something big, and yet not knowing how to fit themselves for the places that are so numerous, so crying for the woman who is ready.

What Are You Going to Do?

What are you going to do, girls,
With the years that are hurrying on?
Do you mean to begin life's purpose to win
In the freshness and strength of the dawn?
The builders who build in the morning
At even may joyfully rest,
Their victories won as they watch the glad sun
Sink down in the beautiful west.

What are you going to do, girls,
With time as it ceaselessly flows?
Are you molding a heart that will pleasures impart
As perfume exhales from the rose?
Let all that is purest and grandest
In duty's fair wreath be entwined;
There is no other grace can illumine the face.
Like the grace of a beautiful mind.

Social Graces

We would overcome all self-consciousness by thinking always of others; not only thinking but doing helpful and thoughtful little acts which add to the comfort and pleasure of those about us. Such acts of courtesy need not be conspicuous, for it is only natural that being placed in a world of many people we should consider others.

What a wonderful gift it is to be able to gracefully relieve the embarrassment of some bashful guest. True; it may be a natural gift for some, but it may also be acquired by simply placing yourself in her position and then realizing what you would need to make you feel at ease.

Literature

We have a vision of homes wherein increasing space is given to the best of the world's reading, wherein nothing that is vicious shall find room. To the accomplishment of such an ideal, we must give much thought, much effort, much time. No single endeavor, unless it be the endeavor of good works, is so calculated to help in the building of more stately mansions as the reading of that which is worth while.

The Old and the New

Shall we say, "Ring out the old, ring in the new"? Are none of the old ideals worth keeping, and does the new standard meet our complete approval?

Not unreservedly. There are some ideals of the past we would do well to copy, and there are some dangers in those of the present. There is a careful modesty of apparel and manner and a certain sacredness of soul, like the fragrance of old-fashioned flowers, which we cannot afford to lose.

Girlhood and womanhood have always guarded the sacred flame of moral and spiritual idealism—they must not fail in their trust now.

"Now Is the Accepted Time"

To take account and send in your annual tithing report—
Whether you owe little, much, or no tithing at all,
Whether you have \$100 worth of personal effects, \$10,000 worth of real estate, or nothing you can call your own,
Whether you are single, married, or a dependent child,
Whether you are deacon, apostle, or hold no priesthood.
Every member should render an account unto God, through the Bishopric, as it is written, "Lay all things before the bishop"—"None are exempt."

Ask your bishop, Bishop's agent, or solicitor, or write us for an *Annual Tithing Report* blank and reckon your debt to God; then pay it, a little each week if you cannot pay it all at once, even as you would your other debts.

"Now is the accepted time."

BENJAMIN R. MCGUIRE, *Presiding Bishop*.
INDEPENDENCE, MISSOURI, Box 256.

Passing of W. D. C. Pattysen

It may be of interest to the friends and acquaintances of W. D. C. Pattysen to know that he passed away on Saturday afternoon, December 18, while confined in the State Hospital in Saint Joseph, Missouri. Funeral services were held in the First Church of Saint Joseph on Sunday afternoon; sermon by Elder V. M. Goodrich. He appeared to be a kindly old man, and sought in many ways to do good, so that many were in attendance at his funeral, of those to whom he had endeared himself.

Subjects Being Discussed

Stewardship

Another clipping comes to our desk from Mrs. Emma B. Lewis of Denver, Colorado, reporting that the Presbyterians will hold a meeting at Pueblo, to instruct church members in the principles of stewardship. Thus little by little do we find the plan first laid down by revelation being adopted by others. Cooperative societies have become very common, and stewardship is being discussed more and more, though in this instance they have not the full value of the organization, as to them stewardship means solely an arrangement for giving money to the church organization. The complete plan of stewardship develops also the individual and seeks to secure justice between management and the workingman, and the application of wealth in a way to secure the largest possible results with happiness and success.

The Presbyterian Hospital

Steps are being taken to erect a hospital in Denver by the Presbyterians, which will cost five million dollars when completed, and cover six city blocks. It will care for 1,500 patients, each patient having a private room, with complete service equipment, arranged to save the time of the nurses.

It will be arranged so that the nurses will not have to do the menial tasks generally required of them. It is expected that in this way greater comfort and better attention will be secured for the patients, as the nurses will have more time to devote to their care.

ORIGINAL ARTICLES

Education and Inspiration of the "Spirit in Man"

By A. G. Larkey

Both essential to one who teaches with assurance and who evidences the absolute.

True education is the assurance received, through inspiration, sight, and study of his handiwork, that there is an Almighty God. "And the expanse of the universe is the extent of his power." This is the beginning of faith or evidence of the unseen and eternal as, saith the prophet, "The fear of the Lord is the beginning of knowledge."

Faith Required to Discern

Faith is an eye with which to discern eternal or spiritual things. To one so equipped the eternal is just as real and material as the seen or temporal. Proof of the eternal is not altogether dependent on analysis or study of the temporal. It is also requisite that we discern the unseen or eternal by the exercise of more than the five senses. By our physical powers we are able, through the inspiration of the Almighty, to realize the things hoped for; but only by building on the foundation of knowledge acquired by the "spirit in man" through analysis of the seen or temporal. Knowledge of true scientific fact leads to faith in God, hence the well informed alone can comprehend God in the best sense.

By what physical means does the inspiration of the Almighty register itself on the spirit which is in man?

"There is a spirit in man and the inspiration of the Almighty giveth them understanding."

Did we know we would no longer be finite. Scientific faith, when exercised by those who are working in harmony with immutable laws, leads to knowledge of the absolute; and as a result, in these last days "knowledge covers the earth as the waters cover the great deep." Just as the prophet predicted, we must however differentiate between knowledge of concrete facts and the deceptive assertions of error by educated but uninspired men who, having no faith in the absolute source of true information, build from a faulty premise.

Faith comes by the will of God. It is a gift of God and by it man may know of the eternal. This knowledge is life everlasting. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is evidence of the unseen and assurance of the eternal. Man may also know by it that the Father hath drawn him.

"No man can come unto me save the Father draw him."

"No man can say that Jesus is the Christ except by the Holy Ghost."

"Flesh and blood hath not revealed it unto thee but my Father which is in heaven."

Yet there was "a spirit in man," a temporal or partial perception of the infinite, or there could have been no inspiration of the Almighty.

"Faith is the assurance of things hoped for, the evidence of things not seen."

"The things which are seen are temporal; but the things which are not seen are eternal."

Faith is not confined to the speculative; it establishes the absolute. The speculative or theoretical needs to be proven before it can be used as evidence. It therefore does not stand equal to faith. "In the beginning God—" Believe it or reject it. Upon the truth of this statement is predicated our Christian philosophy.

Education or preparation is essential to the teacher, hence the admonition, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Shall the sons of God, the children of the kingdom, know less of that kingdom than the publican and sinner, the infidel who believes that there is no God? Shall the son of the house know less of the Father's house than the stranger?

Education and Inspiration

Faith is a prime requisite in one who would see God or his hand in nature. "Without faith it is impossible to please God." It is not intended to stand alone, however, for we are admonished:

"Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

All of which it must surely be confessed constitute education in the best sense.

"For if these be in you, and abound, they make you that ye should neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts. . . . For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 8-10, 19, 21.

Two subdivisions of the great principle, faith, are here so beautifully analyzed—education and inspiration.

Faith is the all-seeing eye which discloses God in his universe. The Bible does not purport to give an explanation of the methods used in the creation. It does not attempt to qualify its readers to create worlds and people them. It is not a blue print but is a narrative which demonstrates Jehovah's hand in the things which our feeble senses are able to comprehend.

The fact that man has limitations needs no demonstration. It is self-evident and admitted by all. This the Word affirms and recognizes. It is written in plain terms that the finite mind might understand, that "a wayfaring man though he be a fool need not err therein." Not written in terms of absolute knowledge, which would be unintelligible to man, it is however scientific in that it anticipates scientific discovery. It recites facts but, recognizing man's limitations, attempts no explanations which he could not understand.

Profound in its simplicity is the word, "In the beginning God—" Profound also in his simplicity was he who was the "Word made flesh" and who dwelt among men; the Scriptures or Word of God (his promises) personified and realized. It does not begin with the fall and plan of redemption, for great as is that plan, it was not God's design in creating man that he might fall to make possible the atonement. Satan is the author of the fall, which came by sin. "For as in Adam all die, even so in Christ shall all be made alive."

"In the beginning—" If these words are not true the entire story is false. If there was a beginning and a God who created the things that are as they are; then, by the same Word, we know that there will be a new heaven and a new earth for "heaven and earth shall pass away" and the "whole of creation groaneth and travaileth together in pain until now."

Science Depends on Faith

Scientific research is dependent on faith. It astonishes us

with assertions in theory which sometimes lead to knowledge in the absolute. It always leads to such knowledge when builded on a correct premise. It builds "here a little and there a little, line upon line, precept upon precept." There are sights to which we are blind, sounds to which we are deaf, tastes which we cannot perceive, material and real objects surrounding us which we are not physically or directly conscious of. Only a fraction of a complete spectrum is visible; the ultra-violet rays are invisible, yet they are real; power is invisible; electricity in its latent state is invisible. Electricity! What wonderful possibilities are comprehended in that term! From whence is it called? Friction brings it to hand. Zinc consumed in acid separates it from the elements in the process, but its presence is only detected when agitated.

There is room for much of the practical or understood applications of the laws governing the use of this element which can but give us a better understanding of God and the things which are unseen and yet material.

Through the use of electricity man has discovered and applied in science and for the benefit and use of man, among other things, the X ray as an auxiliary to the sense of sight, supplementing the eye, the organ of sight. By it man is enabled to perceive, transmitted through the same source as ordinary sight impluses are transmitted to the seat of mind in the brain, this superhuman sight, and thereby pierce that which was previously a part of the realm of the unseen. By the same eye, through the same crystalline lens there is reflected on the same retina or deflection of the optic nerve over the interior of the eye, and then by means of that nerve by a method never understood by man to the seat of life or finite intelligence whose location is unknown, sight of objects through other objects long supposed to be impenetrable.

Notwithstanding all this we still see as through a glass darkly and await the dawning of a better day where there shall be more and better light by which we shall see God though the skin worms have destroyed this mortal or temporal estate.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matthew 11: 25.

He often chose uneducated men but inspired them with a craving for knowledge. Development always followed the call to service. He also chose for his coworkers, quickened by his Spirit and inspired as exponents of his sacred Word, men who recognized "the fear of the Lord, that is wisdom; and to depart from evil is understanding." Who, like Abraham, that great emir from Ur of the Chaldees, who had faith to exile himself and his posterity as sojourners in a strange land, going out not knowing whither he went, content that it was the will of God, became princes of the people and allied with kings; who, like Moses became learned in all the learning of the Egyptians, called "the son of Pharaoh's daughter;" he conquered as commander of Egypt's army all the hosts of the Ethiopians, became an outcast in Midian only to arise superior to all Israel for he was mediator under the law covenant and gave a law which brought them to Christ; like Job, whose writing reflects the basis of true learning, and who when he prepared his seat in the street commanded by his personality the respect of all.

"The young men saw me and hid themselves; and the aged arose and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue clave to the roof of their mouth."

Who when brought to the contrast:

"And now they that are younger than I have me in de-

risation, the fathers of whom I would have disdained to have set with the dogs of my flock"

yet maintained their testimony; like David, whose empire encompassed the environs of the goodly land, who charmed with his music and composed hymns that reach the soul of man; like Solomon, to whom

"God gave understanding and wisdom exceeding much and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men, . . . and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from the kings of the earth, which had heard of his wisdom."—1 Kings 4: 29-34.

He was like Daniel, of whom it is written that he was set above the princes in a land where he was an alien because "an excellent spirit was in him; and the king thought to set him over the whole nation"; to say nothing of those who partake of the attributes of Joseph of Egypt who ruled as second to Pharaoh and who, though "Judah prevailed and of him came the chief ruler" yet are with him Abraham's seed and heirs according to the promise for "the birthright was Joseph's." (1 Chronicles 5.)

God truly made himself manifest to the lowly shepherds on the plains of Bethlehem where also he had chosen Israel's earthly ruler generations before in the person of one of their number, "David, the shepherd King"; and to them was the angel message:

"Behold I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

While we contemplate the grace, mercy, and favor of God to these lowly ones let us not pass by the great Magi from the east who read in the start things that brought them to the door of Herod's palace with the inquiry, "Where is he that is born King of the Jews?" They came to offer gold as to a king, frankincense as to the Lord's anointed, and myrrh as the symbol of the bitter suffering to which they knew he was also heir. Wise men from the east who had not forgotten, "The fear of the Lord is the beginning of knowledge," and, when they found him not in the palace of the king, did him homage in Bethlehem's manger.

Our list is an inexhaustible one, but let us cite Saul of Tarsus, chosen as the apostle to the Gentiles; a tentmaker yet he sat at the feet of Gamaliel in the school of Heliel in Jerusalem, a Roman citizen and Hebrew of the Hebrews.

The inspiration of the Almighty which reached the spirit within these servants of God enabled them to give expression to true understanding and to demonstrate that they beheld the unseen and eternal. Adam, when offering a burnt offering symbolic of the Lamb slain from the foundation of the world who should come and offer himself a living sacrifice, was content when asked by an angel, "Why doest thou this thing?" to reply, "I know not save the Lord commanded me."

Moses, when an old man on the plains of Sinai, was offered anything that he might ask. He might have asked to live forever, to have great dominion or rule over the entire world but with "the understanding of the Almighty" was able to choose the better part and, comprehending the things which are eternal, was able to say, "O God, that I might see thy face." He had faith and realized as did one at a later time: "This is life eternal that they might know thee

the only true God, and Jesus Christ, whom thou hast sent."

Peter, who understood that men were and would in the future selfishly twist the word of life to serve private ends, declared with a true concept of God's word:

"We came not with cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty; knowing this first that no prophecy of the scriptures is of any private interpretation."

A Sequence of Material Things

Man who by wisdom cannot find out God has discovered that there was a sequence of material things. He reads this however from the record in the rock more willingly than from the record in the Word. Herb, tree, fish, fowl, reptile, beast, domestic animal, and finally man; than whom it is impossible to visualize a being created generically higher who could be hedged about by the temporal fetters that bind him. When he progresses in visualizing a higher type he must penetrate the unseen or eternal world. Such a type would soon burst the bands of death just as did the Man of Galilee. We also, by faith, are able to penetrate the unseen, acquiring a foretaste of good things to come. The Word offers man this power or victory over death by becoming like God in partaking of his attributes: as such he becomes a coworker with him and joint heir with Jesus Christ.

"To such gave he power to become the sons of God."

"They seek for a city which hath foundations whose builder and maker is God."

Man, by research in the unseen realms, is piecing together a story of creation. Where he has found out truth he has demonstrated the Bible story. The story is already recorded in the Word but "of this he is willingly ignorant."

The Bible tells us that creation of the material was before organization. All was chaos, void, without form. Organization followed. The world was not originally as it was afterward organized. It was formed, stratified, mountained, valleyed, mineralized by the action of some mighty force through ages and eons of time. After ages of research science confirms in detail what God was ever telling men through his word.

The scriptures assert that the things which are seen (God's temporal creation) had a beginning. After ages of wisdom expended in study, after research in physics and findings based on logical application of the accumulated knowledge of ages, man has verified the oldest record, but unwilling to admit faith and belief in God, seeks to present that the way that seemeth good unto man is wiser than God's way and offers as distinguished from the majestic account of God in his universe the much more miraculous story of the primordial cell, which Darwin, when pressed, said that God created and which we are asked to believe had resident within it the power to expand and, like Daniel's little stone which will grow and fill the whole world with the eternal, it fills the world with the things which are seen or temporal. This drop of protoplasm, with perhaps a nucleus and enveloping membrane, which saw not, heard not, smelled not, tasted not, and which possibly had the sense of touch created itself and fills the world.

This theory is more of a miracle than the scriptural account and yet it attempts no explanation of the things which are unseen or eternal. The forces in nature for the mere perception of which we need a multiplicity of senses instead of five, could we obtain them, would render us as Gods, knowing even more than good from evil.

Like Paul at Athens can we not reasonably say: This nature god, this evolution god, this primordial cell god, whom ye ignorantly worship, him declare we unto you. "The grass

withereth, the flower fadeth: but the word of our God it shall endure forever." Also as said they in that place and at that time: "Great is Diana of the Ephesians!" Do we not hear the like laudation: Great is the primordial cell of the theorist! for it created itself and gave birth to all that was, all that is, and all that ever will be.

God alone is equipped with sufficient senses to encompass all the forces that we know are about us. We are but a feeble image of his infinitude. In the Elohim are the senses; we are but a finite likeness having dominion only over the seen or temporal. Hence we are only sufficiently equipped to exercise such dominion.

A very learned writer has based an argument against the scriptural account in the following words:

"The Mosaic expression, 'Let there be light, and there was light,' is physiologically false; light was not until the first needle eye point of an infusoria was pierced by the light of day."

This is scientifically a valid objection for the record says truly that God created light days or cycles of time before he created an organism in which was planted the sense of light. But it takes no account of the fact, just as scriptural, that he who comprehended the eternal saw with eyes which embraced also the things which are seen or temporal.

"And God said, Let there be light: and there was light." Correct so far as quoted, but it goes on to record: "and God saw the light, that it was good." The creator of the organism saw his creation. He saw with an eye which also comprehended the eternal. Truth is eternal, truth in the absolute. Man sees but a part of the eternal universe. Only by the eye of faith is his vision extended, for faith evidences the unseen. He will one day be resurrected into an eternal sphere where he will see as he is seen and know as he is known.

Man already has absolute knowledge of two spheres of existence. One was in darkness, confinement, so feebly conscious that no record is impressed on his memory, dependent in the absolute. Then he enters a wider world, yet one which has undisputed limits and bounds which he fully realizes. Here he has dominion and light and is intensely conscious, yet dependent on God and sensible that he sits in darkness and knows little by his physical powers of perception of things beyond his narrow vision. To him is given by faith to know that he may become a son of God untrammelled by the fetters which bind all the sons of Adam's race. Sitting in darkness he sees a great light. Born again into a still greater consciousness where there will be more light because more senses to perceive light, differently nourished because having a body composed of different or eternal constituents. A glorified body, yet just as material. A condition only comprehensible to the finite mind under the term *heaven*. Though this is all within his grasp, the kingdom of heaven nigh at hand and its king not far from every one of his kind, man is obsessed by Satanic testimony—negative testimony—"In the day that thou eatest thereof: in that day thou shalt not surely die." He, knowing the truth of the first condemnatory decree, fears death, and unlike any other creature seeks to procrastinate the immutable law which leads to the grave. This because of his negative testimony, planted by the author of lies.

Paul gives in the Hebrew letter a roll call of martyrs and workers of mighty works of faith. They chose death, God rather than Satan, that they might be heirs to a better resurrection. Conquering their carnal natures they exemplified a faith only found (outside of those endowed with the power of God) in the lower forms of life. The caterpillar has faith to build its own sepulcher and imprison it-

self within walls which it has not the power to rend. Its faith, or God-given instinct, is rewarded, for presently it flies high above where once it groped about unconscious of the wider life, exemplifying in its beauty and freedom a wider and freer life as contrasted with its one-time miserable state. Shall we then have faith in God's promise: "Behold I make all things new"?

"The fulcrum and the power must lie without the load that is to be lifted" is an immutable law of mechanics. It extends on into the eternal or unseen world. "No man can come unto me save the Father draw him." Faith enables us to see and grasp such power. It enables man to live in and to have dominion over God's temporal creation. He unhesitatingly takes his place as the Lord of creation, but also according to just as unalterable a decree he is afraid because he is naked, dependent, and when without hope in the arm of God's mercy he is just as truly without hope in the world. "For if in this life only we have hope in Christ [said Paul] we are of all men most miserable." Can he be given better advice than the scriptural: "Gird on then the whole armor of righteousness"? Then, no longer afraid because clothed with the power of God, the fulcrum securely planted in eternal truth, and exercising his dominion over the earthly workmanship of God's hand, taking up the sword of the spirit, wearing the helmet of salvation, with "feet shod with the preparation of peace," he arises from the bed of doubt where he has been an invalid and stands upon his feet, for he realizes that it is required of him. His testimony becomes affirmative.

"This gospel came not in word only, but in power and in the Holy Ghost and much assurance."

The Arrangement of the Elements

Galileo discovered that the air had weight. Man received the information with amazement. It from remote times had manifested its power but he has just comparatively recently discovered that weight or substance was necessary. From prehistoric times it has stood in the Word: "He maketh the weight for the winds." (Job 28.)

God majestically was ever telling men by inspiration of his spirit: "He hangeth the earth upon nothing." (Job 26.)

Man no longer holds to his old theories. No Atlas upholding the heavens; no "crystal domes with cycles and epicycles scribbled o'er." They were but recently abandoned, however. The greatest of modern scientific developments are found recorded in the Book of books.

"His going forth is from the end of the heavens, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

The above has been used to show that God who inspired the word was not aware of his own laws, and that he deceived the inspired writers of the word with the popular notion that the sun, according to appearance, went round the earth. It teaches a higher and modern truth, then unknown, that the sun traverses the entire limit of our constellation and has an orbit which encompasses the entire heavens.

"The earth was without form and darkness covered—" conforms to what man has discovered to be the fact—originally a molten crust and beyond a thick, dark atmosphere which no sun could penetrate. At God's word it became light. "Let there be light: and there was light."

"And God said—" The atmosphere clears—becomes air by chemical separation of the elements—a firmament to divide the waters above from those under the firmament. Otherwise, because of evaporation, we would be constantly enveloped in cloudy darkness. "Covering the great deep." But God divided the waters above from those below. The

water is drawn up by the sun which God created and set in the heavens on the fourth day.

"Let the waters under the heavens be gathered together and let the dry land appear." "Let the earth bring forth." And it was so, as the coal deposit, remnants of that age or day, testify. The earth brought forth luxuriantly yet there was not a man to till the soil. Not even an eye to behold. These remnants are universal, even found at the poles. The temperature of the globe was uniform. Heat came from some place other than the sun—obviously. And so the Bible informs us, for the "great light to rule over the day" was not yet set in the heavens. Plants came first. In the lowest depths they are found covered by the erosion of ages.

In the fourth day or epoch of creation the sun is set in the heavens and again the account agrees, for it is admitted that the tiny earth "satellite of an insignificant star" is æons of time older than the sun. The days of creation then were not solar days but periods of time measured before the sun was set in the heavens. However old the eternal rock may be prior to man's appearance at the end of the sixth day, there is nothing known out of harmony with the Word.

It should not be difficult for believers in the Bible to adjust themselves to the idea that a Bible day is an indefinite period of time. A day with God is as a thousand years. Not a thousand years but *like* a thousand years in that, like a thousand years, a day is a long period of time. "In the day that thou eatest thereof, in that day thou shalt surely die." Adam ate and then lived for 930 years. Quite a long day.

"Let the waters bring forth abundantly, and moving creatures that have life and fowls that fly above the earth."

Some had become extinct before man was set on God's footstool and are known to him only as fossil remains are found in the earth. It is well that this was so for he was not created physically qualified to cope with such gigantic creatures. Here again is evidence that the temperature of the earth was uniform, for in the arctic regions are found perhaps more of such remains than at any other place.

He who has not abandoned evolution should no longer be esteemed a scientist. The well-demonstrated laws of reversion to type and immutability of species also miscegenation, had we the time to analyze them, make the position which Darwin himself never dignified in description as being more than a theory untenable in the light of the sum total of modern knowledge and as always out of harmony with the truth contained in the Word.

Faith is the first principle of the scientific creed. "Great is the primordial cell for it created itself." Hence there is no God. Believe it if you can.

Christian faith is builded from the premise: "The fear of the Lord is the beginning of knowledge." Without such a premise men exercising just as much faith but without inspiration of the Almighty to give understanding have builded but fallen short of acquiring knowledge in the absolute. Their fruitless efforts illustrate that however erudite men may be, they, in attempting to build without God, but illustrate the truth or inspiration in the statement, "The fool sayeth in his heart, There is no God." After ages of research man sums up his wisdom as cited below:

Spiller: "Life in the best sense is motion or change of place."

Haeckel: "Vital force is the causal law or action of the substance of the individual."

Bernard: "The vital principle is that which makes plants grow."

Schopenhauer: "Life is will."

We say to all of these, very good for a finite explanation, but we obtain little assurance or evidence of the unseen by pondering thereon. You are not giving much of a demonstration of the absolute. We still observe as well as read in the Word that "the whole of creation groaneth and travaileth together in pain until now," and the wonders of creation are quite beyond description in such vague and indefinite terms. We still feel that the best known explanation is summed up in the words, "And God said—," "In the beginning, God—."

"For of this they are willingly ignorant, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed by water, perished."—2 Peter 3: 5, 6.

"Thou coverest the earth with the deep as with a garment. The waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away."—Psalm 104.

The Word tells a story so like that of the eternal rock that man is being made to confess that the power which inspired the writers of the scriptural account is the same power which created the worlds.

"In the beginning God—" To-day his hand is visible to the eye of faith. The future! He hath ordained for his work and his glory that this mortal might put on immortality. Creator of creation. Yet a new and eternal creation. Who so denies him must close the windows of his soul, for without "the Lord God omnipotent reigneth" the "expanse of the universe is the extent of his power."

In reading over the above I am made to realize that I have used many illustrations found in the writings of my favorite writer whose works on scientific and religious subjects have impressed themselves on my mind in large part almost verbatim and for which some acknowledgment should be made though it would be difficult to isolate them as their selection has been from memory as suggested by the theme of this paper and they are divorced from their settings in a way which would not be approved by their learned author. I refer to F. Bettex, a German, who has helped me in formulating a line of thought which, though there be "nothing new under the sun," may be a new adaptation of the great principle, faith, which is the first of the rudiments from which we may go on, after laying the foundation, to its maturity in works: the normal result of a living faith.

"Therefore let me leave the rudiments of the doctrine of Christ and go on to its maturity."—Hebrews 6: 1 (C. and H. Translation).

We read the works of such men that we might learn and magnify the name of God. Not so much to discover "where shall knowledge be found" as to know "where is the place of understanding."

Just which are his and which I have gleaned from other sources I do not know, but this I know, that his confiding trust in God has had its influence on me though he may differ in the application of this principle, he being committed to the error that faith is the end of the Christian philosophy, whereas we have been made to know that "by grace are ye saved and not by works lest any man should boast," and that because of this no man has wherein to glory, yet if we love him we will "keep his commandments." Not for hope of reward which hope is selfishness not love, but because by such love we will become like him and partake of his attributes; also of his Spirit which will enable us to function as coworkers together with him and as joint heirs with Jesus Christ.

Work here, now, in this time, work in the temporary abode of his saints, work during the millennium, and work after the rest of the dead who "rose not again until the thousand

OF GENERAL INTEREST

THE HARVARD GLEE CLUB

The following is an interesting comment from The Outlook on the work of a choral organization. One of the members of this glee club is to be on the faculty of Graceland College next year, in connection with the studio department.

At a time when orchestral concerts in New York have lost vitality and lowered their standards, and when the cause of music has suffered by the discontinuance of the concerts of the Musical Art Society, it is refreshing to have the evidence of at least one great advance in musical taste in this country. For about a year the Harvard Glee Club has been developing into one of the finest choral organizations in America. Its recent concert in New York gives it the right to be judged by the same standards which are applicable to choirs of international reputation.

Like the glee clubs of other colleges in the past, that of Harvard confined itself to the singing of American college songs and simple part songs. Its concerts were social functions rather than musical occasions. When a glee club concert was over, it was certain that "a good time was had by all." The American college glee club, however, has never until now represented in the sphere of music that level of taste which is ordinarily associated, and certainly ought to be associated, with a college or university. Now the Harvard Glee Club is distinctly worthy of the best in American university life.

In its concert in New York its program consisted of ecclesiastical music of the sixteenth and seventeenth centuries, represented by works of Palestrina, Allegri, Lotti, and Bach; an Irish folk song; an English song by Thomas Morley of the sixteenth century; a group of three choruses by Anton Rubenstein; a dramatic part song by the English negro, Coleridge-Taylor; an impressionistic piece by the French composer, Henri Du Parc; three choral love songs by Brahms, and a Hallelujah Chorus for men's voices by Handel.

Much more important than the tone quality, which was admirable, and the technical ability in attack and in expression, which was very high, was the intelligence and musicianly apprehension of the nature of the music which the chorus displayed. In technical performance the concert would have done honor to a body of professional singers, but in the inner musical quality there was evident the spirit that professionals often miss.

Great credit for the creation of the new Harvard Glee Club is due to Doctor Archibald T. Davison, conductor, but a great share also is due the Harvard undergraduates—not only those who are members, but all those who by their contribution to the public opinion of the undergraduate body, whether

years were expired" shall arise and stand before God; when and where it will also be in order to minister "or work as coworkers together with God, for "they shall be heirs to salvation." "This is my work and my glory to bring to pass the immortality and eternal life of man."

To such as he has given power to become the sons of God he has also given to know that "faith without works is dead" and that we can only show our faith by our works: can best demonstrate our faith by work for which is reward in the kingdom of God.

"Work while the day lasts for the night cometh when no man can work."

by joining in the competition for membership or otherwise, have made it possible for the club to attain its present mature musical stature.

NEW PUBLICATIONS

The following publications were issued by the United States Department of Agriculture during the week ended December 11, 1920:

Management of Growing Chicks. Farmers' Bulletin 1111.
Milo, a Valuable Grain Crop. Farmers' Bulletin 1147.
Cowpeas: Utilization. Farmers' Bulletin 1153.
Aspen Borer and How to Control it. Farmers' Bulletin 1154.
Angoumois Grain Moth. Farmers' Bulletin 1156.
Feeding Cottonseed Products to Live Stock. Farmers' Bulletin 1179.

The Cost of Producing Cotton. Department Bulletin No. 896.

Cooperative Cane-Sirup Canning: Producing Sirup of Uniform Quality. Department Circular 149.

Copies of these publications may be obtained on application to the Division of Publication, United States Department of Agriculture, District of Columbia. In order to aid the department in giving prompt attention, make your request definite by specifying the distinct class and number of publication desired. For example: Farmers' Bulletin 1111; Department Bulletin No. 896; Department Circular 149.

PALESTINE'S NATURAL RESOURCES GREAT

"The western slope of Palestine is naturally better than the southern California region in and about Los Angeles," says Harry Thomas Cory.

NEW YORK, December 18.—The natural resources of Palestine are greater than those of southern California and are able to support decently about 4,000,000 people, Harry Thomas Cory, former director general of foreign relief for the American Red Cross, declared in a report to the Zionist Organization of America.

Mr. Cory, a California engineer, went to Palestine recently at the invitation of Justice Brandeis, honorary president of the international and American Zionist organization. He had just investigated the Nile River irrigation projects in Egypt.

Better Than California

Mr. Cory said his findings after a short survey of the Holy Land were in complete accord with those of Sir William Willcox, head of the Nile projects commission of the Egyptian Government, and Professor R. H. Forbes, of the University of Nebraska and an American student of desert irrigation.

"The western slope of Palestine is naturally better than the southern California region in and about Los Angeles, which has made possible that city's enormously rapid development," Mr. Cory said.

"The configuration is strikingly similar, and I was therefore not surprised to learn that it was planned to irrigate 150,000 acres of this coastal land in relatively small units, largely by pumps.

"The soil of western Palestine is better in all essential particulars, more fertile and more favorable for intensive development. In the lower regions there is no danger from frost. Nowhere in southern California is there a frost-proof area.

"The greater quantity and better distribution of the rainfall renders 'dry farming' easier and safer in Palestine regions.

"The valley of the Jordan is an entirely different matter

PASTORAL

Duties of Branch Officers

By Elbert A. Smith

The third of four articles by one of the First Presidency on this important subject.

III. THE TEACHER

"The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."—Doctrine and Covenants 17:11.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Ephesians 4:11, 12.

Peacemakers

The writer lived for a number of years between two neighbors who did not belong to the church. At first the neighbors were very intimate friends; but presently they quarreled over some insignificant matter, and after that they did not speak to each other, though they did not hesitate to speak about each other in very bitter language.

No civil officer took notice of this incident, for organized society has no officer whose duty it is to engage in the ministry of reconciliation. Had they proceeded to blows and created a disturbance of the peace in that way, society would have taken notice and perhaps imposed a fine or a jail sentence to protect other members of society from such disturbance. But as it was, no official notice was taken of the matter by organized society.

Within the church, however, there are officers who must take notice of such incidents when they occur between church members. For hate is a foreign element in the church and must be eliminated. Not so in the world, for the world is

as to climatic conditions and many other features. However, Sir William, Professor Forbes, and I are in complete agreement as to the feasibility of irrigating at least 500,000 acres there. Sir William and I are entirely satisfied as to the ability to economically develop 50,000 horsepower in hydro-electric plants.

"The 500,000 acres are much more comparable to the irrigated lands in the Imperial Valley, the southeastern corner of California overlapping into Mexico.

"The future of Palestine is entirely dependent upon the human element. In that regard I was greatly surprised and impressed by the fact that probably the Zionists will be able to secure very quickly ownership of over half the land in that country. Further, the land which can be secured is apparently typical of the region as a whole.

"The one outstanding element in the human phase of the situation is the extraordinary morale which I found among the Zionists of all grades in Palestine. I was impressed with the exuberant spirit of enthusiasm and sacrifice for a cause."—Des Moines Register.

not founded on a basis of love. But the church must eliminate hate or it will die. Jesus says that if we are not one we are not his. Paul charges us to take heed that we do not backbite one another, lest we be devoured of one another.

Within the branches the teachers are the ones specifically designated to act as mediators and peacemakers, by virtue of the charge that they are to see that there is no "hardness with each other," nor "backbiting, nor evil speaking."

Jesus said, "Blessed are the peacemakers," so this is indeed a blessed position to occupy, and calls for consecrated men of a high order of spirituality, and possessed of great tact and good judgment. It is true that all members should be peacemakers, and by calling and disposition conservators of the peace, but when the church as an organized society takes official notice of those quarrels and misunderstandings that sometimes occur between members, the teacher is the one through whom the church acts (when a teacher is available who is not in any way involved or disqualified).

In another sense the teacher is a peacemaker between the church and those members who are in transgression, for in a sense the man who is in transgression of the church law is at war with the church and with God, and in all such cases occurring in the branch there is work for the teacher to do in his official capacity.

As a last resort, he may prefer charges against those who are in transgression, after having performed faithful labor with them in an effort to secure reformation.

In those cases where difficulty occurs between members, the rule adopted by the church is in harmony with Matthew 18, but is more specific, and when practicable involves the presence of the teacher as a mediator and witness. It is provided that the one offended shall first meet the one offending, privately, and seek reconciliation. In the event of a failure to secure reconciliation, at the second attempt "he shall take with him some *teacher* of the church, or if such teacher be not obtainable, or be an interested party, a deacon if obtainable, otherwise a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offended.

A Watchman on the Tower

The law says that the teacher's duty is "to watch over the church *always*" and to "see that there is no iniquity in the church." This accords with the further statement, "The deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church."—Doctrine and Covenants 83:22.

The statement that the teacher is to "watch over the church *always*, and *be with*, and strengthen them," indicates that it is the duty of the teacher to be present with the church at all services, whenever it is possible for him to do so, and to scrutinize the congregation and exercise a watchcare over it, noting individuals as well as the general assembly, that he may judge of their spirituality and know when to exercise himself in his calling in specific cases. He should be there, on duty, as an example to others, and ready to help and strengthen in every legitimate way, by precept, by example, by exhortation, by prayer, by word of encouragement and brotherly cheer, by rebuke when necessary.

He cannot know when hardness, evil speaking, backbiting, lying, iniquity, indifference to duty, exist in the church unless he is alert and at his post.

In addition to his watchcare over the morals of the members he is charged to see that they do not neglect to attend services. This he may do by exhortation in public or in pri-

vate, and by moral suasion, as it goes without saying that force cannot be employed to make people attend church. They must be persuaded, and persuasion does not mean scolding. People must be attracted, or impelled from a sense of duty understood as a result of correct teaching.

A Visiting Officer

While the teacher is not specifically named as a visiting officer, the nature of his duties seems to make him of necessity to an extent a visiting officer. He cannot ascertain the condition of those members who absent themselves from the church, and may need his especial care, unless he visits them. He cannot get a general understanding of the spiritual condition of the people unless he moves among them.

For be it understood that the teacher is not merely an "undertaker" who is to act only when the priests have reported the presence of a spiritual corpse in the branch. Nor is he a meat ax surgeon, whose only work is to cut off and expel. He should be a conservative force in the branch. His first duty is to reconcile; to save. He may be obliged to take the initial steps that will lead up to expulsion, in some cases, but this is done as a last resort, after efforts to save have failed. His labor is performed, not to make a case that will stand in the courts, so that the erring one may be expelled, but with the whole-hearted desire to save the individual. If he fails in this, of course his labor stands as a witness against the offender, when the matter comes to the courts; but that was not the *primary* purpose of the labor.

No one can be a successful teacher who does not love humanity. This work requires the Spirit of the Master, who came not to destroy men, but to save them.

In this work, as we have said, the teacher will find it necessary to visit the members in their homes. He may visit with the priest under certain circumstances, as when a branch has but one priest and one teacher, and it is unwise for one to visit a family alone, but under such circumstances he goes as a teacher, and acts in his own capacity as a teacher, and not as an assistant to the priest. Or where a deacon is available he may take the deacon with him; as it is said that the deacon may assist the teacher in all of his duties, when necessary.

On this point of visiting we wish to quote a paragraph from an address by Elder Joseph Lambert (delivered in Lamoni, March 22, 1904, and published in the *HERALD*), as it is to the point:

"I gather that the teacher is a visiting officer from a consideration of the character of his work as a teacher. It seems to me that this work cannot be properly and fully performed without more or less visiting among the members of the branch. And while I do not regard him as a visiting officer in the same sense as I do the priest, yet I think it is impractical for him to accomplish the work that is imposed upon him in the law, without visiting among the members of the church. . . . I remember a little branch to which I belonged when I was a teacher; sometimes I would notice that certain persons failed to partake of the sacrament. And I thought it my duty to find out why they did not partake. I took their names at once, when they did not partake, and on the first good opportunity (I did not wait long either) I approached them and told them in as good a way as I knew how, and as kindly as I could, that I noticed that they did not partake of the sacrament on Sunday; then they would tell me why. . . . So I believe that the teacher should be on the alert; and that he is required to do a great deal of visiting in order to honor the law which defines his duties as an officer in the church."

The Teacher May Preach

The teacher may preach, in a local way, as the following will show:

"Resolved, That in our judgment teachers and deacons are authorized by the law to labor as preachers within the branches to which they belong, when they are presidents thereof, or with the advice and consent of the presiding officer."—General Conference Resolution, number 449.

"After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you to be a priest; (or if he be a teacher;) I ordain you a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen."—Book of Moroni 3: 2.

"High priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be *standing ministers* unto the church."—Doctrine and Covenants 83: 22.

They Are to Warn, Expound, Exhort, and Teach

"Neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."—Doctrine and Covenants 17: 11.

"The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit."—Doctrine and Covenants 42: 5.

This function of exhorting, warning, expounding, and invitation may be exercised either in private or in public, as wisdom, the circumstances, and the ability of the teacher may direct. Our observation has led us to believe that the field of public instruction from the pulpit is pretty well occupied by the general ministry, while the field of private instruction, teaching, heart to heart exhortation, fireside preaching, is not so well occupied.

Not every good public speaker is a good conversationalist. The teacher who is a good conversationalist, spiritually minded, and well posted, will find a broad and fertile field for him to occupy as a teacher of the law in the homes of the people who are under his charge as a branch officer. It is perhaps a fact that the teachers as a class have not yet fully occupied to the extent of their opportunities along this line.

The Teacher May Preside

A teacher may be elected to preside over a branch in which case, of course, he presides in his own right as head of the branch:

"A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch."—Doctrine and Covenants 120: 2.

A further reading of the paragraph discovers the wisdom of electing high priests or elders where such are available and are considered fully qualified to act, and are so situated that they can act; but that which we have quoted shows that a teacher may under certain conditions be chosen to preside over a branch.

(To be continued.)

[Editors' Note: Next week the duties of the deacon will be discussed.]

In the *Apostolic Review* we note a statement to the effect that propositions for debate have been signed for a debate between our church and the nonprogressive wing of the Christian Church, to be held at Bellingham, Washington. G. W. Williams is to debate for them, and S. S. Smith is reported to have signed for us but will not do the debating. The date is January 25 and to continue six days.

Honest labor wears a lovely face.—Decker.

I am a part of all that I have seen.—Tennyson.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Ten Lost Tribes—Where Are They?—Part 4

By S. K. Sorensen

In this article various Book of Mormon passages are quoted and discussed. There are two more installments to follow.

Having examined only very briefly and from the Bible standpoint, the many evidences contained therein relative to the scattering and the whereabouts of the house of Israel, the ten tribes, it becomes our duty to employ two more witnesses: the Book of Mormon and the Doctrine and Covenants, so that in the mouths of two or three witnesses every word of God may be established.

A theory which cannot be substantiated by reliable witnesses whose testimonies are correlative, is absolutely worthless; hence the theory which we are undertaking to establish as a fact, may in its incipency be theory only, but every theory must be proven in order to become established; hence appeal to credible witnesses whose credibility has been established. We will therefore introduce Nephi, the son of Lehi who came out of Jerusalem, as our first witness from the Book of Mormon.

"For it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations, and behold there are many who are already lost [the ten tribes] from the knowledge of those who are at Jerusalem. Yea, the more part [ten] of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are, none of us knoweth, save that we know that they have been led away."—1 Nephi 7: 6-10.

The testimony of Nephi establishes the fact that these scattered tribes are upon the isles of the sea. That does not mean at the North Pole. Further than this he has no knowledge. Jacob's testimony is somewhat more positive. He says:

"Nevertheless, we have been driven out of the land of our inheritance; but we have been led to a better land: for the Lord hath made the sea our path, and we are upon an isle of the sea [the American Continent]. But great are the promises of the Lord unto those who are upon the isles of the sea; wherefore, as it says isles, there must needs be more than this; and they are inhabited also *by our brethren*. For behold, the Lord has led away from time to time from the house of Israel, according to his will and pleasure."—2 Nephi 7: 34-38.

This was spoken about thirty to forty years after they left Jerusalem and both Jacob and Nephi who were brothers and were sons of Lehi, spoke according to their knowledge or of their knowledge of the history at their disposal, that the tribes of Israel had been led away to the isles of the sea.

Mormon testifies as follows:

"Yea, and surely shall he [the Lord] again bring a remnant of the seed of Joseph to the knowledge of the Lord their God; and as surely as the Lord liveth will he gather in from *the four quarters of the earth*, all the remnant of the seed of Jacob, [the twelve tribes] who are scattered abroad upon *all the face of the earth*."—Nephi 2: 106, 107.

We have now introduced three witnesses: Nephi, Jacob, and Mormon, who all testify that the house of Israel was scattered upon all the face of the earth including the isles

of the sea, and not one has even given a hint that any were behind the icy barriers at the North Pole.

A multiplicity of evidences would establish no more and only consume space.

Christ in his visitation to the Nephites tells them:

"And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of the land round about, whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself to them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them."

To suppose that these other tribes to whom Christ was going to minister were at the North Pole, is stretching the imagination considerably. It has been plainly proven from both Bible and history just where those lost tribes are, but in an unidentified state.

Josephus, who wrote his history over sixty years after Christ, tells us that "*the ten tribes are beyond Euphrates till now* (A. D. 93), and are an immense multitude and not to be estimated by numbers."—Book 1, ch. 5, par. 2.

Did not Christ know that sixty years before when he told the Nephites about these lost tribes, and what evidence have we that he did not go there, beyond Euphrates to minister to the scattered ones there where they were located in a large body at that time?

Christ says that he was only sent to the lost sheep of the house of Israel and they only should hear his voice. If Josephus tells the truth, that such an immense multitude was beyond Euphrates in all that region of country, would it be assuming too much to say that Christ went there also to minister to them who were of the house of Israel before their final scattering into all the world?

But the objector may see we have no evidence of such a visitation. True neither had the world any evidence of the visitation of Christ to the Nephites prior to the coming forth of the Book of Mormon.

The record which records the visitation of Christ to others of the house of Israel will likely in the Lord's own time be brought forth, for he says by the mouth of the Prophet Nephi:

"For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold I shall speak unto the Jews, and they shall write it; and I shall speak also unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel: and the lost tribes of Israel shall also have the words of the Nephites and the Jews."—2 Nephi 12: 65-72.

Thus we see foreshadowed the designs and purposes of the Lord to bring about a oneness of all tribes and nations through the corroborative testimony which he has left among all nations concerning his will and the plan of redemption. And when the time shall come for the restoration or restitution of all things which God has spoken by his holy prophets and apostles since the world began to be brought about, then the marvelous work and a wonder shall commence of which has been spoken, not so much in the fact that the

gospel has been restored, as though that were such a wonderful event, more so than its restoration in the days of Christ; but in the fact that the eternal purposes of God which he had designed in the beginning will all have their fulfillment in that dispensation, that his word which has been given to different peoples in different lands will all be brought together into one harmonious whole, corroborating the divinity of Christ and the plan of salvation which he brought, manifesting to all nations that there is but one faith, one Lord, and Father of all, governing and controlling all things according to his own good will and pleasure. Not only in this is the marvelous demonstrated; but in the fact that the Lord shall then lead the house of Israel out of obscurity and out of darkness, and cause Israel, the ten tribes, to be a blessing to all nations, tongues, and people, as was promised Abraham, Isaac, and Jacob that their seed should be.

The house of Judah (the Jews) cannot lay claim to this, as they are only merchants and tradesmen of mercenary tendencies, and have accomplished nothing by which they may be a blessing to others; selfishness and greed have been their traits in particular.

Not so with the house of Israel; they are to be a blessing to the nations through the gospel, not only to the Gentile nations, but also to the Jew; first the Gentile, then the Jew. The marvelous work will also consist of gathering the house of Israel out from among the nations where the Lord has sifted them, so that not one grain shall be lost.

Nephi in speaking of the marvelous work that the Lord shall proceed to do, says:

"Wherefore, the Lord will proceed to make bare his arm [fulfill his promises] in the eyes of all the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel. Wherefore he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance: and they shall be brought out of obscurity and out of darkness [their identity shall no longer be hid]: and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel."—1 Nephi 7: 22-25.

This language cannot apply to the Jew, as they have never been the recipients of the gospel covenants; neither have they acknowledged the Jesus Christ as their Redeemer, and the Mighty One of Israel.

But Nephi refers here to a class belonging to the house of Israel who will do this, when the Lord shall proceed to do his marvelous work in hunting and fishing for the lost sheep of the house of Israel among the nations whither they are scattered. This corresponds with the statement of Christ to the Nephites in speaking of the time of the restoration when the gospel shall again be preached among the remnant of that people.

"Verily, I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea even the tribes which have been lost, which the Father had led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way, whereby they may come unto me, that they may call upon the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor by flight; for I will go before them, saith the Father, and I will be their rearward."—Nephi 10: 5-8.

There is a plain declaration that it is among those tribes that were lost that the Father shall commence his work. The Jew will not accept Christ until he comes as indicated in Doctrine and Covenants 45: 9, speaking of the time where

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

"Home Department Workers, 'Ten-shun!'"

We wish to call the attention of all home department workers and all district organizers to the "instructions" published in this column. While in the main they are but a repetition of the instructions which have been sent out from our office to the local workers, there are a few minor changes which have come with our better organization and the gradual assimilation of this work by our department.

Because of the fact that we had, at the time, not completed our appointment of district organizers, our first announcements asked all local superintendents of home class work to report directly to our general office, from whence, also, issued at first the appointments of these local workers. With the better perfecting of our organization, however, it has been made possible to handle the home department work through our district organizers, just as other phases of our work are handled. We have also placed in their hands the responsibility of appointing local workers where there are none, and of filling future vacancies. They shall also receive quarterly reports from the local superintendents, it being a part of their duty to see that the home class work is actively carried on in every part of their individual districts.

The one exception to the rule that all local home department superintendents report to their district organizers is in the matter of sending Christmas offerings. The Presiding Bishopric is this year attempting to tabulate the Christmas offering returns according to a plan of their own, and the Bishop has therefore requested our executive to instruct all local home department superintendents to send what Christmas offering they collect directly to his office, stating from what district it comes. This, also, is the proper procedure for isolated members of the home class, wherever they may be.

We are aware of the fact that the placement of this important work formerly carried by another arm of the church, with our Women's Department, has added to the duties and the responsibilities of our organizers, but we are glad to note the general acceptance of the tasks involved. One organizer recently wrote: "I was really glad when the home department fell to us, as it gave us something to begin to work on in many places. Before, it was all intangible in branches where there are few educated people to lead out. . . . In small branches we cannot start too many classes, for it overworks a few people. It appears to me that the home department and cradle roll are our best opportunity in such cases, and if we work them carefully we will gain our foothold. . . ."

A list of our district organizers was published in the *HERALD* of November 10. A small additional list appeared recently. We hope in a short time to have an organizer in every district of the church, in order that our work may move

the Lord shall return and the Jews shall be gathered.

"And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know [not until then] that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus who was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King." (See also Zechariah 12: 10 and 13: 6.)

What further evidence do we need that those referred to of the children of Israel who will accept Christ when the Father shall commence his work of restoration in the last days, are not of the Jews, but of Ephraim and the tribes of Israel his fellows? The Jews will not believe on him until

forward effectively. To those local superintendents of the home class work in those districts where such appointment is not yet made we would say, send your quarterly reports directly to our general office. We will notify you when appointment is made for your district. All organizers should apply to our office for report blanks to be sent to all their local superintendents. These blanks are sent out, without charge, just as soon as we are informed as to the number required by each organizer.

We feel sure that all who work together in harmony for the advancement of that part of the Lord's work which is intrusted to their care, will feel the touch of divine sanction and will be blessed in the work. We are grateful for the encouragement and the inspiration which has come to us from many of these splendid workers who are not laboring for renown, for fame, or glory, but rather for the good they can do, the encouragement they can give to those who need their ministry, and for the advancement of the gospel of light, and intelligence which definitely points the way to many groping in darkness. May God's blessings be with every such laborer in the vineyard.

A. A.

Instructions to Home Department Workers

The Women's Department of the church is now caring for the work formerly done by the home department of the Sunday school and Religio. It aims to put into the homes a systematic study of the Bible, the Book of Mormon, and also any other good books.

In every community there are some who do not have opportunity to attend Sunday school, Religio, women's meetings, or church services. Some are members of the church and some are not; some are prevented from attending because of illness, occupation, distance from church, or other good causes. Whatever may be the cause of absence it is the purpose of the home department to take the work to them and induce them to take up a systematic study for their own advancement.

In many instances branches have been organized from the nucleus started by home department workers. A good live branch will see to it that this missionary arm of the church, the home department, is active in its midst and surrounding territory. Isolated members should be looked after and made to feel that they have an important part to play in the great preparation period. Therefore every effort should be made throughout the church to bring, through study and application, every home up to its highest possible standard.

Duties of District Organizers

The district organizer shall have charge of the home department work in her district. She shall appoint a local home department superintendent in every branch in her district where none now exists, and fill all subsequent vacancies that may occur. Great care should be exercised in these appointments and only capable and consecrated workers should be chosen. If at any time a superintendent becomes inac-

they shall see him when he comes in glory. The work of the Father must then of necessity be among those tribes which were lost as Christ said to the Nephites, and as that work has already been commenced and carried on for upward of one hundred years. It is plain, then, that those tribes, though lost, are in places where the gospel could reach them and not beyond the borders of civilization where the ministers of the Lord have never been.

The rebellious are not of the blood of Ephraim, the Lord says to the church, implying that Ephraim would not be of the rebellious, but would be the recipients of the promises made to the fathers, which shall be planted in the hearts of the children. This to be fulfilled in Ephraim and the tribes of Israel his fellows.

(To be continued.)

tive, it is the privilege of the district organizer to appoint another in that branch. To keep the home department up to a high standard, every superintendent should be actively pushing the work of this department, and it is the duty of the organizer to see that this is being done.

Duties of Local Home Department Superintendents

The local home department superintendent shall have the general oversight of all the home department activities in her branch. She may appoint as many assistants as may be needed, who shall report their work to her quarterly. A summary of their work, and her own, shall constitute her report to the district organizer. She shall have charge of the distribution of both the Sunday school and *Religio Quarterlies*, and other literature, such as *HERALDS*, *Ensigns*, *Autumn Leaves*, leaflet courses, and any other printed information as she may be directed by the organizer of her district.

Reports

Blanks for reports shall be sent out by the district organizer to the local home department superintendents just prior to the close of each quarter. Each local superintendent shall fill out report blank according to work done and forward the same to the district organizer. At the close of each year the district organizer shall make a report of work done in her district from a summary of the various local superintendents' reports and send the same to the general office of the Women's Department at Independence, Missouri, Box 255. This, however, is not the only report that is expected of the district organizer. The district organizer shall through her monthly letters to the general executive keep the latter informed concerning the general condition of the home department work in her district.

Local superintendents send reports to district organizer, quarterly.

District organizers send reports to general office, annually, January 1.

Finances

All Christmas offerings from members on lists of local home department superintendents shall be sent by the local superintendents to Bishop Benjamin R. McGuire, Independence, Missouri, stating the name of their district.

All regular collections from home department members, over and above that which is needed for the purchase of supplies necessary for the work in the branch, shall be sent by the local home department superintendent to our general office, making check payable to Benjamin R. McGuire, treasurer Women's Department. Address Women's Department, Box 255, Independence, Missouri.

All isolated members shall send their usual quarterly contributions directly to their district organizer along with their quarterly report. Their Christmas offerings should be sent to Bishop McGuire, as per above paragraph.

How to Get Supplies

All *Quarterlies* needed by the home department members in the branch shall be ordered by the local home department superintendent direct from the Herald Publishing House, Lamoni, Iowa. Accompany each order with money for the same. If contributions from members have fallen below the amount needed for supplies, send what you have, stating the facts, and the balance due will be charged to the Women's Department.

Isolated Members

All isolated church members should become members of the home department. They shall come under the direct supervision of the organizer of the district in which they live, who shall see that they are provided with *Quarterlies*, report envelopes, and such other supplies and literature as are needed for home study. Such members shall report at the close of each quarter directly to their district organizer and inclose their regular offerings. Christmas offerings should be sent to Bishop McGuire. When the district organizer shall deem it necessary, it is her privilege to appoint an assistant to care for the isolated members of her district. When the

organizer thinks it wise to do so, she may suggest to isolated members that they subscribe for their own *Quarterlies*.

The district organizer should make a careful study of this phase of our women's work, and strive diligently to develop it to its highest efficiency in her district.

Supplies From Church Publishing Houses

Sunday school *Quarterlies*:

Senior: per year 30 cents; single copy 10 cents.
Intermediate: per year 20 cents; single copy 7 cents.
Junior: per year 20 cents; single copy 7 cents.
Primary: per year 20 cents; single copy 7 cents.
Beginner: per year 25 cents; single copy 8 cents.

Religio Quarterlies:

Senior: per year 30 cents; single copy 10 cents.
Junior: per year 25 cents; single copy 8 cents.

Supplies From Women's Department, General Office

Child Care Leaflet Course, per course, 25 cents.
Training in Relief and Service, per course, 25 cents.
Food and the Body, per course, 25 cents.
Home Department Record Envelopes, each, 1 cent.
Report blanks will be furnished free by our department through your district organizer.

Woman's New Power

III

"The most distinctive feature of congressional procedure is the use of committees in lawmaking. The committees are the center and life of Congress, doing the larger part of the work of framing important bills—although these are actually introduced by individual members—in investigating subjects before either house, and in concentrating discussion on the most important measures."—Ashley, in *The New Civics*.

Seniority is the rule in both houses but it is not followed arbitrarily. The seniority system means that the man of the party in power who has been the longest upon the committee will have the chairmanship of that committee. In the minority party, the man who has been longest upon the committee will be the ranking minority member.

These committees are a very important feature in lawmaking. It is their business to get back of all bills which they have under their supervision, recommend them, explain them, keep them from being lost in the skirmish. There are sixty committees in the House, seventy-two in the Senate. During the sixty-fifth Congress there were more than twenty-two thousand bills introduced, only five hundred forty-three of which were enacted into law. The personnel of any committee has a great effect upon its work. If an important bill goes into the hands of a progressively active committee it stands a good chance of being favorably considered. On the other hand if it falls into the hands of careless, reactionary politicians it may be "killed in committee."

Each bill is referred to its appropriate committee as soon as it is introduced. The Smith-Towner Bill is in the hands of the Committee on Education and Labor in both House and Senate. Enforcement legislation of the prohibition amendment is in the hands of the Judiciary Committee. Friends of these bills are anxious that they receive friendly treatment in committee.

The committees usually hold their meetings or hearings in the morning. They hear the reports of experts, business men, and of subcommittees and discuss the question among themselves. Their sessions are supposed to be secret. They are not entirely so although no record of their work is printed. After the examination and discussion of a bill it may be reported favorably or unfavorably according to the judgment of the members of the committee. And in most cases their recommendation is the thing that brings or fails to bring legislation.

If a bill is favorably reported by its committee, is debated and passed by both houses of Congress, it may then become a law by one of three ways prescribed by the Constitution of the United States.

First, the President may sign it. Secondly, if he fails to sign it or to return it to Congress within the ten days allowed by the Constitution, exclusive of holidays and Sundays, it becomes a law without his signature. Thirdly, if he vetoes a bill, and it is passed again by each house with a two-thirds majority it becomes a law over his veto.

The stream of human life that preceded us has left a rich heritage in government. There is a hint of democracy in the government of the children of Israel as they entered the promised land. It was obscured by their theory of theocracy but it gradually evolved until the adoption of the American Constitution gave it prominence. Clearly it is the duty as well as the privilege of each generation to push the ideal of government higher and ever higher. This is not an easy task.

American government, all government, is constantly growing more complex. The problems are getting more difficult and more important. Now that women are constituents rather than mere spectators in the game of lawmaking, it is expected that their efforts in urging child welfare legislation will be treated with less indifference by members of Congress.

Last summer when representative women, under the auspices of the Women's League of National Voters, arranged a hearing on the Curtis-Gard Bill they found an audience of one lonely Senator to whom they delivered their messages. You will remember this bill touches the regulation of child labor in the District of Columbia. These women had sacrificed both time and money to make the journey to the capitol in the interests of this and similar measures. Government by committee did not appeal very strongly to them just then. The Senate Committee on Public Health and Quarantine, who have the Sheppard-Towner Bill in hand, gave them an audience of six, Senator Sheppard, of Texas, and Representative Towner, of Iowa, joint sponsors of the bill, both being present.

Do we get tired hearing of this last-mentioned bill? But Julia Lathrop says we are fourteenth down the list of civilized nations in its high death rate of mothers. We lost seventeen thousand mothers and almost a half million babies last year through lack of care, ignorance, and improper living conditions. The Sheppard-Towner Bill asks for two million dollars for the first year to give needed instruction and medical care to mothers and infants.

Secretary of Agriculture Meredith is asking Congress to appropriate for the Bureau of Animal Industry, five and a quarter million dollars; for the Bureau of Plant Industry, three million dollars; for the Bureau of Markets, two and a fourth million; for Diseases and Inspection of Meats another two and a fourth million. In all he asks for fifty-three million dollars for the agricultural interests of the United States for the fiscal year ending June 30, 1922. The Sheppard-Towner appropriation sinks into insignificance beside these figures. Will you write your Senators and Representatives asking them to support the appropriations for mothers and infants as well as that for calves, pigs, and corn? Concerning this bill Jane Addams of Hull House says:

"I can think of no objection which will be urged except that of cost. But anxious as we are to pay our debts and reduce taxes, I do not believe that the United States Congress will decide we cannot afford to give to the American mothers and children at least as good care as England is now giving to English mothers and children."

Every woman who has a vote has an influence in Congress. Once she realizes her power there and uses it for the betterment of the race then humanitarian legislation will be pushed with greater speed.

DORA YOUNG.

The L. D. S. Sales Association has decided to postpone for the present its previously planned program of publishing a church directory. They are making first a drive for membership.

The Armies of Peace

After the tea things are put away,
After the paper is read,
After the noise and the cares of day,
And the youngsters are abed;
After the prayers and the good-night kiss,
She by the fire and I,
And the winds may blow, but I'm glad for this,
And the dreams that go smiling by.

After the children's time for play,
After the voices of care
Have echoed in distance and died away
And night with its peace is fair,
After the little stories are told
And the lilt of the lullaby,
The day seems dross by the evening's gold
And the joys that go laughing by.

After the crib and the trundle bed
Are canopied high with dreams;
After the last little curly head
Is shorn of its golden beams
By the snuffing out of the candle's light,
When she by the fire and I,
And I'm glad for the stillness and peace of night
And the hopes that go gleaming by.

After the gnomes and the goblins drift
Out to the sleepy sea;
After the hearth fire muses lift
Songs of the joys to be;
After the workaday world's asleep,
She by the fire and I
In the dream-a-while time, when fairies peep
And gladness goes dancing by.

And this is the strength that the nation boasts,
And this is the nation's pride,
And these are grander than vanquished hosts
And ships on the sea beside:
The lullabies and the hearth fires bright,
And the cribs where the children lie,
And the dreams of love that hallow the night
And the faith that goes smiling by.

—J. W. Foley, in *New York Times*.

Kind Words

Please accept my very heartiest thanks for the copy of the Centennial Yearbook from the Women's Department of the church. This book is certainly a very fine number, both from the standpoint of its composition and editorial work and its mechanical make-up. It will, without question, be a source of very great good to the forward educational movement of the church. Accept my congratulations on this very fine accomplishment.—G. N. B.

[Is there a copy in your home? Price 60 cents. Order from Women's Department, Box 255, Independence, Missouri.]

May 24, 1830, the Baltimore and Ohio Railroad had 24 miles of track in use.

June 20, 1819, the first steamer to cross the Atlantic Ocean reached Liverpool.

July 1, 1820, the first toll collected on the Erie Canal.

July 1, 1821, Spain surrendered Florida to the United States.

July 2, 1833, a reaping machine was first used in public at Hamilton County Agricultural Society, New York. Obed Hussey was the patentee.

July 3, 1839, the first normal school in America was opened at Lexington, Massachusetts.

LETTERS

Viewing the Devastation of War

Apostle Williams in France gets a close-up view of the desolation brought about by the World War.

Friday, December Twelve!
Nineteen Hundred and Twenty!

This day is registered in memory as with red-hot irons. The sensations and experiences will never be effaced.

The day was cold. The weather was damp and dank. There was no sun. The atmosphere was heavy. The wind was piercing—a typical winter day in northern France.

We left Paris long before daylight. Caught an early train. Passed through Chateau Thierry shortly after daybreak. This is the place where "our boys" commenced their real offensive and won their first and signal victory, thereby preventing the Germans from reaching Paris.

A casual survey of the topography of the country coupled with a knowledge of the actual situation of the contending forces in 1918 impels conviction that the one thing which prevented the Germans from enveloping Paris in that year was the presence of the American army in the southeast sector.

We reached Rheims at 9 a. m. And what a sight! We wandered through the deserted streets. We climbed over and through and under mountains of debris. We groped our way through a wilderness of toppling walls and crumbling ruins. The sufferings of Rheims are classed with those of Ypres and Arras. Former wide streets are to-day mere paths in the ruins in which public buildings, churches, business blocks, dwellings, and sheds are of common value. Rheims to-day is a spectacle weird and ghostly. Scarcely a building of any consequence was left standing. What shot and shell could not destroy the torch has well-nigh effaced. It was sad and pathetic to witness the occasional effort at reconstruction.

The cathedral—a beautiful Gothic building, declared by Charles VIII to be "preeminent among all churches of the kingdom," was the target of German artillery for four long years. On one occasion, in the spring of 1917, for seven consecutive hours at the rate of twelve per hour, the Germans fired twelve-inch, fourteen-inch, and fifteen-inch guns on the building. The ruins bear grim witness to the accurate German aim. That part of the building susceptible to fire was destroyed early in the war. The walls are pierced, many portions marred, and the whole scarred and shattered. It will take years to restore if this is ever possible.

At noon we joined one of the Cook's Tours, entered a charabancs, and motored near fifty miles through the old battle front of the war. Our party comprised the following nationalities—a singular coincidence: Two Americans, one Englishman, one Chinese, two Japanese, two Danish, one Dutch, two French, one Swede.

I said the day was cold. We were in an open car with no robes or covering. The wind seemed to penetrate and freeze one's blood. It made the very marrow of the bones to ache. We suffered intensely. But we did not suffer half enough. We would have sensed the situation more keenly if we could have suffered even in a small way as did "our boys" in this same land in 1918.

As we rode through village after village razed to the ground, devastated country, charred woodland, and ruined orchard, and saw the long and impenetrable stretches of barbarous wire entanglement like some huge spider web to enmesh and pinion human beings—stretches of both German and allies with "no man's land" between, the pock-marked hills where bursting shell and exploding mine had changed the face of the earth from a thing of beauty to utter desolation, I tried to visualize the carnage at its height. Imagination balked. My blood congealed. My soul sickened.

Then I thought of these youths snatched from comfortable homes and loved ones, from school and office, from mill and

workshop, from anvil, farm, and mine. Compelled to live in this damp, disagreeable, chilling climate without fire, without sanitation, with insufficient and unwholesome food, existing in unsanitary dugouts and trenches, at times up to their arm-pits in water and wading through sleet and snow. Added to this, I thought of the carnival of hell in shot and shell, the deafening roar of artillery, the maddening infantry charge, the air above and the earth beneath a veritable madhouse, and I tried to sense the mental and spiritual torture which these youths were compelled to endure. I cried out in my perplexity, "O God, could man pass through such an experience and still believe in thee? Could my own son endure this and still retain his spiritual perspective? Could I? I cannot say! I do not know!"

But of this I am assured, that if there be a God, he must look with much allowance on the acts of men thus brutalized and tortured and impelled not by personal desire or purpose, but compelled by the inexorable demand of the State to such a life. I have never been so near to hell before, yet I have not even tasted what these courageous young men endured. How I wish that every man, woman, and child in America could see what I saw that day! How I wish that every human being could sense what I sensed on that trip. It would mean the end of war!

We took the Perie de Mars route for Berry-an-Bac and Hill 108. This hill is situated within a few miles of Rheims. The Germans had taken this hill and stubbornly maintained their position for months. The French determined to recapture it, and concentrated their forces. An advance was ordered. Not a German gun was fired. When the French shock troops had reached the crest of the hill (the Germans retreating) mine after mine was exploded until the hill resembled an extinct volcano with numerous large craters. Fifteen thousand French troops were killed in one day and many thousand wounded.

We then proceeded by the main Laon road, well known as "Route 44," in order to see the Aisne Canal, which was the front line for over four years. The canal has only recently been restored. Water was turned into it the week before our trip.

We visited Fort de Brimont, the Gadat Farm, and the Bridge Head of Sapigneul, which changed hands so frequently and was repeatedly mentioned in the official communiques.

The ground between Berry-an-Bac and Cerbeny which we covered represents the battlefield which was the starting point of the French offensive in 1917 when the French army made an attempt to break the German line, but unfortunately failed. There is nothing but piles of ruins to mark the place where the towns of Craonne and Chemin-des-Dames were located. From the Craonne Plateau it is possible to get an excellent view of the battlefield. The panorama gives one some idea of the energy and bravery displayed by the troops who had to rush these positions. This sector and Verdun were two of the most devastated of the war.

We pass through Craonnelle and Pentavert, also the forest which before the war was picturesque, but is now completely destroyed by machine gun fire clear to the Aisne valley and nothing but charred and withered trees remain.

The Germans had a veritable underground fortress at Chalera Farm. One has no conception of the utter desolation and destruction that a modern battlefield reveals unless it is visited. Our visit was so long after the actual event that we have but a faint idea of what this meant. We had enough for one day—yes, for our entire life.

The glory of war? There is no glory in war. There is no holy war. There is no just war. God hates war. War is a reversal to type. It unleashes the carnal and brutal and suppresses the moral and spiritual. It drives God into eclipse. It matters not how high ideals a nation may have, it suffers from bloody conflict.

It is useless to resurrect the past. The responsibility for the great war must rest with those who precipitated it and perpetuated it. There are sometimes conditions when the individual is absolutely helpless. When a nation takes up arms against another or when one nation engages in a war

of defense the citizen has no choice but to stand with his own nation. He is compelled to acquiesce. We are thus betwixt two extremes. As nations are now constituted, to oppose one's own is to support the enemy and this is treason. When war reigns, reason takes flight and passion governs. There are no high ideals, no conscientious scruples in war. The end justifies the means. War is a reflex of the lower purposes of men in times of peace.

I find people over here do not talk of the late war as a war for democracy and human liberty. Europeans did not enter the war with the same high purpose which swayed the mass of our own people at home. It was the slogan, "Democracy" and the "Rights of Small Nations" which caught the heart and stirred the emotions of America. This has little place in Europe to-day.

In 1918 I thought that the world had had enough of war. I hoped that with the overthrow of thrones and the reorganization of nations men would respond to the higher order of things. From present indications the nations are returning to their leeks and onions if they ever left them. Greece, like old Israel, has spoken. She has said, "Give us back our king. We want Tino to rule over us. We would be as are our neighbors." Britain hugs closely to her bosom the old order. "Britain for the Britons," is easily transposed to mean, "The World for Britain." It is clearly evident that those who hold the destiny of Britain in their hands never lose sight of Britain's interest.

The Sermon on the Mount is not the end of dispute at the Court of Saint James. France, though a republic, retains the old national spirit. If I am any judge the hatred against Germany is intensified. The Italians are acting precisely as before the war. There is no change in the national conscience. All are actuated with selfish purpose.

The allied nations are saying to Russia, "Your hands are stained in blood—we cannot admit you to our fellowship." I wonder if Nicholas had continued to rule would they thus have answered to this tyrant of eastern Europe! Nicholas brutalized the peasants and proletariat. Lenine has placed his heavy hand on the bourgeoisie and aristocracy. Is one worse than the other? Are not both born of class hatred and class cruelty?

The peace of nations cannot be realized so long as the nations uphold these institutions and customs and perpetuate the spirit and purpose which have always eventuated in war. The League of Nations! Would to God we could have one—a real League of Nations. President Wilson had a dream. He came to Europe intent on making this dream come true. He had a rude awakening. He rose up against astute statesmen, schooled and trained diplomats—men who supported the old order. He read the handwriting on the wall. He compromised. This marked his downfall. The ideals of democracy have little place in the traffickings of undemocratic states. These things, like oil and water, will not mix. Comity among nations is still Utopia.

There are ominous signs in Europe—signs which do not portend peace. National prejudice and hatred still exist. Europe is in the melting pot. No one can say what a day will bring forth. As we have written hitherto, Great Britain has her hands full at home. France is threatened with bankruptcy. Russia is fast going to pieces, and unless she is helped in some way to sanity and reason she will sink into barbarism. Germany is helpless—flat on her back. Italy has her socialistic trouble. There is Ireland and Egypt and India and Japan still to reckon with.

I am filled with forebodings. Our own country has suffered from too close association with imperialism. Imperialism is fascinating. It is an intoxicant. Yet most of the great world nations of the past have been shattered on this reef. To think of America solely for America is in contravention of all our national and church ideals. It is our privilege and duty to diffuse the spirit of real democracy, to radiate liberty and justice, to proclaim that might is not always right and that in the end right is the greatest might.

The world needs the message of Jesus Christ. It must have this message or perish. And herein am I reminded that the mission of His church is not to foster war but to cry peace;

to proclaim peace; to issue "a proclamation of peace." We must not forget that to be children of God we must be "peacemakers."

As the church of the living God, as children of the kingdom, it is ours to hold the thought of peace, to cast out the spirit of selfishness and hate, and to become a beacon light of love and fellowship.

T. W. WILLIAMS.

The Attack on the Church in Des Moines

An account of an unfair tirade upon the church and a personal attack on one of its representatives.

Inquiries are continually coming in about the news-press reports which have gone abroad somewhat extensively throughout Iowa and Nebraska concerning the reported "rough house" proceedings recently enacted at Des Moines, Iowa.

In justice to our cause I feel that some explanation should be given.

Some six weeks ago information was conveyed to me that Reverend O. S. Wiard, who claims 18,000 scalps as a detective of national fame, delivered a lecture near Runnells, Iowa, on the familiar subject of "Mormonism." The lecture was reported as exceedingly abusive.

The local branch president challenged the lecturer to meet one of our men in debate. To this, our brother received a reply accepting the gauge of battle, in a proposition as unkind as it was unfair. It read as follows:

"Was Joseph Smith, jr., 'author and proprietor,' founder of the Mormon Church, a Christian or criminal?"

The matter was then referred to me, when I countered with a reply showing the injustice and unmanliness of such a proposition, but wishing to get the man and nail his misrepresentations, as he had been touring the country with his unspeakable slander, I accepted his proposition with only a slight alteration:

"Was Joseph Smith, the reputed founder of the Church of Jesus Christ of Latter Day Saints as organized at Fayette, New York, 1830, a Christian or a criminal?"

Well, just as I expected he crawled and covered.

A few weeks later, the Y. M. C. A. authorities, with the evident approval if not direction of the Ministerial Alliance of the City of Des Moines, imported the man and his mud to besmear our campaign then running at Des Moines.

In order to prevent the presence of our representatives at his lecture, myself in particular—being busy every night, his lecture was given only a few hours' notice. But it seems on occasions of this kind the Latter Day Saints are all eyes, and it was only a little while until the phone calls started coming in, "Did you see the announcement of the Mormon exposure?"

Our meeting was canceled for the occasion, and everybody wended their way to the Y. M. C. A. auditorium.

It was a packed house, and everyone on the tiptoe of expectancy.

As for the lecture, it was the most abusive of anything I have ever listened to. It was a tirade against Joseph Smith, the Book of Mormon, and the "seventeen slivers of Mormonism" as he was pleased to term the several factions that originated upon the death of the Martyrs in 1844.

"The Brighamite Mormons and the unregenerated, Reorganized Mormons of Lamoni are the two big liars of Mormonism, and the latter are the most cheerful liars of the two," said the gentleman.

We were accused of being fools and fanatics, renegades, and apostates; that we would "steal milk, sheep, cows, and anything we could get our hands on." To which we felt like instantly retorting, "My God, what hands!"

As for the attack on Smith, it was too bestial for print. But when he came to accusing our "missionaries of going around hunting up wives and daughters for immoral purposes," I instantly arose, politely inviting him to repeat his statement. At this the gentleman became enraged, ordering me to sit down. To which I again challenged him to repeat

his statement. At this, the minister of Christ (?) came over to my seat, for I had not moved out of my place, and grabbed me by the throat. Being the president of the International Association of Licensed Detectives, he probably thought he possessed plenary powers to make an arrest, hence may have been trying to provoke some retaliation on my part. But there was none coming. For once in my life my religion and my profession as a representative of the greatest institution on earth was a distinct inconvenience.

Well, I recovered from that malevolent "laying on of hands" sufficiently at least to say something at the close of his remarks. In a short speech of some ten minutes, to which he objected, threatening my arrest, I managed to show up the cowardice of my opponent to the extent at least of eliciting several rounds of stampeding applause, something my antagonist never received in all of his two-hour harangue.

I challenged him no less than three times to take the platform and meet the issue in a public investigation, when I might have opportunity to defend myself and the cause I represented. Indeed I went so far as publicly to offer him forty-five minutes to my thirty, and pay all expenses. But, no, sir, you couldn't drag him out. The only response my short speech elicited was, "Who are you anyway?" to which I replied, "Daniel Macgregor, the man who accepted your recent challenge which you dare not make good."

The next day several of the dailies printed an account of the affair, decidedly in our favor. In addition, the branch authorities published in all four dailies a challenge to the police pastor to meet the issues in public debate. No response from the gentleman has been received to date.

A resolution was then passed unanimously by the Des Moines Branch petitioning the Y. M. C. A. to grant us the use of their auditorium for purposes of reply. But upon presentation of our petition, we were turned down on the grounds that we believed in the gift of prophecy and recognized Joseph Smith as a prophet.

Another meeting was held, and a resolution of protest was passed calling upon the local organization of the Y. M. C. A. to deliver itself from the grasp of bigoted directors more bent upon promoting their own sectarian narrowness than in promoting the good of humanity as a whole.

Following this we succeeded in getting into the press with a final salutation as follows:

Saints Reply to Attack of Wiard—Denounce Y. M. C. A.

Editor Capital: The meetings held in the Latter Day Saint church are still going on, Elder Macgregor officiating as speaker.

Saturday evening an indignation meeting was held, protesting against the unfair attitude of the local Y. M. C. A. officials, who, after importing Reverend Wiard to lecture on Mormonism, delivered himself of a slanderous attack on the faith, practice, and history of the body represented by the local Reorganized Church of Jesus Christ of Latter Day Saints.

A resolution was passed, requesting the Y. M. C. A. to grant the use of their auditorium for another lecture on the same subject, only to be delivered from another viewpoint, that held by the Latter Day Saints.

The resolution was presented in turn to Messrs. Carter, Scott, and Wallace, local officials of the Y. M. C. A., but each in turn passed the buck, as well as personally denying the use of the auditorium for purposes of reply.

Another indignation meeting was held, at which the following resolution was passed:

"Whereas, we, the Reorganized Church of Jesus Christ of Latter Day Saints, in public meeting assembled, have asked in all courtesy and in justice to be permitted to use the auditorium of the Y. M. C. A., where a vicious lecture under the auspices of the Y. M. C. A. was delivered by a certain imported public speaker by name of Reverend Wiard and, whereas, said lecture did grossly, wantonly, and maliciously misrepresent the history, faith, practice, and teachings of the said Reorganized Church of Jesus Christ of Latter Day Saints, and its founder, Joseph Smith, and, whereas, we have been denied the use of said auditorium for a lecture in de-

fense of the religious institution we represent because of our belief in the doctrine of prophecy and of prophets in these latter days, and because of the further fact that we regard Joseph Smith as a prophet of God:

"Therefore, be it resolved, that we, a congregation representing some 600 Latter Day Saints in the city of Des Moines, do here and now protest against the religious partisanship of an association pledged to nonsectarian principles, which in their recent unfair and unkind administration, violated the very principles of American democracy, repudiating the God-given right of free speech, lending itself to the unscrupulous attack upon the faith and belief of an innocent and God-fearing people.

"And be it further resolved, that we do here and now call upon the membership of the local body of the Y. M. C. A. to deliver itself from the bigoted administration of its officials, more set upon forcing their personal sectarian narrowness than in maintaining the elevated principles of that world renowned and hitherto honorable institution, the Y. M. C. A."

The Latter Day Saints did not begin this quarrel, but having been attacked, they propose to make every legitimate effort toward an honorable and open defense.

Say He Hurried Away

Nor has the attack been confined to the halls of the Y. M. C. A. The same Reverend Wiard, who, although challenged repeatedly to meet the issue like a man, delivered himself of another vitriolic attack in the United Brethren church Sunday evening, hurried away next morning to escape the uncomfortable comment his cowardly course had created.

The Latter Day Saints do not care how much, or how heavy, the onslaught may be that is directed against them, but they do ask in common justice and human decency that the gentlemen, whether Y. M. C. A. officials, or Reverend Wiard, shall either make good their unmanly and wanton attacks by meeting a representative of the Latter Day Saints in public discussion, or else withdraw, retract, and apologize for their unwholesome and unchristian utterance. Will they do it?

Reverend Wiard says he will return and debate whenever the ministerial alliance bids him come. Yes, once again he feels safe in passing the buck. He knows as well as does everyone else that the ministerial alliance would never consent to one of their kind entering the arena of discussion, fearing that his stock in trade, which consists of vituperation and scandal, would get irreparably muddled up.

Yours for a square deal,

(Signed) DANIEL MACGREGOR.

Missionary Christensen Leaves Islands

[A bouquet in hand is worth several on one's casket. And who is more worthy to enjoy a brotherly tribute of praise than our faithful foreign missionaries? Hence the Presidency is constrained to pass the following on for publication.]

PAPEETE, TAHITI, December 15, 1920.

The First Presidency: As Brother A. H. Christensen and family are returning to the States on this steamer I feel like writing to you a few lines of appreciation for the several years of service they have given this mission.

While I have not yet called at all the islands where they have labored, I have been to a number of them and as the eager inquiries were made concerning Alavina and Ema, as the natives call them, and the kind words were spoken of the good work they had done I rejoiced to see the esteem in which they were held. They refer to Brother Christensen as being a diligent servant of the Lord.

I believe it fair to mention that the success of Brother Christensen has been made possible by the faithful support of his good companion who has unhesitatingly followed him to the various islands subjecting herself and child many times to hardships when at times it was necessary to travel on small boats, but I dare say no one has ever heard a word of complaint uttered by Sister Emma. While in the last year additional cares at home have made it advisable for her to

reside in Papeete while her husband was away to the Tuamotus discharging his duties as a seventy her work did not stop, and I well remember one instance out of many similar ones where she sat for five hours interpreting for me as I was unraveling some native difficulties.

When the new missionaries arrived Sister Emma was chosen teacher of the class in Tahitian and nothing speaks better for her work than the way they are taking hold of the language and I have heard them unite in saying, "O Emma! if you could only stay a while longer."

The fruits of earnest labor will remain as landmarks of two who have striven to perform their duties faithfully.

Yours sincerely, ALBERT V. KARLSTROM.

Some Good Publicity in Ohio

The Publicity Department has been using newspaper space liberally in a number of periodicals, to offset the work of the National Reform Association.

Under separate cover we forward a marked copy of the *Willoughby Republican*, our nearest newsprint, containing a statement published by us to cover a large portion of this district, to offset the propaganda of the National Reform Association (of Pittsburgh, Pennsylvania) whose representative, Mrs. Lulu Loveland Sheppard, has been lecturing around this vicinity on the "Mormon menace."

We believe it is worth while "going right in" after they have started an interest and stirred up the people somewhat. Elders A. E. Stone and John Lewis attended the meetings to get a fair statement from the lecturer.

In the past we have taken advantage of their publicity with some success. This effort placed the facts on our side before 24,000 subscribers of the twelve papers, whose headings are inclosed with the original advertisement, which was identical (size and position) in all.

Faithfully, E. A. WEBBE.

KIRTLAND, OHIO.

Editorial Note

We understand that in this effort the general publicity department at Independence cooperated in furnishing the material for the advertisements, etc. This is as it should be. The local people know the local aspects best, and can use to advantage the expert assistance available from our publicity department. This is the sort of cooperation we have long needed. Some little situations require but little attention, but again a movement of national scope might require nation-wide propaganda to counteract it.

The advertisement used in this campaign ran clear across the page, was eight inches deep, and used at the bottom of the inside back page. The main heading was in half-inch type and read: "Anti-Mormon Menaces!!" The subheading read: "Some Facts About the Latter Day Saints Which Anti-Mormon Lecturers Sidestep. WHY?" Then with suitable introduction, responsible authorities are quoted to show the character and reputation of the early church and the Reorganization.

Baptized Six as Result of a Dream

As I wrote you some time ago I held a successful series of meetings at Sandpoint, Idaho, baptizing sixteen. I came home for the holidays a week before Christmas. The day after I arrived home I left as the result of a dream in which I saw several more ready for baptism in Sandpoint.

Upon arrival there I went directly to those who were ready and made arrangements for the service of baptism, which was held at seven o'clock last Wednesday night. Six were baptized.

I came home rejoicing and left the new members rejoicing as well as their new brothers and sisters in the faith. Christmas was brighter for having gone. It is good to serve a God who reveals his mind and will to us; who leads his servants;

and who is interested enough to take a definite part in our labors.

GIBBS, IDAHO.

J. A. BRONSON.

The Work in Indiana

Returning to my appointed field of labor after a short visit to my Holden home, I called at Knox, Indiana, where there has been a branch for years presided over by Brother J. B. Prettyman. Now he is aged and becoming more feeble with the passing of the months, so that he cannot be as active as in former years; also, so many of the members have moved away and the few who remain being left without an active leader, there are but very few meetings held, and these usually only when a conference appointee visits them.

The next place visited was the Hibbard Branch. Only a few members remain in close proximity to the meeting place, but the few are holding on and nobly endeavoring to keep the work going. While there I visited Monterey and Ora. We have a very nice brick chapel at the latter place, built by a few of our brethren and friends; here we held a few meetings.

Came to the Clear Lake Branch and vicinity in time to spend the holidays with them. This is one of the old-time branches, and continues to be one among the active branches of the district. Here we have one high priest, two elders, three priests, two teachers, and one deacon, and I believe that taking them as a whole they are about as active a combination of the local priesthood as any we have in the district.

I go to Coldwater for a few days, and then expect to return to Clear Lake to assist them in some matters the latter part of the week. After this we will return to Coldwater for a time, and then proceed to Battle Creek.

We learn that our district secretary, Brother Clark Buckley, has been very sick. At last report he was convalescing. We pray for his complete recovery. At Clear Lake Sister Baker continues but is still very ill and helpless.

The outlook for the work is fairly good. There is a great deal more work in prospect than the one lone missionary remaining and the one local minister can perform. We hope the branch locals will do all in their power to respond to the demands and opportunity for work. In some localities factories have shut down, throwing some of our brethren out of employment; it remains to be seen whether industries will revive with the coming weeks of the year. Let us each do what we can. God requires only our "reasonable service." That means with all our powers and talents.

Yours in gospel work, H. E. MOLER.

RAY, INDIANA, January 3, 1921.

Eastern Iowa District Active

I do not ask for space in your valuable paper very often, but I hope I may be indulged with these few words: assuring you that we appreciate the splendid way in which the HERALD comes to us, freighted with so many golden thoughts and cheering news from the various fields of activity.

Eastern Iowa District is active, and I can see a general spiritual uplift among the Saints. I also sense the efforts of the Satanic power to stay this upward trend, and it is requiring our utmost care lest we be not overcome by this seductive influence coming to us from so many and varied sources. And I find that one of Satan's most potent factors in tearing down and destroying the usefulness of the Saints is to sow the seeds of discord and thus destroy confidence and unity among the Saints. May God help us to sense this seductive influence and not allow it to destroy our faith and confidence in our brethren, though their methods of operation may differ from ours. (This does not refer to methods that are out of harmony with law.)

On December 29, the writer was called to Cedar Rapids, Iowa, where, at the home of Mr. and Mrs. J. D. Beals, he united in marriage Sister Cora E. Weir, of Lamoni, Iowa, and George H. Thomas, of Cedar Rapids, Iowa. Sister Weir will be remembered by many of the Saints of Eastern Iowa

District as one of its faithful workers and also her many friends of Lamoni will be glad to know that the happy couple will make their future home in Lamoni.

We are leaving in the rear another year, with its sorrows, joys, and pleasures, and are still facing the stern realities of life. Many golden lessons have been learned during the past year, and we are or ought to be better prepared for the work that lies before us.

In the history of the past year will be found many experiences in the work with our Lord that will increase our faith in the ultimate triumph of this "marvelous work and a wonder." Yes, it is indeed a marvelous and wonderful work, and not many years hence we will realize this as we do not now, and we will wonder at its stupendous accomplishments. I tremble now as I look at the wonderful advance it is making. And when I stop and ask myself the question, How many are keeping pace with this onward progress? I surely tremble at the work that lies before us.

And I also ask myself the question, Am I doing all in my power to prepare for this upward and onward movement which is so essential to the accomplishments of the kingdom of God, and is so apparent in every department of God's great work?

Yes, I tremble at the rapidity with which we are moving. It is the forced and rapid march that tries the metal of an army, and I am afraid many "stragglers" will be left by the wayside. How well will the "rear guard" be equipped to bring them in?

The "vanguard" is surely setting the pace. Will we follow? Ever hoping to endure, I am yours in gospel bonds,
DAVENPORT, IOWA. AMOS BERVE.

The L. D. S. Sales Association

A Statement

The L. D. S. Sales Association was organized some few years ago during one of the General Conferences by several of the brethren interested in the salesmanship end of business life. During the recent General Conference of 1920, held at Independence, Missouri, a reorganization of the association and its affairs was effected so as to bring the association into position where it might do the work which its sponsors and members felt it imperative to accomplish.

As a result, the work and possibilities of the association were broadened so as to make eligible for membership all members of the church who are engaged in business life. Not only in selling, but in manufacturing lines and professional lines, and outlining a broader and more comprehensive program, which it left for the newly elected officers to plan and provide for. The officers are now able, after considerable planning, to report on the new program for the Sales Association, making this association an effective and live organization devoted primarily to serving the interests of the church by serving the interests of its members.

It is our desire that this program be given the widest publicity and its outline is as follows:

1. The establishment at every branch of the church of a local of the association.
2. Each local to be made up of a chairman, a vice chairman, a secretary, and the eligible membership.
3. The holding of meetings of each local once a month, at which time a definite program is to be rendered. This program to be outlined in the HERALD at least four weeks ahead of time. The program to include matters that are of interest in the business world.
4. The establishment, as soon as feasible, of a monthly paper to be named after the name of the Association, "The LeaDerS."
5. The establishment of an exchange or clearing house to enable the members in the same line of business to get in touch with one another, in order to pass along information of value in these respective lines.

Note: The exchange of employment is at present under the jurisdiction of the Presiding Bishopric and it is thought advisable that it shall so remain for the present.

6. The establishment at Graceland College of scholarships and prizes in the business courses.

7. The convening at the next and succeeding General Conferences of a business congress program which necessarily cannot be worked out until the organization has been perfected.

The most necessary work is to perfect our organization, and circular letters are being mailed to branch presidents containing application blanks for membership, together with other information, but it should be kept in mind that it is not necessary to file an application on these blanks, should you fail to receive one. The application will be accepted, if it contains the name, address, age, business, whether in the priesthood or not, and accompanied by the annual dues of one dollar.

We have taken this opportunity of formally presenting the situation to the membership in this statement. We will be in position to submit further details in subsequent statements just as soon as the organization has been placed in working order, but it is the goal of the officers that it may be possible to start the meetings in February, and if this is to be accomplished it means that the present members of the association must get to work promptly and bring in new members, to enable us to accomplish the object we have in mind.

Our goal for 1921 is two thousand members. How many will you bring in? All applications as well as money orders or checks should be made out to Brother William Murray until further advices. If preferred, they may be sent to the Presiding Bishopric and will be forwarded.

WILLIAM MURRAY, *President*,

CHICAGO, ILLINOIS, 8 South Dearborn Street.

H. T. MCCAIG, *Vice President*,

DES MOINES, IOWA.

CHARLES F. CHURCH,

LAMONI, IOWA.

H. T. JUERGENS, *Secretary-Treasurer*,

TOPEKA, KANSAS.

ALBERT N. HOXIE, *Field Worker*,

PHILADELPHIA, PENNSYLVANIA, 3119 North Sixteenth Street.

There Must Be Another "D. McGregor"

LOGAN, IOWA, December 26, 1920.

To Whom It May Concern: In answer to the inquiries coming to hand as to my authorship of the "D. McGregor" letter in the publication as edited by Mr. John Zahnd would say that I am in no shape or manner responsible for it. Some other "D. McGregor" than the writer of this communication is the author of it.

Very sincerely,

DANIEL MACGREGOR.

The foregoing letter is printed at the request of Elder Daniel Macgregor. It refers to a letter appearing in the *National Exchanger* for December, 1920, which was very warm in its eulogy of literature distributed by Mr. John Zahnd. Just what may have been the intention of the editor of the *National Exchanger*, of course, we do not know. But several of the Saints drew the conclusion that the letter was from the pen of Elder Daniel Macgregor as it bore the signature, "D. McGregor." They seem to feel that there is but one D. Macgregor on the map. It is only fair to him that this letter of explanation be published.—EDITORS.

SOUTH OMAHA, NEBRASKA, January 4, 1921.

Editors Herald: We are still on the map, and working hard besides. Our little branch has increased in spirituality as well as numerically. It now numbers over eighty members. Meetings are held in Amberst Hall, on Twenty-fourth and Vinton Streets. We look forward to a new church in the future.

We find it hard at times to meet all of our branch expenses, but the mild weather has helped us considerably, as our coal bill is smaller than it otherwise would be.

The unemployment situation has hit quite a number of our

Saints here, but we hope and trust that in the near future everything will turn out for the best. The city found work for about two hundred men, but according to the papers of to-day there are still about ten thousand people out of work. The writer has so far been one of the fortunate ones who have steady work.

Crime is increasing in Omaha by leaps and bounds. In 1919 there were over 500 crimes committed; in 1920 there were over 700 crimes. Part of the increase is due to unemployment, and part is caused by the "movie" theater. Pictures are shown nowadays that suggest robbery and immorality. So bad have things become that it is dangerous to ride on street cars at a very late hour of the day. Street car conductors are allowed to carry revolvers. Thirty-eight were granted permits to-day, at the request of the street car company. Others will be given permits soon.

Your loving brother in gospel bonds,

EDWARD DORSETT.

BURLINGTON, IOWA, December 29, 1920.

Editors Herald: Prior to our district conference late in October, Brother G. T. Griffiths of the Twelve spent a day or two here, speaking for us at the church one evening in fatherly council that should promote the spiritual life of the branch.

A good representation from Burlington attended the conference at Nauvoo, which historical event (the first in that place since early days), has been reported from there.

The Women's Department held a bazaar on November 18 to 20, from which they estimate a total of \$250 cleared, the amount being for the benefit of the local building fund.

A Thanksgiving prayer and social service was held at the church Thursday morning, the Wednesday evening service having been postponed. A spiritual and enjoyable time is reported.

A tract campaign was conducted for two weeks under the direction of the local publicity agent, Brother J. F. MacIntire, closing with a week's series of meetings beginning November 21, our pastor, Brother D. J. Williams, being the speaker.

The Christmas program was rendered by the Sunday school Sunday evening December 26, doing justice to the committee's work.

The men's organized class has announced a New Year watch party and social for the benefit of a fund recently started for a moving picture machine.

Local elections have resulted in the sustaining of Brother E. R. Williams in charge of the Sunday school, and Brother H. F. Broman superintendent of Religio Department.

CORRESPONDENT.

BLAIRMORE, ALBERTA.

Editors Herald: The HERALD is the only Latter Day Saint visitor that comes to us away out here in Crows Nest Pass in southern Alberta. We came here from Sault Sainte Marie, Ontario, in the Owen Sound District. When our paper comes we turn to the letter department to see if there are any letters from home or from those with whom we are acquainted. We miss the Saints and hope we may at least meet them when we move to Zion some day.

I would like to know if there are any Saints in the Crows Nest Pass town, as I would like to start the gospel ball rolling in this part of the country. I have permission from the district and look forward with pleasure to bringing the sound of the gospel to some honest soul.

The Utah people have a following at Lethbridge, not far from here. I have met some of them at Calgary. I also met our own good people at that place and had the pleasure of hearing Brother Bullard. It was a treat to meet with the Saints and feel the presence of the same Spirit we have enjoyed in the past.

We appreciate hearing from the Saints of our former home and wish them and all the HERALD readers the rich blessings of the gospel. Remember the scattered Saints in your prayers.

MACK BROWN.

MISCELLANEOUS

Conference Notices

Portland, at Portland, Oregon, February 4, 5, and 6. A program Friday evening, and conference proper will begin 10 a. m. Saturday. Vincent R. Schultz, publicity agent.

Des Moines coordinate conference at Des Moines, February 1 to 13, 1921. Bessy Laughlin, secretary, Rhodes, Iowa.

Reunion Notices

Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, near Vicksburg, Michigan, on Grand Trunk Railway, August 12 to 21. H. E. Moler, president.

1920 Christmas Offering

Receipts March 1 to December 31, 1920, \$11,016.23
Look for next week's report.

Watch It Grow

Help It Grow

The books will be held open until February 28. It will save duplication of handling and facilitate the reporting if the offerings from Sunday schools and individuals are sent direct to the undersigned.

The late General Conference unanimously approved the recommendation that the 1920 Christmas offering be used for the purchase of land. This is a most noteworthy undertaking in connection with the Zion program of the church, and every Sunday school and individual member will find joy and satisfaction in the fact that they have rendered their contributions thereto.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

Pastoral Notices

To the Saints of the Southern Michigan and Northern Indiana District; Dear Saints: The old year, with its opportunities, and with record made by us, is past and completed. We now enter upon the new year; its prospects and privileges are before us. Let us, as a district, as branches, and as members strive to make a record for the year that will not shame us. To do this, first of all let us be very humble and prayerful. Let all who hold the priesthood be especially prayerful and meditative. Take a little time each day, aside from our temporal tasks, for reading and consideration of the Word of God.

We would like the priesthood of each branch to make special efforts to exhort and encourage the establishment of the family prayer circle in each home. Let our slogan be, "Every Latter Day Saint home in the district, a house of prayer," and may God grant that it be realized. The work we are engaged in, the conditions we have to encounter, and above all else, our God demands this.

Our General Conference force of appointees are very few indeed, only Brother F. F. Wipper, missionary, and the writer, local. There is more than we can do. If the branch locals will make a special effort to occupy in their callings, it will help the work along. If anyone knows of new openings available, communicate with F. F. Wipper, Box 147, Galien, Michigan. If special efforts are desired in the branches this should be taken up by the presidents of branches, with the undersigned.

In view of the provision made by the Department of Statistics for the transfer of nonresident members of branches to a NR record, we request all members who are too far removed from branches to attend the services, or be visited by officers of the branch, to send in their names and addresses to the district secretary, Clark E. Buckley, 726 West Main

Street, Battle Creek, Michigan. These then will be looked after by the officers of the district.

Your servant in the Redeemer's cause,
HIBBARD, INDIANA. H. E. MOLER, District President.

Correspondence Courses

The Extension Department of Graceland is offering four courses which should be of great interest and value to persons desiring to serve more efficiently. They are: psychology, public speaking, English grammar, and religious education.

The latter course will appeal to all who are interested in solving the problems of "how the Book of Mormon may be used more effectively as an instrument for the salvation of the race." It aims to give a comprehensive knowledge of the Book of Mormon from two important standpoints:

- First, Is the Book of Mormon necessary?
- Second, How do I know the Book of Mormon is true?

Now during the winter months is the time for home study. Enrollments are received in these courses at any time. For full information and enrollment blanks, write Correspondence Department, Graceland College, Lamoni, Iowa.

Our Departed Ones

BLAIR.—Sarah E. Lents Blair was born December 14, 1872, Fontanelle, Iowa. Baptized March 14, 1894. Married E. D. Blair, December 22, 1890. To this union were born 6 children, 4 sons and 2 daughters, all of whom remain with the father to mourn. Departed this life December 21, 1920, in Fontanelle, Iowa. Funeral in Congregational church, the Reverend Thomas, the pastor, in charge, sermon by Joshua Carlile.

ROBINSON.—John Robinson, of Greenville, Pennsylvania, died at the home of Brother Matthew Taylor, at Independence, Missouri, December 26, 1920. Was born August 6, 1864, at Staffordshire, England. Came to America when 8 years of age. Married Elizabeth Green, of Lucas, Iowa. Baptized in 1916. Sermon by J. A. Tanner at the Stone Church, Independence. Interment at Mound Grove Cemetery.

DYER.—Ester Dyer was born in Chobin, Kent, England, June 12, 1875. Died December 3, 1920, at Ribstone, Alberta. Baptized June 23, 1912. She loved the gospel and never lost an opportunity for doing good. A noble Saint, a faithful wife, and kind mother. Leaves to mourn, husband, 3 children, and many friends. A large attendance at the funeral. Sermon by J. R. Beckley. Interment in Ribstone Cemetery.

STILLWAGON.—Iantha Brown was born in Amherst, Nova Scotia, April 4, 1840. Married Thomas Stillwagon in 1863. Has lived in New York, California, British Columbia, and Independence, dying at the Holden Home for aged, December 29, 1920. She was greatly interested in the church work and contributed many articles to the church periodicals up till the past few months. Leaves one son, Wesley, and two

grandchildren. Funeral service at Holden, sermon by D. J. Krahl, and interment in Mound Grove Cemetery, Independence, where a brief burial service was held in charge of Joseph Arber.

FARBER.—On January 3, 1921, Florence Ethel Farber, daughter of Brother J. A. Farber and Sister Mary Farber, died at Sedalia, Missouri, of diphtheria. Born January 22, 1904, and baptized May 9, 1920. Will be greatly missed, but she has just gone on before and will be waiting for loved ones to follow later. Funeral service at Independence, Missouri, in charge of C. L. House and Edward Rannie. Interment in Mound Grove Cemetery.

SMITH.—Sister Kate E. Smith was born in Boston, Massachusetts, May 20, 1847. In her young womanhood married William Blood, and their home was in Providence, Rhode Island, where they became members of the church May 17, 1874, under the administration of Charles N. Brown. For many years she was a central figure in church work there, and her name became a household word because of her untiring devotion to its interests, especially among the young people in the Sunday school work. Her home was hospitality itself, was always open to the missionaries, and no effort was ever spared in her anxiety to make them feel the welcome her heart extended. After her companion was removed by death, and a few years of widowhood, on January 14, 1900, she became the wife of John Smith, of New Bedford, Massachusetts, with whom she later moved, at the call of the church, to Lamoni, Iowa, where her activities continued. In his duties as business manager of the Herald Office, and later as president of the Lamoni Stake, her husband found in her an unobtrusive, but intelligent and devoted supporter, for which, within her sphere as a wife, she was splendidly competent. In fact, everybody found a friend in "Aunt Kate," as she was familiarly called. Few, if any, will be mourned in their departure more than she within the circle in which she moved. Funeral services, at her request, were held at Lamoni, November 7, with her almost lifelong friend, F. M. Sheehy, as the speaker, after which her remains were taken to Providence, Rhode Island, accompanied by her husband and F. M. Sheehy and Joseph Luff, and on Sunday, November 14, the latter preached there to an audience gathered from many of the surrounding cities to pay tribute to the memory of one who throughout her church life had lived and served in a way that endeared her to all who were blessed with her acquaintance. Like her aged and devoted husband, she lived not only in the church, but for the church, and the love and sympathy of all therein who knew them are his in his bereavement.

Conference Minutes

SPOKANE.—At Spokane, Washington, December 11, 1920. District President W. F. Yates in charge and presidency chosen to preside. W. W. Wood and W. W. Fordham secretaries pro tem. Statistical reports from branches: Spokane, 412; Gifford, 125; Sagle, 71; Valley, 57; Palouse, 33; total, 698. Ten elders reported. Financial reports read and adopted. About \$100 on hand in reunion fund. Total collected for auditorium fund, \$6,026. Action of missionaries in purchasing folding chairs for district tent approved. Request of Saints at Couer d'Alene for organization of branch approved. Preaching by Elmer D. Chase, W. F. Yates, J. A. Bronson. Priesthood meeting held Sunday evening. Oliver Turnbull, secretary.

THE SAINTS' HERALD

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

PRICE \$2.25 A YEAR IN ADVANCE

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

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Have You Secured Your Copy of the Temple Builders Manual?

The Temple Builders Manual is a most attractive little booklet of 68 pages, packed full of helpful suggestions and plans, and reflecting in every line the spirit of youth and the idealism of our young women. Every young woman and girl of Temple Builder age in the church should have a copy of this manual, in order that she may understand and appreciate the high ideals which have been placed for her through this splendid bureau. If you have not yet gotten a copy, send in at once.

Price 50 Cents—Order from Women's Department, Box 255, Independence, Missouri.

ARE YOU A BUSINESS MAN?

If you are an L. D. S. business man, you should join the

L. D. S. Sales Association

Its program is as follows:

1. The establishment at every branch of the church of a local of the association.
 2. Each local to be made up of a chairman, a vice chairman, a secretary, and the eligible membership.
 3. The holding of meetings of each local once a month, at which time a definite program is to be rendered. This program to be outlined in the Herald at least four weeks ahead of time. The program to include matters that are of interest in the business world.
 4. The establishment, as soon as feasible, of a monthly paper to be named after the name of the association, "The LeaderS."
 5. The establishment of an exchange or clearing house to enable the members in the same line of business to get in touch with one another, in order to pass along information of value in these respective lines.
- Note: The exchange of employment is at present under the jurisdiction of the Presiding Bishopric and it is thought advisable that it shall so remain for the present.
6. The establishment at Graceland College of scholarships and prizes in the business courses.
 7. The convening at the next and succeeding General Conferences of a business congress, program for which cannot necessarily be worked out until the organization has been perfected.

The 1921 goal is two thousand members.

Any church business man eligible.

Send name, address, business, and \$1.00

to

William Murray, President

8 South Dearborn Street, Chicago, Illinois

WE CAN SING

Our Religion Into the Hearts of Men

In the great war our soldiers sang their way to victory quite as much as they fought their way. There is an irresistible power in the human voice when lifted in song.

In the tremendous missionary work lying just ahead of the church, music can play a great part. It can furnish the magic key to unlock stubborn, prejudiced, or indifferent hearts, and it can make the human soul responsive to the Master's call.

But music, like every other gift, must be cultivated if it be truly effective. Our people must become trained, not only as individuals but as groups, as congregations, as districts. The direction of that training falls to the charge of the music department of the church. Already this department has thoroughly organized for the task and is at work.

Be ready to respond to the call of this department. Spare no effort in qualifying for the great work. Whether branch official or only member, whether musician or not, see to it that your people are making preparation for the coming day.

Write to

THE DEPARTMENT OF MUSIC

Arthur H. Mills, Secretary,

1514 West Short Street,

Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

L A M O N I , I O W A , J A N U A R Y 1 9 , 1 9 2 1

NUMBER 3

EDITORIAL

Ambassadors of God

There is probably no other church that has urged as strenuously as we have, and has evaluated so fully the idea that the preacher is the ambassador of God. He is the man appointed by God—not chosen by himself, nor by his brethren. "You have not chosen me, but I have chosen you and ordained you." "No man taketh this honor on himself, save he who is called of God as was Aaron." Aaron was called through Moses, ordained, and appointed to his important work.

No man has the right, and no collection of men have the right to appoint a man as an ambassador for another people, let alone of the kingdom of heaven. Only he who rules on high can possibly have that authority.

For one to go forth as such an ambassador, he must of necessity not only be appointed by God, but also possess the spirit of revelation. He must be able to speak not as the Scribes and Pharisees, but as one having authority from God. He cannot successfully do this if he must rely upon a commission given him in the beginning, and he has no further direction for the remainder of his life and mission. Most emphatically he cannot do this acceptably if he takes a commission given to others hundreds of years ago, and attempts to act thereunder, however beautifully drawn, and wide as that commission may be. There are some excellent things which appear from time to time in other publications. We extract the following from the *Christian Work* for December 24, 1920. There are extracts from an article by its editor, Frederick Lynch. We have endeavored to select those parts which are the clearest on the subject of revelation. He is reviewing a book by Doctor S. Parkes Cadman, the title of which is, *Ambassadors of God*.

"The latest addition to the books on preaching is the lectures given by Doctor S. Parkes Cadman, originally at Bangor Seminary and afterwards at the Hartford and Drew Seminaries. It will rank as one of the most valuable contributions to the literature of preaching, for in its 350 pages it not only dwells with great insight upon all the problems of the preacher, but it brings before the reader the great preachers of every age, analyzing their secret of power with the skill of a trained psychologist. The book is reviewed on another page of the *Christian Work*, but we wished to say a few words here suggested by the title of the book and the one theme that runs through every lecture, namely, that fundamentally and primarily the preacher is the 'Ambassador of God' and the great preachers have invariably realized this. . . . Doctor Cadman rightly stresses the truth that the great preachers have always been those who sat in God's presence and then went forth to the people prefacing their preaching with a 'thus saith the Lord.'

"Doctor Cadman very rightly lays great stress upon the Bible as the source of the preacher's power. It is the fountain of life and truth because it leads one back to God, who is the source of life and truth. Revelation is a vital communication of something more than fact or hearsay; it is the impartation of God himself to the believer. To say a thing is true just because it is in the Bible is to belittle the great Book. The Bible is true because he who enters its portals always finds

God behind it and because it awakens the eternal in one's own bosom. Consequently the great preachers, as Doctor Cadman truly says, are those who are steeped in the Bible. It is the compendium of eternal things, and the great ones of the earth, even our greatest prophets, our Dantes, Shakespeares, Miltons, and Carlyles, found their inspiration there. . . .

"But revelation is not confined to the Bible. In every age there have been great seers who have talked with God. To be sure, generally they found their way to God through the Bible or the Christ they found there—but they themselves at last stood face to face with him, and the result is the great books of life, power, and the spirit—Dante, Bernard, Augustine, Milton, Browning, Tennyson, and many more. Others had insight into God's eternal purposes in the universe, and thought his thoughts after him—Pascal, Schleiermacher, Fichte, Plato, Kant, Carlyle, Wordsworth, Maurice, Bushnell, and many more. Others were gifted of God with great human sympathies and knew man in his eternal aspect and in all his heights and depths—knowledge almost as essential to the preacher as the knowledge of God—Shakespeare, Montaigne, Hawthorne, George Eliot, Beecher, and many more. Thus the continuous revelation of God goes on through prophet, seer, and poet. The preacher who knows the great books of life and power not only has a testing stone of his own religious experience, but has a vision of God enhanced and vivified by seeing what great things he has accomplished through the ages, what transcendent thoughts he has inspired, what golden mouths he has opened to sing his beauties, what kingly characters he has made.

The book is also reviewed by W. S. Winans, from which we extract the vital paragraphs:

"Doctor Cadman begins where all authority for preaching must begin, with the Word of God as its fountainhead. . . . But unless it is based upon, and derives its dynamic from, the Sacred Oracles, it will be as 'a very lovely song of one that hath a pleasant voice and can play well on an instrument.'

"He justly emphasizes the valuable assets which Biblical scholarship has placed within the reach of the preacher of to-day. He does not trim his sails to the winds of a narrow verbal inspiration; he fills them, rather, with the wider conceptions and conclusions of modern thought, based on discovery and reasoning, which, through the presence of the Paraclete, make the Living God and the Divine Word the fountain of spiritual life and power. To the preacher the Scriptures are a mine of gold. It is his business to delve into them, to extract and refine the gold which in its finished product is to bear, under his hand, the image of the Incarnate Lord.

"Under the caption, 'Prophets and Teachers,' sturdy men of old, succeeded by the holy apostles, march in review. These are followed, in true prophet-apostolic succession, by the mighty preachers of the Christian era who, in successive centuries, stood forth as the leaders and exponents of the moral and spiritual thought of their times. With a just and worthy appreciation the line of descent is continued down to the pulpit leaders of twenty years ago. It is a chapter replete with discriminating estimates of these leaders."

There are some splendid things, both in this editorial and in the book review. There are some splendid things in the quotations given above. But a most careful reading tends to show no clear affirmation and knowledge of such a thing as divine authority for preaching. According to these reviews that authority is only to be gained from the Bible.

We can heartily agree with what is said concerning that

5 Jan 23
Mrs Th's France
116 W 6th St

wonderful book, concerning the law of God, therein set forth.

But there still remains a necessity for a revelation to the individual, aside from this written record. There must be first the divine call through one having authority. It must be followed by divine communication and personal experience, or one is not an ambassador.

While we are willing to concede a large degree of inspiration to the great poets and other writers referred to, and concede the inspiration received by thinking men, scientists, and investigators in every realm of thought, we are not prepared to concede that they are prophets in the full sense, as was Isaiah, Moses, or John the Baptist. Nor do they possess that sense of divine Sonship and of divine appointment of ambassadors for God.

These men and others have felt a power outside of themselves revealing truth. They have felt the power of inspiration, but they have not felt the divine outpouring of authority, nor that communion with God which fits a man to act as his ambassador.

Why We Do Not Keep the Law of the Church

Under the above heading, there appears a letter to the *HERALD* in this issue. It presents food for thought. We have known of many instances where people have been baptized into the church and have not heard of such a thing as tithing. We have known a sufficient number to be baptized to form a good sized branch, yet they had not even heard that there was such a thing as a bishop in the church, nor of the Sunday school, Religio, or Woman's Auxiliary. In some ways this would seem a matter for criticism. Yet it may be urged that the work of the seventy is not pastoral. Some men are able to convert and baptize, but are not able to instruct fully in the doctrine of the kingdom.

Frankly this practice would seem to controvert Doctrine and Covenants 17, to see that they are fully instructed, to expound all things concerning the Church of Christ to the understanding previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders, so that all things may be done in order. It would seem that before confirmation at least such instruction should take place. On the other hand, it is hardly possible that one should fully comprehend everything at once, even though it is open to our learning.

We have known of churches where tithing was not preached for many years. We have known of Bishop's agents who have not been known to preach a sermon on tithing in over ten years, even though frequently occupying the sacred desk.

Some think we are giving entirely too much space to the financial law. We have been giving it space out of proportion to other teachings of the gospel. But all of it comes back again to the instruction of the Master to Peter, "When thou art converted, strengthen thy brethren." This letter from our sister would rather strongly infer that some of our missionaries are not yet converted.

We recognize the need that is being more and more strongly felt for a school of the prophets, in which the ministry are to be instructed. Yet we must expect that with the liberality of the church we will continue to allow to men and women their individual opinions. The policy of the church has never been an ironclad creed to compel every man and woman to understand every passage exactly the same. It is rather a process of development.

Within the church, to assist that development, we have not only the pastor, but also visiting officers, who visit the home of every Saint, and should assist them in receiving instruction, to encourage home studying, the asking of questions, and

should personally present what the sister suggests—that willingness to help.

As to the Sunday school, we are not inclined to agree that it should change its whole effort to the Book of Doctrine and Covenants, as that is not the whole teaching of the church. At present, under the direction of the Sunday school executive council, the editor in chief, and the consulting board, we are considering very seriously how we can improve our course of study, so as to see to it that every essential doctrine of the church is properly taught, and at the age that it should be taught, and with necessary repetition at the different ages.

To do this will require a teaching of the Bible, but it also will include instruction in the Book of Doctrine and Covenants, and the Book of Mormon. This in addition to the adult classes in these subjects.

We have long been of the opinion that there is a need for more and better instruction in the church. Not only should the missionary be prepared to give more instruction concerning the church than some of them do, but the visiting officers should be better prepared, the pastor better prepared, and there should be also by the general officers more instruction given to the church. We cannot hope to suddenly present a program or a plan to the General Conference and have it at once adopted and carried into effect, when the necessary work of instruction has not first been done. It is for that reason that we are planning to print some further articles on the financial law, not that they present viewpoints with which we agree, or even that they present correctly the viewpoint of the church, but because they present so many excellent ideas and a right attitude to the problem, and because in doing so in their very earnestness they will promote thought, and we hope thoughtful consideration as well as discussion of their merits. They will at least keep the church informed that there are such questions before us as consecration, freewill offering, inheritance, stewardship, Zion, and an economic program.

We are not inclined to agree that the paying of tithing alone will put up all of our buildings and buy land. Consecrated spirit, and a full carrying out of the law of God will do so. We hope in the near future years to see our church publications much more earnestly and fully used as a means of instruction of the church by all of our general officers, and that through General Conference work, consultation in various councils, and through the school of the prophets, we will come more nearly to a unity and understanding on the basis of truth, not forcing any, for the church does not compel a man to be baptized; or to pay his tithing; but when he understands the right, he is glad to do that which the commandments of God direct.

An Old Reader of the Herald

The *HERALD* Editors have recently noted a renewal of subscription from Andrew Johnson of Magnolia, Iowa. Mr. Johnson was born on February 18, 1827, at Christianstadt, Sweden, and is in his ninety-fourth year. He states that he reads the *HERALD* regularly. How many other readers have we of equally advanced years?

From his autobiography in the *Journal of History*, volume 5, page 322, we learn that his early schooling was indeed meager, as his parents were poor; they lived in a log cabin of two rooms with sod floor in Sweden. His mother died when he was ten years old, and when he was sixteen he left home and became a blacksmith's apprentice. A few years later, in 1852, he heard the angel's message in Denmark, but was not baptized until 1857, after his return to Sweden.

A month later he was ordained an elder, and then received word through England that everyone was ordered to be rebaptized and acknowledge Brigham Young as a prophet. Going out as a missionary, he received much persecution in his homeland. When they met church members, they urged a rebaptism, which some permitted, others refused.

He continued to labor at his trade as blacksmith and to preach, interesting some of his relatives, for some eleven years. Finally, in June, 1868, he left his wife and four children to go to Utah alone, reaching America August 12. He left New York on the 15th, reached Chicago on the 19th, Council Bluffs on freight cars on the 21st. There he met some of his old friends, Magnus Fyrand, and A. Lundwall, at whose urgent solicitation he stopped off at Omaha, allowing his luggage to go on without him.

He secured work there and had his wife and children come over in the following year. He remained there, considering the various factions until September 17, 1871, when he heard President Joseph Smith preach. As a result he was baptized by John Chrestenson, October 24, and he was ordained an elder in the Reorganization in the spring of 1872. He was then given the voice of prophecy, and was made to rejoice in the work of the Lord. He writes us now that his heart is still rejoicing in the work of God, and the blessings which have followed him since that day when he united with the church of Jesus Christ after having heard our late President Joseph Smith preach. Since 1881 he has resided in Magnolia with his family and has prospered.

What Exercises May Be Held in Our Churches?

A reprint from the Saints' Herald of February 20, 1907.

A matter with which nearly every branch in the church has wrestled in one form or another is, What shall be allowed in the church building in the way of entertainments, etc.? and shall charges be made at the door? shall seats be reserved? and other concomitant questions. These questions arise because the church building, erected by the people for a place of worship and dedicated to the service of God, is believed to have around it an atmosphere of sanctity; and because of a fear, perhaps, that something foreign may be brought into it which may contaminate it, thereby lessening the degree of sanctity and in some way detracting from the worshipful exercises afterwards held in the church, there seems to be more or less natural disinclination upon the part of the devout worshipers to break in upon the routine of purely devotional exercises for which the building was primarily erected. After all, to a large extent the effectiveness of a worshipful service depends upon the condition of those entering into the services; and those who enter the building without due feelings of reverence for God and for the place dedicated to his services perhaps will fail to get the full measure of good in the services.

Be that as it may, the question has been a disturbing one in nearly every branch, and the branches have dealt with it in various ways, so that the rules vary from hard and fast ones to rules which are very lightly if at all prohibitive. In some branches no money is allowed to be charged at the door for any services held within the building; in others, no seats are permitted to be reserved even when entrance charge is made. In other places, no exercises are allowed which are not religious or educational. And to determine what are educational and what are not is where confusion begins.

What shall we do with the church bazaars, socials, lunches, dinners, etc., is a perplexing question, and in some places so far have the prohibitive measures been carried that even

the church lawns are forbidden to those who desire to hold them.

The general officers of the church have been addressed many times on this question, in a variety of ways. What shall be permitted and what forbidden in the church buildings which have been dedicated to the service of God? And these officers have been censured by some for having failed to clearly and specifically define what shall be permitted and what shall not.

How far have the general officers of the church the right to say what the various congregations of the church shall and what they shall not allow in the way of exercises in the church buildings? After all, is it not a matter of development, and will not the matter reach different adjustments as the spiritual condition of the branches improves? Doubtless in the past entertainments have been permitted in some of our church buildings which were out of harmony with the services generally supposed to be held in houses or temples dedicated to the service of God. And it may be that in time to come we will say that we are now permitting unseemly things to enter the churches.

As a general rule we think it would be safe to permit only such exercises as in the consensus of opinion are above question. What come under the head of doubtful, hold somewhere else until more suitable buildings under church control are obtained. We might of course say that anything which is not worthy to be held in the house of the Lord is not worthy to be participated in by Saints; but that attitude would be too radical.

It is clear that the Lord wants not a lugubrious but a happy people. On the other hand, he does not want to see his people given to levity. To properly draw the line between happy exuberance and levity becomes one of our spiritual duties, and where we draw it to-day may not be where we will draw it when the added experiences of passing time have enhanced our spiritual development.

Exercises, entertainments, socials, dinners, which promote or where there is allowed to be promoted a spirit of light-mindedness, levity, undue familiarity, looseness of conduct towards one another, a disposition to lower saintly dignity of deportment, certainly should not be permitted within the church walls. In fact they should be discouraged anywhere. The tendency should always be towards dignity, circumspection of conduct towards one another, a careful regard for all proprieties; and exercises which thus tend to elevate are not inappropriate in our churches. It is perhaps a safe rule to permit within the church building only such exercises as are devotional, reverential, dignified, and religiously educational. Those which pander only to social instincts or are purely for the purpose of raising funds, however worthy the object of the fund being raised, with propriety might be excluded from the churches and be held in other buildings where the atmosphere was less inharmonious. Sociables, dinners, bazaars, all have their places, but surely there are places much more appropriate for holding them than the buildings which have been set apart for holy purposes, for worshipful and devotional exercises.

On the other hand it might be asked, What are our church buildings if they are not places where the instincts toward social intercourse shall in a manner be satisfied? What would the devotional exercises at our church buildings be without the association of friends and relatives with us in those exercises?

It is a perplexing question as to where we shall draw the line, for in places where other public buildings necessary for all public occasions are absent or scarce, we are sometimes compelled to use our churches for what we might not

otherwise. Local conditions, material and spiritual, to a great extent must always determine, and for the general officers of the church to lay down hard and fast rules would be impracticable, unwise, and useless. It remains for each branch to say where the line shall be drawn, and to renew their efforts towards the solution of the question as often as it comes up, until they have reached a decision which best promotes the interest of the branch and gives the best satisfaction to those comprising the branch membership.

The Use of the Church Building

"Will you please state in the HERALD if in the past, or at the present time, socials, dinners, bazaars, or any such thing for the purpose of making money, have been held in the lower auditorium of the church at Lamoni or Independence, or should they be considered as sacred places, when prayer meeting or Sunday school is held in them as the upper or main part of the church?"

This is a question that is very frequently raised. So far as we have been able to ascertain there have been no gatherings in the lower auditorium of the church at Lamoni where admission was charged in any recent years. We are of the opinion that twenty years ago something of the kind was done. There have been a few social gatherings in the lower auditorium, using that word in the sense of receptions for the college and high school students. It has not been done this year, but has in past years, but there is no money-making connected therewith.

There have been silver offerings taken up in the upper auditorium at intervals. There have been on two or three occasions in the last ten years, collections taken for the Anti-Saloon League; also once a year there is the College Day collection, when subscription blanks are passed and taken up. Recently a silver offering was taken for the destitute children of Europe.

The upper auditorium has also been used the past two or three years for the community lyceum course. To this there has been some objection because admission is only by tickets. This is not an effort to make money, but merely to meet the necessary expenses, but an effort is made to see that it is as nearly as possible a community affair, distributing tickets for the capacity of the building. It happens to be the largest auditorium in town, and hence more people can be reached in that way.

As to Independence, they have had a dining hall erected back of the church, in which sometimes it is true, prayer services are held. We recall once inside of the past ten years their holding a bazaar there. It is used at times for social gatherings, special suppers, not money-making events, but social events, and such events have been limited to invited guests.

Occasionally even in recent years the church has held social gatherings in the lower auditorium—not for money-making, but as a place of assembly, meeting and getting acquainted, then proceeding to the dining hall for refreshments and speeches. It is safe to say that in the past ten and fifteen years, the lower auditorium of the churches at Independence and Lamoni have not been used for bazaars, socials, or dinners, for the purpose of making money.

As to the further question, if the church should ever be so used, we are reprinting in this issue an article by Frederick M. Smith, written several years ago, on the subject. This article has recently been reprinted in *One*.

There is nothing impossible to him who will try.—Alexander.

Subjects Being Discussed

State Institutions of Learning

The Iowa State Board of Education, in presenting its budget for the coming two years to the Iowa State Legislature, emphasizes the almost universal appeal to-day of the State institutions of higher learning. It states that over 63,000 boys and girls are in high school in Iowa. This means a demand for college facilities beyond the present ability of the State to supply. The increase in enrollment in the three State institutions of higher learning in two years is more than three times the total enrollment thirty years ago, with every prospect of still greater increase in the next two years. At the same time demands were made by farmers and merchants, bankers mechanics, and many others for extension service beyond anything before even dreamed of, while every community is asking for a short course, and also for study center work. These institutions are preparing now not only for the so-called learned professions and teaching, but are preparing young people for the practical affairs of life, prominent among which are agriculture, mechanic arts, homekeeping, nursing, medicine, law, dentistry, and many others. At the same time the public at large are looking more and more to the State institutions of learning for public service throughout the State.

Bishop McGuire Licensed as Lawyer in Missouri

Before he was called to the Bishopric, Bishop Benjamin R. McGuire was a counselor at law in the State of New York. Recently he has been licensed by the Supreme Court of Missouri to practice in that State. He does not expect to be engaged in the active practice of law, but his holding a license to practice in all the courts of the State will be a convenience to him in his work. In application, he was vouched for by several leading lawyers in Independence, not members of the church, including Judge Hall from the Circuit Court.

A Wave of Crime

The Outlook reports that the crime wave in this country continues. A few weeks ago the reports were giving Chicago a bad name, but within recent weeks New York City has suffered seriously because of the large increase in the number of crimes of violence. From the far West come similar reports, and in Santa Rosa, California, a hundred citizens organized under the plan of the vigilantes that lynched three gangsters. A return to this frontier method of keeping order is a confession of defeat for the governmental authorities. A serious proposition is being made in New York that such a committee be organized. This appears to be not so much with the peace as it is from interference of politicians.

The Presbyterian reports in the State of Pennsylvania within two months, that thirty-three buildings including thirteen schoolhouses, and five modern mines, of a value of four million dollars, have been destroyed by fire. It goes on to say that not within a thousand years has there been such a wave of destructiveness as now.

Last week a letter was printed in these columns describing serious conditions in Omaha.

For some years past the situation has been serious, as compared with European countries. There has been a great increase abroad, but there has also been a great increase here, as compared with England. This may well be kept in mind when there is a disposition to criticize conditions in Ireland. Still two or three wrongs do not make one right.

ORIGINAL ARTICLES

The Second Coming of Christ

By J. A. Bronson

This writer says we must properly evaluate the signs of the coming of Christ into primary and secondary, with the restoration of the gospel as one of the primary indications of the time for the return of the Savior.

"For the Son of Man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works."—Matthew 16: 27.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 3.

"For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thessalonians 4: 14-18.

The second coming of Christ! I presume the most popular theme in the church-world to-day. And what a wonderful climax it would be to the closing scene of the sixth day of a thousand years each, which days are already upon us! And what a sabbath it would be were the next day of a thousand years, the seventh, to be that of the millennium inaugurated by the coming of Christ, the resurrection of the just, and the changing of those who shall not have passed through the natural death, as yet, to immortality!

It shall be my purpose in this effort to show not only that Christ is really to "appear" again here upon the earth and gather his saints, but also to present reasons for believing that that advent is not far distant.

False Christs to Come

We are led to wonder, so plain are the scriptures speaking relative to the time and manner that Christ shall come, that persons will allow themselves to follow false Christs. But the Lord said it would be so. It is so. "For many shall come in my name saying, I am He." (Luke 21: 8. Revised Version.) Also: "For there shall arise false Christs." (Matthew 24: 24.)

The False Christ of 1874

Among the "many" I shall refer personally to the impostor of 1874 as an example.

There lies before me the second volume of Studies in the Scriptures. It was written by the late Pastor Charles Taze Russell. On page 170 we find the following: "1874 A. D. was the exact date of the beginning of the 'Times of Restitution,' and hence of the Lord's return." On page 188 we find: "We have clear evidence of the fact that our Lord's second advent was due when the 'Times of Restitution' were to begin, viz, in October, A. D. 1874." On page 211: "The day of our Lord's second advent . . . we have already shown to be A. D. 1874." And also on page 234: "The harvest of this age began with the presence of our Lord . . . in 1874."

Yes, some one came to the world in the month of October, 1874, and claimed to be Christ. It was not Jesus Christ. Notice, when Jesus Christ comes, "the dead in Christ shall arise" and "we who are alive and remain shall be caught

up together with them [the dead in Christ who shall be resurrected] to meet the Lord in the air." To my knowledge, that did not happen in October, 1874!

The Real Christ to Appear

The real Christ is to appear and we are to behold him. Not so with the Russellites' Christ. Read with me from the same volume and on page 189: "The fact that his presence is not known and generally recognized by the world, or even among Christians, is no argument against this truth." Page 237: "Our Lord is now present (a spirit being, and hence invisible)." Also page 239: "Our present, spiritual, invisible Lord."

Compare the claims of this false Christ with that which is to happen when Jesus comes.

"The fact that his presence is not known" by the world or among Christians, is no argument that he is not here and that the second advent is not a thing of the past. Well, let us see: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."—Revelation 1: 7. But this false Christ could not cause "every eye to behold him"; it was a physical impossibility for him. Did you ever stop to think that this is one of the ways by which we may detect the impostor? Who else could so appear that every eye would be able to see? Now, that the false Christ of 1874 could not come so as to be seen by more than a very few, it argues that to more than his followers he will not appear. Yet a startlingly large number believe it.

Says this false Christ: I am now present, but spiritual, so invisible. Of course that is the only way out of it for him. But of the Christ, the true Christ, it is said: "And unto them that look for him shall he appear the second time."—Hebrews 9: 28. Yes, "he shall appear." Also it is written: "And they shall see the Son of Man coming in the clouds of heaven with power and great glory."—Matthew 24: 30.

Now may we call to mind the message of the angels who stood by as the saints were watching the Christ ascend: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven."—Acts 1: 10, 11.

"This same Jesus" whom they had watched ascend unto heaven, "shall come in like manner as ye have seen him go." "This same Jesus" shall "descend with a shout" and "every eye shall behold him." But no other could do this; so, another claiming to be Jesus, but who in reality was not this same Jesus, must appear in another manner.

What is true of the false Christ of 1874 should be a lesson to us all. With implicit faith in the Bible teachings rather than faith in "Keys to the Scriptures," "A helping hand," etc., we need not be deceived, but may know that none other than the "same Jesus" is the Christ.

Signs of His Coming

It is a common belief to-day that signs of the times point to the near advent of Christ's coming. Some have been so unwise as to set the date. That only brought to them disappointment and in many cases wrecked their faith. Jesus said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Matthew 24: 36. And in latter-day revelation to us the Lord has said: "But the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes."—Doctrine and Covenants 49: 2.

As early as in Paul's time there were those who looked for

the second advent of Christ. Paul corrected the Thessalonians on such a belief. (2 Thessalonians 2:1-8.) In the second century arose the Montanists who prophesied that the time was at hand. In the tenth century so much was it believed that Christ would then come that "public and private buildings were suffered to decay, and were even pulled down, from an opinion that they were no longer of any use, since the dissolution of all things was at hand." The Fifth Monarchy men of England in the seventeenth century also set the time, as have the Irvingites of England.

Swedenborg, Ann Lee, Joanna Southcott, William Miller, Mrs. White, Pastor Russell, and many others have had firm faith in the second coming of Christ but have overlooked the one great work which is to prepare his way. Of that I shall speak later.

Perhaps there have been none who have made greater mistakes in setting the date for the advent than William Miller and Mrs. White of the Seventh-day Adventists.

Miller set the date for 1843-4 and Mrs. White indorsed the work of Miller on that point as will be seen from Early Writings, page 74: "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." Think of it. God helped them make a mistake!

Alexander Campbell was under the conviction that Christ would come in the year 1866, as will be seen from Life of Alexander Campbell, by Thomas W. Grafton, page 144: "He did not at any time presume to fix upon any definite date, but as he advanced in years he became possessed of a conviction that the year 1866 would, in some way, usher in that period."

While we do not wish to be understood to fix any date; we do wish to call attention to the work which is now being done, and the signs which tell us that His coming may be much nearer than some have thought.

We are not so much concerned as to just what date He will appear but very deeply concerned relative to our preparation to meet him when he does come.

As a Thief in the Night

We are often asked: Is it not true that the Lord will come as a "thief in the night"? and if so, why preach and declare that we may know near what time he will come and that we will be "waiting and watching"?

Yes, Christ is to come as a thief in the night, but to whom will he so appear? Let us read:

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."—1 Thessalonians 5:1-5.

Knowledge will be had among the children of light of the near advent of their Lord and they will have prepared all things and be in readiness to receive him.

Jesus taught that we should know when the time would be near "even at the doors": "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

"What Shall Be the Sign of Thy Coming?"

Now to the signs. What were they? As was asked by the

disciples of old: "Tell us when shall these things be? and what shall be the sign of thy coming and the end of the world?"—Matthew 24:3.

There are both primary and secondary signs which I shall notice. And may it here be stated that the one great reason for persons having been misled in having looked for the Christ before the time of his coming has been that they have overlooked the primary signs and have seen but the secondary ones.

The secondary signs are incidental to the primary, as I shall try to show.

The first and most important of all signs which point to the hour of God's judgment, it seems to me is the reestablishing of the kingdom of God, the restoration of the gospel.

Following the long Dark Ages to which the prophets looked forward and of which we now read and study as a matter of history, the heavens were to open and the earth receive again the blessings from above. The church was to be established and the people prepared as the bride of Christ to receive him when he comes.

This Gospel of the Kingdom

"What shall be the sign of thy coming and of the end of the world?" asked the disciples. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," answered Jesus.

"This gospel," not "another," said Paul, when he saw that there would be other gospels presented to the people. "There be some who would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed."—Galatians 1:7, 8.

Now that "this gospel" and "not another" is to be preached in "all the world for a witness unto all nations," it would become necessary for a restoration of that gospel because of the false gospels which would cover the world in the stead of the truth, overcoming the church, disorganizing her forces, all of which caused God to withdraw his holy priesthood, or divine authority, from the earth and thereby give to the beast of Revelation 13:1-8 power to rule until such time as the Lord would restore his kingdom with the power of the priesthood from which the gospel must proceed.

In Revelation 12 we find the vision of John in which he saw the church (woman) go into the Dark Ages (wilderness) for a period of time which he called twelve hundred and sixty days. However long that time was to be, the inference is that at the close the woman would be brought out of the wilderness. In fact, we turn over a page of his book and read that the close of the long period of darkness would bring us to the "hour of God's judgment," at which time God would restore that which had been taken away—"the gospel of the kingdom."

Let us read it and remember that which was to happen as one of the primary signs of the "hour of God's judgment." Revelation 14:6, 7:

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

Jesus said that one of the signs of the end of the world would be the preaching of "this" gospel to every nation. John saw that following the Dark Ages in the "hour of God's judgment" an angel would fly from heaven to earth with this gospel and that that which he would bring to earth

would be the gospel which was to be preached to all the nations of the earth.

So far, then, we have two primary signs: This gospel must be preached to every nation for a witness. And in the hour of God's judgment an angel is to fly to earth with this gospel and restore it to man.

Now for another primary sign, Malachi 4: 5, 6:

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

No uncertain sign, this!

True, impostors have and will come, claiming to be this prophet. But one thing is sure, the true Elijah *will* come and to him we may look for a sign that "the day of the Lord is at hand."

A little study as to how this Elijah should come and what he would do protects us from the impostors. Who is he? In what manner will he come? What will he do?

The International Teachers' Handy Bible Encyclopedia and Concordance under subject "Elias" reads: "Elias, Greek form of 'Elijah.'"

And in Luke 1: 13-17 we read:

"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him *in the spirit and power of Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

In the light of that scripture we can safely say that John the Baptist was he of whom it was said, "I will send you Elijah" (Greek of the New Testament, Elias) who should come in "the spirit and power of Elijah" (of the Old Testament) and who should "turn the hearts of the fathers to their children."

So, then, as it was before Christ's first advent so shall it be before his second, for Malachi 4: 5, 6 can be made to refer to no other time but the last advent, "The great and dreadful day of the Lord," in which John would come in the "spirit and power of Elias."

"What!" some one says, "was John the Baptist to come again? and was it he who was to come from heaven to earth to restore the priesthood? Quite unusual!" To be sure, it is quite unusual. It is to be one of the certain signs!

Some time after the death of John the Baptist he appeared with Moses on the mountain where Christ, Peter, James, and John were. When they had come down from the mountain the disciples asked him concerning John: "Why then say the scribes that Elias must first come?" They had just seen him, not as mortal man, but a wholly immortal being. Notice the answer closely: "And Jesus answered and said unto them, Elias truly *shall come* [future tense] and restore all things." (Matthew 17: 9-11.)

To know that this Elias was John we need but to read Matthew 11: 7-14: "And as they departed, Jesus began to say unto the multitude concerning John . . . this is Elias, which was for to come."

Now to be sure that this Elias should come just prior to the second coming of Christ, let us connect these statements relative to him with Malachi 3: 1-4: "Behold, I will send my messenger, and he shall prepare the way before me: and

the Lord shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold he shall come, saith the Lord of hosts."

Who was this messenger? "For this is he, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee." (Matthew 11: 10.) So said the Lord speaking of John the Baptist.

Yes, John did come and prepare the way for Christ when he came the first time, but, as the question may be raised, should this same John come to prepare both the ways for his two advents into the world?

Let us read the prophecy given by Zacharias concerning John's work as found in the first chapter of Luke, the seventy-sixth verse: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his *ways*."

Returning, now, to the third chapter of Malachi, the first four verses, after learning who this "messenger" was who should come before the Lord to prepare the way for his advent, we may be assured that this coming is the last and not the first.

The statements: "He shall suddenly come to his temple," "Who may abide the day of his coming?" "Who shall stand when he appeareth?" "He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi," "They shall offer an offering unto the Lord in righteousness," "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord," all prove that the coming referred to is his second, for none of these things happened when he came the first time but are all to happen when he comes the second.

When Jesus comes will it not be to gather his jewels? And may we not ask: What is it that makes us jewels in his sight? Paul answers the question we have in mind: "For I am not ashamed of the gospel of Christ. . . . For therein is the righteousness of God revealed from faith to faith." (Roman 1: 16, 17.)

In the "hour of his judgment" *this* gospel "shall be preached in all the world for a witness unto all nations, and then shall the end come"; and it is to be restored to earth from heaven following the Dark Ages by the hands of an angel. Elijah is to come and prepare his way by turning the hearts of the people to that which will save their souls and make them pure and clean.

What greater signs could we look for than the setting up of God's kingdom in the given manner?

Had those who so earnestly looked for the second coming of Christ long ago looked for the setting up of his kingdom prior to his coming, and that by the direction of the messengers who were to restore it, they would not have been deceived.

There are other signs, primary signs, to which we might well go for evidence that we are living in "this generation," such as the restoration of Israel or the coming forth of Joseph's record. Space forbids, however, so we shall pass them by with the mentioning of them.

Now, as a result of the restoration of the kingdom in the "hour of God's judgment" there must certain things happen. These have been pointed to as signs of the second coming of Christ, while in fact they do not so much prove that as they do that the "light" of the kingdom has been restored. Evidences are strong that the avenues of divine revelation from heaven are opened to earth; the kingdom or government of God is upon earth.

Secondary Signs

Let us note some of these signs. For instance, Daniel 12: 4; "But, thou, O Daniel, shut up the words, and seal the

OF GENERAL INTEREST

WHAT IS HAPPENING IN RUSSIA?

Russia furnishes an interesting social and religious problem.

We have not made a habit of discussing conditions in the physical realm at any great length. As to the conditions in Russia, there is a great diversity of reports and of opinion. There are some who see nothing but evil in everything that is done. There is doubtless propaganda to bring about this conclusion. There are others who see in Russia the rising sun that will overwhelm the rest of the world. Some of our Socialist friends, though born and raised in America, think Russia the greatest place on earth. There exists on their behalf much propaganda.

Since some brief representation has occurred in our columns referring indirectly to Russia, within the past two or three years, by request we are publishing the following from the *Presbyterian Record* of June, 1920, copied from the *Glad Tidings*, at Grand Rapids, Michigan, and republishing it as given there. We notice that this includes extracts from the statements of several men who have been in Russia within the past two or three years.

We are informed that these are the reports of impartial observers. Mr. Robins was in Russia as a representative of the Red Cross. Mr. Bullitt went as a special representative of the Peace Commission. We are also informed that these men are not Socialists, or in sympathy with that party. We quote the following entire from *Glad Tidings*:

Whatever its mistakes or crimes, one who knows anything of the fundamentals of the Russian revolution must recognize it as a desperate revolt against intolerable political and economic conditions, and an effort to establish a fairer balance of human relationships.

Happily, we are able to quote the first-hand observations of a number of men of unimpeachable integrity: Colonel Raymond Robins, head of the American Red Cross Commission in Russia; William C. Bullitt, chief of the Intelligence Bureau of the American Peace Commission, who was sent by

book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Many have written in elaborating upon this statement of Daniel's trying to prove that because of the wonderful inventions, the great schools, the knowledge and wisdom that men are gaining, and the means of transportation by which "many run to and fro" we are living in the time of the end. Now, to me, these things prove that that which claimed to be divine and the restoration of the gospel, might well be true. This wonderful light and knowledge and wisdom is a result of that gospel which is now upon the earth. And Christ will come when "his bride" (the church) "hath made herself ready." What are the signs of the kingdom by way of preparation interests me.

Persons have fully determined that Christ must come at once because there have been "wars and rumors of wars," because nations have fought against nations; because of earthquakes, famines, pestilences, fearful sights, and because unusual signs in the sun and the moon and the stars have been seen, because of the "sea and the waves roaring."

These things shall be in the last days; but since they have been in other days as well, can we know by them alone that the second coming of Christ is at hand?

No, we think not; but they may and do contribute to the

the commission, last February, to study conditions in Russia; Captain W. W. Pettit, of the United States Army; Lincoln Steffens, noted magazine writer, who accompanied Mr. Bullitt; and Arthur Ransome, English literary man, author of a dozen books, who visited Russia last spring.

The reports of Bullitt, Pettit, and Steffens were held as confidential until published by the United States Senate Foreign Relations Committee. Following is a brief survey of their observations, most of the quotations cited being from the Senate document mentioned above:

1. What Happened in Russia?

In March, 1917, the czar was overthrown by the moderate Socialists under Kerensky. The following November the extreme Socialists—Maximalists, or Bolsheviki, those who wanted to go the whole way at once—overthrew Kerensky, established the present soviet government, took over the big estates and divided them among the peasants and nationalized industry as far as possible.

Soon, counter-revolution broke out, the classes that had been overthrown naturally seeking to regain their lost power and prestige.

To suppress this counter-revolution martial law was employed, and about 5,000 persons, according to Mr. Bullitt (Captain Pettit says probably 3,200), were summarily executed. This was the so-called "red-terror." Doubtless there was, as alleged, a great deal of violence and disorder involved in these volcanic upheavals.

2. A Temporary Stage

In his report to the Peace Commission in March, 1919, Mr. Bullitt, then just back from Russia, said:

"The destructive phase of the revolution is over and all the energy of the government has been turned to constructive work. Good order has been established. The streets are as safe as those of Paris or New York. The terror has ceased."

Lincoln Steffens, under date of April 2, 1918, says, "Russia has reached a state of equilibrium. Constructive work has begun. We heard of no disorders. All internal opposition has practically ceased. The soviet form of government fits

great sign: the setting up of God kingdom upon earth. They shall appear at such times and truly they cry out to us as though the very elements are aware of the fact that the gospel is going forth under the direction of God through his kingdom and that time is short for them.

"His bride hath made herself ready" (Revelation 19:7) is the great work that is to be accomplished before the marriage of the Lamb. What are the signs of its development? They will tell us how near the end is!

The bride is the church or the body and we are "members in particular." Are we anxious for the coming of our Lord? Then what are we doing to help prepare the bride? What am I doing to speed the time when "every nation, kindred, tongue, and people" shall have heard "for a witness," for then shall the end come.

The great signs then are the warning of the world and the preparing of those who will be members of the body—the bride.

The Lord will not wait for me alone; there may be a body of saints within the body who will prepare and make the "bride of Christ" before I shall be ready! I have but time enough, be it one year or ten. May I, with you, help to speed the day when the "sign of the Son of Man will be seen in the heavens."

the people; they understand it; they find they can work it and they like it."

Captain Pettit says: "Petrograd is safer than Paris. . . . Most of the stories of atrocities, horrors, immorality, are manufactured in Viborg, Helsingfors, or Stockholm" (all outside of Russia).

Colonel Robins gives the same testimony, saying he felt as safe in the streets of Petrograd and Moscow as in those of New York and Chicago.

The soviet government, for more than two years, has persisted in the face of opposition from within and without. Obviously, no country in a state of anarchy could have survived six months under such conditions.

3. What Is the Soviet?

The local soviets, the units of government, are the groupings of the people by trades and pursuits, instead of by geographical areas, as with us.

Each soviet elects delegates to the next higher soviet, and so on up to the top—the All-Russian Congress of Soviets, the supreme legislative body.

4. What About Womanhood?

Bullitt says: "Family life has been unchanged, the canard in regard to the nationalization of women notwithstanding. . . . This lie is wildly fantastic. Respect for womanhood was never greater in Russia."

Captain Pettit adds: "That anyone could for a moment believe in the nationalization of women seems impossible to anybody in Petrograd."

Now note this: "Prostitutes have disappeared, the economic reasons for their career having ceased," says Bullitt.

Steffens says, "Prostitution has disappeared with its clientele. . . driven out of the 'no-work-no-food' law."

Captain Pettit testifies, "Most wonderful of all, the great crowd of prostitutes has disappeared. Foreigners who have been here for the last three months report the same. The policy of the present government has resulted, I am told, in eliminating this horrible outgrowth of modern civilization."

I was surprised, too, to find from Steffens's report that "Prohibition is universal and absolute, . . . ruthlessly enforced in every part of Russia."

5. As to Education

Bullitt says: "The achievements of the department of education have been very great. Thousands of new schools have been opened."

Ransome reports that there are now sixteen universities, as against six under the old regime, and that the attendance has increased greatly.

All education is free, and special efforts are made to get working men and women to attend.

The number of libraries, he says, has more than doubled. In Moscow, educational institutions, not including schools, have increased from 369 to 1,357.

All note with interest the fact that the poorest people, adults and children, are given access to the art galleries and the opera, are encouraged to attend, and are instructed in the beauties of art and music.

In school every child is given one good meal a day, of the best that is to be had. There is both humor and pathos in what Steffens says of this: "'Even the rich children,' they told us 'have as much as the poor children.'"

Summing up this subject, Mr. Bullitt says that the soviet government "seems to have done more for popular education in a year and a half than czarism did in fifty years."

6. As to Religion

Ransome writes: "Churches and chapels are open, church processions take place as before, and Moscow is still a city of church bells."

He points out that while the new government insists on complete separation of church and state, it particularly sets forth that "care should be taken in no way to hurt the feelings of the religious."

Captain Pettit says the soviet government has announced that it is not "hostile to any religion, but intends to remain neutral."

Bullitt says: "People go to the theater and church and out on the streets as much as in any city of the world."

The constitution decrees the separation of state and church, and accords to each citizen "full religious freedom and the right of religious or antireligious propaganda." It would appear, therefore, that missionaries may enter whenever they choose and carry on their work without molestation.

In the April *Missionary Review of the World*, there is an article on "Religious conditions in Russia," by Jerome Davis, recently for two and a half years in Y. M. C. A. work in Russia. He says the people "are thronging to religious services," and that "not only the heads of the Russian Church but the common priests everywhere are asking for our help."

"Along with the revolution in government says Mr. Davis, "the church has begun to branch out into different forms of service . . . and progressive priests were anxious to learn everything. In conclusion, he asks: "Do we want to play the part of the Pharisee? . . . Or shall we go into soviet Russia to bind up the wounds, pour on oil, and do what we can to relieve the suffering."

Lincoln Steffens thus condenses into a few sentences the essence of the revolution:

"They pulled down the Czar and his officers; they abolished the courts that had been used to oppress them; they closed shops, stopped business generally, and especially all competitive and speculative business, and they took over all the great industries, concessions, and natural resources.

They hold that it is not some particular evil, but the whole system of running business and railroad, shops, banks, and exchanges for speculation and profit that must be changed.

"This, they teach, is what causes poverty and riches, misery, corruption, vice, and war. The people, the workers, or their state must own and run these things for service. . . . It is this that has startled the world; not the atrocities of the revolution, but the revolution itself."

This is but a glimpse, a line here and there from a story interesting, tragic, dramatic almost beyond compare, involving more than a hundred million people and the most radical social experiment ever tried.

It is in no sense a defense of the revolution, either as to its methods, some of which certainly were indefensible, or as to its political and economic results, which are not yet sufficiently evident. What will be the ultimate outcome, no one can say.

AMERICA'S ATTITUDE

The question whether America is to choose Harding or Cox is far less important to the world than the attitude America is going to take towards world problems. The allies are waiting for her help in reconstruction and the framing of measures to keep the peace in the future. That the nation has been placed in its present position is a misfortune that may become a tragedy of infinite moment. But

we believe permanent American isolation to be impossible, for reasons of self-interest as well as idealism. The period of isolation was closed for good and all when America entered the war, and whether it pleases her or not America must continue to interest herself in the affairs of the world she helped to save. The question is whether she will interest herself wisely or unwisely, quickly or slowly, half-heartedly or with energy and enthusiasm.—*The Auckland Star* (Australia), October 30, 1920.

ANCIENT WALL IN TENNESSEE

Scientists puzzled by hieroglyphics on stone fence being excavated. Have earmarks of Arabic and Hebrew.

WASHINGTON, D. C., December 9.—The origin of a solid wall 700 feet long and 20 to 30 feet high, the face of which is covered with hieroglyphics thus far new to Uncle Sam's savants, discovered twenty miles from Chattanooga, Tennessee, at the base of the Chilhowee Mountain, is puzzling officials of the Smithsonian Institution.

Frank Giddings, an attorney of Chattanooga, and others who are interested in discovery, have laid the facts before the institution with a request that they offer some explanation as to the origin of the wall. The officials can only say that the records and thousands of musty volumes which repose in the Smithsonian and allied institutions, contain no record that throws any light on the wall.

Many photographs have been submitted, a minute description of the site and the nature of the find have been laid before Doctor George P. Merrell, the geologist, and Doctor Walter Hough, the ethnologist and archæologist of the institute, and they have given them some study.

Wall About Thirty Feet High

The wall is three feet thick and built of three-ply stone. It has been uncovered to a depth of 22 feet and the base of the wall has not yet been reached. Indications are that the base of the wall is yet ten feet deeper. Investigators for educational institutions in the South think that it has been buried 4,000 years and that the inscriptions are of a religious or historical nature, written by the scribes of a race then at war and about to become extinct.

The photographs show that instead of the inscriptions being either perpendicular or parallel with the surface of the earth they are in an oblique line, at an angle of about 45 degrees. This adds to the mystery.

Throughout Tennessee archæologists have from time to time excavated stone images in the shape of human beings, dogs, kangaroos, and other animals, and oftentimes round plates have been found in Indian mounds. These are regarded as distinctly Tennessee products, and many of these have been found near the face of the wall as the excavators have dug down in search of the foundation. Also a large amount of pottery which resembles that manufactured by Cherokee Indians has been found. But nothing has yet been found which bears symbols resembling those on the face of the wall.

Not Cherokee Writing

The hieroglyphics have some semblance of being Arabic. They bear the earmarks of the Hebrew alphabet in some respects, while the letters R, U, X, E, H, K, of the English alphabet, all capitalized, with the figures 3, 4, 6, 7, and 8 abound in the lines of characters revealed.

W. E. Myer, an ethnologist with the Smithsonian Institution, has studied the photographs of the origin and early life of the Cherokee Indian in Tennessee and other Southern States.

He says the characters have no connection with early Indian life of this region, nor do the characters in any sense resemble the characters of the Indian alphabet that was given to the race by Sequoya, the Indian scholar whose statue has recently been placed in the statuary hall in the capitol by the State of Oklahoma.

The Smithsonian Institution is deeply interested in the discovery and in its research work will make an extended study of the wall. It is on the farm of J. L. Hooper twenty miles from Chattanooga and six miles from Cleveland, Tennessee.

EXPLORER DISCOVERS TRIBE WITHOUT LAWS

Indians in South America have ideal communistic system, he says.

CAMBRIDGE, MASSACHUSETTS, December 27.—The highest and most perfect type of the communistic system in the world—where men work in perfect harmony and never touch the property of others, where inhabitants of a whole village live in one large house, each family with its own compartment, where men are muscular and brave, where women are modest, and where the obscene is unknown—was described by Doctor A. Hamilton Rice, athlete, physician, and explorer, in a lecture at the Harvard Medical School. This "successful example of communistic living" was found by Doctor Rice among the Indians who inhabit the region between the Rio Negro and the Andes, in Colombia, South America, on his recent visit to that land.

On working days nobody wears clothes, but Doctor Rice observed extreme modesty wherever he went. In the large communal houses the boys and girls are kept separate, the boys living on one side and the girls on the other.

The men of this queer land live in the open and have nothing to do but to keep their families supplied with food by fishing and hunting. Rarely do they come in contact with white men.

"Not only do these Indians possess a high sense of honor, but they are free from most diseases that menace civilization," said Doctor Rice. "There is no cancer, tuberculosis, or appendicitis there. They are susceptible to eye diseases, however, and influenza takes terrible toll.

"I regard it as the highest and most perfect type of the communistic system. It would not work in a very complicated and highly developed community, but one could not imagine better results," he said.—*The Detroit Daily Times*, December 27, 1920.

If there is any dominant note in the *Hibbert Journal* this quarter, it is a persistent plea for more coherent teaching in the Protestant churches. The contrast between Roman Catholic efficiency and Protestant ineptitude reappears on several pages. There are interesting Pilgrim Father articles and a particularly bright essay on "Science and life" by the leading Pragmatist, Doctor Schiller. Those who are interested in Methodist union in England will do well to ponder the somber words of the Reverend A. R. Osborn on the present state of religion in Australia and the projected union of Presbyterians, Methodists, and Congregationalists. "The Protestant churches in Australia are slowly disintegrating. . . . Will the union of three lukewarm churches make one vigorous and efficient, united church?" Another subject that receives attention in several places is the idea of progress as criticised of late by Dean Inge and Professor Bury. The editors are to be congratulated on keeping up the high level of suggestiveness which the *Hibbert Journal* has attained.

PASTORAL

Duties of Branch Officers

By Elbert A. Smith

The concluding article of a series of four by one of the First Presidency.

IV. THE DEACON

From the Bible

In Philippians 1:1 Paul mentions the deacons who were in the church at Philippi. This, with other references, shows that they held an official position in the New Testament church.

In the third chapter of 1 Timothy some of the qualifications of a deacon are stated:

"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. . . . Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

From this it would appear that while the deacons need not be long-faced, gloomy hypochondriacs, they should be sober-minded and of firmly established character—not giddy, or light-minded, or clownish. They should not be greedy, for they are to carry the bag of the local church, and so should not be beset by greed, which might lead to theft, or by stinginess, which might interfere with a generous distribution of aid to the needy.

They are not to be double-tongued, for the deacon (as a standing officer in the church, exercising a certain watch-care, and keeping order in the congregation, as well as visiting those in need, and assisting the teacher in handling cases of difficulty between members, or between members and the branch) will see things in the course of his ministry that will furnish rare material for gossip. He is to be discreet and keep his mouth closed about such things excepting when the right time comes for him to speak.

Men are to be proved before they are elevated to the office of deacon. But having been found blameless they may occupy therein when called. This is a provision that as a rule holds good regarding other offices as well. The church has a right to scrutinize the records of men to ascertain fitness and worthiness before they are set apart to special offices.

It has been argued by some that single men cannot be deacons, because Paul says: "Let the deacons be the husbands of one wife." But such interpretation is not justified by Paul's language. It is evident that he meant that a deacon should be husband of not more than one wife. The menace of polygamy was recognized even in that day. We are sustained in this thought by the fact that God has frequently called men to be deacons who were not married; and they have approved themselves in the office. Given a little time, most of them can qualify so far as the other specifications are concerned. The Utah believers in polygamy would probably render this text: "A deacon should be the husband of at least one wife—more preferred." But Paul would not trust a polygamist, even in the office of deacon, much less as president of the church.

Those who use the office of deacon well "purchase a good degree and great boldness in the faith." Some have thought

of this office slightly. But when we stop to think seriously, it must be evident to us that any office in which men are permitted to help God is a high and honorable calling, and it is a privilege to work therein.

From the Book of Covenants

In the Book of Covenants we are told that deacons are standing ministers: "But the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church."—Doctrine and Covenants 83:22.

Their duties are more specifically stated thus:

"The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always in all his duties in the church, by the deacons, if occasion requires."—Doctrine and Covenants 17:11.

Assisting the Teacher

From the above reading it is apparent that all of the duties of the teacher may devolve upon the deacon as an assistant, when occasion may require. So that on that contingency it becomes his duty to watch over the church; to be with the church at all times, and strengthen it in all ways within his power.

He is to be no idle spectator. He is to see that there is no iniquity, backbiting, or evil speaking in the church; to see that the people meet together often, and that the members do their duty; and in the absence of other branch officers take the lead of the meetings. Some of these duties, bear in mind, devolve on him only on condition that it is necessary for him to assist the teacher.

Personally, we are inclined to give a liberal interpretation to this term, "assisting the teacher." We are inclined to think that when necessary the teacher may send the deacon to perform labor by himself, or with another deacon, and without the immediate presence of the teacher—that the deacon is not bound to be merely a silent witness accompanying the teacher in the settlement of a case. Conditions might arise owing to which the teacher would be confined to his home, or in some way prevented from attending to necessary labor. But he could send the deacon, if qualified, to attend to the work. That would be assisting the teacher. The deacon becomes the agent in the matter; and that which a man does by a properly appointed agent he does himself, in a legal sense.

In this view we are sustained by a very able address delivered by Elder Joseph Lambert, which was published in the HERALD some years ago. We quote:

"He [the teacher] frequently sends the deacon. I have known of cases where the teacher would say, Now here is a case of this kind (and he describes it). You go there and do what you can. I am busy here in this part. You go and do all you can and report back to me. That deacon is assisting the teacher, though they do not go together."

He May Preside

But the deacon has certain duties of his own, which are performed in his own right, and not as an assistant to the teacher. For instance, under certain conditions he may act as branch president, for it is written: "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch."—Doctrine and Covenants 120:2.

Again, in the absence of other higher officers, he may be called to take the lead of meetings. Under these conditions,

and when chosen as president of a quorum of deacons, the deacon becomes a presiding officer in his own right.

He May Preach

The deacon may preach in a local way. The church in General Conference has so decided:

"Resolved, That in our judgment teachers and deacons are authorized by the law to labor as preachers within the branches to which they belong, when they are presidents thereof, or with the advice and consent of the chief presiding officer."—General Conference Resolution number 449, adopted April 9, 1898.

This is in harmony with a further provision of section 17, not previously noted in this article, which says that teachers and deacons are "to warn, expound, exhort, and teach, and invite all to come to Christ."—Doctrine and Covenants 17: 11.

President Joseph Smith on the Duties of the Deacon

In addition to the duties outlined in the Doctrine and Covenants the church has specified other duties that are additional or subsidiary to those already named. In 1871 President Joseph Smith, who by virtue of his position had the right to interpret and define such matters, prepared an article on the duties of the deacon. It was published in the SAINTS' HERALD, and in the General Conference of 1900, the church, on the recommendation of the First Presidency, Twelve, and Presiding Bishopric, adopted an abbreviated form of this article setting forth the duties of the deacon in specific terms. So that this interpretation has become law, so far as conference resolution can make law, governing the duties and rights of the deacon:

"We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, meetinghouse, or church, must be in the actual possession of the association of church members worshipping there, at least during its occupancy while worshipping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right in this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps, and other fixtures are clean and in good order; to open the doors at the hour of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for evening meetings; to see that the members coming in find seats; to keep watch over the Saints during meetings, repressing loud talking, whispering, and laughing, reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints, intended for necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents intrusted to that man. It follows then of a necessity that the right, the duty of the performing these acts—these unwritten but essential things of the law, devolve upon the office of deacon."—General Conference Resolution number 471.

To Carry the Keys and Open the Doors

From this statement of duties and rights we note the following:

First. The deacon has constructive possession of the church building, and it is his "right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church."

This does not mean necessarily that the pastor or other branch officials shall not have a key to the church, as a matter of convenience, so that they may go in for secret prayer or contemplation, or for other purposes.

We have visited branches where, when the hour of service arrived, the congregation was found seated or standing on the sidewalk or lawn, unable to get into the church building. This should never happen. A secular business conducted in such a way would soon go down. Only by a miracle of divine grace could a spiritual concern survive long, using such methods. The doors should be opened in ample time for all church services, including Sunday school and Religious meetings, so that those worthy members who set a good example by coming early may get in. Some responsible person, such as a janitor, may do this, with the permission or by authority of the deacon; but in that event the deacon should see that it is attended to in a prompt and proper manner, for the church by this action has designated him as the custodian of the keys.

To Keep Things Clean and in Order

Second. It is his duty to see that all fixtures about the church building, such as tables, seats, and stand, are clean and in good condition.

The house of the Lord should be clean, as well as the persons of those who assemble there. To observe the Lord's supper and other holy rites and ordinances in a dirty or untidy room, is not in harmony with the divine will. Church buildings should be made clean and attractive, both within and without. The ornamentations and furnishings may be plain and humble, as is consistent with the standing of those who are mostly poor people, but these all should be clean and harmonious. Good taste costs little and pays well.

Yet we must have a care and not arrive at too great a degree of fastidiousness, like those housewives who make everyone miserable lest a stray fly or a speck of dust shall enter the door. Church property is for use—legitimate use and wear and tear of all kinds entailed by service.

Third. The deacon is to see that lamps or candles are trimmed and burning for evening services—or where other more modern methods of lighting are used, to see that everything is in order so that the people may not sit in darkness.

To Oversee Heating and Ventilation—a Point of Friction

Fourth. He is to exercise "kind and diligent supervision over the comfort of the Saints while in meeting," by attending to the ventilation, and to fires during cold weather. Here is a point of friction. It is difficult to please all in the matter of ventilation and heating. One man's fresh air seems to be another man's pneumonia. And the members sometimes offend in this matter by themselves opening and closing windows or stirring the fire or closing the damper while the deacon is present. They even do this at times when services are in progress, thus annoying the speaker; and their bungling and inexperienced efforts make the disturbance twofold. It would be better if such persons would communicate with the deacon in some way, making known their wishes.

Here is room for the exercise of judgment. Deacons may well study methods of ventilation. Some of them seem

to think that so long as air is cold it need not be fresh. They reason, Why build a fire and then open the window? Churches are notorious offenders in these matters. The assembly breathes the air over and over again. The meeting closes—the windows also close. The poisoned air is canned up for use at the next service. The preacher must work and sweat to keep people awake when there is not oxygen enough in the room to feed the flame of life and intelligence.

To Act as Treasurer

Fifth. He is to "have charge of the treasury," to receive, disburse, and give account of church funds. This indicates that he should be the treasurer of the branch. In most branches where there are two or more resident deacons, it is probable that one may be selected who is competent to keep the records of such matters and handle them properly, though it is a fact that not every man can keep accounts, and not every man can solicit money successfully. A condition might arise where a deacon would not be competent to perform such work, though competent to attend to other duties, and might prefer that some other person be elected as treasurer, or he be given an assistant who could attend to that part of his work. But by this ruling of the church, the right to care for the branch treasury primarily belongs to the office of deacon, and all other things being equal, he should be thus recognized by the branch. In all probability deacons will become more and more of assistance to the bishops in financial matters.

Sixth. He is to "visit the poor, ascertain their needs, and report the same to the church." The language of this statement suggests the propriety of referring such cases to the church for action, excepting when immediate relief is demanded.

To Keep Order—a Trying Charge

Seventh. He is to "keep watch over the Saints during meeting, repressing loud talking, whispering, and laughing, reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed."

This may become in some instances a disagreeable duty—but it remains a duty. There is no position in the church that does not carry with it some features that might be termed disagreeable. If one is seeking repose, and wishes to continue irresponsible, he should not enter any grade of the priesthood. Enemies are sometimes made by the deacon while discharging the duty of maintaining order. But he must do this duty, firmly, yet with all the tact and kindness at his command. Most acts of the kind mentioned are thoughtless, and should be dealt with in a kindly way, and when possible, by private admonition.

Where there is evidence of a vicious and willful intention to disturb the meeting by drunken or malicious persons, the deacon may use drastic methods to bring such disturbance "to an immediate stop." If necessary he may summon civil officers and secure an arrest. The law safeguards the right of every religious body to hold its meeting undisturbed by malicious intruders.

Thoughtless persons who have disturbed the meeting should not become offended when the deacon admonishes them to desist. He is but doing his duty as imposed upon him by the church. He is acting within his authority. He cannot consistently do otherwise. Surely no fair-minded Latter Day Saint will hold resentment against him for so doing. It is to his credit rather than otherwise.

We have submitted to two of our brethren who are attorneys at law, the question of the right of a deacon to use force in

quelling a disturbance of a religious service, and his right to expel such an offender from the church building. On this point Brother I. A. Smith submits the following opinion:

"A person who disturbs a religious meeting is a trespasser and it is the right and duty of any person present to assist in putting a stop to the disturbance, just as it is the duty of any person who sees another attempting any misdemeanor or felony to prevent such act. *Afortiori* a deacon or any agent of the body holding the meeting would have the right to quell any riot or disturbance, even to the point of expelling a person from the place of meeting.

"The foregoing is the common law; statutory law does little more than affirm the common law by making such a disturbance of any meeting, religious, political, or otherwise, a misdemeanor and providing a penalty for the same."

On this point S. A. Burgess writes:

"Having charge of the property, he may remove trespassers or any other persons not having a right superior or equal to his. This does not give him the right to shut out members of the congregation. In the case of necessity, we will go further and say that he may call on others in the congregation to assist him in removing an unruly person and if advisable he may arrest and call on others to assist him in arresting for a breach of peace committed in his presence."

"On the other hand, the pastor of the church or the deacon is not excusable himself in disturbing a meeting; which he may be disturbing even though he has it in charge, and you can readily see that wisdom should be used in attempting to remove persons from the building. Some full-blooded, hot-headed, stubborn man in the office might very easily get himself into the wrong end of the case in attempting to exercise his authority with too free a hand; but where need arises he may act without fear."

In all these duties the deacon, as well as all the other officers of the branch, must operate under the direction of the branch president, and in full accord with him. As in the branch, as we have before stated, all lines of activity, and authority, are gathered up and center in the hands of the one who stands at the head of the branch, the regularly elected presiding officer.

(Concluded.)

At the annual branch business meeting in Lamoni, the following names were indorsed for ordination: E. D. White, R. E. Johnson, Harry A. Lorance, to office of priest, Levi Dobson to office of teacher.

According to the report of the Children's Bureau of the United States Department of Labor, forty out of the forty-eight States of the Union have now adopted some form of mothers' pension. They have recognized the principle that children should not be taken from their mothers because of poverty; but that home life and a mother's care possesses paramount value. Still though the principle is recognized, the amounts are stated to be as yet too low, so that the full purposes of the law, in the face of the present cost of living, have not been attained.

President-elect Harding has declared in favor of a smaller military force. He suggests 175,000 this year, and 150,000 next year.

It is estimated that four million people were paying income tax this year, many of them for the first time. Several hundred thousand ex-service men, railroad employees, and other employees of the Government, whose salary in 1919 was exempt from taxation, must pay this year. Every single person who has an income of \$1,000 or more from all sources, must file returns, and every married person whose net income for husband and wife together is more than \$2,000.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Ten Lost Tribes—Where Are They?—Part 5

By S. K. Sorensen

The theory that the English and Scandinavians, being so generally of Ephraim, and accepting the gospel so readily, therefore fulfill many of the prophecies relative to the lost sheep of Israel, is presented here.

The Bible and Book of Mormon plainly indicate the gathering of Israel, both of the house of Judah and the house of Israel. I may say, in a miraculous manner, in a wonderful manner, not at all in the manner by which he led them out of Egypt. But in order for Israel to be a blessing to all nations, kindreds, tongues, and people, they must be in possession of that which will bring a blessing, which is the gospel; otherwise the promises to Abraham are a failure. The Jews rejected Christ and his mission, and as a result they are wanderers among the nations, hated and despised among men, and we fail to see from any viewpoint wherein they have been or are at the present a blessing to anyone. When the gospel was restored through the Prophet Joseph Smith, the announcement was made that it must go to the Gentiles, then to the Jews. The Jew has not yet accepted it, and yet the gospel was established for the express purpose of gathering Israel, as indicated by various scriptures quoted by the angel to Joseph Smith, who said that they were about to be fulfilled. How do we harmonize these apparent inconsistencies? The Book of Mormon also tells us that the work shall be set up among the Gentiles.

The apparent inconsistencies are perfectly harmonious if we consider them in the light of the position taken in these articles. We are told plainly by the prophets that the house of Israel, the ten tribes, will be among the Gentiles, and mixed with the Gentiles; hence the reason for the church being set up among the Gentiles to gather into its fold those who are of the tribes of Israel, as well as the Gentiles who are mixed with them. They are all dwelling in Babylon and are partakers of the poisonous cup held out by the mother of harlots, hence the command by the Prophet Zechariah to speak to the young man and tell him that Jerusalem should again be inhabited, and then he speaks to Israel and says:

"Ho, ho, come forth, and flee from the land of the north [not the North Pole, however], saith the Lord: for I have spread you abroad as the four winds of heaven, saith the Lord. *Deliver thyself, O Zion, that dwellest with the daughter of Babylon.*"—Zechariah 2: 6, 7.

This harmonizes with the following from John's revelation (18: 4):

"Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The Lord says to the church in these last days, in the year 1831.

"The time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other. Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign land; call upon the nations; firstly, upon the Gentiles, and then upon the Jews."—Doctrine and Covenants 108: 2, 3.

In harmony with this instruction, two of the elders were sent to England in 1837; later others were sent, and in April, 1840, there was a membership in England of 1,798; in 1841, a membership of 6,490; in 1842, a membership of 7,518.

Such was the marvelous progress of the work in those early days through the ministration of those men whom the Lord had called to this work, and it leads us to wonder who they were and we are told by revelation in Doctrine and Covenants 83: 6:

"Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, *whose sons are ye*; and also many whom I have called and sent forth to build up my church, . . . *they become the sons of Moses and of Aaron, and the seed of Abraham.*"

In harmony with this the Lord spoke to the church, Doctrine and Covenants 84: 3:

"Therefore, thus saith the Lord unto you, with whom the priesthood had continued through the lineage of your fathers, *for ye are lawful heirs according to the flesh*, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel."

Perhaps by this time it will be clear why these men had such wonderful success in gaining converts to the church. They were of the seed of Abraham, and according to the promise of the Lord to him his seed should be a blessing to all nations. Not only this, but should be the means through this priesthood to gather in the lost sheep of the house of Israel.

The editor of the *Millennial Star* for May, 1840, says in reference to the progress of the work in England.

"Since the conference, and up to the present time, many are being added by baptism in almost every place where the fullness of the gospel is preached. In Scotland the work of the Lord is going on and souls are coming into the church. In Herefordshire and the adjoining country some forty preachers of other orders have lately submitted to the ordinances, and united themselves to the church of the Latter Day Saints; by this means upward of forty preaching places have been opened for our elders. . . . In short, on all sides we turn our eyes, we behold the field white ready to harvest. Calls for preaching are more than we can fill at present. May the Lord send more laborers into his harvest. There are thousands of people in England, if they once knew our principles would embrace them, and even lay down their lives for them if required."

Such wonderful success cannot be attained without a cooperation on the part of the people. The Lord has spoken through the Psalmist: "Thy people shall be willing in the day of thy power."

This has certainly been verified in the English Mission, and not in that mission alone, but in other foreign nations, as well as on the continent of America. In Scandinavia the gospel was not introduced until 1850 under Brighamite administration, but while it was preached in its purity it met with great success. According to Andrew Jensen, church historian in Utah, 36,340 were baptized in those countries from 1850-1883. In Denmark 20,302; Sweden 11,764; Norway 4,274. The Reorganization cannot claim any such

successes owing to the stain and odium placed upon the fair name of the church by the dominant church of Utah when it appended an appendix to the teaching of the church, known as polygamy, which has acted as a retarder to the progress of the church ever since.

Who are those people who so readily listened to the voice of the Good Shepherd and heeded the call? Christ says: "My sheep hear my voice and I know them, and they follow me."

These, then, surely must have been some of the lost sheep of the house of Israel or they would not have recognized the call.

The Lord in a revelation to James Covill (Doctrine and Covenants 39:3) says:

"Thou shalt preach the fullness of my gospel which I have sent forth in these last days; the covenant which I have sent forth to recover my people, *which are of the house of Israel.*"

And again the Lord speaks to the church as follows:

"Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, *for ye are the children of Israel, and of the seed of Abraham*; and ye must needs be led out of bondage [from European oppression to the land of the free] by power and with a stretched out arm; *and as your fathers were led at the first, even so shall the redemption of Zion be.* Therefore, let not your hearts faint, for I say unto you *as I said unto your fathers*, Mine angel shall go before you, . . . and also my presence, and in time ye shall possess the goodly land."—Doctrine and Covenants 100:3.

It would seem superfluous, in the face of such plain and straightforward declarations, to offer additional evidences in reference to the existence of the lost tribes of Israel in the British Isles and Scandinavia; but in support of the declaration by the Lord to his servant Joseph Smith, we offer one other additional evidence confirmatory of what has already been declared which is: The pointing out, through the patriarchal order, the lineage of those who receive their blessings. It has been my privilege to read and hear read a number of such blessings, and without exception their lineage is laid to Ephraim or some other of the ten tribes, and I understand that very few are traced to Judah or the Jews; thus, the inspiration which prompted Joseph, the prophet, to reveal the identity of Israel is corroborated by the same Spirit which directs the utterances of the patriarchs.

The Lord has also declared, as already noticed, that the priesthood had come down through the lineage of their fathers, and that they were lawful heirs according to the flesh. This is important testimony as we find that those men upon whom the priesthood was conferred, particularly Joseph Smith's ancestors and the Twelve, were of English descent and some of them were born there. Others later, in the Reorganization, came from the British Isles and Scandinavia and occupied in the various offices in the priesthood from the deacon up to the Twelve and the seventy, and that priesthood has come by lineage because they were lawful heirs according to the flesh; they were of Israel, yet not of the Jews.

There was established in the early organization what was known as the school of the prophets. The implication would be that those who attended this school were prophets or were endowed with the spirit of prophecy by which they were enabled to exercise that gift. We have traced their ancestry to the north countries and their lineage to Israel. What further evidence do we need to establish the identity of the lost tribes in Britain and Scandinavia? While these countries are not the only ones where the house of Israel

is scattered, they are perhaps so far the most prominent ones for the reason that they have furnished more converts to the restored gospel than any other country except the United States of America. The cause of this may lie in the fact that greater opportunities have been offered because of religious tolerance and freedom in preaching the gospel; in many other countries it has almost been prohibited. The missionaries sent out by the church have also had great success in Australia. The reason for this may be attributed to the fact that it is a British colony and peopled principally by that same race and nationality, and religious liberty has been granted them.

Thus we see how the Lord had prepared the way for his work, before the dawning of the day that the Sun of righteousness should arise and shine, and had caused lost Israel to blaze the trail by establishing freedom and liberty; first, by leaving their mother countries and setting up independent governments, where the hand of the oppressor could not reach them; second, by following the example at home of those who had thus become independent; third, by removing the hand of oppression of their brethren of the house of Judah (the Jews) and granting them favors and honors in the councils of the nations and colonies under their control and exalting them to prominence and responsibility.

Fourth, by taking the leading part in redeeming the land of their forefathers from under the hand of the oppressor and despoiler, the Turk, to make possible the fulfillment of the prophecies in reference to the gathering of Israel back to their promised land. Thus, like Joseph the father of Ephraim who saved his brethren from starvation and became a blessing to them and the whole land of Egypt, so likewise, his descendents have brought about in a military way the redemption of the promised possession of Israel, the land of Palestine.

They have been the promoters and supporters of civil and religious liberties, they have been the heralds of progress and civilization, they have paved the way and blazed the trail for the expansion and betterment of humanity; they have thrown off the yoke of bondage and oppression, both civil and religious; they were among the first to break the fetters of ecclesiastical rule under popery; they were the first to receive the restored gospel and to enjoy its benefits and blessings; they were the first to obtain the holy priesthood and to officiate in the gospel ordinances in this generation; they were the first in this generation to be sent out into all the world to preach the gospel to all nations, kindreds, tongues, and people, and to bring in their thousands into the gospel covenant; they were to be the hunters and fishers and gather in from their long dispersion their brethren, the lost sheep of the house of Israel; thus fulfilling in these various capacities the mission unto which they had been called and the promise to Abraham, that in his seed should all the nations and people be blessed.

How wonderful are the ways of the Lord; they are past finding out. Notwithstanding all the incorrigibility of man and desire to walk in his own ways, yet the designs and purposes of God are carried out in his own way and time and cannot be frustrated by the conduct of men. It may have to be done in a roundabout way, if not a direct way, but it will be accomplished just the same.

(To be concluded.)

July 4, 1828, construction work was begun on the Baltimore and Ohio Railroad.

July 4, 1829, the omnibus made a first trip in London.

July 9, 1819, Elias Howe, inventor of the sewing machine, was born.

THE SEMINAR

William James on Religion

The following extract of a letter written by William James in 1901, before the publication of his book, *Varieties of Religious Experience*, states rather clearly one of the evolutionary views of religion. It will be noted that he rejects some parts set forth by sectarian ministers as representing Christian religion, yet at the same time confirms very strongly the effect of something not ourselves upon our lives, and of the indestructibility of the foundations of religion.

Of course, to us that something is God and these various analyses are only an effort to designate in scientific terms the spirit within man, which is akin to the great Spirit of God.

It is noteworthy that in other books William James speaks distinctly of God and the Creator, showing his convictions after many years of study and research.

"I find my 'matter' taking firmer shape, and it will please you less to hear me say that I believe myself to be (probably) permanently incapable of believing the Christian scheme of vicarious salvation, and wedded to a more continuously evolutionary mode of thought. The reasons you from time to time have given me, never better expressed than in your letter before the last, have somehow failed to convince. In these lectures the ground I am taking is this: The mother-sea and fountain-head of all religions lie in the mystical experiences of the individual, taking the word *mystical* in a very wide sense. All theologies and all ecclesiasticisms are secondary growths superimposed; and the experiences make such flexible combinations with the intellectual prepossessions of their subjects, that one may almost say that they have no proper *intellectual* deliverance of their own, but belong to a region deeper, and more vital and practical, than that which the intellect inhabits. For this they are also indestructible by intellectual arguments and criticisms. I attach the mystical or religious consciousness to the possession of an extended subliminal self, with a thin partition through which messages make irruption. We are thus made convincingly aware of the presence of a sphere of life larger and more powerful than our usual consciousness, with which the latter is nevertheless continuous. The impressions and impulses and emotions and excitements which we thence receive help us to live; they found invincible assurance of a world beyond the sense; they melt our hearts and communicate significance and value to everything and make us happy. They do this for the individual who has them, and other individuals follow him. Religion in this way is absolutely indestructible. Philosophy and theology give their conceptual interpretations of this experiential life. The farther margin of the subliminal field being unknown, it can be treated, as by Transcendental idealism, as an Absolute mind with a part of which we coalesce, or by Christian theology, as a distinct deity acting on us. Something not our immediate self *does* act on our life! So I seem doubtless to my audience to be blowing hot and cold, explaining away Christianity, yet defending the more general basis from which I say it proceeds."

July 18, 1853, a railroad was opened from Portland, Maine, to Montreal, Canada.

July 19, 1820, Missouri adopted a State constitution.

The prohibition law when it became effective January 16, 1920, provided that liquor stocks held by individuals for personal use must be listed with the Commissioner of Internal Revenue. Pursuant to this, the total number of inventories filed is less than 78,000, and represents less than four million gallons of liquor. This is a surprisingly small amount for a population of over 100 million. It would appear to indicate that the vast majority of the people are not firmly attached to liquor.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Stay at Home an Evening

Sister Mary Steele, the new supervisor of our Young Women's Bureau, with characteristic energy and resourcefulness, has struck a slogan for our young people for the new year, which is given expression in the January number of *Autumn Leaves*, in The Parthenon, the department for girls. It is a "stay-at-home-an-evening-a-week" campaign, and is one which we feel sure every mother will most heartily indorse.

It is to be deplored that the modern tendency is away from the old-fashioned home life, when all the family would be together for a few hours after the stress of the day, and just before the hours for physical rest and recuperation. What we have lost with this tendency to allow something or other to be planned for each evening of the week, something which calls this or that member of the family circle away from the home, can never be rightly estimated, for the loss is not a material one, but is of that higher and finer essence which defies computation. That spiritual stamina which has been the safeguard and the inspiration of many a noble man and woman of the past generation, was never engendered in a succession of evenings at the movie, at the club, at theater, show, party, or dance hall. It had for its background, rather, the memory of those quiet hours at home, spent with those best beloved, where soul communion is possible, where counsel and guidance are never sought in vain, where, with curtains drawn and fires alight, there is a "world of care shut out, and a world of love shut in."

Can we afford to deprive our children of this strength? Can we afford to allow them to come into our homes for the few brief years of their fleeting childhood, and then, upon the threshold of that fuller, larger, maturer life, allow them to drift from its shelter, out into the wide, wide world of temptation, dissipation, and disillusionment? No; let us rather make a strong and united effort to get back to the simpler joys of life. Let us live more closely with our children, share their joys, plan for their happiness and contentment within the circle of our own four walls, bringing into it enough of the good from without to enhance its beauty without dimming its attractiveness and charm.

Let us heartily support Sister Steele in her proposal to the girls, that they may make a whole-hearted success of their effort to establish, throughout the church, at least one wonderful evening a week at home, an evening dedicated, in the name of all that we love best and is most holy, to those who have the first right to our time and our affectionate attention. Let us make this move a "popular" one. Let the mothers counsel together and, as neighbors, or members of a branch, decide upon the evening to be so crowned, and then do nothing or propose nothing which will cause any to depart from the rule so established.

Let us bring back the songs of the home. Let us teach our little ones the hymns of praise, the "songs of the righteous" which are a "prayer unto God." Let us find in wholesome fun and frolic that relaxation from care and stress which will bring back our poise and our trust. Let us encourage our young in giving expression, in the happy circle of those who would cherish, to their own thoughts and impressions of life. Let them dramatize the scenes and incidents which come into their lives. Let them recite, give tableaux, play instruments, or in any other desirable way take part in the activities which shall mark these happy evenings at home. The results will be farther-reaching than we can know. In the constructive program of the church there will be an avenue for the expression of every individual self which has found itself in any particular outward manifestation of value. Let us encourage the habit of self-expression in our children, always remembering to guide it into useful channels, and repressing only that which is pernicious. The home circle is a most excellent place in which this guidance and direction may be given.

So then, here's to the evening at home! May 1921 witness a wonderful transformation in this direction, in those homes where the innovation is needed!

A. A.

Protecting the Home

A thousand young women at the University of Nebraska, it is said, are studying how to become homemakers. Cooking, baking, dressmaking, millinery, household management, kitchen carpentry, home nursing, and hygiene are reported to share part of the time previously allotted to mathematics, language, and other cultural studies. Who can say that the home instinct is being broken down by modern education or by rarified intellectual theories when such a movement as this exists in our higher institutions?

In truth, this is a departure from the old custom by which young women learned such of the household arts as they desired from their mothers, but it is good in that under the auspices of the university the business of household management cannot be degraded to a round of menial services, and petty, degrading duties. It is time that the position of the housemother be rescued from any imputation of narrowness. To manage the finances of a family, to keep health and interest in life at the maximum, and to rear strong, capable, and cultivated children is no unimportant lot.

Yet it is not merely scientific training that will preserve the dignity of homemaking—it is not altogether what women do, but that they find pleasure in doing it that counts for the most. In competition with the ever-widening field of feminine effort, means must be found to give the housewife an interest in the daily household tasks equaling that found in any office or shop. To be able to cook well is one good quality, but it becomes much more beneficial if women know how to imbue their work with an enthusiasm that it seems almost to have lost. Some promise of this lively interest is to be seen in the voluntary enrollment of so many young women in the household courses of our state university.—*Omaha Bee*.

The Garden of Thy Heart

Within thy heart a garden men can see
Wherein the flowers of loveliness do grow;
Where happy thoughts do wing them to and fro
And build their nests in many a magic tree.
And there doth pity's fountain hold in fee
Mossed banks of peace where shadows come and go;
And there are quiet paths that few do know,
Yea, only those who love and worship thee,
Or those in whom is perfect friendship born;
For hid within this garden of thy heart
A holy temple stands, wherein at morn
And even, before an altar heaped with myrrh,
A vestal spirit bids a bright flame start
To heaven with prayers already granted her.

—C. G. B.

Woman's New Power

IV

The peculiar custom of pairing has come into general use in the Congress of the United States. It is not the result of any rule or law but is a mere custom. Two representatives, not necessarily of opposite party belief, but having opposite views upon a certain bill under discussion agree to pair. The vote of one offsets the other. If one member of the pair is absent the other refuses to vote, replying to roll call by saying that he is paired and the clerk will read the names of the pairs after the vote is recorded. Or, it may be that both members of a pair are absent from roll call; they are then reported as a dead pair. By this custom each party loses one vote but the outcome is not affected.

In the Senate they have a system of general pairs between Senators of opposite parties and these cover not merely one

question but every question discussed during the entire session.

The custom of pairing is objected to by many critics because it encourages absence of members, and constituents cannot hold their representatives so directly responsible for their vote as when they are present and voting.

There are other objectionable customs at Washington that have become a part of the governmental machinery there that should be remedied or eradicated. This will be done when the voters of all the different communities become interested in the work done by our lawmakers. There is a waste of both time and money involved in many of their customs.

Important legislation is often held up by filibusters which have consumed hours of useless debate or by frequent roll calls in the House which takes up about forty minutes with its 435 members.

Congress is still without a budget system although we have been promised one for this long while. Any private concern which attempts to run without a budget will result in failure. Any organization that handles the billions of this United States is most certainly handicapped by this lack of method.

The franking privilege, which allows a member of Congress to send out literature under his frank instead of under postage, is a badly abused one. Some members use it as an opportunity to further their political interests by sending out large quantities of campaign documents to their constituents. Allowance for printing is limited. There should be a limit to the use of the franking privilege.

Too many committees are organized in both Houses merely to create places for political claimants. Many of these committees are useless; many of them have overlapping duties. It is urged that the seniority system be done away with and each committee allowed to elect its own chairman because of fitness and capacity and not because of an inherited right to the place. Also, that committee be compelled to report out all bills either favorably or adversely. That there should be complete publicity as to the work of each committee because there is where most of our legislation is drawn up. At present the custom is to do much of the work in secret session.

Happily, we are promised reform in what is termed pork barrel legislation. Our Congress should be nationally minded. Pork barrel legislation is local.

Some Representative concludes that if he can get a slice of pork for his immediate locality his constituents will the more readily reelect him. He may secure a Federal building for his district: a post office or a revenue building. It will improve the appearance of the country and give employment. If his home town is on a river or harbor then he will work to secure Federal appropriations to improve the water front in that particular locality, making it very attractive as well as convenient.

It is not right to blame the Representative alone for this condition. The folks back home have given him his cue and he is trying to please them. Let the people of the district understand that each Representative represents the Nation as well as his district and that a real national spirit is necessary in this country. Just so long as the voters are appealed to and pleased by this sort of thing just so long will it continue.

Then we have the custom of distributing garden seeds to the farmers, a custom which costs much money and does practically no good. Again, some member of Congress dies and the Representative from his district collects all the funeral orations pronounced in his memory, orders them printed and bound into a neat little volume, at Government expense, and sends them out, under the franking privilege, as gifts to the voters of his district.

These are some of the criticisms that are brought against the American Congress and they are conditions that can be changed by a little attention on the part of the voters. The lawmakers are at our service if we will only inform them of our desires.

Perhaps it is not very encouraging to the new voter to confront difficulties so early in her political career. But we must know our problems before we can attempt to solve them.

Directing the affairs of a government, rightly consists merely in solving its problems in a way that ever makes for the happiness and welfare of its people. The word *government* was at one time an odious one. To-day it is the servant of the people. The people create it, own it, and may change it at will. It is an instrument in the hands of the people which they may use in any way they see fit to promote their own welfare. It is a solemn duty handed down to us by our ancestors. When lawmaking is in the hands of the people they are responsible for their own mistakes and can correct them at will.

Somebody says that "a nation lives by its God-given ideals, its morals; all else is incidental, meaning by morals a prevalence of righteousness, a community sentiment making for righteousness."

Righteous citizens may differ in their opinions as to how to attain their ideals but they should each have the same objective in mind. In fact, all the political parties of the United States are prompted by the same spirit. They differ in the manner in which their ideals shall be attained. During the late election all parties earnestly desired world peace. The political issue was, Will world peace be attained through the League of Nations?

At present, all political parties are interested in increasing the price of food to the producer and decreasing the price to the consumer. They are anxious to deal justly with both groups. But again they differ in opinion as to how this condition shall best be brought about. One party favors a protective tariff; another party favors making some financial arrangements with Europe in order to create a foreign demand for our products.

The packers have much to do with fixing the price of food-stuffs, so also do the transportation companies. With reference to these powers we have many important political questions. Among these are: Shall we have government control of the packers or allow them full power in controlling their own business?

Is the Cummins-Esch law class legislation favoring railroad owners? Is the Adamson law class legislation favoring railroad employees? All these are political questions because all America is thinking hard about them. When a question reaches that stage it is said to be in politics and has a much better chance of being settled than if it were lying dormant with no one interested in it.

The beefsteak you had for dinner is affected in price and quality by all these laws previously mentioned because it has been handled by the farmers, the railroads, and the packers before coming into your possession. Surely the housewife who pays for the meat for food should have a vital interest in the political agitation concerning it. Bread, milk, butter, clothing, furniture, and building material are, in the same way, all in politics. Let us lift the word *politics* out of the mire and use it as a factor in establishing Zion.

NOTICE OF APPOINTMENT

This is to announce that Sister Rosa Tier, of Independence, Missouri, has been appointed to labor as a field worker in the interests of the Women's Department, expenses to be borne by those districts or branches which make arrangements for her services. District organizers may write to the Women's Department, Box 255, Independence, Missouri, and secure this representative for their next district conference. She will explain the various phases of the work of this important department of the church, supplementing your own efforts in that direction.

Presidents of those few districts in which there are not, as yet, appointed organizers, will do well to take advantage of this opportunity to present the women's work in their locality.

We commend Sister Tier to the Saints everywhere she may be called to labor, bespeaking for her their kindly care and hearty cooperation.

GENERAL EXECUTIVE, WOMEN'S DEPARTMENT.

LETTERS

Why We Do Not Keep the Law of the Church

"If you do not understand the law, I am sorry for you. But why do you not understand the law of your church?"

This question was asked by Brother Ralph W. Farrell in his article, September 15, in SAINTS' HERALD.

I would like to try to answer that question from my viewpoint.

I had been a member of this church nearly a year, when for the first time I either read in our papers or heard a sermon on tithing. I was considerably disturbed by what was said as some points were new to me. But when I asked questions desiring a better understanding of tithing, I seemingly got nowhere. Meeting a traveling missionary about this time, I asked this question: Is it the *duty* of Saints to pay tithing? "We-ll, you see," he replied, "we teach the law of tithing. Did you not know that before?"

"Certainly I knew the Saints believe in tithing; but have never been told it was an absolute duty. I feel abused."

He then gave a rather lengthy explanation on tithing, and some other things, and closed with this remark: "You see, sister, the church does not compel its members to pay tithing. If they are faithful, they will do so. A man does not like to be told how he should spend his money."

Well! Is it any wonder the church is eighty years behind, as a consecrated servant of God told us a few nights ago here in a sermon? And another brother facetiously asked in a recent article in the HERALD, "Do we want to be the head or the tail?"

Well, we are the tail, all right, brother, and not very healthy either.

How can one be so very faithful if one is not taught a little when first entering the church? When we employ school-teachers we expect them to explain every rudiment or principle or rule underlying the different studies of our children we send to school. What if this teacher leaves these children with their own ideas of understanding and applying of rules and principles without giving them the benefit of her superior experience and knowledge, but says instead, "Children, learn all these books contain, and you will some day be smart men."

Would that be a good teacher? Would that child pass? No, it would not, but if that teacher should say, "I am here to help you. All lessons must be well learned and understood before we pass on to others. I will do my best to help you comprehend all rules, difficulties; that is what I am paid for, and I want to be faithful to my trust," that would be a good teacher, and the children under her tutelage would pass at the end of the term.

Here is a picture that appeals to me. When a little lamb is born into the kingdom of God through the missionary arm of the church and presented to the shepherd of the flock (president of branch), with these instructions, "Nourish it tenderly and well, brother, with the doctrine of the church, that it may be able to stand in its day of trial," then the good shepherd will say, "Dear brother or sister, we rejoice to welcome you, and will give you our faith and prayers. First, I present you with our three books, Doctrine and Covenants, Book of Mormon, and the Bible. You must read them carefully and study them prayerfully. I will be ready to help you any time you need me. Now you must pray to God continually for light and strength, courage and will power; he will help you also. You must try to overcome all bad habits if you have any. You must attend all church services as often as possible, for there is where you will gain knowledge that will develop your understanding and growth in usefulness to the work."

Now don't you think that little lamb would just feel good all over, and soon grow to a fat sheep, under such love and willingness to help him? I do. And oh, how he would try to make good!

First there should be a shepherd to each flock. The family should be cared for by the church or branch so the shepherd could give his entire time to the spiritual side of the flock. Such being the case do you think it would be necessary

for the Bishop to send out such pleading articles every week for the million dollar tithing, if each member had been taught it was his duty to pay tithing from the first? Where the necessity for this drive for conference building fund?

Do you not think the storehouse of the Lord would be full to overflowing and the members busy like bees around honeycomb, each doing his bit with full confidence in the work and one another? Money in plenty for the conference building, for the Sanitarium annex, and for the land buying also? Yes, I will go one step further, and ask, Would they not have been builded? Yea, verily I believe so. Is it any wonder we are eighty years behind?

Now back to the original question, "Why do you not understand the law of the church?" The echo answers why! It is a foregone conclusion that as a whole we do not understand it, and cannot live up to what we do not comprehend—but it is too late now to debate the issue. What we want and need is quick results, and drastic measures. What I would do in this emergency, would be to remove at once every Sunday school *Quarterly* from all classes, old and young, from every Sunday school in the entire church, and give them instead the Doctrine and Covenants to study, till every child and grown person *knew* the doctrine of our church. Then I would preach two sermons from Doctrine and Covenants every Sunday, till I went through the book, and if I saw no immediate improvements in my flock, I would start from the first page and go through again, and report till I obtained *good* results. It would shorten the eighty years somewhat anyway, I think.

Some Saints do not have a Doctrine and Covenants, Book of Mormon, nor any church papers. The priesthood do not understand the Doctrine and Covenants alike. Just read the church papers if you doubt it. Why do we not understand the law of our church? Why are we eighty years behind? Why do we not climb higher? The time seems ripe for all of these things.

Think of it, Saints, think of it.

Yours for progress,

TULSA, OKLAHOMA. MRS. HELEN SMITH LOGAN.

Surplus Property

By the Lamoni Stake Bishopric

An explanation to the Saints of Lamoni Stake on determination of surplus. One of a series of letters.

In our last letter we stated what constituted *surplus*.

That we can have no surplus until we have been "amply supplied" and until we have paid our just debts, including the tithe or the tenth.

The surplus, then, *does not include the tenth*.

We have no say personally as to how much we shall pay as a tithe. Neither has the Bishop or any other man. That is forever settled by the voice of God to us. It is a tenth of our increase.

We do not *give* tithe. The tithe is God's. It is not ours to give. We *owe* God the tithe and we only pay our just debt when we settle with the Bishop for the tithe.

We do have something to say as to how much we shall pay as our surplus. So does the Bishop. Having mutually determined our surplus, we do not *give* it. We only *pay* it to God to whom it belongs. After having so paid, we do not have anything to say personally as to how it shall be used. That responsibility belongs to the officers whose duty it is to administer the law of temporalities.

The church has been instructed with reference to *surplus property* in a letter to Presiding Bishop Partridge written by the First Presidency consisting of Joseph Smith, jr., Sidney Rigdon and F. G. Williams. (See Church History, vol. 1, p. 300.)

"Brother Edward Partridge; Sir: I proceed to answer questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this: a man is bound by the law of the church to consecrate to the bishop before he can be consid-

ered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this he cannot be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, *I will tell you that every man must be his own judge how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families.*

"The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance of equilibrium of power between the bishop and the people; and thus harmony and good will, be preserved among you.

"Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back must show reasonably to the bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them."

Note carefully the sentence italicized in the first paragraph above quoted. This very clearly shows that the First Presidency here was instructing the Saints regarding the *surplus* and not the tenth.

In paragraph two, we also learn about the consecration of our surplus. This cannot refer to the tithe, as that is, as stated above, already clearly defined as a tenth of our increase. Neither the Bishop nor the party paying, can change this law.

Having now, first, paid the tithe (one tenth of the gain) and second, paid the surplus, the individual is now working on the stewardship basis and is a *steward* for God.

We will consider some of the laws governing the steward and stewardship in the near future.

Results in Utah

During the month of August, in company with Brother M. A. Etzenhouser, we visited some of the isolated Saints of Nevada. We found some excellent people, who although isolated were still very much interested in the church and what it was doing. In Carson City, also Elko, we found some who were very glad to again greet an elder and to know they were remembered by the officials of the church. Our time being limited, we did not get to be with them as much as we would have liked. I am convinced we should have some of the brethren under General Conference appointment devote their entire time in ministering to the Saints in that field.

Our reunion at Boise was not as well attended as we had hoped, but those who did attend were blessed in doing so. We have already started operations for our reunion for next year. We hope to have a joint reunion of the Idaho and Utah Districts, to be held at some point where both districts can attend. While this may be hard to do, yet we will do the best we can in locating the reunion where the greatest number can attend.

In Utah we have succeeded in baptizing the largest number that has come into the church in that field in any year of my labor in that field. Our brethren have done a splendid piece of work and have labored hard in their efforts to reach the people. We have several who have given their names for baptism, besides having baptized more than ninety people since last March. The work in and around Malad, Idaho, has prospered as never before. Fifty-one have been baptized in that locality in the past few months. Brother R. L. Fulk, together with Brethren Roscoe Davey and Francis Holm, have labored in that part of the field for some time. Brother Fulk began the work about a year ago which has resulted in the rich harvest of souls that has taken place in the last few months.

Brother Chauncey Bogue also rendered considerable help in the converting of those who came into the church.

There have been several added to the church in Salt Lake City, also Provo. At the former place Brother Etzenhouser has acted as pastor for more than a year and the branch shows a marked improvement in many respects. Some excellent people have been baptized in the past few months, and several more are awaiting baptism. In Provo, Brother S. S. Holm has ministered to the needs of the Saints' and that branch also shows a permanent gain both in number and spiritual interest. In the recent past a series of meetings was held by the writer and Brother Roscoe Davey and the attendance was very satisfactory. Several of the members of the dominant church attended and showed considerable interest.

In Ogden a campaign was started which we trust will result in the baptism of several. Brother Fulk conducted these meetings and has succeeded in arousing considerable interest. The indications are that more than one hundred will be brought into the church before the first of February, the result of the year's work.

In Idaho we have only had a limited force at work, but they have done well. Brethren W. P. Bootman and L. G. Hoisington have been laboring in the western part of the district and have baptized a goodly number. Several have come into the church in Boise and are rejoicing in the gospel of Christ. These brethren have baptized a number in eastern Oregon, having labored in that section of the country for the past three months.

Brother R. C. Chambers has baptized some excellent people in Blackfoot and other points. We fully expect to see several come into the church in the near future as several are very much interested in our message.

During the auditorium drive we were made to realize the spirit of sacrifice was apparent among the Saints. In each of these districts we were given fifteen hundred dollars as our quota. We were very much surprised to find that in Utah we had raised more than five thousand dollars and in Idaho more than six thousand dollars. Such generosity I never witnessed before among the Saints of these two districts. The wonderful response indicates what the Saints are willing to do in the furtherance of the cause of Zion.

Certainly the redemption of Zion is not far distant. The Saints were not only willing to give, but were anxious to contribute of their means in this great work. I consider this drive a wonderful blessing to the Saints. While the auditorium was badly needed and will be a blessing to the church, yet the greater blessing will result from the desire the Saints manifested in the giving. As never before the faces of the Saints are turned Zionward and it is with longing hearts that many are looking in that direction and wishing for the day to come when they can take up their residence in the favored land. The conditions in the world are so shaping themselves that it becomes more and more apparent that only in Zion will be peace and safety.

In a recent conversation with a minister of one of the popular churches of the day, he stated he was very much impressed with our method of carrying on our work, especially along the Zionistic ideals. The world is looking for something that shows love for humanity and it is for our church to demonstrate the wonderful system that the Lord gave us many years ago.

The members of the Utah church are watching us with considerable interest as to what we are doing in our efforts to redeem Zion. In my opinion this will arouse more interest in that people than any other thing we have yet presented to them. I fully expect to see many of them come into the church as they recognize we are the people who are carrying out the law as given by Joseph Smith in its relationship to the redemption of Zion.

Hopefully we are pressing forward realizing we have many things to overcome, but trusting in divine help to supply every want wherein we are not able to supply.

I am in gospel bonds, L. G. HOLLOWAY.

Mission Address: 336 South Fourth East,
SALT LAKE CITY, UTAH.

Northwestern Ohio

At Saint Marys E. L. Ulrich and O. J. Hawn are holding a series of meetings on East Spring Street in a cozy hall. Last Sunday, January 2, eleven precious souls started in life "new creatures in Christ Jesus." The writer insisted that they (Brothers Hawn and Ulrich) write an article to the HERALD in regard to the successful meetings they were having. They replied, "We do not care to blow our own horns." So I told them it had to be blown anyway. This is the place where Elmer Long labored so faithfully and had many interested.

Saint Marys is a beautiful town, located by the largest artificial body of water in the world. About the first of December the two brethren, in company with the writer, drove to Saint Marys, and after much hunting finally located a hall. It had a partition in it which was soon removed as the crowd increased rapidly. The hall was rented of a Mr. Metz, a storekeeper, and by the way a Presbyterian, but he believes the Bible and is a very fine man. New Year's Eve he furnished free lunch for over one hundred who attended a watch meeting at the hall. Paul could preach until midnight but O. J. Hawn is good at 1.30 a. m.

Northwestern Ohio is proud of her two missionaries. Sister Ulrich and Sister Carey and Brother Ulrich are splendid singers and musicians. Many good things are going to happen in Saint Marys. There is one family attending nearly every meeting. Yes, in one family, the only family I ever had the privilege and honor of meeting twelve hale, hearty, intelligent children. They have been reared in a way that insures them a future in this world. They grew up on the farm, the place God told his people to buy away back in the thirties. Every thinking Latter Day Saint ought to see now the Lord knows best. It takes about ten families in the cities to care for twelve children and some of them are adopted and then neglected.

Next Sunday there will be several more baptized. Many held up their hands for baptism Sunday night. Most of the Saints from Uniopolis are attending the meetings, driving twenty miles; some from Lima and Lafayette.

The Sylvania church will be dedicated in the near future. At Bradnor they are planning on building a new church in the spring.

At our district conference, at Toledo, in October, four very able men were ordained elders: Clayton Brough of Oak Harbor, C. E. Armstrong of Toledo, Edward Patten and H. H. Harms of Bradnor. Also Brother Morgan and Brother Dulcy of Toledo were ordained priests. Northwestern Ohio is growing in every respect and is going to continue to grow. There has been a wave of opposition sweeping the district, but so far has done no damage.

Your brother in hope,

JESSE M. HARDEN.

UNIOPOLIS, OHIO, January 5, 1921.

"The Bishop's Business Is on the Increase"

Shall I pay tithing on my corn?

Shall I pay tithing on my new suit?

Shall I pay tithing on my auditorium offering?

Shall I pay tithing on the gasoline I burned in my Ford?

Shall I pay tithing on my home as I pay for it or wait till I am out of debt?

Shall I pay tithing on the money I spend for education?

The answer to these and countless other questions is—*pay on the INCREASE.*

To find out what your *increase* is for a given time, get an Annual Tithing Report blank to guide you. All that you have gained whether in cash, material worth, or have invested in the school of experience represents a tithable increase.

If you have problems upon which you need more light to determine your increase write your local bishop or write this office. Our business is on the INCREASE.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

Arizona

My appointment reads, Arizona, Bisbee objective, local. Besides presiding over the Bisbee Branch I have been asked to supervise the work at Douglas, and render such assistance in other parts of the State as time might permit. Besides activities at the above-mentioned places, have preached several times at Rucker Canyon, Sulphur Springs Valley, and Phoenix, once at Casa Granda and Sasco, and once at the Bennington Heights Branch at Kansas City. Also paid one visit to the Saints at Tucson, Arizona.

During the month of June I was associated with Brother William Anderson in a special series of meetings at Bisbee, and in October labored with the same brother in a special series of meetings at Douglas. During November paid a long contemplated visit to Phoenix, the capital city of the State, and spent one week with the Phoenix Branch. While there were well cared for at the home of Brother and Sister A. T. Gray, and were kindly received by all the Saints and well supplied with traveling expenses. We enjoyed our stay there very much and would have liked to stay longer.

Our next stop was at Casa Granda where Sisters Bender and Bruebaker had hired a hall and provided three hundred printed handbills, so we distributed the bills with the help of the sisters and preached that night to a small audience. Then proceeded to Sasco and was kindly cared for at the home of Brother and Sister Henry Bender, preaching that night at the ranch home of Brother and Sister Steel, to a congregation of six. We then called on the Saints at Tucson where we were taken into custody by Brother Monroe and wife. Finally reached home on the evening of Thanksgiving Day, feeling thankful that we had the privilege of doing a little in the interest of the Lord's work.

We find the majority of the people of Arizona very hard to interest in the gospel message, most of them being entirely overcome with the spirit of indifference; but now and then we are able to reach an honest one who will listen to the plan of salvation. We have met quite a number in Bisbee who are quite friendly to our work, some of whom we believe will come in in due time. Among those administered to are two nonmembers who both received a blessing; one, a young girl who was supposed to be on her deathbed, was restored to health. Many blessings have also come to the Saints through administration and we feel that we would all receive greater blessings if we were more faithful.

The yearly business meetings and election of officers in all the departments of the Bisbee Branch passed off quite smoothly and with very little opposition. Most of our members are coming forward and offering their best services. Our working team for the year have lined up and are ready for work as follows: E. R. Davis, branch president. For the Sunday school, F. M. Dearborn, superintendent. For the Religio, T. R. Davis, superintendent. For the Women's Department, Mrs. John Dingle, superintendent. We expect soon to have a Boy Scout organization, with a troop committee and scoutmaster. With our strong corps of workers we ought to be able to pull a big gospel load of work through the year.

The three Sunday school classes of 1919 grew into five during 1920, and now at the beginning of 1921 the five have developed into seven.

Ever laboring and praying for the success of the work.
BISBEE, ARIZONA. E. R. DAVIS.

BEAVERTON, MICHIGAN, January 13, 1921.

Editors Herald: We are pleased to note a marked advancement in the spiritual condition of our branch. We are ably presided over by Brother Willis Schrock who with his force of officers is trying to bring us to a higher standard. We feel that their labors have not been in vain.

Amid much sickness and death we feel that God has surely blessed us.

We are sorry we are about to lose Brother and Sister Burt, they being called to another place. But we know that no matter where they go, they will be of much help to others.

Our Sunday school is doing well under the superintendency

of Brother Eugene Harder and Brother Willis Schrock (the latter just being released). The interest in the Religio is growing, too.

On Thanksgiving Day sixty-six Saints met at the church for a Thanksgiving dinner, affording us a suggestion of the time when we can all meet to part no more.

Our Christmas entertainment was a success, and now that we have entered upon a new year, we feel a desire burning within us to live nearer to God in the days to come.

MAUD ORTON, *Correspondent.*

1920 Christmas Offering

Receipts, March 1, to December 31, 1920	\$11,016.23
Receipts, January 1, to January 8, 1921	9,031.86
Total	\$20,048.09

Look for next week's report

Watch It Grow

Help It Grow

The Canadian Saints may send personal check, money orders, or local bank drafts, and they will be given credit for full face value.

Make them payable to, and send at your earliest convenience to:

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

The Times Urge the Gathering

In these days of unrest and business depression, we as those that have been called out from among the people to be joint heirs with Jesus Christ, should examine ourselves and see if we are in the faith. (See 2 Corinthians 13: 5.) There is so much in this wicked generation to draw our minds away from the good and pure that unless we are very careful we will find ourselves in that broad way that leads to destruction.

The line between right and wrong is an invisible line, and the alluring things on the wrong side will draw the careless and indifferent over on the side of Satan. Those whom God has set over his church are endeavoring to hasten the gathering of the Saints into those regions that God has designated as the proper place. Let us one and all send up our moneys that we do not really need to run our business or to live on, to Brother McGuire, so that he can secure lands and establish industries that we as a people can be not only self-supporting but that we may have a surplus to use in caring for the sick and needy, and to build up Zion.

Some of you, my brethren, may feel to hesitate about sending your money to our Bishop, but I know Brother McGuire personally, and I have received the witness of the Spirit that he is in the Bishop's office by the will of God. And if we do not one and all turn to with our means and might and help in the establishment of Zion, we shall be the losers. We must come out from the rest of the world, or many of our young will be led astray. Even in our large branches the allurements of the theaters and movies are such as to tempt even those called to be Saints to attend and to get their minds so filled with that which is sensual and worldly as to crowd out that which is spiritual and noble.

The only remedy is for us to gather together in hamlets and communities of our own, where our young people can mingle one with another, and their amusements be arranged by those who have their best interest at heart.

Only think of what we as a people have lost by not heeding the admonition of God through Joseph the Seer, when he commanded the Saints to send up all the money that they could spare and buy all the lands in Caldwell and Jackson and adjoining counties: God said they had moneys enough. But they failed to heed God's word. Now the call comes to us again through God's chosen servants, and shall we fail to heed him who commands his people:

"Verily thus saith the Lord, I require all their surplus prop-

erty to put into the hands of the bishop of my church of Zion. . . . Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you."—Doctrine and Covenants 106: 1, 2.

The strife between capital and labor has caused a revolution in Russia, and Italy seems on the verge of a revolution. The working class of England and the United States are in a state of unrest, and I believe that the time is not far away when the word of the Lord to us will be fulfilled, that he who will not take up his sword against his neighbor must needs flee to Zion, for in Zion and her stakes will be the only place where people will be at peace one with another.

Surely the hearts of men are failing them for fear. Twenty million in China are on the verge of starvation, besides millions in Austria, Germany, Poland, Armenia; and even right here in our own United States of America, with its bumper crops of wheat, oats, corn, etc., and in big cities the children of those thrown out of work, because of the unsettled conditions, are starving in the midst of plenty.

Let us hasten the gathering by doing our part.

Your brother in the gospel of Christ,

GROTON, CONNECTICUT.

THOMAS G. WHIPPLE.

Saint Louis Items

Gleaned from the January number of The Branch Bulletin, published at Saint Louis, Missouri.

Elder G. S. Trowbridge preached his farewell sermon on December 26, and a farewell party was given for the family at the church on the 30th. After a program a chest of silver was presented as a token of the love and appreciation of the branch.

Elders E. L. Kelley and Joseph Luff were announced to be in the city on January 16, both to preach, in the morning and evening respectively.

In the election of officers for 1921, Anna De Jong Smith was reelected superintendent. H. T. Burch is in charge of the boys department, and Mathel Bell in charge of the girls.

The Women's Department are devoting the third Thursday of each month to a study of good church books. They are to begin on the 20th to study A Call at Evening, the new book recently put on the market. Others will be studied as this is finished.

Attention is called to a record made by James E. Jacobs, who has not missed attendance at Sunday school in twenty-four years. Along with that record goes what one expects of those who are faithful in such things: he is a regular attendant at other church services and a regular tithe payer.

The pastor, Clyde F. Ellis, spent the Christmas holidays in South Boardman, Michigan, with his parents, an experience he has not had for years. His mother is in poor health.

PORT HURON, MICHIGAN, January 15, 1921.

Editors Herald: During the past two weeks we have greatly missed the association and services of our city missionary, Elder Fligg, and his appearance among us again is much appreciated.

Through his untiring efforts, together with the priesthood and membership, the work is being placed before the public to the extent that our Sunday night services are largely attended by those not of our faith and the interest is still increasing. We were highly favored with the presence of Apostle U. W. Greene who lectured to us on Sunday and Monday nights, on his trip and experience while in Palestine. He also mentioned the condition of the starving Armenians. At the close of our Monday night service our branch president, Elder Fetting, made a strong appeal for donations for this fund. A collection was taken which amounted to fifty dollars.

Our prayer services are well attended and are very spiritual and uplifting. The Sunday school work is in a very flourishing condition and our only drawback is not having room to take care of our present membership.

Commencing Sunday night, January 16, special meetings will be held in charge of city missionary, William Fligg, and will continue for three or four weeks. Our work is reaching such proportions that it becomes necessary for us to enlarge our present structure or build a new church and plans are now under way to raise funds to this end. We contemplate erecting a building that will accommodate at least 1000 people.

Yours for furtherance of the work,

J. N. MUIR, *Branch Correspondent.*

PACIFIC GROVE, CALIFORNIA, January 4, 1921.

Editors Herald: Kindly allow me space in your columns to report six months' missionary work, as it is called. It has been a good many years since I reported such work, having been engaged in local work hardly worth reporting.

A little over six months ago we left our home in Monterey, for Windsor, Sonoma County, California, it being thought that the change inland would be beneficial to my health, which was very poor. We went to the home of Brother and Sister Bell, they furnishing us a small but comfortable house in which to live, doing all in their power to make our stay enjoyable. Their kindness will never be forgotten.

I preached for the Saints at Windsor Sunday morning, and at Santa Rosa Sunday evening, Brother Bell taking us and his family in his auto each evening, distance ten miles. I don't know that I am entitled to any reward for preaching there, for I certainly did enjoy it. The music was good, the Saints appreciative, and the Holy Spirit in evidence each night. The attendance increased from first to last. There is a fine band of Saints there. They also remembered our financial needs. My wife worked what she could in canneries and hop fields. I tried several things—got considerable experience, but very little money. We remained there four months, until the gospel tent came, when it was found necessary to give up meetings in the hall in order for the branch to help in the tent work.

We were then taken by Brother Bell in his auto to Irvington, where we had the pleasure of meeting Brother and Sister Davis—live wires, fresh from the hub, Independence.

If they see things in Zion correctly, Zion is surely a goodly place to live, and they ought to, for they have lived there some fifteen years. It certainly does one good to hear them talk of it.

From there Brother Bell took us to Modesto, where we separated, he going home. Here we found some good Saints, among them Brother and Sister Griffin, whom I met in Minnesota some thirty years ago. They are still strong in the faith and looking Zionward, as is also their son, who I think will be heard from some day, as a minister of the Master. The Saints here are working hard, but are handicapped, not having a suitable place in which to hold their meetings. I did what preaching I could for them, and was kindly cared for by several, stopping at the homes of Sister Swall and Brother Vents.

From here we went to Tulare, and were made welcome at the home of Brother and Sister Damron—friends of many years. Brother Damron is a veritable patriot of the branch, the branch being mostly all related to him. He seems to rule wisely and efficiently.

From here we went to Exeter, and were kindly cared for at the home of Brother and Sister Daily, who with their daughter, Lula, are strong in the faith. I did what I could there, after which Brother Daily took us to Dinuba in his auto, where we met a fine band of Saints, presided over by Brother Votaw—all strangers to us except Brother John Wiles, who is a very serviceable man there, and much appreciated by his brethren. It was decided here to hold a course of meetings, eleven in number. They were well attended and I think much enjoyed by all. I know they were by myself. We were made welcome by a number of the Saints here—too numerous to mention. It certainly makes one stronger in the faith to meet

such noble-hearted Saints as we do in our travels from place to place.

We next found ourselves at Rocklin, at the home of Brother and Sister Earle, old-time friends of the long ago, still doing what they can for the work they love. We also had the pleasure of meeting here Sister Ada Grant and her mother, still faithful to the cause. Here we held a course of meetings that was much enjoyed by the speaker, and I trust appreciated by those who listened.

We next found ourselves at the very pleasant home of Brother and Sister Chase of San Jose, where we met many old friends and had the pleasure of preaching for them Sunday evening. Then on home to Monterey, stopping to see my brother, Eugene Holt, and Brother Ross at Gilroy. I found myself much improved in health, and many reasons for believing that God had guided and blessed me in my work.

My mission was mostly to the Saints, and my message Zion and the coming of the Lord, which to me are the most important subjects. Since getting home I find I am not nearly so well, and I shall be obliged to leave the coast, as it does not agree with me.

If this should meet the notice of Saints living in New Mexico, I should be pleased to have them write me at the above address.

Hopeful for the well being of Zion, I am
As ever your colaborer, HIRAM L. HOLT.

UNIOPOLIS, OHIO, January 14, 1921.

Editors Herald: The church work is progressing in the little town of Saint Marys, Ohio. Two of our ministry are there, O. J. Hawn and E. L. Ulrich, and about thirty have been baptized at this writing. They rented a hall down there and have had very good attendance—about two hundred every night. There were over a thousand witnessed the baptism recently. ALFRED BARTLEY.

The Religio at Lamoni has recently engaged a series of films of recognized merit for presentation at the chapel of Graceland College once a week, Friday evenings, to be repeated Saturday afternoons. In fact the films shown lately were repeated on Friday evening for the benefit of the many who could not gain admittance to the place otherwise. The whole project is financed by popular subscription and no one is denied admittance, whether he pays or not. In this way the entire course has been guaranteed and it becomes a real community affair. A similar plan is in operation for a lyceum course, and it is planned to put on a Chautauqua here next summer on the same basis.

MISCELLANEOUS

Notice of Appointment

Notice is hereby given of the appointment of Elder Jesse A. Roberts to the Southern Nebraska District as missionary.
THE FIRST PRESIDENCY,
THE QUORUM OF TWELVE.

January 11, 1921.

The Bishopric

Minnesota District: Brother Lester Whiting, the Bishop's agent for the above district, is for the winter located at 921 West South Avenue, Independence, Missouri, but expects to return to Minnesota as soon as the weather opens up in the spring. Scattered Saints and branch solicitors will, therefore, please forward their tithes and offerings to him at the above address until further notice. Those in the district who have not had an opportunity of subscribing to the General Conference auditorium fund may apply to this office for cards upon which to make their pledges.

Sincerely yours,
BENJAMIN R. MCGUIRE, *Presiding Bishop*.
INDEPENDENCE, MISSOURI, Box 256.

Applications for Clergy Certificates

The failure of some of our ministers to comply with published instructions relative to forwarding applications for clergy certificates through the office of the Presidency for indorsement is entailing unnecessary work upon the Clergy Bureau as well as our office.

The printed instructions on the blank should be read carefully and complied with. Please see that money order or draft for one dollar (not cash or personal check) accompanies the application. Do not forward personal checks payable to the Presidency. Also note extra postage required. Write plainly and fill out the blank carefully answering all questions. Leave the space provided for signature of resident clergyman vacant for our indorsement. Be sure that the application bears the indorsement of railroad agent. A little care along these lines will facilitate securing the permit and lessen the labor of all concerned.

THE FIRST PRESIDENCY.
INDEPENDENCE, MISSOURI, January 10, 1921.

THE SAINTS' HERALD

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

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Conference Notices

Lamoni Stake, at Lamoni, Iowa, February 3, 1921, to continue over the 6th. Helen R. Bootman, secretary.

Southern Nebraska, Twenty-sixth and H Streets, Lincoln, February 11, 12, and 13. Only business conference of the year. Election of all officers a special feature. Every branch and group of Saints should send one or more representatives. All reports should be in the hands of the secretary not later than February 8. Visiting Saints will be cared for and made welcome by the Lincoln Saints. Address all inquiries to J. L. Parker, 1412 R Street, Lincoln, Nebraska. M. A. Smith, secretary.

Gallands Grove, at Dow City, Iowa, February 12 and 13. Branch clerks please send reports to Lena M. Talcott, secretary, Arion, Iowa.

Spring River, at Webb City, Missouri, February 12 and 13. John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri.

Central Illinois, at Pana, February 12 and 13. Walter L. Daykin, president, Taylorville, Illinois.

Nauvoo, at Burlington, February 11, 12, and 13. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Central Texas, at Dallas, February 19, 10 a. m. Sheldon Armstrong, secretary.

Western Colorado, in Durango, February 12 and 13. John T. Scannell, secretary.

Northern California, Saints' church in San Jose, February 26, 10 a. m., continuing over Sunday, 27th. Expect to have J. W. Rushton and F. G. Pitt and wife, besides full missionary force of the district. C. W. Hawkins, president; John A. Lawn, secretary.

Kirtland, at Kirtland, Ohio, February 19 and 20. Sunday school business meeting Saturday evening, 19th. Edna M. Rhodes, secretary, 741 Longview Avenue, Akron, Ohio.

Quorum Notices

Elders of Toronto and Owen Sound Districts

On instructions from First Presidency, Elder G. E. Harrington called the elders of the Toronto and Owen Sound Districts to meet at Toronto on December 11, to effect a quorum organization, the name of which is Toronto and Owen Sound Quorum of Elders. We request each elder in these two districts to send his name and address to the undersigned. We want all the brethren to receive help from this organization. Send names and addresses to the secretary. The officers are as follows: M. J. Crowley, 131 Quebec Avenue, Toronto, president; King Cooper, Guelph, Ontario, counselor; Ernest Rowett, Humber Bay, Ontario, secretary-treasurer.

Conference Minutes

MOBILE.—At Escatawpa, Mississippi, October 22, 1920. N. L. Booker and T. J. Booker presiding and district presidency chosen to preside. Evening session in charge of district superintendent of Sunday school, and institute work was the feature. At the following business session district president and counselors reported, also branch presidents and missionaries. Branch reports: Vancleave, 180; Mobile, 118; Bay Minette, 347; Escatawpa, 200; Bishop's agent's report was read and referred to auditing committee, and found correct. District presidency reported condition of the Theodore Branch, and basing action on this report, conference declared the branch disorganized. It recommended the disposal of the church at Theodore, preferably to the Mobile Saints if they desire it. Motion prevailed "that we look with favor on the holding of a reunion in 1921," and N. L. Booker, Alma Booker, and Lester Smith were appointed a committee to investigate and report to next conference. Evening devoted to Women's Department. Preaching by T. C. Kelley and Levi Gamet. Adjourned to meet at Bay Minette, Friday before full moon in March, 1921. Edna Cochran, secretary.

Convention Minutes

Northeastern Illinois.—Sunday school at 4416 Gladys Avenue, Chicago, Illinois, December 3, 1920. Officers elected: J. J. Oliver, superintendent; J. W. Petterson, assistant superintendent; LaJune Howard, secretary-treasurer; Ethel Willamson, normal superintendent; fifty dollars appropriated for officers' yearly expenses. It was provided that an institute be held, arrangements for same to be made by district officers. Also that we lend our support to and indorse the idea of a musical institute. Revision of the standard of excellence by officers was ordered. Adjourned to meet prior to conference with the Mission Branch. LaJune Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Our Departed Ones

MINTUN.—Mary Eliza Mintun, wife of J. F. Mintun, died after many years of illness on December 29, 1920, at her home in Council Bluffs, Iowa, without disturbing anyone, going to sleep and not awaking. Though ill so long, she never, except in a few short instances, requested her husband to cease missionary work on that account. Baptized in July, 1877, and was subject to the sacrifices and privations of a missionary's wife since 1881. Leaves husband and 3 children: Ruth I., Guy F., and Mrs. Alice E. Hussung. Funeral services at the Central Church in Council Bluffs, sermon by O. Salisbury. After the sermon, the family, associated with H. H. Hand, accompanied the body to the Magnolia Cemetery, where the body was laid to rest beside that of her mother and her two children.

HOUTS.—Sarah Ann Houts was born February 3, 1840, in Washington County, Illinois. Married Alma Houts in 1859. Fourteen children were born. Left to mourn, 9 children, 37 grandchildren, and 17 great-grandchildren. Baptized early in life and lived a patient, humble, Christian life. Died January 3, 1921, in Kansas City, at her home at 429 Bellaire Avenue, from where funeral was held, services conducted by J. A. Tanner. Remains taken to Holden, Missouri, where short service was held with D. J. Krahl in charge. Brief remarks by F. P. Scarcliff. Interment in Fairview Cemetery, at Holden, Missouri.

SEELEY.—Emeline Moss was born March 1, 1825, at Flemingsburg, Kentucky. Married Francis A. Seeley, February 26, 1846, 6 boys and 4 girls being born to them. Husband and 4 children have passed to spirit world. Baptized about 50 years ago. Was a great sufferer for years, and for the last eight years was confined to her bed of a broken hip, yet was cheerful and kind. Died January 7, 1921, after being an inmate of the Saints' Home in Lamoni for ten years. Funeral sermon by J. S. Roth, assisted by C. Scott.

ROWLEY.—Samuel, third son of Samuel and Eliza Rowley, was born at Pella, Iowa, May 19, 1868. Married Rebecca Adams in 1890. Four sons and 4 daughters were born, all of whom survive. Baptized October 15, 1893, and was faithful unto death. Died January 5, 1921, at Hiteman, Iowa, from a mine accident. Leaves wife and 8 children, 2 brothers, 4 sisters, 9 grandchildren, and many other relatives and friends. Funeral from Saints' church in Hiteman, sermon by Cyril E. Wight, assisted by Thomas Williams. Interment at Oak View Cemetery, Albia, Iowa.

ANDREWS.—Brother George Thomas Andrews passed peacefully to rest from a severe baptism of suffering at his home in Seattle, Washington, November 20, 1920—his 40th birthday. He received all the care loving hands could bestow, also the administration of the church and the highest medical science. Was son of Erother and Sister F. J. Andrews, in whose home the San Francisco Branch was organized. Sister M. E. Anthony, his mother, still lives in or near San Francisco. Leaves devoted wife, and daughter Lovita, also 2 sisters. Services attended by evidences of deep regard in which he was held, by way of flowers and beautiful appointments. Sermon by J. M. Terry.

STEFFEE.—Sister Rosena Catherine Steffee was born in Wittenburg, Germany, March 25, 1832. Married Frank Steffee in 1867. Baptized April 6, 1875. Located in Kirtland, Ohio, in 1894. Died December 24, 1920. Was blessed with three daughters, one of whom preceded her in death. Mrs. Henry Islieb and Mrs. Thomas McMackin, both of Boston, survive, with one great-grandchild and 3 great-great-grandchildren. Many former missionaries to the Eastern Mission will remember her hospitality. Services in charge of J. D. Lewis, sermon by A. E. Stone. Interment in Temple Cemetery.

BETTS.—Peter M. Betts was born in London, England, in 1829. Married Elizabeth Harrison in Sheffield, England, in 1850. Came to United States in 1864. Was the father of 8 children, 4 of whom survive. Baptized in 1871 at San Francisco, California, and soon after ordained an elder. Was an active and earnest worker. His home was always open to the ministry. Came to Santa Ana in 1879, and has resided in Orange County until two months prior to his death, having lived at Newport Beach nearly twelve years. A devoted and affectionate husband. Died December 23, 1920. His widow, aged 93, survives. Funeral at Santa Ana, December 27. Sermon by F. G. Pitt.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

L A M O N I , I O W A ; J A N U A R Y 2 6 , 1 9 2 1

NUMBER 4

EDITORIAL

The Herald's Place

We are reprinting herewith an editorial written by President Joseph Smith in 1891, still of live interest to the church. The church is a place to develop our understanding and manhood, and not a place to accept dogma without consideration. This latter has never been the position of the church of God, but rather "Come let us reason together."

At the same time we are reminded that our late President Joseph Smith also had the same difficulties that we have to-day. He was called in question seriously at times for exclusion. Things that have been excluded from the HERALD, so far as we have been able to observe, have been almost without exception on literary merit. One restriction is, our duty to present the work of the church, and not to attempt to right every wrong in the world and fight every battle. To do this would make the HERALD a personal organ for the personal opinions of the editors, rather than the organ of the church.

It takes, it is true, at times, keen discrimination; especially when some of our friends write who delight to call a spade a spade. That is well enough. We want the truth. But it is trying when a man sees a garden spade, and insists on calling it a steam shovel.

The HERALD should be preeminently the medium of information for our readers. It should be the medium used for communications from officers of the church. It should be the medium for the discussion of mooted questions; and it should present the various viewpoints of interest to the church, yet at the same time be preeminently for the work of the church, and not for any other propaganda. The reprint follows:

The Censor of the Church Press—Who Is He?

"In the *Homiletic Review* for September, Doctor William Hayes Ward, the editor of the *Independent*, speaks with much dignity and good sense on "The religious paper and the ministry": "The minister has a right, also, to demand of his religious paper, whether denominational or general, that it shall provide him with abundant means to form his own conclusions on all important questions, religious or ecclesiastical, that come before him as a teacher of religion. That means that his paper must, above all things, not exclude discussions on matters discussed in his denomination. The paper is not intended to suppress, but to promote discussion, with the understanding that the truth will gain thereby, and that truth is no Eastern baby that must be bound so tightly that she cannot brush off a fly, but is a sturdy youth whom much exercise and some buffeting will not injure." "

"We are beset on every side."

"There is a strong element in the church who greatly desire a censorship for the church press and its literature.

"The chief argument in favor of such an office, or the work of such an ecclesiastic, is couched in the formula, 'If the trumpet give an uncertain sound, who shall prepare himself for the battle?' It is held that the organ of the church is the trumpet; and that if there be no certainty with respect to

what is found in that organ, those engaged in the fight do not know how to prepare themselves for the battle. It is also held by these workers, that the church, or somebody in it, should provide such mental and moral food, in the way of the church organ and the general literature of the church, that the Saints should be fed, their faith strengthened, their minds led into right channels of thought, and they be protected from all that is calculated to injure, hurt, or lead them away from right ways of thought and conduct. There is a good deal of truth in this statement of the case.

"We have from the start taken the ground that from the nature of the work the Saints were called to do, the requirement of the apostle's injunction, 'Prove all things, hold fast that which is good,' made it practically impossible that there should be anywhere dogmatic restriction upon inquiry. Besides this, the elders everywhere teach that men, all men, Saints, sinners, the well-doers and the 'ne'er-do-wells,' the rich and the poor, are all to give an account and answer, each for what he has done in the body, the living spirit being made the responsible keeper of the dying flesh. The fact of there being an accounting and a settlement, or judgment, carries with it the conclusion of responsibility as diversified and universal as the race.

"To us, this idea of responsibility has always been coupled with the liberty of self-determination, the exercise of the will in self-judgment, that is entirely incompatible with the office work of a spiritual censorship. And while we might be quite willing to submit to one if it should be decided best, we cannot fail to ask the mental question, 'If men are to be judged for the use of the faculties they possess, and for what is done individually, rewarded or deprived of reward as merit or demerit shall appear, why ought not all to be allowed to see, read, hear, examine, and consider the same things, and all of them? Why should there be an extreme anxiety on the part of any to keep the things with which they may be familiar, or of which they may have knowledge, or opinion, from the observation of others because they are thought to be hurtful in themselves, or tend to possible injury if misunderstood, or the knowledge thereof misapplied.

"The theory of comprehending from contrasts is clearly taught in the Book of Mormon, and the statement made, that good and evil are set before men according to the design of God that they may choose the good that they may be blessed by it. Nevertheless the evil is set before them and they may make choice of it, if they will. We have improved somewhat upon the idea, it would appear, and now put only the absolute good before the people, keep the evil out of sight; let the people have only what is absolutely true, keep that which is false away from them; they may perchance choose the false, their taste became vitiated, and the true be left by them untailed and unappreciated.

"As a church, it is to our interest to set the pure gospel before the people; and only that which is true; there is error enough in the world without our teaching it, or letting it appear in our periodicals. This is urged in favor of censorship.

"This is true. It is to the interest of all that only the truth shall be taught by the church, and if the truth were always determinable, to the extremest nicety, it would be an

excellent thing that the sifted product only should see the light. Who shall be the sifter?

"Not long since we had a letter and an article accompanying it in which article a view, or opinion, in regard to certain Scripture was presented, with the request that if the opinion was not a correct one that some one who could be trusted to present the position of the church upon the subject should do so. We replied, sending a statement made by the former president of the church as to the meaning of the Scripture. This was not satisfactory, for the reason that the brother does not see how he can accept the dogmatic statement of any man, no matter what his position; and unless an opinion given upon it can be substantiated by proofs and arguments in sufficient amount and force to preponderate his, then his view must stand to him as the correct one. Now, who shall speak for the church in this instance?"

"This is only one of the many instances that are constantly occurring, and it will be interesting to learn who may be trusted to state the position of the church in any and all of them.

"The church is now being represented by many in the field of religious controversy. All agree that the days of dogma and creed are passing away. Each one feels that he is duly commissioned to contend against wrong, evil, error, and falsehood. Each feels himself to be a chosen champion of truth. Each has within himself the witness that the gospel is true and Jesus is the Christ. Each knows that his standards of evidence within and without the church, are the Bible, (Old and New Testaments) the Book of Mormon, and the Doctrine and Covenants, and the revelations accepted by the church as being from God. Each one feels at liberty to preach the word according to the leading of the Spirit to him. None acknowledges any king, dictator, master, or lawgiver, but Christ. To each the law of God—his word—is supreme. When in his field and in his pulpit each feels that he then and there represents Christ, and the church; just as much so as does any other minister in any other part of the general field; and that he speaks for the church upon all questions vital to the spiritual enlightenment and salvation of those who hear him. He does not admit in either theory or fact that he is watched over, supervised, dictated to, or controlled by any of his fellow ministers, far or near, as to what he shall say or how he shall say it. The opinions of men he regards as human, and granting opportunities to be the same, he sees no reason why his opinion is not entitled to respect and may not be as nearly correct as that of any other; hence he declines to accept the mere utterance of another as conclusive—he must have proof; if not proof, argument, reason. He knows himself to be entitled to the ministration of the Spirit; he feels the necessity for an upright and blameless life in order that he may be assured of the counsel and aid of the Spirit when needed; if he feels sure of himself in these particulars he sees no good reason why he should submit either contemplated sermon, or written screeds to the dictation of another. To such a man his books are his study, his work and his thoughts are his daily companions; his only effect or wish is that the truth may be known and prevail. He has no fear because he knows that truth only will abide; that error must die, whether the error be his, or another's. He has no doubt; or if he has, it is not upon the great vital questions discussed between himself and other believers; and in reference to those arising on minor, or correlative questions, he prays for direction and delves into the mines of truth, the word of God.

"To us the trust in each other as the ministers of the truth that is felt all over the field is not a wonderful thing; except its universality; it is the result of confidence in the truth

itself, not in what any one man may hold to be the truth; but that which is held and demonstrated by one by all. Within the domain of this truth is there any need of a censor; out of this realm would there be any utility in a censorship?"—SAINTS' HERALD, vol. 38, pp. 789, 790.

Aims of the Sunday School

Important pedagogical propositions involved in the basis proposed for new lessons.

The Consulting Board of the Sunday school has taken up in several meetings during the past year 1920, the work of the Sunday school, and the aims which we should achieve.

There is a general agreement that the whole work must be tested by our final general aims, to develop living Christians, possessing the habits of living Christian life, prepared for citizenship in Zion.

To accomplish this general aim, very briefly stated above, the work for each *Quarterly* has been examined, and consideration given to the child's attitude, habitual knowledges, and habits and aims represented by each *Quarterly*. What should the child know at each given period? What habits should be developed? What habits should we strive to have developed? What attitudes should be developed at each period?

In most instances below, the first time that a habit or attitude is mentioned, the term is used in its simplest possible term. Even a young child may learn the habit of prayer, but there should be throughout childhood a growing appreciation of what that habit means. At the earliest age, but little more may be accomplished than habit. But the habit of prayer may be emphasized at a surprisingly early age.

It would be interesting to take up and evaluate each of these aims. But we do not here even state them in the order of weight or importance. Nor do the board attempt here any explanatory terms, but rather state these aims as tersely as possible.

The Consulting Board will be glad to have these aims gone over carefully by our Sunday school officers and teachers and criticisms made. Are some of these aims stated too early? Are others brought in and stated later than they should be? What additional suggestions can be made, or what additional habits, attitudes, and knowledges should be expected?

Both suggestions and criticisms can be sent to this office, addressed to HERALD Editors.

Suggested Aims for Beginners Quarterly Ages 4, 5, and 6

(These aims are substantially the same as those now given in the front of the present *Beginners Quarterly*.)

I. Habits:

1. Prayer, thanking God for his good gifts.
2. Obedience.
3. Kindness to father and mother, to the family, and to plants and animals.
4. Helpfulness, to mother and smaller members of the family.
5. Giving, to the Sunday school and church.

II. Attitudes:

1. Reverence, to parents and to God.
2. Repentance for wrongdoing.
3. Forgiveness towards others.
4. Thankfulness for God's gifts to us, for the sun, wind, and rain, for plants and animals, for father and mother, and his best Gift.
5. Kindliness toward animal pets.
6. Care for flowers, birds, and animals—God's gifts to us.
7. Thankfulness unto our heavenly Father, and to Jesus for love and care.

III. Knowledges:

1. God in nature.
2. God as the Father of all.
3. His care, protection, and love for all.
4. Jesus, his love for us, his life and home.
5. God's care of life, his care for his children.
6. Jesus as the Helper.
7. Friendly helpers and workers in animal life.
8. The home life of Jesus.
9. Our part in the care of flowers, birds, and animals.

Suggested Aims for Primary Lessons

Ages 7, 8, and 9

I. Habits to Be Formed:

1. Actual habit of praying. The big thing of this period is concrete prayer and its motivation. Stories used should show need for prayer.
2. Habits of truthfulness, kindness, honesty, purity, cleanliness, obedience, orderliness, thanksgiving.
3. Habit of giving, paying of tithing, of giving all above needs and just wants.
4. Habit of visiting sick, calling for administration, etc.
5. Start the habit of Bible reading (select places).

II. Attitudes to Be Acquired:

1. Attitude of faith. This is a predominant point of this period.
2. Respect and reverence for church officers, for priests' visits, for parents and teachers, for missionaries, for playmates. (Should offset tendency to teasing, bullying, etc.)
3. Respect for church ordinances, such as blessing of children, sacrament, baptism, etc. Reverence for Sabbath.
4. The will to be kind, good, right, pure, clean, honest, intelligent. These should offset opposite tendencies. There should be created a disgust for filth uncleanness, lies, profanity, tobacco, ignorance.
5. The attitude of thankfulness and gratitude under all circumstances, especially to God as Creator, protector, and friend.
6. Reverence, respect for Jesus as the Son of God, as a helper and friend of man, as a perfect example.

III. Knowledges to Be Acquired:

1. Knowledge of the first principles of the gospel as essential.
2. Knowledge of the organization of the church, especially the leading officers, the prophet or leader and the apostles.
3. Nature and purpose of tithing.
4. Knowledge of the essential teachings of the church.
5. Knowledge of existence of God's Holy Spirit as the silent teacher, and of the existence of angels to represent God.
6. Geographical knowledge, customs, etc., of Bible lands. Comparisons should be made of child life, marriage customs, and family life, industry, etc., as contrasted with life of our own time.
7. Memory gems of proper kind to bring out aims of primary lessons.

Note.—In our opinion all stories, memory verses, illustrations, lesson materials, etc., should be chosen and used at all times with reference to such aims as have been agreed upon, similar to those mentioned above. Each story or lesson should have some definite, concrete, attainable aims. No story, not even a Bible story, should be told for the mere sake of filling up time, but should have some definite result in some necessary attitude or knowledge on the part of the pupil. Just because some material is good is not sufficient reason for its use. It must be good for something, and that something should fit in with the aims of the lesson and serve to bring about some definite result. We cannot assume that an aim is realized but must insist that it be realized and the best way to secure this is to insist that the teacher be thoroughly conscious of this aim and that it be developed in the minds of the pupil. Every attempt should be made to have the pupils actually form the habits mentioned. The Sunday school should guard carefully as to the attitude it is creating in the minds of the pupils. While certain specific knowl-

edges should be acquired it is a mistake to assume that the pupil shall learn long lists of concrete facts to reproduce from rote memory. Chronological order certainly should not be emphasized at this period.

Suggested Aims for Junior Lessons

Ages 10, 11, and 12

I. Habits to Be Formed:

1. Habit of saying prayers and bearing testimony.
2. Habit of truthfulness, kindness, honesty, purity, cleanliness, cooperation, obedience, thrift, orderliness, gratitude, giving, consecration, helpfulness, service to others, doing a good turn daily, industry, courtesy, integrity, dependability, visiting the sick.
3. Skill in the use of the Bible.
4. Calling for administration.
5. Paying tithes, and giving all above needs and just wants.
6. Bible reading.
7. Fair play, cooperation, social, constructive.
8. Health.

II. Attitudes:

1. Will to be kind, good, right, pure, clean, honest, intelligent. There should be created a disgust for filth, uncleanness, lies, profanity, tobacco, liquor, ignorance.
2. Courage, respect for law.
3. Respect and reverence for church ordinances, for God and his Son, Jesus, for parents, teachers, and companions.
4. Reverence for the Sabbath.
5. Desire to be of service, working with God and one another.
6. Appreciation of one's own value as helper and worker.
7. Increase of faith in God and in God's servants.
8. Respect for church officers and proper attitude at the visitation of church officers.
9. God as a worker and overseer and ruler of men's lives.
10. An appreciation of the concept that Jesus died to vindicate the truth of his teachings.
11. Gang instinct. Right social attitude.

III. Knowledges:

1. Books of the Bible which contain material already taught to the pupils, where they are in the Bible, etc.
2. Memory gems which contributed the aims, etc.
3. Biography of Old and New Testament to show God at work in the lives of men, including Joseph Smith and the Book of Mormon.
4. Stories of past and present missionaries, both in and out of the church.
5. Life and death of Jesus.
6. Geographical knowledges, comparisons of customs, child life, marriage customs, family life, burial customs, transportation, industry in those times.
7. Knowledge of peculiar teachings of our own church, revelation, restoration, (briefly) resurrection, eternal judgment, purpose of Doctrine and Covenants, what the Book of Mormon is.
8. So much of church organization as necessary to show who can function in all work included in these aims, as who can perform marriages, pass sacrament, etc. (Touch lightly on church organization.)
9. Beginning of cooperative principle.
10. Word of Wisdom.

Suggested Aims for Intermediate Lessons

Ages 13, 14, and 15

I. Habits to Be Formed:

1. Continue habit of prayer and testimony.
2. Continue to stress and reinforce all good habits mentioned under Junior Lessons.
3. Encourage the habit of cooperation and teamwork for social service.
4. Encourage the habit of fair play.
5. Living Christian life—a new life.

II. Attitudes to Be Acquired:

1. Honor and fidelity to chum, to friend, and to organization.
2. High regard for one's own church, but tolerance for others.
3. Continue the attitudes mentioned for Juniors and motivate them.
4. Encourage the attitude of chivalry and respect for women.
5. Putting away childish things. (1 Corinthians 13.)
6. Responsibility.

III. Knowledges to Be Acquired:

1. Biography from motive and purpose point of view with development of character as the aim.
2. Life of Jesus as an ideal character.
3. Reasons for habits and attitudes above mentioned; the why of church doctrines, such as faith, repentance, baptisms, Sabbath keeping, resurrection, revelation, etc.
4. Knowledge of the ideal of Zion as a means of helping one another, and as a means of providing a future vocation and an opportunity for social service.
5. The great work of religious leaders of all churches.
6. Interpretation of Biblical literary gems.
7. Reasons for church practices such as the sacrament, priests' visits, close communion, blessing of children, etc.
8. New birth, spiritual life, the work of the Holy Spirit.

Suggested Aims for Senior Lessons

Ages 16, 17, and 18

I. Habits to Be Formed:

1. Attempt to encourage and reinforce habits already formed by furnishing information about the nature of habit and the reason for habit formation.

II. Attitudes:

1. Reestablish faith.
2. Will to cooperate for common ends.
3. Loyalty to leader, fidelity to group and to church.
4. Attitudes mentioned under Junior and Intermediate Lessons should be maintained and strengthened if possible.
5. Leadership and responsibility.

III. Knowledges to Be Acquired:

1. Social ethics, discussion of card playing, dancing, theater going; attitude toward opposite sex; criticism; Sabbath keeping; family relationships.
2. Proofs of God's existence; Christ's existence and mission; reasonableness of religion from standpoint of mental and physical health; from standpoint of life of service; need of church ordinances, such as sacrament, prophecy, tongues, baptism, blessing of children, prayer and testimony, singing.
3. Zion as an opportunity for cooperation and teamwork—leadership and responsibility.
4. Church history as a proof of God's dealing with men and nations; the gathering and Zion movement; growth of the conception of God; the controlling purpose of history.
5. A little study of comparative religion to substantiate faith.
6. Reason for allegiance to our own church.
7. Reason for tolerance to others.
8. Reasons for atonement.
9. Leadership.

*Suggested Aims for Adults**I. Habits:*

1. Psychological reasons for forming good habits.
2. Social factors that make for good habits.
3. Tithing, consecration, inventory, and budget making.

II. Attitudes:

1. Repeat attitudes for Senior.
2. Duty to church—opportunity to serve.
3. Evaluation of self in light of service to church.
4. Loyalty.

5. Proper attitudes toward recreational opportunities, dancing, cards, theater going, etc., family relationship, opposite sex.

6. Vision of Zion.

7. Proper attitude toward leaders and our relationship to them.

8. Proper attitude toward rights and limitations of free speech.

a. Member.

b. Officer.

III. Knowledges—Realizations:

1. Financial law of Zion, substantive law and law of procedure.
2. Realization of our social relationships in Zion.
3. Relationship of Zion to the world.
4. Church civics—functional and structural.
5. Knowledge of church history and bearing upon church problems.
6. Missionary problems of church.
7. Pastoral.
8. Rules of free speech. Rights—limitations of free speech, press.
9. Revelation—what is it?
10. Place of music in our lives.
11. Scripture support of our church doctrines.

The Death of R. C. Evans

To-day the wires brought us the unexpected news of the death of R. C. Evans. Mr. Evans, we understand, was in Kansas City the week before his death arranging to begin a campaign against the church to be conducted in Kansas City and vicinity. His death occurred at Toronto at four o'clock in the morning of the 18th of January, from pneumonia. His lectures according to rumor were to have begun in Kansas City before long. The church was ready to meet the onslaught and bear with serenity the attack as it has done so many similar attacks in the past. Nevertheless we are content to leave the matter with the great God who does all things well and seems to have decided that this man should go thus far and no farther. Neither friend nor foe may challenge the issue.

We abhor hypocrisy and now that R. C. Evans is dead we would not bring to his tomb any eulogy we would not have given him while he lived. Yet it is true that at such a time the heart goes back beyond the years of estrangement and we think of him during the years when he was a companion in arms, loved by many, and given an implicit trust in the hearts of many that should sober any man and make him careful of his stewardship in that regard.

It seems to us pitiable that a man of such capabilities should end the declining years of life in a desperate and unhappy effort to destroy the work to which he gave forty-two of the best years of his life. But the record is ended and the case has gone to a higher tribunal. We bring neither censure nor praise because neither could affect his standing before God who must ultimately pass upon his work as upon ours.

Yet it is true that reflections may profit all. His friends may take home to their hearts such lesson as there is for them to learn. His opponents, who might feel to judge and condemn him harshly, may well ask themselves the question, "Will I stand fast to the end, or is there danger that I, too, may sometime be found seeking to ruin the work that I am now trying to build up?" Let all fortify themselves against such a contingency by a deep-rooted determination to stand true to the revelations of God and the faith once delivered to the Saints.

ELBERT A. SMITH.

ORIGINAL ARTICLES

The Organization of Agriculture as a Zionie Problem

By C. E. Irwin

The author, as head of the agricultural commission, gives us a basis from which we may proceed in developing the agricultural side of our Zionie plan.

Some one has said that the most practical thing in the world is theory. Theory, however, becomes practical only when it crystallizes into tangible result. When one assumes to be so ambitious as to discuss a problem with such magnitude as this one, at first thought most people are inclined to evaluate such an attempt as the mental adventure of a theorist and consequently to dismiss the matter solely on the ground that a theory is worthless unless it can be put into practice.

Whether or not in the development of the make-up of a Zionie program it shall be possible to organize our agricultural interests we do not know, and while it is not the attempt of this paper to definitely designate the plan of such an organization it ought not to require lengthy argument to sustain the point that everything which is accomplished and which is worth while accomplishing must have been first carefully thought out. Of the various types of associations and organizations formed within the last decade, it is acknowledged by all students of political economy and sociology that the one class most difficult to organize for mutual benefit and protection has been the American farmer. The reason for this situation is quite obvious. Since the break-up of the feudal system in Europe the farmer has been slowly but certainly developing himself into an individualist of the first order. He has assumed that this tendency was necessary even if not entirely defensible. The development of the farmstead, the residence of the entrepreneur, the factory site of the particular industry, have been founded upon the primary principles that the farmer must endure isolation and submit to hardships which come from a forced dissociation from his fellows. It is not our purpose, however, to discuss the issue arising between fundamental theories of communism and the principal contentions of the individualist system, though we do deem it important to raise the question of group interests versus individual interests.

We have not long been converted to the idea that the welfare of the group is of paramount importance in contrast to the importance of the welfare of the individual. In spite of the fact, however, that group interests are regarded as a novelty the world is rapidly becoming converted to the contention that after all the thing which really matters is the welfare of the group.

To return, therefore, to the matter of agricultural organization it would seem in the face of present development to be a sound policy to encourage the development of an agricultural organization sponsored and fostered and supported not by the administrative officers of the church, but by the farmers themselves. If there be such a thing as a temporal salvation, an economic welfare, then the farmer in an organized capacity ought to be better able to determine what factors, if put into operation, will assist him as a farmer to secure the proper agency which is to function for the well-being of the group. Any type of an organization which comes down from the administrative head of the church ready made, which is created as a part of a general paternalistic policy, will inevitably fail. On the other hand, any organization which derives its vitality from the enthusiasm of the group

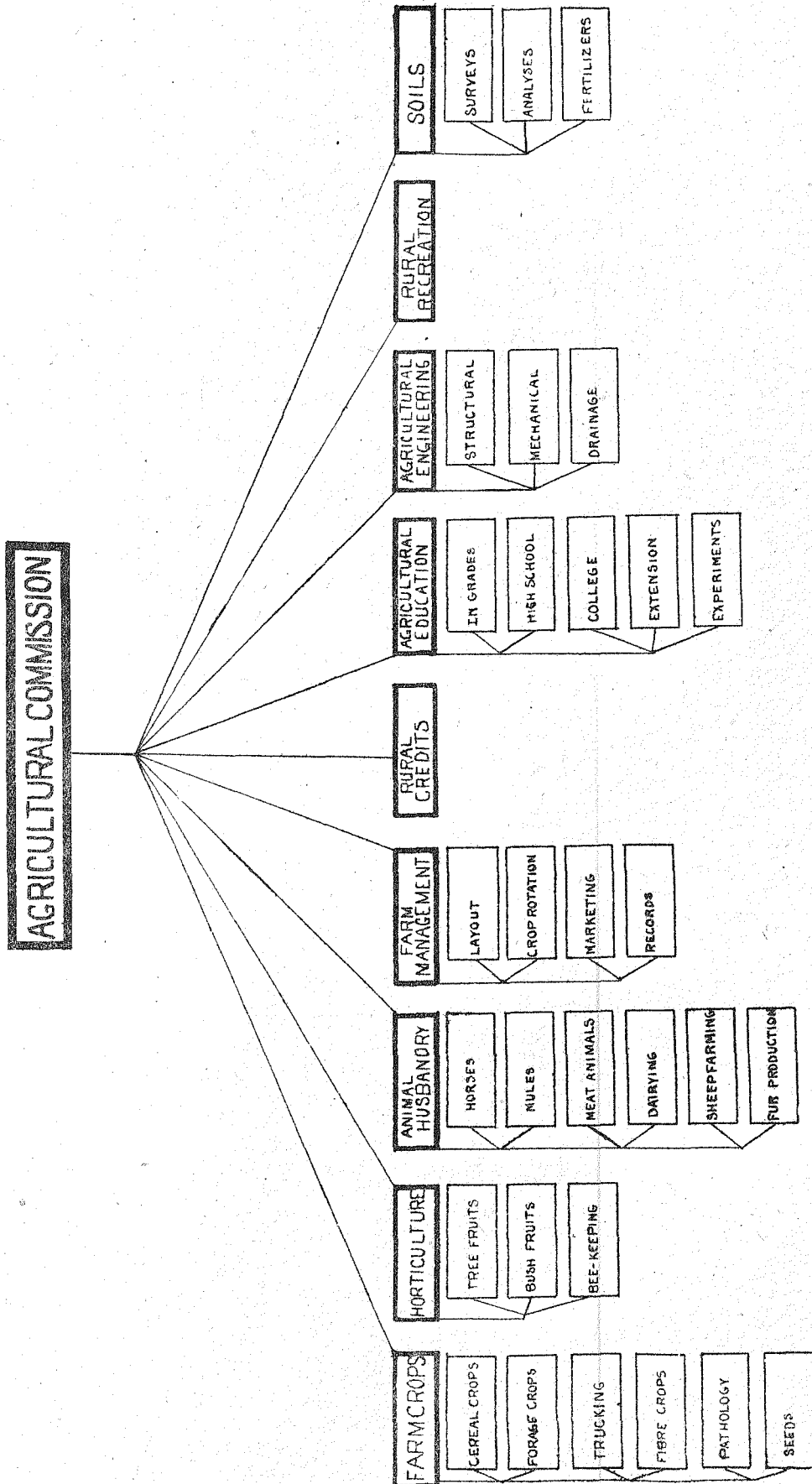
for which it is expected to render service will have at least a fair chance for success. Let it be understood, therefore, that while these following suggestions come from the head of the agricultural commission, who unfortunately is not at present an active farmer, it appears to us to be good logic that the farmers themselves should form their organization and proceed in the Zionie development in accordance with the vision which they have of the importance of the work. The accompanying graph and the suggestions which are herein set forth are in nowise intended to dictate either to the farmer or to the church officials. The problem is rather being attacked purely out of a mutual academic interest in the movement as a social and economic experiment.

The work of the commission as suggested naturally falls into certain divisions, such as the farm crops problem, the soil problem, problem of animal husbandry, and the horticultural problem, farm engineering problem, farm management problem, rural credit problem, agricultural experimentation, agricultural education, and the rural social problem.

If the farmers of this church are really converted to the fundamental logic of latter-day Zionism they must have already recognized the power which may possibly accrue through unity of action dominated and actuated by the spirit of consecration. We have made bold, therefore, to suggest that one of the most feasible plans for the organization of our agriculture, includes the creation of certain major departments or bureaus possibly along the lines which we have just suggested and that the heads of these bureaus or departments, who are the direct representatives of the farming population and chosen by them, shall sit together with the head of the commission and thus create a board of experts in the field of agricultural science and who shall in all things be the servants of the group which they represent. In other words, in the care and maintenance of the soils within the region known as Zion, a soil expert will be secured whose service will be contributed to the group with the direct result that soil vitality be conserved and that its fertility be increased. Or in the case of animal husbandry it would be desirable to place in charge of this work the best animal husbandry specialist that the farmers are able to procure. With him will be associated specialists in the various fields which fall within the limitations of his particular department—as for instance, dairy husbandry, the production of draft and road horses, insuring a plentiful supply of the proper types of meat supply animals, and that these heads of the various departments or bureaus be then associated together as a commission, representative of the farmers as a whole. Let us study the chart.

Bureau of Farm Crops

In the organization of the bureau of farm crops it will be desirable to secure a trained specialist in this field to have charge of this department of the work. It may not necessarily require a high degree of technical knowledge to grow corn in the corn belt States; it does, however, require a high degree of technical knowledge to grow the best possible crop of corn at a minimum cost with the least possible depreciation in the fertility of the soil. This chief of the farm crops' bureau, therefore, acting in the capacity of a servant for the farmers will find it expedient to study the conditions surrounding the planting, cultivation, and harvesting of the various farm crops. It is presumed, however, that he will ally himself closely with the bureau of soils so as to be able to determine what particular sections of the country are best adapted for certain types of cereal crops, fiber crops, vegetable farming, or forage crops. Having learned the soil conditions through cooperation with the soil bureau he will be



A GRAPH SHOWING POSSIBLE DIVISION OF THE ACTIVITIES OF THE AGRICULTURAL COMMISSION OF THE CHURCH

in a position, first, to proceed upon a systematic labor division and, second, to proceed in the location of the various farmers according to their previous experience and equipment. The matter of plant pathology or disease control will likewise be under his supervision so that when there shall be need for control measures, specialists in plant diseases can be assigned to the different farming communities for the purpose of checking the spread of these wasteful and destructive agents.

Bureau of Soils

So far as the personnel is concerned, these various bureaus will have organizations practically identical. When we think of the problems of the development of Zion we can scarcely avoid considering this one as being very important in its demand for immediate consideration. Our economical problems, like every other problem arising within our social system, are sequential; that is, they are tied together, linked up, so that when we undertake the job of thinking out a definite plan we must expect to be confronted by this chainlike series of problems. If there are problems, however, which are fundamental and which demand attention first, certainly the problem of agriculture demands such consideration because it is basic; and within the field of agriculture, certainly the first problem demanding consideration is the problem of the soil. We need to know what types of soils we have in the territory which we regard as Zion. The work which the Federal Government has done in the making of soil surveys either directly from the Department of Agriculture or through the State agricultural colleges is, of course, valuable to us and affords an excellent basis for our future work along this line.

The principal difficulty lies not in the character of the work already accomplished, but in the fact that an insufficient amount of it has been finished. If the problem of Zion is an immense one and if the industrial development is a matter for our urgent consideration, we can spend our energy in no better way than in the study of our soil conditions in order that agriculture, the basic industry, may be securely established. Once we have determined the various types of soils within a prescribed area we shall be in a position to attempt to do constructive work along the line of increasing and preserving the soil fertility.

Finally, such a soil survey will also indicate where the less desirable land is located and will indicate the possible uses in our system. This involves the study of the uses to which rough and broken country may be put or the probable advisability of developing drainage projects in the reclamation of lowlands. This study of the soils would also be of inestimable value in that it would serve as an index as to the validity of the prevailing market price obtaining for the various types of soils.

Bureau of Animal Husbandry

In this bureau it should be the aim of the animal husbandry specialist to supervise the production of draft animals of the highest types as well as the best types of road animals. This involves extensive experiments in breeding; experiments which should be carried on continuously so that so far as road and draft animals are concerned the highest type of stock shall be available, not only for domestic use within the group, but shall be available in assisting to supply the demand from the outside. What is true of horses and mules is just as true in the production of meat supply animals. Here we have the problem of breeding and experimentation, together with the problem of rationing and feeding of meat animals in preparation for the market. Incidentally, and growing out of the attempt to satisfy the demand for meat supply comes

the question of the production of an adequate supply of wool to be used as a basis for textile industries. Likewise, the problem of dairy husbandry is not only a problem of breeding and rationing, but it involves the laying of the foundation for the development of dairy industries and the production of dairy products. The care of poultry and the market of poultry products together with the problem of an adequate supply of furs produced through the medium of the commercial fur farm are also problems demanding the attention of the head of the bureau.

Finally, as in the case of farm crops, we have animal diseases to be reckoned with which involves the creating of a staff of veterinary experts upon whose service the farming population shall come to depend.

Bureau of Horticulture

On the basis of the facts determined through our soil survey we shall be in a position to collect the horticulturists of the church and locate them in the sections best adapted to fruit production. The details of the work in this bureau are not materially different from the work in any of the other bureaus except that the technique of horticulture is applied rather than the technique of animal husbandry or farm crops. It would probably be advisable to unite with the bureau of horticulture those persons primarily interested in bee culture.

Bureau of Farm Engineering

Farm engineering is a comparatively new profession. That it is popular, however, is not to be denied from the fact that almost everyone, if, indeed, not all of the State agricultural colleges, are now offering courses in this field. The reason for the popularity of this type of engineering is due no doubt to the marked increase in the use of power machinery on the farm. The advent of the gasoline motor and the electric dynamo have increased wonderfully the possibilities for the use of power in farming operations. With this demand, of course, has come the disposition on the part of the State agricultural colleges to prepare men for service in this field. The future will probably witness an even more marked increase in the use of power machinery. Just recently we have witnessed a justification for the application of power on the farm, first, because it eliminated a considerable percentage of the man power which would have otherwise been necessary and, second, because it has made the farm more efficient. Besides the demand for mechanical experts in farm operations, structural engineering is also becoming more prominent in the designing and the construction of suitable types of farm buildings. This form of specialized labor will also, no doubt, become more in demand in the near future.

Bureau of Farm Management

The chief of this bureau is one of the most important of all of the officials in the entire agricultural program. He stands in the same relation to the farmer as the general manager of an industrial corporation to the workingmen of the plant, except that in this case he is an agent of the farmer. The functions which he performs are those which are least considered by the average farmer and which are of the greatest importance. There are few farmers to-day who know how to obtain an accurate statement of the condition of their farm plant. Lack of system in keeping records, inability to efficiently apply the labor factor, and the failure to develop proper accounting systems are the weak points in the average farmer to-day regarded as a business manager of the industry over which he has control. It shall be the business, therefore, of the farm management corps of experts not only to design appropriate and valuable record forms,

but to assist the farmer in the keeping of these records, and above all in the interpretation of them. In addition to the matter of records, the farm manager deals with and connects up with the general marketing commission, formulated to bridge the gap between the producer and the consumer. In other words, he acts as the agent of the farmer in the marketing of farm products.

Finally, the farm manager assumes the function of an efficiency engineer in directing the planning and layout of the farm plant, the grouping of buildings, the division of the farmstead, and the problem of crop rotation. These are all problems found grouped under this bureau.

Bureau of Agricultural Education and Experimentation

The development of agriculture on the technical side has for half a century been one of the aims of the Department of Agriculture. The conception of the importance of this phase of the work has been responsible in a large way for the magnificent growth of the State agricultural colleges throughout the country. More than any other one institution in this country the State agricultural college has stood with its corps of workers in the immediate position to render service to the farmer. No other organization can compare with it either in the volume of service rendered or in the variety of assistance offered. Operating upon this entirely valid principle, Latter Day Saint farmers ought, in the process of the development of agricultural Zion, to catch a vision of the very great importance of this line of work. There should be a concerted demand on the part of every progressive farmer for the establishment of, such an educational agency, allied preferably with Graceland College, that will meet the needs of this people. Such an overhead organization should be created at once so that through the departmental organization it might proceed to administer and direct as the forward movement of Zion becomes more and more apparent.

Besides regulating that part of the common school curriculum which relates to training in agriculture, a general department should be added to the college offering courses of instruction in the various agricultural fields of study. Already there is a considerable demand for this work arising from the young people who wish to secure that type of training. They must be turned out from Graceland, however, because of lack of equipment which prevents the addition of the desired courses. It is likely, however, that the college authorities will make a beginning in this direction in the very near future so that the young people of the church, especially from the agricultural sections, will do well to investigate the offers which Graceland proposes to afford next year before they determine definitely to take up a course of study in some other institution. Once the department has been established at Graceland its development and extension will be a matter to be determined by the amount of funds available, the popularity of the demand for those courses, and the progressive spirit manifested by Latter Day Saint farmers throughout the church.

When this full and complete development becomes a possibility the experimental work, including field tests and laboratory problems, will be of great value to our farmers. Problems of live stock breeding, feeding experiments, the problem of plant development, horticulture experiments such as budding and grafting, etc., experiments in the treatment of soils and the application of fertilizers, these together with many others will make the department a clearing house for the latest and most up-to-date scientific information that can be had. Through the function of an extension department which may be regarded as a part of the college work, assistance may easily be rendered in the matter of dissemination of

information providing helps in the perfecting of local farm organizations.

One further function which this bureau should perform is the maintenance of a meteorological division. The work of this division would be to collect various types of reports and records regarding weather conditions and certain forecasts so that the farmers might have the advantage which would particularly accrue to them during the harvesting season. Our wireless system would serve us admirably in the spread of this sort of information. This plan is now being talked of and being experimented with by the Federal Department of Agriculture and it will probably be but a short time when some wireless reporting will be made. Tests have already been made, I am informed, so that the Federal Government feels justified it is sufficiently practicable to extend the service. Our communication department or commission, in connection both with the meteorological division at Graceland and with the Federal service could perform a most important function which would mean the saving of thousands of dollars during the course of the year.

Bureau of Farm Capital and Credit

The determination of the capital requirements in farming as an industry is by no means an easy task. But this bureau at least should perform its function so far as the determination of the general capital investment as it appears from the farmer's point of view. The bureau, however, should be linked up very closely with the finance commission in the person of the best rural credits expert that it is possible to secure. The head of this bureau should have wide experience as a banker who has dealt extensively in the field of rural credits. In other words, this individual should know the farming industry, but he should know it and see it through the eyes of a banker. Probably no other man in the whole commission has a more important function to perform than the financial administrator in this bureau. He must be a big-calibered man; a man whose judgment is respected and who can be depended upon to see things in their proper perspective.

Rural Social Problem

Individualism is dying. Group consciousness in an economical sense as well as in a social sense—if, indeed, they may be separated—is coming to take the place of individual consciousness. This may not mean the grouping of our agricultural population together upon the commercial basis, though certainly some features of communism are not to be dismissed without proper consideration, nor yet is it feasible to allow prejudice against communism to persist merely because we have been accustomed to think that communism inevitably must fail. Isolation and the lack of sufficient means for communication are responsible primarily for the unfortunate exodus from the farm to the city. Fundamentally, people are social beings, and any system which grows up among our people ought to be considered carefully as to the importance of healthy social intercourse in the stimulation of spiritual and economic morale. Our purpose in this paper is not to propose a definite plan by which these desirable results may be accomplished; it is our purpose rather to enlist the sympathetic consideration of some agencies or individuals who will see the vision of the possibilities of the problem presented.

We have made bold to attack this problem because we are made to feel almost daily the necessity for some definite action being taken in the attempt to work out our temporal salvation, so that the work of Zion shall mean something more to us than an unattainable ideal. The year 1920 brought to our minds the idea that the church is now pass-

ing the century mark. We are inclined to cast our eyes back over the period intervening since 1820 in the attempt to visualize the progress which we have made. When we have finished our tour of inspection, we inevitably come back to the point where there mounts up within us a sincere desire that there shall be more rapid strides taken in the next few years than have been taken in the years which have just passed.

If we have been really converted to the restored gospel and have at the same time sensed the importance of the great world events about us, if we have felt the distinct call to come up higher and have found in the world nothing which has the power to cause us to delay this important work, we must of necessity make the conclusion that the time for action is now. To be more specific, if the Latter Day Saint farmers believe in the restored gospel and in the doctrine of the redemption of Zion, they must of necessity long ago have realized that the time for action was near at hand. This is especially true as regards the Latter Day Saint farmer, more true in fact than it is of any other vocation. Agriculture is a basic industry, the foundation of other types of industrial activity. The logical conclusion, therefore, is that the Latter Day Saint farmer must be the first to begin the development of Zion in an industrial way.

We have long been committed to the fundamental proposition that accomplishment usually comes as a result of organization. We have been convinced that the missionary activities of the church were dependent upon those who were actively engaged in the ministry as an organized body. In other words, spiritual development, the soul-saving process, has been the principal task of the ministry. The production of raw materials, the possibility of temporal salvation, therefore, is the chief task of the various vocations in industrial Zion. Moreover, we have deemed it wise that at definite periods General Conferences should be called to regulate the affairs of the kingdom in a spiritual sense.

Because we are discussing corn, cattle, and mules, is it any the less necessary that the producers in Zion should be organized and that the organizations might have conferences at definite intervals to discuss these problems of a temporal nature? To be even more specific, what is to hinder the calling of an agricultural conference to be attended by every Latter Day Saint farmer who can possibly make arrangements to be present? It is high time that we were beginning to learn how to make Zion a reality. We never will know, however, until we make the effort to find out. It is the business of our people to begin to organize, to think these things out for themselves, for after all the people make up the church and the church in its forward-looking program can build upon no other foundation than an intelligent and well-informed body politic. If our farmers want the kind of a salvation that Zion affords, the only possible way they can get it is to organize and work toward that end. Salvation will never come down from the Bishopric or the Presidency, or even the Quorum of Twelve. It will come, if it comes at all, as the result of the expenditure of our own energy. The question we must ask of ourselves pointedly is: Am I willing to cast my lot with the organized group of which I am a member, so that the standards of that group may be raised, which will bring incidentally improvement in my condition along with the improvement in the conditions surrounding my brothers?

Of course, there are many perplexing questions which are demanding our attention and they will probably continue to demand our attention, but what is the distinct virtue of having Farmer A and Farmer B attempt these problems as individuals, rather than having Farmer A and Farmer B attack the same problems as members of the group. The

OF GENERAL INTEREST

SPIRITUAL VIEWS ON HEALING

[The Reverend J. F. Norris, author of the following from the *Fort Worth Record*, is a prominent Baptist minister at Fort Worth, Texas. The following will prove of interest to our readers, showing the position taken by some sectarian ministers to-day. We may note that he states that three fundamental truths of the New Testament church are not emphasized to-day.—EDITORS.]

At the last session of your body you were kind enough to ask me to present the Scriptural view on healing. Crowded with a thousand duties, as every other city pastor, I haven't had the time for a thorough preparation of this paper which the importance of this subject demands. Without doubt there is large interest on the question of healing. An able medical authority said recently there were not over three million well people out of the 110,000,000 population of America.

The moment we discuss this question all the cranks and fanatics, all the isms and fads rush for the center of the stage with the result that sensible, conservative, and earnest-minded people fail to go into a thorough and honest investigation of what the Scriptures plainly teach and command.

This paper is addressed not to a company of rationalists or higher critics but to those who believe in the whole Bible from Genesis 1:1 to Revelation 22:21, that it does not contain, but is the very Word of God, infallible, unchangeable, and without any admixture of error.

Resume of Scriptures on Healing

1. The earliest promise of healing is Exodus 15:

"And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.

"And said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

Here a statute was given by Jehovah and Jehovah's statutes never change.

The place and time of this promise make it doubly significant. It comes immediately after the passage of the Red Sea, typical of our redemption, and precedes the journey through the wilderness, typical of our pilgrimage.

2. The case of Job.

His sickness came from Satan, was divinely permitted, was cured when he made his full confession to God. Then he cried, "Now mine eye seeth thee, wherefore, I abhor myself and repent in dust and ashes."

3. The bitten Israelites. Numbers 21:

Their sickness came from sin. The remedy was in the likeness of the disease and the healing given by faith.

4. David believed in divine healing. He believed the same God who forgives sins heals our bodies. Psalm 103:

"Who forgiveth all thine iniquities, who healeth all thy diseases."

As universal and lasting as was the forgiveness of his sin,

American Farm Bureau Federation has pointed the way in many respects regarding details of organization of agricultural workers as have also such organizations as the "Farmers Union" and "The American Society of Equity." Why not have a "Latter Day Saint Farmers Association"?

so complete was the healing of all his diseases. There is here a close connection between sickness and sin, therefore both must be healed together.

5. King Asa.

Asa began his career with implicit trust in God. By the same simple trust he won a most glorious victory over an army of one million Ethiopians in the valley of Zephathah, but success turned his head and in the next great crisis he turned from reliance on the Lord and formed an alliance with the king of Syria. Immediately we read in 2 Chronicles 15:

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.

"And Asa slept with his fathers, and died in the one and fortieth year of his reign."

6. Healing was in the atonement. Isaiah 53:

"Surely he hath borne our griefs and carried our sorrows . . . and with his stripes we are healed."

Consulting the best commentary on the Scriptures, namely the Scriptures themselves, following what I believe is the divine method of interpreting the Scriptures, let us read Matthew 8:

"And when the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick.

"That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness."

Literal Translation

The more literal exact translation would be:

"Surely he hath borne away our sicknesses and carried away our pains."

The Hebrew of the words *bear* and *carry* as used in Isaiah 53: 4, 5 do not mean sympathy but actual substitution and the removal utterly of the thing borne. Therefore as he "his own self bears our sins in his own body on the tree" he also would bear our sicknesses. Moreover as it is our privilege to be delivered from the dominion of sin in this life, even so we may be fully delivered in both sickness and pain—all because "we also joy in God through our Lord Jesus Christ by whom we have now received the atonement."

7. Naaman. 2 Kings 5:

This was a typical case of disease. Leprosy was a type of the physical effect of sin. Destroys both soul and body. The proud, rebellious will of Naaman must be broken before his body can be healed. His faith was in the doing exactly and literally what the prophet told him. Nothing added to it and nothing taken from it.

8. King Hezekiah. 2 Kings 20:

The sentence of death was upon him. He was beyond the help of man. He turned to God with a broken heart. He humbled himself. His prayer was definite and specific. He was given fifteen years more of life. He believed the promises and praised God.

9. The nobleman's son. John 4:

There was not even the visible presence of the Lord when the sick child was healed. It was done by the word of his power which is not subject to the ordinary laws of time and space. It was the simple faith of the broken-hearted father who accepted the Word of the Lord unconditionally and unreservedly.

10. The healing of Peter's mother-in-law. Mark 1:

She had a case of ordinary fever. Jesus "rebuked the fever." He took her by the hand, lifted her up, and she arose. It was his Almighty touch plus her obedience. She used her new strength in service.

11. The leper.

The mind of the leper is the mind of the average Christian. He had plenty of confidence in the power of Christ to heal but was doubtful of his willingness. There was no misunderstanding of Christ's reply to his trust: "I will; be thou clean."

12. The paralytic. Mark 2:

In the case of the paralytic there is a connection between sin and sickness. There must be spiritual healing before physical healing. Therefore Jesus says, "Son, thy sins be forgiven thee." Let us bear in mind the glorious and solemn reply Jesus gave to his critics that they might "know that the Son of Man has power on earth to forgive sins."

13. The lame man at Bethesda. John 5:

Here was a case of healing which challenged and defied all the ecclesiastical traditions of the rabbis. It was on the Sabbath Day. Christ asked the suffering of his day, "Will thou be made whole?" But we ask, "Is it in keeping with the traditions of our church to heal the suffering?" Another solemn lesson this poor sufferer teaches us, "Sin no more lest a worse thing come to thee."

Not always but many a life to-day is afflicted and impotent because of secret and youthful sin. There must therefore be a distinct recognition and repudiation of all sin. A confession not to man but to God, to our Advocate.

14. The man with the withered hand. Matthew 12:

Case of Healing

Another case of healing on the Sabbath. Another case of a higher esteem for the body than for the ecclesiastical traditions of men. In the command, "Stretch forth thy hand," we learn that in passive waiting there can come no life or power from God. We must put our feet on the soil of Canaan. We must stretch forth the hand and take of the tree of life and eat and live forever. "The spider reaches forth her hands and therefore lives in kings' palaces." Alas, so many believers have no hands, no grip in their fingers, no stamina in their will, no hold in their faith.

15. The woman with the spirit of infirmity. Luke 13:

It was a case of deformity and helpless paralysis. Was of long standing—eighteen years—a difficult and chronic case. Jesus declares that her trouble was not through natural cause but through the agency of an evil spirit. "Satan hath bound her, lo, these eighteen years!" He does not recognize it as a case of providential discipline but the direct hand of the Devil upon her body. "Ought not this woman to be loosed from this bond?" Jesus asked his critics. He is asking the same question of us to-day concerning the suffering. Instead of it being natural for people to be sick and afflicted it is clearly taught in the Word of God that it is unnatural. The natural order of creation is every man and every woman to stand erect with the full and free use of every organ in their body, seeing, hearing, talking, feeling, thinking, choosing, living, and living the abundant life.

16. The centurion's servant. Matthew 8:

Twice in the life of Jesus he expressed surprise. First the lack of faith on the part of the people who had known him and again at the presence of faith on the part of the pagan centurion for his palsied servant. His faith recognized Christ's absolute control over all forces of the universe even as he controlled his marshaled soldiers. He recognized Christ's bare word to command disease was as final as the decree of Cæsar over the Roman empire.

17. The Gadarene demoniac. Mark 5:

A case of insanity. Demoniical possession. Only a casual observation is needed to show that human society at the present day is crowded with similar cases. The mother who kills her five children, the father who murders his family, the mania of modern wives for killing their husbands compel

us to believe in the personal possession of human beings by wicked spirits. But we fail to realize the greater power of the Greater Presence of a personal Savior who can heal the body of disease and of evil spirits as well as forgive the soul of its sins.

Touched His Garments

18. The woman who touched his garment. Luke 8:

She was helpless in her disease. All human physicians had failed. Everything that had been done for her only made her condition worse. Luke, a great Christian physician, himself gives a vivid picture of all this. There are five stages in her healing. First, she believed she would be healed. She said, "If I may but touch His garment I shall be whole." Second, she did something. Faith is more than believing. It is coming into living contact with a living Savior. Third, there was a conscious receiving of his life. She felt in her body that she was whole of her plague. Fourth, she confessed Christ's work to the multitude. And fifth, peace, that deep, divine rest that comes with the touch of God, the richest inheritance of faith. "Daughter, be of good comfort: thy faith hath made thee whole. Go in peace."

19. The two blind men. Matthew 9:

Here is the rule, here is the standard of measure, here is the one and only condition. "According to your faith be it unto you." It is a crime to deny the miraculous in order to prove an alibi for our unbelief. We have gone into the school of rationalism because we have lost faith in the Supernatural Presence.

20. The Syro-Phœnician woman. Matthew 15:

Another example of sublime faith. Little light, no opportunity, no revelation, no Bible, no prophet, no inspired teacher in all her life. She was a member of an alien and accursed race. Everything was against her. Even the preachers were against her. She did not ask the privilege of the children at the Master's table but she plead only for a dog's chance. How wonderful, how glorious that the cry of a poor worthless sinner could be heard, could win, could overcome all difficulties, could even change the mind of Omnipotence!

21. The demoniac child. Matthew 17:

From the glory of the transfiguration Jesus was brought face to face with the power of Satan. The boy was possessed. The tragedy of tragedies is we all admit, that the Devil possesses our boys and girls to-day but we show our unbelief in the only Power that can overcome the power of the Devil by asking, Is the day of miracles past? Did not the work of Christ in healing close with the New Testament?

22. The lame man at the Beautiful Gate. Acts 3:

By the use of "In the name of Jesus Christ" a lame man was healed. Not in the name of a dead saint, not in the name of Mrs. Mary Baker Glover Eddy, not by the trick of some faith healer, not by the school of "new thought," not by ancient Grecian stoicism or the science of suggestive therapeutics, but "in the name of Jesus Christ."

23. Æneas at Lydda. Acts 9:

Very similar to the healing of the lame man. Only the power and name of Jesus Christ is recognized. "Æneas, Jesus Christ maketh thee whole." The effect, though wonderful, was natural. A great revival of repentance broke out in all the community. "All that dwell in Lydda and Saron saw him and turned to the Lord."

24. The lame man at Lystra. Acts 14:

It was a purely heathen community. Paul had preached to them "the gospel." Most significant is the expression, "And perceiving that he had faith to be healed." There was no halfway job about it. "Stand upright on thy feet." This not on the word of Paul but on his own faith.

25. The healing of Epaphroditus. Philippians 2:

"For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick."

"For indeed he was sick nigh unto death: but God had mercy on him: and not on him only, but on me also, lest I should have sorrow upon sorrow."

Two facts. First, "He was sick nigh unto death." Second, "But God had mercy on him."

26. The Great Commission. Mark 16:15-18:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

What Is Agreed

We all agree on the first part of the Great Commission—namely, "preach the gospel to every creature." We all agree that salvation is conditioned on faith, and by what rule of interpretation do we deny the following verses which say, "And these signs shall follow them that believe. . . . They shall lay hands on the sick and they shall recover." If opposition is raised to this Scripture on the grounds that it says "they shall speak with new tongues," our answer would be, wherever and whenever the necessity has arisen that can also be done. It was necessary at Pentecost. They didn't have time to translate the language of the apostles into one hundred different dialects. It is thoroughly conceivable and altogether possible to be repeated in heathen lands. But admitting all the difficulties in the passage, I repeat that is no reason for us to establish an alibi for our unbelief.

27. Healing a custom of the New Testament church. James 5:

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

"And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

"Brethren, if any of you do err from the truth, and one convert him;

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Notice the last verse makes soul saving close with healing the body.

Without doubt this passage refers to an established and perpetual usage in the church. The promise in the Great Commission, "They shall lay hands on the sick and they shall recover," appears in the Acts of the Apostles in constant exercise and in the apostles is explained, unfolded, and enforced. Study 1 Corinthians 12:

"To another faith by the same Spirit; to another the gifts of healing by the same Spirit. . . .

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then

gifts of healings, helps, governments, diversities of tongues. . . .

"Have all the gifts of healing?"

In the classic passage of James we have the explicit and unconditional promise, "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." The words *prayer of faith* should be strongly emphasized. Prayer without faith and faith without prayer is unthinkable, impossible. It has been well said, "Let them use oil who are able by their prayers to obtain recovery for the sick: let those who cannot do this abstain from the empty sign."

It was true in the Old Testament, as well as in the New: Abraham healing Abimelech and his household by praying to God; Moses crying unto God for Miriam, "Heal her now, O God, I beseech thee," and the Lord answering with the promise that after seven days her leprosy should depart; God's cure of the bitten Israelites in answer to Moses' prayer, and through a look of faith at the brazen serpent; Naaman, the Syrian, recovered of his leprosy by the faith of Elisha; Hezekiah raised up from his deathbed in answer to prayer and his life lengthened out fifteen years, and other instances which we have not time to refer to. Hear Solomon's prayer at the dedication of the temple: "Whatsoever sore, or whatsoever sickness there be: then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, then hear thou from heaven thy dwelling place, and forgive."

Spurious and False

What shall we say concerning the spurious and the false?

I do not deny that theosophy has its healing. I do not question that healing has come out of spiritualism nor can I doubt that Christian Science has seen much of physical improvement and health. But I say this, that any system that does not conform its teaching to the truth in God's Word, must explain its healing upon some other ground than that of the intervention of the Divine One. He would not, he could not consent to cooperate with error: and so far as I am concerned, I do not hesitate to say that the author of sickness, even Satan, if he could, by associating healings with heterodoxy, and all error, deceive God's people and lead them into darkness, it would delight his Devilship.

We read in the Word, that "he transformeth himself into an angel of light," and would "deceive even the very elect," and I make this my plea that if we be men of God, our faith ought to be firmly grounded in the Word of God. What it does not teach, we dare not accept; what it plainly teaches, we dare not reject. And, as a Baptist, I do not believe that immersion is any more clearly set forth in sacred writ than this doctrine that God hears prayers for the sick, and of himself raises them up. And more blessed still, he, who heals the sick, forgives sins. "And if he have committed sins, it shall be forgiven him."

Three Neglected Truths

Three great fundamental truths were emphasized in the New Testament church but not emphasized to-day. First, the fullness of the doctrine of the Holy Spirit, second, the healing of the body, and third, the imminent return of Christ. Up to the fourth century we find these three doctrines stressed continually. Higher criticism has taken the supernatural out of our faith, and worldliness has taken holiness out of our conduct.

Is the age of miracles past? Not if we believe the Bible. Is Jesus Christ the same yesterday, to-day, and forever?

To the criticism that by emphasizing the doctrine of healing we magnify the body above the soul, we answer that the doctrine of Christ's healing power is so closely linked with

the ministry of holiness and the deeper doctrines of the spiritual life that the giving of the gospel to both body and soul, tends in a preeminent degree to promote purity and earnestness.

The power which heals the body usually imparts a much richer baptism of the Holy Ghost to the heart, and the retaining of this divine life and health requires such constant fellowship with God, and such consecrated service for the Master, that the spiritual results far outweigh the temporal; and it is one of the most powerful checks and impulses in the lives of those that have truly received it.

The abuses complained of will usually be found connected with false teaching and unscriptural perversions of those things which rash or ambitious persons disseminate for their own ungodly ends.

The true doctrine of healing through the Lord Jesus Christ is most humbling, holy, and practical; it exalts no man, it spares no sin, it offers no promise to the disobedient, it gives no strength for selfish indulgence or worldly ends, but it exalts the name of Jesus, glorifies God, inspires the soul with faith and power, summons to a life of self-denial and holy service, and awakens a slumbering church and an unbelieving world with solemn signals of a living God and a risen Christ.

Extravagances, perversions, and counterfeits we know there are; unauthorized and self-constituted healers, mercenary impostors, who give out that they are "some great one," rash and indiscriminate anointing of persons who only bring discredit on the truth by their ignorance and inconsistency, and wolves in sheep's clothing, who claim the name of Jesus for the passes of clairvoyance, the sorcery of spiritualism, and the performances of animal magnetism. But the truth of God is not chargeable with human error, and the counterfeit is often a startling testimony to the existence of the genuine.

Let the ministers of the Lord Jesus answer and set aside these evils by claiming and exercising, in the power of the Holy Ghost, the gifts and offices once delivered to them, and let the people of God, in these perilous times, "discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

The Believer's Trinity

Prayer, faith, and works constitute the one and indivisible Trinity of the believer. In the farewell message of Jesus in the fourteenth chapter of John you will find the all-inclusive encouragement for prayer, faith, and works. John 14: 11-16:

"Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

"If ye shall ask anything in my name, I will do it.

"If ye love me, keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

If the church needed the credential of healed bodies in answer to the "prayer of faith" in the dark days of ancient paganism, how much more in these perilous times of apostasy, of commercialism, of free-lovism, of rationalism, of a pleasure-gone-mad Sabbath desecrating society, and worst of all, of a powerless and worldly Laodicean church do we need the prophetic voice to say, "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven and will forgive their sin, and will heal their land."

The two noblest things are sweetness and light.—Swift.

PASTORAL

WHAT WE BELIEVE

Good Work in Independence

It is one of the great problems of the church to secure proper visiting by the officers appointed to that work. It is not enough that one is baptized. The work of the ministry is the perfecting of the Saints and the edifying of the body of Christ. This by no means is confined to the sacred desk, but includes the splendid opportunities offered those men who are appointed to visit the house of each member. A very strenuous effort has been made the past few years, both at Independence and Lamoni, to secure more efficient service in this work.

In Independence, Lamoni, and possibly some other of the larger branches, the difficulty of handling the whole congregation as a unit has been recognized. As a result, the membership are divided into groups; several groups are combined into a district under a high priest in Independence, and the Wednesday night prayer meeting is held at various homes as cottage prayer meetings. Some of the success of this effort is indicated in the letter which follows from R. V. Hopkins, who is pastor of the Independence church, under the direction of the First Presidency. It is to be commended, for the result indicated, and also for the spirit manifest, both towards those who have worked successfully, and those who have not been as active as they might.

"INDEPENDENCE, MISSOURI, January 19, 1921.

"Dear Brother: I want to express, officially as your pastor, and personally as your friend and brother, my keen appreciation of your service in the work of visiting which you have just accomplished. It has been of inestimable value to the spiritual life of our people. Let the figures speak for themselves; *our combined group prayer meetings last Wednesday evening totaled 1,025 souls.*

"No officer of this church honored with the holy priesthood needs thanks for doing his duty, and it is not thanks I am giving, but I do wish to express my feeling of gratitude for your loyalty and cooperation. I am proud of our group men. Almost without exception they have responded. President Smith joins me in this hearty expression of appreciation.

"To the few who may not have done their full duty this letter is not a rebuke, but I desire that it may prove to be an inspiration to more diligent service.

"Now, brethren, let us go on, let us proceed to cover our groups easily and systematically, so we will not have to rush at fever heat at the last month. God bless you. Be humble, prayerful, and faithful in your work. God will do the rest.

"Your colaborer in Zion,

"R. V. HOPKINS, Pastor."

We are receiving favorable reports from many quarters of spiritual blessings received. At Elk Mills, Maryland, early in the month, a spiritual communication was received and confirmed by three witnesses.

The *Canton (Illinois) Daily Register* of January 14, announces the death of Mrs. Elizabeth (Griffiths) Bath, a sister of Gomer T. Griffiths. She was in her 72d year, a member of the church, and according to the *Daily Register*, a woman held in high regard by all who knew her, during her long residence in the county.

On January 20, pursuant to previous arrangements, Apostle James A. Gillen, Elders Charles Fry, James E. Bishop, and Daniel Sorden sail for England, where they will meet President Smith and Apostle Williams about February 1, to take up energetically the work in Great Britain. Special services were held at Independence the first of the year, at which Apostle Gillen and Elder Fry were blessed for their work.

Laying on of Hands

By Paul M. Hanson

One of the principles of the gospel of Christ plainly explained.

For many years Christianity has been heralded to the world as being of God. We believe this representation of the work of Christ to be altogether correct. Christ is the Savior of the world. Through him there was not reflected one ordinance, one commandment, one promise, that did not have to do with the welfare and salvation of men. Faith in Christ leads to an acceptance of all of those principles which in their entirety constitute Christianity.

"He that believeth and is baptized shall be saved." (Mark 16: 16.) Believeth what? Roman Catholicism, Greek Catholicism, all the doctrines of Protestantism, or what? We answer: the teachings of Jesus Christ and his authorized ministry—the gospel as it was taught by them, in its entirety.

The gospel must be given representation before it can be believed; it cannot be believed until it finds expression through the same teachings, ordinances, commandments, and promises given by Christ. A true belief of the gospel can follow only a correct and full representation of the gospel to the mind. Where only a fragmentary part of the work of Christ is represented the belief is not complete in the great work of Christ, our Lord. All of Christianity is essential to salvation—there are no nonessential doctrines or ordinances in the church of Jesus Christ.

A Perpetual Ordinance

James wrote:

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 25.

That which is "perfect" is capable of unfoldment, but not of improvement. The gospel of Christ, which is made up of parts, is termed the "perfect law of liberty." Without the parts there cannot be the whole. To add to or take from what is perfect will render it imperfect. Now the laying on of hands was established as an ordinance of the Lord's appointment; it is a part of his doctrine:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of *laying on of hands*, and of resurrection of the dead, and of eternal judgment."—Hebrews 6: 1, 2.

It is here placed in the midst of the cardinal principles of the gospel of Christ: faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment; and is specifically referred to as a "principle" of the "doctrine of Christ."

Christ commanded his apostles:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I have commanded you*: and, lo, I am with you alway, even unto the end of the world."—Matthew 28: 18-20.

The church soon after this instruction was given, both taught and practiced, *observed*, the laying on of hands. During the whole period of such teaching and practice the church was not under the guidance of uninspired men, not in apostasy, but was enjoying the favor of God in marvelous blessings

from heaven. It is, therefore, conclusive that such observance was commanded by the Lord. In the midst of such practice by the church the apostle wrote:

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, *one faith*, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Ephesians 4: 4-6.

Failure in Results

The present age of Christendom in no sense equals in its spiritual results those of the apostolic age. Noticeable among the defects of the present age are uninspired men, lack of unity of religious belief, multitudinous religious organizations, healing by the power of God denied, infants baptized, etc.

Every effect has an adequate cause; may the cause of the present religious unrest and spiritual darkness not be a repudiation of one or more of the forces ordained of God to bring spiritual sunshine into the lives of men? Therein lies the reason.

Scientific Achievements

With wonderment we have looked upon the advancement and achievements of the scientific world—men of science have endeavored to utilize every law which in its operation has been found beneficial to man. They have endeavored not only to maintain and perpetuate the scientific accomplishments of the past, but to make greater use of the forces which in any age were found to add to human welfare. The invisible power of electricity is not only used to-day, but an attempt is made to widen the sphere of its operations; no one would say that the last word has been said concerning the development and use of this wonderful and invisible power.

Scientists do not merely hark back to past days of achievement and live therein, but gather up the forces of the past that have benefited man and *use them to-day*.

Many religious people are satisfied to think there were divine forces in operation nineteen hundred years ago by which the world was blessed, and which surrounded the church with a halo of glory—but those forces belong to the past! Hearken! Is God a God only of the past? or of the past, present, and future? He has declared he is the great I AM. He said through Malachi: "I change not."

Suppose men of science to-day would simply look to the splendid achievements of the past, and be content with a mere historical recital of scientific advancement, and deny the possibility of a like progress reaching this age.

Do not many religious people rejoice in a mere historical recital of the power of Christ manifested nineteen hundred years ago, and deny an equal manifestation of the power of Christ to-day?

May not the course pursued by scientists in clinging to what has been demonstrated to possess scientific value explain the cause of the decline and lack of spiritual results in Christendom to-day?

Would it be a source to gratification to think of the scientific world to-day not equaling in its result the scientific achievements of the past?

Is it inspiring to think of the religious world to-day not equaling in its blessings and manifestations of power the church of Jesus Christ in the first century?

Persons do not care to attend church where there is not an administration of the means ordained of God to satisfy their spiritual natures—just as persons are restless under a form of government that does not provide a medium for the exercise of their inalienable political rights.

It will be found that the laying on of hands held a high and important position in the divine economy under Christ,

under whose rule and the administration of whose ordinances there were wrought the marvelous achievements chronicled in the New Testament. The precious promises of the gospel of Christ can be realized to-day by an observance of the laws and an acceptance of the means ordained of God through Jesus Christ—through which the power of God finds expression.

The laying on of hands was practiced for many purposes:

For Ordination

Very clearly is it outlined in the Scriptures that imposition of hands was practiced in ordaining to the ministry:

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13: 2, 3.

"And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them."—Acts 6: 5, 6.

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."—1 Timothy 4: 14.

Through this ordinance authority was conferred to preach and officiate in the ordinances of the Lord's house, after a call from God to the ministry. No one can be a self-constituted ambassador of Christ. Without knowing the divine mind no one can represent God, or send men to represent him. The Lord must call by revelation, and then the person is set apart by the laying on of hands of those in authority. The necessity of ordination as a prerequisite to preaching is found in the words of Christ:

"And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils."—Mark 3: 14, 15.

For Healing the Sick

Christ provided in his church the power to heal the body as well as to save the soul. He commissioned his apostles:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 15-18.

It will be noted that these blessings were not limited to the apostles, but were to follow believers of the gospel proclaimed by the apostles. The Lord announces clearly the recovery of the sick through the *laying on of hands*, as one of the signs following believers of the gospel.

In no sense were fanatical ideas held by the church. Luke is referred to as the "beloved physician" (Colossians 4: 14), which indicates that there was no disparagement of the true physician's skill in alleviating bodily ills. God's law is in its operation remedial, preventive, and miraculous. All have not faith to be healed, as is evidenced from Paul's words to Timothy:

"Trophimus have I left at Miletum sick."—2 Timothy 4: 20.
"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."—1 Timothy 5: 23.

It is seen from the foregoing that the power to heal was with God and not with the ministry to heal whomsoever they desired. A physician to the church could be of immense assistance. But it is clear that God provided in his church a

power, accessible by faith, that would supplement man's powers when used to the utmost. This healing power of God was not placed in the church to encourage ignorance, or violation of law, spiritual or natural.

No promise is made that the sick should always be healed instantly, but that they should "recover." The testimony of the church to-day is that the promises of God are sure, and that God has not changed.

The following references will suffice to prove the laying on of hands was practiced for the healing of the sick:

"And he [Jesus] could do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching."—Mark 6: 5, 6.

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."—Luke 4: 40.

"And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him."—Acts 28: 8.

"And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."—Mark 5: 22, 23.

It will be observed that so well was it known outside of the church that the laying on of hands was practiced for the healing of the sick that Jairus in making his request of Jesus to heal his daughter, said: "Come and lay thy hands on her."

The following reveals clearly the practice of the church:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

For the Blessing of Children

Children under the age of accountability were not sprinkled by the church of Jesus Christ, but were blessed through the ordinance of the laying on of hands:

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence."—Matthew 19: 13-15.

Not one case of infant baptism is recorded in the Scriptures. The practice of Christ in the blessing of children, given as an example to the church, is the practice of his church to-day. He is "the Apostle and High Priest of our profession." (Hebrews 8: 1.)

Read also Genesis 48: 8-19 (which reveals that through this ordinance patriarchal or spiritual blessings were given.)

For Confirmation and Bestowal of Holy Ghost

Baptized persons were not initiated into the church by giving their "hand to the preacher and their heart to God." They were confirmed members of the church by the laying on of hands, and were entitled as members of the "body of Christ" to the reception of the Holy Ghost. The Lord said:

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."—John 14: 15-18.

Of the practice of the church in Samaria we read:

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.

"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."—Acts 8: 12, 14-20.

Paul received the laying on of hands for the reception of the Holy Ghost:

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."—Acts 9: 17.

Note that Jesus himself sent Ananias to lay his hands on Paul for the conferring of the Holy Ghost and for healing.

In building up the kingdom of God Paul practiced the ordinance:

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 4-6.

Paul says he received his gospel "by the revelation of Jesus Christ." (Galatians 1: 12.) Jesus says he did not speak of himself, but as his Father commanded. (John 12: 49.) God and Jesus were back of Paul in this work.

The church did not enter into competition with itself, therefore the practice of the church was in harmony with the foregoing examples.

The following indicates the probability of the apostles receiving the laying on of hands:

"And when he had said this, he breathed [which shows close proximity] on them, and saith unto them, Receive ye the Holy Ghost."—John 20: 22.

Luke records:

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them."—Luke 24: 49, 50.

Concerning those who united with the church on the day of Pentecost, we read:

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2: 41, 42.

The "apostles' doctrine" is found represented in the *practice* of the church; and in the teaching of Paul to the Hebrews:

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

HYMNS AND POEMS

Our Earnest Prayer

By Mrs. W. E. Harder

In earnest prayer before his throne,
We love to talk to God alone;
Yes, he beholds. We know his ear
Is turned to us in earnest prayer.
Our earnest prayer, our prayer of faith,
We know he hears, for so he saith.
Our faith grows strong; the Tempter's snare
We may escape, through earnest prayer.

In earnest prayer we find relief,
Amid afflictions, care, and grief;
He lifts our load, our troubles share,
If we but ask in humble prayer.
Our earnest prayer a soft retreat,
His Spirit guides us, oh, how sweet!
His presence is a heavenly fare
As we draw near in humble prayer.

Our earnest prayer for greater light,
His Spirit brings by day and night
The path of duty making clear;
We love to work with him so near.
Our earnest prayer for erring ones
He'll hear and grant from Spirit's funds.
For none can wake them as their God,
And bring them in the path he trod.

Our earnest prayer for sick and weak,
He'll grant to them the blessings meet;
If faithful 'till the race is run,
We know we'll hear that glad, Well done!
Our earnest prayer for greater light,
His Spirit brings by day and night,
The path of duty making clear;
We love to work with him so near.

resurrection of the dead, and of eternal judgment."—Hebrews 6: 1, 2.

Through the ordinance of baptism there comes the "remission of sins" (Acts 2:38); through the ordinance of the laying on of hands the Holy Ghost is given.

Conclusion

God did not, in blessing through the laying on of hands, indorse a meaningless ceremony. His ministry were not practitioners of an empty, hollow form. The laying on of hands was one of the "principles of the doctrine of Christ,"—such was the ordinance that was practiced by Christ, Peter, John, Paul, Ananias, et al; and such was the ordinance after the practice of which followed an authoritative administration of the gospel, the healing of the sick, the blessing of children, patriarchal blessings, and the reception of the Holy Ghost.

God has not changed—the gospel is still the "power of God unto salvation."

To receive the blessings enjoyed and accomplish the works performed in the days of primitive Christianity, the ordinances then employed should now be obeyed. It is not consistent to practice the laying on of hands for one purpose and not for all the purposes for which it was observed by the

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Ten Lost Tribes—Where Are They?—Part 6

By S. K. Sorensen

"The ice shall flow down at their presence," is discussed with other points in this concluding article.

"And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them . . . and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."—Jeremiah 23: 3, 4.

"And I will bring them from the north country, and gather them from the coasts of the earth. . . . They shall come with weeping, and with supplication will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born."—Jeremiah 31: 8, 9.

Bearing in mind what has thus far been presented in the previous articles from the three standard books of the church and history bearing on this subject and their correlation one to the other and the harmony between them, we then pass on to examine section 108, paragraph 6, of Doctrine and Covenants, spoken in 1831.

"And they who are in the north countries shall come in remembrance before the Lord." Countries are referred to in the plural, and if located beyond the icebound polar regions, where are they? Mr. Peary and Mr. Cook both claim to have reached the pole. Steffanson and many others whom I do not now recall have spent many years and vast fortunes in exploring the polar regions, and the reports so far given to civilization are that there is one eternal mass of ice, and that many have lost their lives because of lack of food, and have frozen to death. If the pole were surrounded by a number of countries inhabited by human beings, why this

New Testament church. In case of doubt in religious as in all other matters, one should take the safe side.

To overemphasize or complacently ignore this ordinance of the church of God is disastrous to spiritual life.

As the highest developments of science of any age are not discarded, but an attempt is made to perpetuate and maintain them, so this ordinance employed by the church by which great blessings from God were received should not be discarded but should be practiced, perpetuated, and maintained among all believers in Christ. We should have at least a condition equal to the greatest advancement ever reached through the employment of divine forces.

The church is not weakened but strengthened by giving all church ordinances their proper places. The means by which Christ performed his work nineteen hundred years ago have not become obsolete.

God is unchangeable and is no respecter of persons—the work of Christ in its entirety is for men to-day.

In the next of this series the resurrection will be discussed. The above article may be had in tract form from this office, No. T1122.

suffering and loss of life? It has been claimed by some that open water has been found; but water is not land, countries inhabited by a great and mighty people such as the ten tribes of Israel are represented to be. Besides, they could not there possibly perform the work designed of the Lord; hence, I prefer the more consistent and sensible solution as already presented.

"And their prophets shall hear his voice, and shall no longer stay themselves."

This was literally fulfilled when the gospel was restored; when the Lord spoke from the heavens to his servants, the apostles and prophets whom he had called to gather Israel. At different times and on various occasions did he thus speak to his people. At the time of the dedication of the Kirtland Temple, the Lord appeared to Joseph Smith and Oliver Cowdery, and the following is the record given of his visitation, April 3, 1836:

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us, and under his feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah saying:

"If I am the first and the last; I am he who liveth; I am he who was slain; I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house; yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house; yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen."

"After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north."—Church History, vol. 2, pp. 46, 47.

If the ten tribes are at the North Pole, what effort has the church ever made to lead them from there? And yet that was the commission given by Moses to the church according to the above account. It will also be noticed in this wonderful historic account that the Savior spoke to these men and promised that he would continue to speak to his servants with his own voice.

If these people to whom he spoke and promised to continue to speak were not of the house of Israel, then the Lord had changed from what he told the Nephites when he said to them:

"And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me, and ye are my sheep, and ye are numbered among those whom the Father hath given me."—3 Nephi 7: 21-23.

Now, if Christ is the same to-day as he was then, then this rule which he revealed to the Nephites is still in force to-day,

and in view of that fact, what other conclusion can we come to than that the ones to whom the Savior manifested himself and spoke on April 3, 1836, were of the house of Israel, if the Gentiles were not to hear his voice at any time and neither manifest himself to them?

On that same day Moses also committed to them the keys of the gathering of Israel; and in harmony with that commission the church the following year sent missionaries to England, from whence they themselves or their ancestors had come; and their prophets who had previously come from that north country no longer stayed themselves, but went forward according to the divine instruction to lead Israel out of the north countries and from all the countries whither they were scattered.

"And they shall smite the rocks, and the ice shall flow down at their presence."

It has been assumed that in order for the ice to "flow down at their presence" they must necessarily be at the pole. Nothing could be farther from the real fact. All navigators know that huge icebergs are constantly floating down the Atlantic in the presence of those who cross the ocean, and the visible part of them is the smaller. They descend thousands of feet into the water. From an account given in the Des Moines daily News, April 18, 1921, I extract the following:

"When one sees a berg, he is disappointed in the size, but as he gets nearer to the mighty specter of the deep he is astonished. And when he is told that less than a fifth of any is ever above water and that below the surface the berg expands out probably thousands of feet each way, he fully realizes what it means to the ship that runs through a fog into one of them. The bergs range from 50 to 300 feet in height, though there are records of some more than 800 feet high. Some of these sea monsters are several miles in length. The longest ever seen was nine miles long, 1,000 yards wide, and 200 feet high. The bergs from the Antarctic are often larger but the ocean travel there is so small there is not much heard of them."

It was one of those icebergs that the great passenger steamer, *Titanic*, ran into in 1912, and many others have suffered a similar fate, and it is at the presence of these monsters that the people of the north countries shall come to Zion.

"And an highway shall be cast up in the midst of the great deep."

A highway is a public thoroughfare, whether on land or sea. The ocean liners have their routes which they travel and which are the highways of the sea, and in their presence the ice shall flow down and the tribes of Israel from the north shall come to Zion, or the land of Zion, with songs of everlasting joy.

"Their enemies shall become a prey unto them."

If they have been hidden behind the polar mountains of ice, excluded from the rest of the world, without any association except themselves, pray tell me, who could their enemies be? I think this has a wider and broader application than we may at first glance attribute to it.

Who were their enemies when they were first taken captive by the Assyrian king, Shalmaneser? The Assyrians, of course. They were placed in their enemies' land. Now the statement is made, "Their enemies shall be a prey unto them." The Assyrians were certainly their enemies at the time they were taken captive, and in all probability these are the ones referred to as enemies now; but how are they now to become a prey unto their captives? Here again the Lord works in a mysterious way his wonders to perform. We have already traced lost Israel to England and other northern European countries.

The last four years have seen a mighty struggle between

most of the world powers, divided against each other: Germany, Austria, Bulgaria, and Turkey against England, France, Italy, Japan, Russia, and the United States.

The Turks, who governed and misruled Assyria, Armenia, Persia, and other Asiatic countries, part of which was under the Assyrians when the ten tribes were taken captive, were now the enemies of England and France and the United States, and these enemies have now become a prey to them (the tribes of Israel), a complete surrender; and the former home of their ancestors, the land of Palestine, they have liberated from the yoke of the Assyrians, and the way is opened up for the return of Israel, with perhaps a protectorate established, by the peace conference, over Palestine, thus fulfilling the words of the Lord by the Prophet Jeremiah:

"And I will set up shepherds over them which shall feed them; and *they shall fear no more*, nor be dismayed, neither shall they be lacking, saith the Lord."—Jeremiah 23: 4.

"And in the barren deserts shall come forth pools of living water; and the parched ground shall no longer be a thirsty land." (See also Isaiah 41: 18.)

This is like a descriptive condition of the land of Zion to which those from the north shall come as indicated by the context. It would also imply that by reason of the pools of living water, which may be running water, streams, by which the land shall be watered by irrigation, stored in pools or reservoirs, and the land thus to become exceedingly fruitful; hence shall no longer be a thirsty land.

"And they shall bring forth their rich treasures unto the children of Ephraim my servants."

If those treasures are to come from beyond the icebergs at the pole, I would have serious doubts about their value, coming as they would from an isolated race which has held no commercial relation with anyone. Wealth comes from labor and production; but unless labor can find a market for its production it remains valueless; hence I must seek some other solution for the accumulation of their riches, and also other location by the tribes of the north countries.

Therefore, we are forced to accept the word of the Lord concerning Israel's location, not at the North Pole but in the north countries, from whence they shall come to Zion with all their earthly possessions, and by reason of industry and thrift shall cause the wilderness to blossom as the rose, and by commercial relations with other nations and people shall accumulate wealth in great abundance, which fact has been clearly demonstrated in fulfillment of the revelation referred to, and they have brought of their rich treasures unto the church as they united themselves with it.

"And the boundaries of the everlasting hills shall tremble at their presence."

In a literal sense, trembling means to shake, quake, or quiver. Whether the boundaries of these hills are to undergo such a shake-up, we have no means of knowing, only in a general way, when the time shall come when the valleys which are evidently the boundaries of the hills shall be exalted and the mountains or hills made low.

It may be a figure of speech, typical of something that is to be accomplished by those people as they arrive here upon the land of Zion. It is very doubtful that their presence merely will produce any trembling, any more than the presence of any other class of people. Even if they came from behind the ice mountains, their physical appearance and presence would not be so much more imposing and terrifying than the appearance of an Englishman, a Swede, or Norwegian, as to make the valleys or the hills quake and tremble. It is evidently intended to convey the thought that the emigrants from the countries of the north shall so revolutionize and bring under subjection the natural resources of the country which hitherto had lain dormant, without utilization

and development, which in the very nature of things would cause a shaking up in the industrial world, when the wheels of industry and progress were set in motion to develop the undeveloped resources of mother earth, thus fulfilling the prophecy in Doctrine and Covenants 49: 5:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.

"And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim, and they shall be filled with songs of everlasting joy."

In connection with this, we will consider the statement of Isaiah 51: 10, 11:

"Art thou not it which hath dried up the sea, the waters of the great deep; that hath made the depths of the sea a way for the *ransomed* to pass over? Therefore the *redeemed* of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

"They shall come with weeping and with supplication will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel."—Jeremiah 31: 9.

All of these prophetic statements refer to the return of Israel. One refers to the fact that the Lord had made the sea their path for the *ransomed and the redeemed* to pass over. That would imply that they had obeyed the gospel; otherwise they would not be ransomed and redeemed. This could not apply to the Jews, who have not as yet returned to Zion as redeemed, singing songs of joy and gladness; hence could only refer to the other tribes of Israel.

Another of these prophecies refers to them coming with weeping and supplication and a straight way for them to walk in wherein they shall not stumble; showing plainly the gospel way in which they were walking and partaking of the fountain of living waters which should lead them to eternal life and which would cause them to come to Zion with songs of joy and gladness, and, as the third prophetic statement says, "be crowned with glory in Zion, by the hands of the servants of the Lord."

This crowning with glory may be also somewhat ambiguous. Some have taken the position that this refers to an ordination. This position without some qualification I could scarcely indorse. We read that the glory of God is intelligence. That being true, the glory of man would also be intelligence; hence that glory with which they would be crowned would necessarily be an intelligent comprehension of God's truth, and an awakening of the mental and spiritual forces by which their minds' eyes are opened to see and understand the things of God, and this to be brought about through the proper instruction by the hands of the servants of the Lord in Zion, under the guidance and the light of the Holy Spirit, which must be the predominating influence through which spiritual intelligence can either be received or imparted.

The Apostle Peter speaking in reference to the elders and shepherds of the flock, says:

"And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5: 4.

That is evidently the solution to this statement, that "they shall be crowned with glory"; that is, receive from the hand of the chief Shepherd his approval and the seal of his Holy Spirit indelibly impressed in their characters, in their souls, and in their very lives, that cannot fade away; the crowning for faithful performance of duty in this life.

"Behold, this is the blessing of the everlasting God upon the

tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows [the ten tribes]. And they also of the tribe of Judah [the Jews], after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night forever and ever."

The promise is here as elsewhere held out to the Jews, but so far they have seen fit to reject it. Sanctification and holiness can only be attained in obedience to the gospel law and a belief in Christ as the only mediator between God and men to bring about a reconciliation with the Father. This Ephraim and the tribes of Israel his fellows have accepted, while Judah and the tribes of Israel his fellows have rejected it and will likely not accept it until they shall ask, "What are these wounds in thy hands and in thy feet?"

Or when they shall say: "Blessed is he that cometh in the name of the Lord"; and the Messiah said they should not see him until then; but this has been the privilege of those who have accepted the gospel and kept his commandments in fulfillment of the promise made by him: "And I will love him and manifest myself to him," implying that the Jews as a people would not accept him or the message he brought until he shall return to earth again, and thus fail to partake of the richer blessings promised to Ephraim until they become sanctified in holiness before the Lord through the gospel message.

While this has been the privilege of Ephraim and his fellows, it has also been their privilege to carry out the God-imposed duty designed for Israel to be a blessing to all nations, kindreds, tongues, and people through the principles revealed in the gospel, whether those principles have been carried into effect through religious or civic organization.

The same Spirit which promoted them also disseminated them through the various means ordained of God, that the whole lump may be permeated and leavened. The channel which God had chosen for that purpose was Israel and in particular Ephraim, the head of Israel and his fellows, who are of the ten tribes, whether they have come into the bond of the covenant or working through civic administration for the liberation and freedom of mankind. The purpose of this latter-day work is to gather Israel and set up an ensign to the nations (the Gentiles), and as the two tribes of Israel are not being gathered into the fold of the Good Shepherd, its purpose, then, must be accomplished in the other tribes of Israel found in the north countries and elsewhere, but not at the North Pole. Hence the latter-day poet has well said:

"Rejoice, rejoice, O Israel! and let your joys abound;
The voice of God shall reach you wherever you are found,
And call you back from bondage, that you may sing his
praise

In Zion and Jerusalem, in these the latter days."
(Concluded.)

Of the names of those contained in Who's Who in America, 72 per cent have attended college, and over 69 per cent are college graduates.

The discovery of a stone "apartment" building 45 stories high and containing 1,000 rooms, believed to have been the home of a new extinct tribe of American Indians, was announced at a meeting of the Archæological Institute of America at Johns Hopkins University.

The apartment was uncovered with a group of towns representing an ancient civilization in the midst of the south-western deserts. It was unearthed by the School of American Research, conducted at Santa Fe, by the institute. It will be described by Edgar L. Hewitt, director of the school, at the meeting of the institute held in conjunction with the American Philological Association and the Maya Society.

Several thousand persons may have lived in the newly discovered building which Mr. Hewitt believes was the center of community life in its district.—Exchange.

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

The Work and Duties of District Musical Officers Under the Department of Music

The purpose of this bulletin is to acquaint all district musical officers, particularly district choristers, who hold their appointments under the Department of Music, with the character and duties of their work. We have received frequent inquiries from such as to the nature and extent of their work. We have always tried to comply with their requests but obviously could not give the information desired in so extensive a form as may now be presented in this bulletin.

The great purpose of the Department of Music is by this time well known to all the church. But inasmuch as all district musical officers working under appointment from the department are *de facto* representatives of the department in their respective districts, the information contained in this bulletin may help them to labor more in harmony with the spirit of the department and to more thoroughly accomplish its ideals.

In this connection it may be well to describe the methods by which district musical officers are secured and appointed. Usually, the choice of such officers is left to the district, for the department cannot in every instance know who is the most suitable person to choose. But the department reserves at all times the right to make such selection, reversing the usual process, and it also reserves the unqualified right to reject anyone recommended to it whom it deems unsuitable, or to refuse to continue the appointment of anyone who proves incompetent or neglectful of duty.

As an illustration of the method for securing district choristers, let us suppose the Cannibal Islands District (we use this name for the obvious reason that there is no such district in the church) desires to secure a district chorister and have its musical work affiliated with the larger music work of the church, as represented in the Department of Music. The officials of this district proceed by making a careful search for the most suitable person for their work. Their selection is then presented to the next conference of the district for its action, and if this conference ratifies their choice his name is accordingly recommended to the Department of Music for appointment. This department then conducts its own investigation of the candidate's qualifications and if satisfied as to his fitness for the position makes the appointment, first submitting it to the First Presidency of the church for their approval. In this way the person appointed enters into his duties with the sanction and support of the entire church.

It is possible to reverse the foregoing process for obvious reasons. The authorities of any district needing a chorister and not desiring to wait the action of a distant conference, may recommend for appointment subject to the ratification of the next succeeding conference. Or, as stated, the Department of Music may take the initiative and present its own selection and appointment to the district for its ratification.

Now for a statement of what "affiliation with the Department of Music" really means. It will doubtless be asked, In what way does a district benefit in affiliation over one that is not affiliated?

Affiliation should always spell in its results helpfulness and profit to those associated in such ties. That is exactly what the aim of the department is and what it confidently expects to accomplish in a large measure for those that are the objects of its care. In this, the early period of the department's activity, the service it can render may not be so great as it shall be later, but as its work shall grow the magnitude of the help it will give shall be great indeed. As experience shall teach just what is needed, many things shall be offered and done for the material benefit of the church.

Let it be understood at this point that the Department of Music does not *compel* any district in the church to enter into

this affiliation. But it is believed that every district will realize the value of this association and desire to affiliate.

What are the *qualifications* for a district musical officer? We think they may be summarized under three heads: 1. Consecration, 2. Managing and directing ability, 3. Musical training and experience. We will attempt to briefly describe them.

The district chorister should be a consecrated individual whose heart is given to the church and its work and who earnestly labors that he may see the church prosper through his efforts. There can be just as sincere consecration in the musical work of the church as in any other avenue of its service. Without the spirit of consecration no servant of the church can render acceptable service to God. As to managing and directing ability, this is a qualification far more important than many suppose. A good district chorister should be a good manager, in a business way as well as socially. He should be orderly, systematic, able to plan wisely, and to carry his plans to successful conclusions. In a social way he should be able to manage *people*, especially *musical* people, and by the exercise of firmness, kindness, tact, and skill direct their energies. The ability to understand and handle people is a very important quality. One may be gifted and highly trained musically and yet fail as a chorister; for while he may know and master his music he is not able to understand and direct those under him. As to musical training and experience, it "goes without saying" that a chorister should have at least a reasonable equipment of preparation for his work. He should be fully able to handle the musical requirements of his district and to direct choirs, congregations, and orchestras in an efficient manner.

The duties of the district chorister are numerous and important and cannot all be treated. As an officer of the district and a representative of the department he should endeavor to do the church's work in fact and should "study to show" himself "approved" but we will try to detail these duties.

1. The district chorister is to have *initiatory* charge of the musical work of the district, pertaining to his office. By this we mean he is not only empowered to conduct the district's *choral* work in its ordinary routine, but it is his duty to, by the use of his intelligence, plan for the musical development of his district, to initiate new ideas and methods for its greater advancement. To this end he should make himself thoroughly acquainted with the musical situation and needs of every branch in his district, that he may intelligently plan for the work of each and all.

2. He should therefore visit, as far as possible, each branch of the district, carefully studying its needs and its possibilities for development. He should counsel and advise with the musical workers in each branch assisting them in their work as much as possible, to establish it on a progressive basis. He should visit the branches as often as practicable in each year, aiding them and instructing them in their work. Some branches should, obviously, be visited oftener than others but in every branch the chorister should endeavor to cooperate with the local forces.

3. The district chorister should not only render assistance to choirs already organized, but in branches where choirs or orchestras do not exist he should work towards the organization and development of such.

4. The district chorister should especially foster the work of congregational singing in both the several branches and the district conferences and should therefore plan that each branch hold at stated intervals congregational "sings" for the development of this work. At the district conference these "sings" should be had at the principal services.

5. Every district chorister should arrange a well thought out system of progressive development for his district. He should not only study thoroughly the material with whom he has to work but he should arrange and keep a tabulated list of the material in each branch and a record of all work done and progress made. This is important, that he may be able to report intelligently the work of his district or any branch of it, to the Department of Music. These reports shall be had at regular intervals, and special reports, covering special features of work, will be called for from time to time.

6. One of the particular duties of the district chorister is the preparation for musical work at the district conferences. Each of these conferences should be a special musical occasion for the district, in which special musical work shall be done for the advancement of the district. The district chorister should therefore plan that at each district conference there be had such musical features and work that this development shall be had. He should prepare the musical interests of the district so that they may function when assembled at the conferences. He should urge choir members of the several branches to attend that "a conference choir" may be formed ready to render the work that the several branch choirs have been doing. He should solicit the attendance of individuals who can bring special musical offerings and features, for the benefit of the conference. As far as practicable, institute or educational work should be had at each conference, instructing the musical workers in their duties and work.

While this bulletin aims to give a comprehensive description of the work of the district musical officer, it is apparent that everything cannot be said in one article. There are many duties devolving upon the district chorister, and in many ways may he develop the work of his district to the good of God's cause. If he is possessed of incentive, initiative, ingenuity, originality, and *push*, he will do much good and stand distinguished in the ranks of the workers of the church. This is particularly the kind of musical officers the Department of Music wants. Can you not be one of them?

Respectfully, THE DEPARTMENT OF MUSIC.

Important Conference of the Heads of the Department of Music

At the call of its general director, Brother Albert N. Hoxie, the officers of the Department of Music met in a special conference at Philadelphia, Pennsylvania, December 30, 1920, for the consideration of important plans concerned with the department's future work. The sessions were continued, first in Philadelphia and later in New York City, until January 6, 1921.

Many things, having reference not only to the work of the department but to the future musical development of the church as well, were considered. Those present tried to sense the fact that the department is called upon to aid the church in attaining its greatest ideals; hence they endeavored to think deeply and plan wisely for the tasks ahead.

As to our plans—well, as time shall mature many things, we hope that our purposes shall result in great good to the church because we have planned.

One of the fortunate incidents of this conference was the addition of Sister Wallace N. (Louise) Robinson to the ranks of the official heads of the department, she consenting to become one of the associates of the general director. The official roster of the Department of Music, as it now stands, is: Albert N. Hoxie, general director; Mrs. W. N. Robinson and Paul N. Craig, associate directors; Harold C. Burgess, managing director; Arthur H. Mills, secretary. A. H. M.

Independence Choir Renders "The Messiah"

The "Stone Church Choir" at Independence gave its regular annual Christmas-season rendition of Handel's immortal oratorio, "The Messiah," on Sunday evening, January 2, at the Stone Church, which was filled with interested listeners, as it has always been when this masterpiece has been given.

The writer was not personally present to hear this rendition, but credible witnesses have assured us that the standards erected in the past were on this occasion fully maintained. The big choir, numbering about one hundred and twenty-five, sang the majestic numbers of the oratorio with vigor and comprehension, being conducted by the Stone Church chorister, Sister Cordelia Hulmes. The solo parts were taken by Mrs. Nina Grenawalt Smith, soprano; Mrs. Ella Van Huff, contralto; Mr. Richard C. Smith, tenor; and Mr. David Grosch, basso. The accompanists were Misses

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Textiles: How to Know, Buy, and Use Them

II

CLOTHING SUITED TO ITS USE

No matter for what purpose a garment may be used, it should always meet the requirements of cleanliness and comfort. After that its beauty of style and coloring should be considered.

While all garments should be comparatively easily cleaned, it follows that we can more wisely afford the time or pay the price for cleaning a garment worn for "best" than we can do so for house dresses, etc. Again clothes that meet hard wear must be of a material to stand the strain. Sheer, dainty, frilly garments have no place in the work-a-day world, whether that be about the house, out in the garden, or down town at some place of business.

You will all agree with me that wash materials must be used about the house. The woman who lives in a city apartment, with every modern convenience at hand, can more appropriately, for both herself and her children, use the light colored clothes that call for white undergarments which require extra work to launder well.

But for most of us who dwell in town and have a few chores, or in the country and must care for the poultry and help with the garden and milk the cows, colored gingham and percales with dark petticoats and black, substantial, neat shoes and hose meet our needs best. The dresses should be well made and may be trimmed to suit our fancy so long as that fancy is temperate in its requirements, for don't you agree with me that we Latter Day Saint women should seek to avoid either extreme of overdress or the ugly garments that show a tendency of the wearer to be indifferent to appearances?

The business woman's and the office girl's clothes must meet the same requirements of cleanliness and comfort as those of the home keeper but of course do not need to be of material to stand the same kind of hard wear so she may choose the finer ginghams, some of the lawns, voiles, etc., for summer and the one-piece woolen dress or the tailored suit or skirt and either a wash cotton or wash silk waist for the winter season.

Not much can be said in favor of the way a large percentage of our business and street clothes are made. Particular reference is made to the very narrow skirts, thin, low-cut waists, and improper underclothes. By underclothes is meant corset covers and petticoats.

All corset covers should fit snugly, but comfortably about

Amy Winning and Pauline Becker, piano, and Mr. Robert C. Miller, organ.

A. H. M.

About Bulletins

Elsewhere in this issue of The Staff will be found a copy of "bulletin number two," which is one number of a publication now being issued by the Department of Music. This particular number will later be sent out by mail to district officers throughout the church.

These bulletins are intended to assist the department in the conduct of its work, and will be issued at the rate of one each month. They are intended primarily for district musical officers of the department although occasionally, as in the case of the first issue, number one, they will be sent to other church workers as well. We have chosen to print number two in these columns because the matter contained therein is of such universal interest. Number one was sent out January 1 and is in the hands of those for whom it was intended long before this.

A. H. M.

the arm and, if the wearer be dark complexioned, there should be a sleevelet fitted into the corset cover or a shield worn with all thin waists so that the armpit will not be exposed. Again, the neck should not be cut low enough to in any way even suggest the exposure of the breasts. The material should be heavy enough to show no garments beneath.

A petticoat that does not boast of fifty-four inches width will not prove comfortable for a long skirt. It really ought to measure one and three fourths to two and a half yards, according to the size of the woman. Too narrow skirts prevent free and easy walking.

If you have considered the foregoing prudish, you will think the suggestions about waists extremely so, for, to my way of thinking, no waist should be cut low enough to expose the breasts to any person who may be standing behind a person, seated at a desk or table.

Very sheer waists really demand an underwaist instead of the usual corset cover and were worn that way by people of good taste and refinement, when they first came into use. The camisole, modestly made and of a color to match the waist, makes a suitable substitute for the underwaist.

What has been said about the width of the petticoat applies with equal force to the width of the dress skirt. And just now, when the fad is for extremely short skirts, doesn't it bring relief to see a woman who has the good judgment to wear skirts of a length becoming to her figure and age!

Those who have to buy "ready-mades" need sympathy rather than censure, for frequently the prevailing styles are such that it is next to impossible to find suitably made garments.

The fancy colored shoes and hose better be left for special occasions and a sensible black or brown style selected for daily wear, one that is made with a low or medium high heel.

If you were going to put up a foundation pillar for a porch, which would look the better, a 2x4 board set upright, or a substantial pillar of brick or stone? You will choose the latter, I know. Did you ever compare a woman to a porch and the heel of her shoe to the pillar? Next time you meet a woman weighing more than one hundred pounds, and wearing high, French heels, just make the comparison and you will resolve to wear sensible, substantial heels on your shoes thereafter.

From the standpoint of health there is a very serious reason for wearing either low or medium high heels, for the delicate female organs are so placed in the body that the work necessary to keep the body erect when wearing high heels produces a strain upon the muscles and ligaments holding such organs in place and is very liable to produce a weakened condition or a misplacement that brings suffering and sickness.

If the foregoing statements be true—and any physician will agree to them—how much worse is it for us to allow our growing girls to wear such shoes? At their period of development the organs may be made to grow into a permanently wrong position.

The reason colored footwear is not often worn by people of good taste, is that it is conspicuous unless one is dressed in colors and style especially adapted to them. Besides they are too hard to keep clean to be good for general wear.

Only the woman or girl who can wisely afford two hats should purchase a frilly, lacy one, for such creations belong only to social affairs. To-day they have such pretty tailored and semi-tailored hats, it is not hard to select one suited to both business and social needs.

BERTHA L. MADER.

On Fashions

To-day we ran across an article written by that Parisian creator of fashions and designer of gowns, whose products have been the delight of near-, plain-, and multi-millionaires the world over for many years. This article was clipped in 1912, but in many ways seems as applicable now as then.

In contrast, however, we present the views of Mrs. Chase, of New York, editor of the well-known magazine, *Vogue*. She seems to think women are ready to become sensible in

their dress, and will dress with great simplicity and good taste. Let us hope she is correct in her prognostications, as contained in the newspapers of January 14, this year.

In connection with Sister Mader's second article on clothing, which is presented in this issue, these clippings make interesting reading.

A. A.

Lack of Dignity in Clothes

You ask me, "Is dignity in clothes increasing or not increasing?" My opinion, to which I am forced by every tendency I see about me, is emphatically, that dignity in clothes is not increasing.

Where do you see dignified clothes in these days? Look at the procession of women in any fashionable street. Do you see in their clothes grace, simplicity, purity of line? These are the things which mean dignity. I think we will all agree, and certainly I do not find them in the current fashions.

What you see in the dress of the woman of to-day who makes herself a slave to the fashion of the moment, is far removed from the true artist's conception of dignity. To begin with, not half of them can walk, and those whose skirts may, for the moment, permit them to put one foot before the other as heaven intended them to do, do not avail themselves of the privilege for the good reason that they have forgotten how to walk, so long have some of them been prisoners to the absurdly narrow skirt.

Can anyone find dignity in a mincing step? Perhaps in China, but certainly not among a people trained in our traditions, and looking, as after all we do look, on Greece and the Grecian ideal of physical freedom as the fountainhead of all beauty. And even in China, I believe they are tired of the mincing walk—just as we are apparently beginning to admire it.

Again, everything that is freakish must lack dignity. I do not say that a Turkish lady sitting in her luxurious harem may not be beautiful to the eye. I have no doubt that she is an admirable sight, but if you dressed her in half Turkish style and half in Parisian style, she would certainly appear absurd to the ladies who are privileged to see her.

Are our women less absurd when they stick a Turkish headdress on their heads over French gowns and drive around in automobiles? They may sometimes be piquant, if they have pretty faces to carry off the absurdity, but dignified they are not.

As a matter of fact, dignity cannot be preserved if a woman is determined at all costs to be the mirror of fashion. It is not possible for a woman to adapt herself to every changing whim. She cannot make herself all over twice a year for the spring and autumn fashion plates, not even with the good will that so many women bring to the task. There is such a thing as nature in the world as well as fashion and women would do well to remember it more than they do.

What I say to our clients is always, "Do not follow the fashion like a slave." It is what our house has always said. Always we have counseled our clients to find what suits their individuality and to stick to it.

There are "fashionable" gowns in our house, of course. Models one must have and they must be the last cry of the moment. We cannot avoid that, but to our old customers, to the people whom we know and who trust our judgment, our advice is seldom on the side of the ultrafashionable. We seek to develop individuality; we seek to give that dignity which, after all, comes from being your true self and not a silly imitation of something quite different from yourself.

But there is a deep meaning in the lack of dignity in present-day gowns. I cannot believe that fashions are merely passing caprice. On the contrary, I am convinced that there is a profound psychological reason for fashions. They really reflect the spirit of the time.

To my mind it is not by accident that it happens fashions have gone crazy. The times have gone crazy, too. Perforce, clothes reflect the restlessness, the lack of repose which characterizes our day.

We are always running after something new; we never

know what it is to keep quiet. Nerves and dignity do not go together. We are not to-day a dignified people; hence our clothes. I might paraphrase the old epigram and say, "Every nation has the clothes it deserves."

It has always been so. Allow me a little historical digression. In the days of Henry III, which were times of deep thought, especially along religious lines, clothes were severe and dignified. There was even a law to this effect, regulating the use of colors and so forth.

With a brief interval, at the time of peace and rejoicing and a consequent outburst of gayety, clothes remained dignified for a long while. Under the most magnificent of French kings, Louis XIV, they still preserved this character. They were rich in the extreme, but with that side of the question we are not concerned.

Looking at clothes only in their relation to the one quality we are discussing we can truthfully say that for a long period they possessed dignity. And we can also say that the times were dignified. There were great thoughts stirring, a great literature forming, great deeds being done.

With Louis XV there came a change. The century went crazy then, and the clothes promptly went crazy, too. Prettiness, charm, there often was, but the dignity of the earlier reigns existed no more in their clothes than in their thoughts.

So it went on for some time. Then there came the greatest of all revolutions. The minds of all became filled with the seriousness of life, and the philosophers were the gods of everybody. At once clothes showed the reaction.

We see, under the empire, clothes notable for their simple and dignified lines. Women dressed with a severity that was actually masculine. Exaggerations and absurdities were forgotten, or if they remained in some rare cases, they were exaggerations on the side of severity.

I will not press history further for illustrations, but I could readily bring any number of proofs of my theory. Clothes undoubtedly reflect the spirit of the time.—Jean Worth.

Household Budget for the New Year

Now is a good time to begin keeping a budget of your personal or household expenses.

More and more the budget idea is becoming popular with persons who practice thrift. They find it stabilizes their habits of life and makes it easier to save systematically.

Anyone desiring a household or personal budget will receive a six months' supply without cost by writing to the American Society for Thrift, 220 West Forty-second Street, New York City.

The budgets are given away by the society in connection with its educational work. The secretary of the organization reports that American people are rapidly learning the budget habit as indicated by the great increase of budgets issued by the society.—*Omaha Bee*.

There is a higher law than the Constitution.—William H. Seward.

To Understand Is to Enlist

"I hereby acknowledge receipt of the copy of your Yearbook, and express my pleasure and appreciation of your thoughtfulness.

"I am, and always have been, interested in the good work that the sisters of the church are doing, and in watching the developments in Zion, and I say there are many avenues where good can be accomplished by them.

"I feel that to understand the work of the Women's Department means to enlist the sisters from one end of the world to the other, and that this line of work is much needed everywhere.

"I pray that God may bless your efforts."—
U. W. G.

MISCELLANEOUS

Conference Notices

Florida, at Alafra church, February 19 and 20, 10 a. m. All reports to be sent to E. N. McCall, secretary, Brewton, Alabama. W. A. West, president, Catawba, Florida.

Southeastern Illinois, at Marion, February 18, 19, and 20. Entertainment evening of 18th, superintendents of Sunday school, Religio, and Women's Department in charge. Send all reports to W. E. Presnell, secretary, Xenia, Illinois.

Northeastern Nebraska, conference and conventions, Omaha, South Side, Twenty-fourth and Vinton Streets, February 4, 5, and 6, 1921. Jay Leeka, secretary.

Southern Michigan and Northern Indiana, at Clear Lake, Indiana, June 10, 11, and 12. H. E. Moler, president.

Winnipeg, Manitoba, February 18, 19, and 20, 2.30 p. m. Services of 18th to be used by Sunday school and Religio, a program to be rendered in the evening. Would urge full attendance by all members scattered through the district. Election of officers to take place. W. B. Richards, president.

Convention Notices

Chatham Sunday school, at Chatham, Ontario, February 5 and 6. This will be the last convention separate from conference; help to make it a good one. Lena Tedford, secretary.

Western Colorado, at Durango, February 12, Minnie Akers, secretary, Bayfield, Colorado.

Notice of Appointment

Notice is hereby given of appointment of Elder G. C. Tomlinson to the Owen Sound District as missionary.

THE FIRST PRESIDENCY.

January 21, 1921.

THE QUORUM OF TWELVE.

The Bishopric

Agent's Notice

To the Saints of Western Michigan District: I wish to express appreciation for the splendid work you have accomplished the past year, for the efforts you have made to bring all the tithes into the Lord's storehouse. I am sure the Lord will bless you in your efforts. You have responded well to the call for means to build the General Conference auditorium, and while our quota was \$3,000, you have pledged \$6,000. But now comes the test. The work is to be accomplished. Let us be prompt in meeting the payments. The quicker we do this, the quicker will the building be completed,

and in this way we can loosen the hands of the Bishop that he may accomplish the great task we have placed on him.

I trust that in the year before us, we may accomplish still more than we have in the year just past.

I hope every member of the district will file his annual property statement with the Bishop, in response to the request made. Ask your solicitor or myself for the blanks and if you are needing assistance, let us know, and we will be glad to render it.

Your colaborer,

F. W. HASTINGS, *Bishop's Agent.*

SOUTH BOARDMAN, MICHIGAN.

Changes of Appointment

Chatham District Presidency: At the last conference of the Chatham District Elder James Pycock, missionary supervisor, was chosen as president of the district. Consent was obtained from the Quorum of Twelve for his release from the missionary arm in order to meet the emergency existing in the local work. Elder Pycock entered whole-heartedly into the work of the district presidency which he has handled very acceptably. The appointment of Elder A. G. Larkey to the Chatham District now makes it possible to release Elder Pycock from the local charge in order that he may again take up his work as missionary supervisor. The Presidency has therefore accepted the resignation of Brother Pycock as district president, and has appointed Brother Larkey to fill out the unexpired term. By this change Brother Pycock again becomes missionary instead of local. We ask for Brother Larkey the support and cooperation of the Saints of the Chatham District.

THE FIRST PRESIDENCY.

January 15, 1921.

THE QUORUM OF TWELVE.

The Presidency

New York District Presidency. Owing to the assignment of James E. Bishop to the British Isles Mission, Elder F. C. Mesle, of Sherrill, New York, vice president of the New York District, has at our solicitation accepted the Presidency of the district until the convening of the next district conference. All concerned will please take notice.

January 15, 1921.

THE FIRST PRESIDENCY.

Department of Music

Certificate of Appointment—District Chorister

To Whom Concerned: This is official notification of the appointment with the approval of the First Presidency, of Elder David A. Withrow, 241 Erie Street, Stratford, Ontario, as chorister of the London, Ontario, District, and for him we urge the loyal and earnest support of all the musical forces of that district.

ALBERT N. HOXIE, *General Director.*

ARTHUR H. MILLS, *Secretary.*

INDEPENDENCE, MISSOURI, January 17, 1921.

THE SAINTS' HERALD

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

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

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LETTERS

"Ensamles to the Flock"

Brother A: "I don't think the church has any right to require me to report my financial affairs. I guess I can pay my tithing if I want to without listing all I possess or have spent."

Brother B: "You believe in tithing then, but you don't want to tell the bishop what you are paying tithing on. Is that your trouble?"

A: "Yes, tithing is a true principle, but I am the only one concerned in my private affairs. If I sin I expect to answer to the church, but why does the bishop want a list of my "jewelry," "live stock," and "all other property"? I alone am responsible in caring for that. It is not his fault if I do not tithe all of it."

B: "Not so fast, brother. God has enjoined upon the bishop the responsibility of teaching the law and collecting and disbursing the tithes and offerings. The report blank is for your convenience. Your willingness to lay all things before the bishop is the measure of your consecration to God as his steward. He has said: "It is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings." Some men might apply the teaching improperly. Unless they render a true account; "faithful in that which is least," it would not be recognizing God as a partner; it would make him your pensioner."

A: "Well, perhaps I was looking at it from a selfish viewpoint. I surely would not want to be out of harmony with the rendition of the bishopric with respect to the temporal law. I'll send my Annual Tithing Report in to-morrow. I'll not hold anything back like Ananias did either."

B: "Well, brother, I am certainly glad to hear you say that. I am sure your example will make it easier for others to comply with the law and will beget faith and confidence in those who are watching your actions. God has lately said: "Until such heed is paid . . . the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed." Let us not be stumblingblocks to any but *ensamples to the flock*."

BENJAMIN R. MCGUIRE, *Presiding Bishop*.
INDEPENDENCE, MISSOURI, Box 256.

Many Visit Nauvoo

President E. A. Smith: We have had a good many visitors in 1920 but not so many as in 1919. In 1919 we recorded 1,243 visitors, in 1920 we recorded 1,130. In that time we distributed over sixteen hundred tracts and also spent many pleasant hours telling the gospel story, and the difference between the Reorganized Church and the one in the West, and in defending the character of the founder of the church and we heard very many say that they were glad that they could come here and get the facts.

In bonds, J. W. LAYTON.

1920 Christmas Offering

Receipts, March 1, to December 31, 1920	\$11,016.23
Receipts, January 1, to January 8, 1921.....	9,031.86
Receipts, January 10, to January 15, 1921.....	12,207.73
Total	\$32,255.82

Look for next week's report

*Watch It Grow
Help It Grow*

All Christmas offerings from home department and cradle roll classes, as well as the Sunday schools, should be sent direct to this office. Be sure to state how you wish it to be credited. We prefer that it be grouped as a school, or possibly by classes, rather than as individuals.

February 28 is the last date that receipts will be credited to the 1920 offering.

Make personal checks or money orders payable to the undersigned.

BENJAMIN R. MCGUIRE, *Presiding Bishop*.
INDEPENDENCE, MISSOURI, Box 256.

A Revival in Independence

The young people of the organized classes at Independence, at a prayer meeting on January 2, resolved to hold special services the week January 30 to February 6, having first secured the approval of the First Presidency and Pastor R. V. Hopkins. They provided that the success of these meetings shall be the special theme of the prayer meetings January 16, 23, and 30, also of the Wednesday night prayer meeting on January 26. Each member of these classes is expected to bring at least one person with him or her to the services each night. They are striving to make a consecrated effort for preparation, both by faith and prayer, and also by organized effort, advertising, and financial. Elder D. T. Williams of the Lamoni Stake Presidency has been secured for the speaker of the week, and Elder Harold C. Burgess, general manager of the Music Department, will have charge of the music; John M. Lloyd has charge of finance, and A. E. McKim of advertising.

The songs used will be all from our usual songbooks, the Saints' Hymnal and Zion's Praises. There will be no attempt at anthems or special choir work.

A letter from George H. Wixom informs us that John W. Rushton has been by no means idle since his return. He is announced, in the city paper of Santa Ana, to preach, and was greeted by two audiences on January 2. He also went to Laguna Beach in the auto of Mr. J. F. Rabe, a leading photographer and friend to the church, where a third large audience was met. The following day they proceeded to San Bernardino, where he spoke before the high school and the Rotary Club of that city, these addresses being very much appreciated, and receiving invitations for his return.

On the 9th, he spoke twice at Long Beach to a crowded house, and then proceeded the next day to Santa Ana, and spoke at the Junior College, and to the Rotary Club again, with an earnest invitation for his return.

Elder Wixom writes that he is making arrangements to address the Rotarians at Long Beach, and also to speak before the Southern Branch of the University of California.

The Santa Ana, California, church makes regular use of the daily paper. There are 21 lines in the *Daily Register* of January 8 which announces two sermons by Elder F. G. Pitt. And a summary of Elder John W. Rushton's address to the Rotarians of Santa Ana appears in the *Daily Register* of January 11.

Wireless news from the office of the Presidency informs us that Apostle J. A. Gillen has written from Brooklyn, New York, on the 5th, saying the party consisting of himself, Charles Fry, James E. Bishop, and Daniel B. Sorden were to sail the next day. No trouble was had in regard to passports. Their boat was in the harbor, having had a rough trip across. They were to go on board soon.

Latest letter from President F. M. Smith, dated December 27, written at Halle an Saale, Germany, says they were at the home of Brother Alexander Kippe. They were to visit Hanover next, then on to Berlin, to see about church registration in Germany.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, FEBRUARY 2, 1921

NUMBER 5

EDITORIAL

With Zahnd Under Two Flags

For some time past John Zahnd has been writing ingratiating letters to the Saints. We have given them little thought, being confident, when we thought about it at all, that in time he would reveal his true colors. This he has done. Note the following circular letter to the clergy of Kansas City:

"KANSAS CITY, MISSOURI, Jan. 4, 1921.

"To the Clergy of Greater Kansas City,
"Dear Friends:

"I address this to you as a personal address on a matter which I think is of vital importance and should be considered by all who desire to establish right and justice in the minds of the people.

"This question of Mormonism is the subject I have in mind. You no doubt know that many books have been written against the Utah Mormon Church and many just exposures have been made, but there is an organization known as the Re-Organized Church of Jesus Christ of Latter Day Saints in our midst, which I think is the most harmful of the two organizations, as I was connected with this organization for about 15 years, filled various positions in the church as an elder, both here and elsewhere and withdrew from them in September, 1918.

"Do you know that this Re-Organized Church has established the Kansas City, Mo. Stake; Independence, Mo. Stake; Holden, Mo. Stake; St. Joseph, Mo. Stake; Lamoni, Iowa Stake, which have at their head a president and two counselors, a presiding bishop and two counselors with a standing high council of twelve high priests in each stake? They are laying the stakes out into wards, and are covering the ground thoroughly, having in each ward an elder, priest and teacher.

"To carry on this work, they are receiving finances and contributions from all parts of the world, and the time is here when you will find Kansas City so thoroughly organized that the Mormon hold will be hard to be broken. Are you sure that you and your congregation understand the importance of this matter? Are you sure that your people understand and are able to defend against this organization who have the audacity to claim that they are the only true and authoritative church on earth?

"I am prepared to deliver a lecture free of charge to every congregation in greater Kansas City, upon appointment and lay this matter before your people in such a way that they will be better prepared to meet the issue and at the same time doing it with a spirit of love and humility.

"I regret that I was connected with this organization, but have outlived this deception and only hope to be able to help in the defense against this work and to establish a truer and better Christianity among mankind. My residence is
..... I will be glad to hear from you, if I can be of any assistance, or to see you in person.

"Very sincerely,

"JOHN ZAHND."

The foregoing is an interesting letter, but it is not so very long ago that we received one even more interesting, as follows:

"April 3, 1920.

"The Reorganized Church of Jesus Christ of L. D. S.

"In Conference Assembly,

"Independence, Missouri.

"Dear Friends:

"As an Elder and Representative of the The Church of Christ, which is a large independent movement having no organization as far as an organized body is concerned (meaning organized as far as the laws of the land), wish to appeal to you as follows:

"First, that a representative be given the opportunity to address your Conference, at some meeting convenient to you during your General Conference assembled, for the purpose of explaining our position and to come to a better understanding as to the possibility of *working harmony with all those who are believers in what is commonly explained the reorganized Gospel.*

"Second, wish to say that the independent members standing outside of any faction, are numbered by many hundreds and perhaps thousands, which our correspondence and co-operation shows. We believe that the time is coming when there should be a *mutual understanding by all members with the possibility of appointing a council from the Utah Church, the Reorganized Church and other factions, also from the Independent Order with the view of trying to come to a common conclusion of working harmony.*

"Wish to say if granted the privilege of addressing your Conference that there will be nothing said that would be discourteous or out of harmony with right principles or that would be in any way abusive, believing that constructive work is the only essential way of deriving right principles.

"Yours for the cause of truth,

"JOHN ZAHND."

As late as last October the honey was still dripping, and we received a personal letter from Mr. Zahnd in which he said: "I see no reason why the Church of Christ cannot be on friendly terms with the Reorganization. I am sending you *Glad Tidings* written by one of our Elders. I trust you will read it carefully. *All believers in the Book of Mormon should be united.*"

Here we have a singular picture puzzle. Assemble the parts:

a In September, 1918, we were a bad people, a menace—he came out from us (being assisted). He was glad to get out, and started a church of his own, on paper.

b April 3, 1920, we were rather a good people, "dear friends" in fact, and he wished to effect an affiliation of his church, the Utah Church, and the Reorganization, all "Mormanism" in fact, on a basis of working harmony. His proposal being "so very sudden" was not accepted.

c In October, 1920, we were still good people, and he saw no reason why we should not work together on "friendly terms" and all be united.

d Three months later, January 4, 1921, he is again suddenly aware that all "Mormanism" is a terrible menace—the Reorganized Church the worst of the lot, also that we have stakes in Kansas City, Independence, Saint Joseph, Holden, and Lamoni, a fact which he no doubt—er—ah—forgot in April and October when he wished so very much to affiliate with us. And now it becomes his painful duty to dash all over Greater Kansas City, weary, footsore, and out of breath, to warn people that the dam is about to break and sweep

5 Jan 22
Mrs Thos France
118 W 8th St

Convention Hall into the Blue River. Has no one an ear, or perhaps two ears, for this Paul Revere?

Combining the epistles we have this: "I got out of the Reorganization because it was very bad and a menace to society and now I would like to effect an affiliation of my church and the Utah Church and the Reorganization so as to work together on a friendly basis with mutual understanding because all Mormonism is bad and the Reorganization the worst of the lot, a very bad bunch, I being one of the biggest among them for fifteen years, so attention, ministers of Greater Kansas City, etc."

Marching under two flags worked all right until he was caught using both at about the same time—one for the Saints, the other for the Gentiles.

Reverting to the circular letter, John Zahnd does not say *why* the Reorganization is the more harmful of the two organizations, but his language conveys the intimation that it is because he was connected with it for fifteen years. He certainly never did us much good, but God forbid that his association with us even for fifteen years should make us more harmful than the Utah Mormon Church; and may we be forgiven as teachers, when we reflect that he was under our tutelage for fifteen years and never so much as learned how to spell the word *Mormon*. It is possible, however, that he is the man sometimes mentioned by S. A. Burgess who demanded concrete facts, alleging that he had a concrete head. The fact that Zahnd claims that he was an active member of such a terrible church for fifteen years before the true character of the church really dawned upon him and that for two years after leaving it he made love to it at odd times confirms the thought that he is the man. Granting that truth penetrates the cranium at the rate of even one inch a year, what have you? (As a matter of fact he is further from truth to-day than he has been for years.)

The extreme slowness with which the spirit of discernment is supposed to have operated on this man should furnish him food for thought. If it took fifteen years for the spirit of discernment to reach the intelligence of John Zahnd (as we are asked to believe), the moral should be that he ought not to be too sure of his present position and church affiliation. Let John wait fifteen years before becoming too positive. It may be that at the end of that period of probation he will conclude that the fellowship of the *National Exchanger* is even more harmful than the Reorganized Church of Jesus Christ of Latter Day Saints. It would not surprise us at all if ultimately he should reach such a conclusion. But give him time—there is lots of it.

It would be rude to ask him to keep still while he waits. But think of the fifteen years of wasted oratory of the past. Think of the procession of words and protestations and testimonies and exhortations wasted and worse than wasted. No doubt they will go on, because self-expression like self-determination is very dear and sacred to the heart of man. But the rest of us will put his protestations, exhortations, warnings, denunciations, visions, and testimonies into cold storage, marking them to be taken out in 1936 so that he may have time to find out whether or not he is quite sure of his position—and perhaps after the lapse of those years it will not be necessary to take them out at all.

Of course, this is a free country, and tastes differ as the old incident of the lady and the cow teaches, so no doubt Mr. Zahnd has a right to his choice of churches. But it does occur to us that a man hands himself an odiferous bouquet when he advertises that he prefers the polygamous organization of Utah, fostered by Brigham Young, to the clean-teaching, right-living church known as the Reorganized Church of Jesus Christ of Latter Day Saints. The condemnation of such men is our flattery.

Mr. Zahnd says he regrets very much that he ever belonged to the church. So do we. It is unanimous. He says he is glad he is out of the church. So are we—if he feels that way about it. There is perfect amity on those points. Now let us forget it. And this all will do very shortly; but in the meantime we insist that Mr. Zahnd must—he really must—get under the one flag or the other. We love a consistent friend, and we respect an honest enemy—but Mr. Zahnd plays both parts badly. The editor of the *Exchanger* doth exchange too much. To vary the figure again, he must learn that his voice is not adapted to singing duets. He cannot continue to coo for us and roar for the clergy of Greater Kansas City.

ELBERT A. SMITH.

Young People's Revival in Independence

The following was received by wireless from Independence: Young people's revival began to-day [January 30]. Six hundred young people at morning prayer meeting at 8 a. m. Elbert A. Smith, R. V. Hopkins, and Walter W. Smith in charge. A pentecostal service. Visions and inspired dreams related, and numerous manifestations of the gift of prophecy. Even very young people spoke in prophecy with great power during the service. President Elbert A. Smith arose and stated that he had been directed by the Spirit to bless the young people. They arose en masse and received the blessing. At evening service every seat taken; 1,500 in upper auditorium. The speaker, D. T. Williams, opened the series with a powerful sermon on the Restoration. Harold Burgess is song leader and a splendid help. Overflow meeting in lower auditorium for older people during the entire series. A. B. Phillips was the speaker.

Not Our Will, But His

Our will becomes one with His, not by loss of identity, because love and knowledge bring us to know His way is best.

The establishment of the different glories would appear to infer individual immortality. The Bible speaks of bodies celestial, bodies terrestrial, and bodies telestial, and adds: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (1 Corinthians 15: 40-42.)

In John 17: 3 the Master declares, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Both of these passages would appear clearly to indicate the existence of individual intelligence. The prayer of the Master which follows, not only emphasizes the need of unity in the church, but defines the nature of that unity. Again and again is the prayer repeated, that they may be one, "as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 21.) "That they may be one, as we are." (Verse 11.) That would indicate a very close association, and agreement of purpose, and would not indicate a fusion or loss of identity.

There have been many theories in the world, according to which man loses entirely his identity in the divine. As we understand the word of God, there is no such provision therein. There is a much higher ideal than mere passivity, as thus set forth. It is very easy simply to surrender our will, and leave another to direct and determine and be responsible. It is a much greater thing that intelligence

should be developed to a point where we shall always know that which is good, that which is right, and knowing shall choose the right.

"If ye continue in my word, ye shall know the truth, and the truth shall make you free." "He who continueth in sin, is the servant of sin."

Knowing then that which is good, and willing and choosing that which is best, our will becomes identical with the divine will, and we can repeat fully that prayer:

"Breathe on me, breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst have me do."

It is not a complete surrender of all individuality, but rather a conviction of the way of right—Thy way is best.

Even the divine Master in agony prayed, "Nevertheless, not my will, but thine, be done." And Paul, referring to him, applies the passage, "I come, as it is written in the books of thy law, to do thy will, O God." The unity that exists between the Lord Jesus Christ and his Father is not a fusion of identity, but rather an agreement and a united willing to the same hand. It includes the confidence of a son in his father, but it is an agreement of intelligence, between two distinct entities, or beings. There is no place, so far as we can find in the law of God, where man is called upon to surrender his identity and cease to think. He has his free agency and responsibility for its proper use. Lucifer would have taken a surrender of identity and absolute control of will, and in such a plan claimed to save man. (Genesis 3.) But because of that desire was rejected.

But there is another basis for the surrender of our will to Him, and that is love. "If ye love me, keep my commandments." "I will not leave you comfortless; I will come unto you." "He who hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." "If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." (John 14: 15, 18, 21, 23.)

When we love a person, we are glad to do what he wishes. We wish to please, and are careful lest we give offense. It was because of the love existing between Jesus and his Father that he could say with full intent, "Thy will be done."

Perfect faith, perfect love, and a recognition of his Fatherhood and of his supreme wisdom, each and all bring to pass that consecration of effort. We know his way is best, and choose to walk therein here and hereafter. And hence is our will lost in his, a unity of a perfect whole without flaw; many individuals, still of one perfect intent united for that which is best and altogether lovely.

So we see, far above the ideal of the lost spiritual identity, a complete fusion in the divine, this truer ideal of individual spiritual existence of the growth of intelligence, so that because of intelligence, because of love, there is a perfect bond between many units.

As the Father and Son are one, so do we then become one with each other and with them, each one choosing the right, each individual exercising his own judgment and agreeing perfectly with all on the basis of truth and right, and all bound together with that perfect love which is of God.

S. A. BURGESS.

An honest man is the noblest work of God.—Pope.

October Journal of History

The October, 1920, *Journal of History* is just before us, and contains some additional data concerning the ancestry of Joseph Smith and Emma Hale. It adds additional proof that Joseph Smith was not descended from a weak ancestry, for the family records reach into the life roots of the American nation.

A short biographical sketch of George M. Hinkle; history of the Cutlerite faction of the Latter Day Saints; five pages of official statements of Joseph Smith, quoting several of his editorials; items of the local history of the Lamoni Stake, the Pottowattamie District, and the Philadelphia Branch, and finally a list of the 45 reunions held in 1920 and a brief sketch of Henry A. Stebbins complete the offering of this number.

The history of the Philadelphia Branch, by Church Historian Walter Wayne Smith, includes reference to the *Philadelphia Public Ledger*, for July 19, 1844, which contained a lengthy extract under the heading "Nauvoo matters," from the Saint Louis, Missouri, *Transcript* of July 12, including the following:

"A correspondent of the *Republican* (Saint Louis, Missouri), writing from Quincy (Illinois) on the 4th inst., says nothing new had transpired touching the Mormon difficulties. . . . Under date of the 6th inst., the same writer says: 'Much speculation is abroad as to who will be the successor of the impostor Joe. It is asserted by those who profess to know, that his oldest son, a youth about twelve years of age, is to be the next ruler, and that a "revelation" to that effect was left behind by the departed Prophet.'

It also continues the statement that Elder Sidney Rigdon, beginning November 7, 1844, delivered a series of lectures in the hall at Seventh and Callowhill Streets in Philadelphia on the order of the priesthood and the doctrine of the church, declaring against certain actions of the Quorum of Twelve, and insisting upon his right to preside as a member of the First Presidency. The church historian continues:

"He said he was the guardian of the church until such time as little Joseph, the son of the Prophet, was old enough to be ordained to the high priesthood and presidency thereof, and assume the responsibility of presiding over the whole church. He said that prior to the death of Joseph Smith, he (Joseph Smith) had *consecrated and set apart* his son Joseph, by anointing and prayer, to be his successor, and that he (Sidney Rigdon) was present at a public meeting in Nauvoo when he had announced the same to the Saints."

This is some additional evidence that immediately after the death of Joseph Smith they were looking for his son Joseph to come forth as his successor. Joseph Smith, jr., was shot on June 27, yet on July 12 the Saint Louis paper was publishing the statement that his oldest son would be his successor, as a revelation to that effect was left behind.

Stewardship Enrollment

"God is the owner of all;

"Man is a steward, and must account for all that he has;

"God requires acknowledgment of his ownership by the dedication of the first fruits—a definite proportion of all income—for giving to extend the kingdom of heaven on earth.

"What is spent and saved is likewise to be administered as a sacred trust, as is also our power to acquire."

The above is taken from *The Presbyterian* of January 13, 1921, and is the platform of stewardship principles to be discussed from now until February 20, at which time they will hold a stewardship enrollment day for the Presbyterian Church.

It is stated as part of a business basis that each should give as he has prospered, that even the smaller churches may endeavor to become self-sustaining and encourage the principle of giving.

Part of the plan is keeping an account book so as to determine the net annual income on which to base *tithing* to assist in the work of the church.

This stewardship plan is excellent so far as it goes, but is limited to helping the church. It does not provide for helping also the individual. It is certainly to be commended, however, in recognition of the business principles that we should endeavor to be self-sustaining, and should endeavor to help in the work of God to the extent of our power.

The Difficulty of Getting Reliable World News

In the discussion of news of the world it is worth while to note that it is indeed very difficult to secure accurate information. Different writers clearly affirm that there is no place to be secured accurate information concerning the Near or Far East—that is, in none of the publications of Western Europe or America. There is less of freedom of presentation in America than there was before the war. The same is true in Great Britain. These two nations are apparently far in advance of the rest of the world in attempting to present the truth.

As to Russia, it seems nearly impossible to receive accurate news. The general press presents deplorable conditions. The socialist press minimizes the shortcomings, and strongly emphasizes what are considered beneficial factors. Yet in both cases there are notable divisions. There are Socialists who score heavily the conditions there, such men as John Spargo, and others of international fame. On the other hand, there are men who have no connection with, and no use for Socialism or communism directly, who have written favorably of conditions in that country.

A great deal of emphasis is placed on the blockade, and the evil it is doing, inferentially, in starving the people. Yet in plain fact, Russia has always exported food, and produces an excess. It may reasonably be questioned if any starvation or shortage of food in the cities of Russia is caused by the blockade, instead of by existing internal conditions. Still it naturally interferes with commerce and interchange of food from Russia for commodities from other countries.

It is well to keep these factors in mind when stories are read, printed doubtless with the utmost good intent, concerning conditions elsewhere. Several have written concerning the nationalization of women in Russia. As near as we can ascertain, nothing of the kind ever occurred, unless it be within a very limited area, and for a very limited time. When reference is made to such stories in our columns, it is not made for the purpose of accepting their validity, but a recognition that the world is in turmoil and disturbed. The printing of such stories is an illustration of existing conditions.

From the best information we can secure, both in America and abroad, there has been a general lessening of moral restraint, and an increasing disregard of law. It is a condition which is deplorable and we sincerely hope will soon pass.

There is no real freedom except in accordance with the principles of truth and of righteousness. A breaking over of restraint brings its own punishment and restriction. The mind of man is only free from inhibition and can only move in the path of peace and of true freedom when it follows the way of right.

Interest in the "honor system" is continuing to grow, and has been adopted by several colleges, including the Colorado Agricultural College, Ohio State University, the Valparaiso University in Indiana, and it is being considered by Coe College, Iowa, the University of Michigan, and Oklahoma Agricultural and Mechanical College.

Subjects Being Discussed

Graceland Man to Survey Culver for Junior College

Arrangements have been completed so that Doctor Floyd M. McDowell is to spend a week or more at the Culver Military School, at Culver, Indiana, to make a survey of the situation and offer recommendations as to the requirements to make it a junior college. He will begin his work February 1.

The choice of Doctor McDowell for this important work came through a recommendation from the United States Bureau of Education, which has made his work on the junior college a part of their standard educational literature.

The Culver school is a large institution, has an excellent faculty, and ample means to carry on its work. The recognition of the ability of Doctor McDowell as a Graceland man to do this important work is indeed an honor and we are confident that they will secure satisfactory results.

An Urgent Need

The drive in an effort to raise 33 million dollars for the children of Europe still continues. Latest advice is to the effect that there has been no padding in the reported amounts to the various States and counties. Therefore every ten dollars that a county is short means practically the loss of one life. Over half of the amount needed has been raised, but the whole amount is needed. Ten million for medical service, and 23 million to feed the three million children of Europe. A one dollar bill provides for one child for a month.

Cost of a Standing Army

One of the factors if a league of nations is not supported must be military preparedness. Recent discussion has been whether the standing army of the United States should be 150,000 or 175,000. At first glance the difference would not appear to be great. Senator Borah is reported to have submitted figures showing that the difference amounts to 35 million dollars a year. The *Des Moines Register* points out that this is more than the amount of the salaries paid to all professors in the 249 colleges surveyed by the National Bureau of Education. Compared to the total cost of the War Department, it would seem small, but compared to the need of more adequate educational facilities, and better salaries to teachers, and additional buildings to care for the young people desiring to take collegiate work, the amount is decidedly large.

The Lambeth Conference

An item frequently repeated in the religious press of Great Britain is the effect of the Lambeth Conference of the Church of England. The situation is different in England from what it is in the United States of America. There is more discussion there of what should be done towards union. This discussion here seems to be the decline of the inter-church movement, while much of its work will be taken over by the Federal Council of the Churches of Christ in America. Doctor MacFarland was highly honored at the recent quadrennial meeting at Boston, and it would appear continues in office as the real executor. Doctor North was released and is succeeded by Doctor Robert E. Speer. There is some criticism of the extension of aims by the Federal Council, and the ignoring of the spiritual aspects of the church. At the meeting at Boston, those present evidently approved the work done by the secretary in organizing new commissions.

ORIGINAL ARTICLES

I Meet an Agnostic

By R. W. Farrell

When Elder Farrell accepted a challenge to debate the existence of a personal God.

Looking back over a missionary experience covering twenty years, I recall many pleasant and many unpleasant happenings; but they were all so much grist that came to the mill of life. While laboring in an eastern city, I dropped into a hall where the speaker regaled himself every Sunday afternoon giving lectures on "rationalism." And be it remembered that rationalism is a word that stands for every phase of infidelic thinking.

I shall never forget the little wizened old man, who spoke with tongue most glib, and challenged successful contradiction to his supposedly profoundly logical attack on God, Bible, and Christianity. Two hundred men and a few women listened and applauded. Every person present had been cast in the intellectual mold, and some were splendid-looking men. My heart was moved like Paul's when he stood on Mars Hill. I learned later that men were present from the South and the West. The big building had been dedicated to Thomas Paine, but not the Paine who in his early days had done so much to encourage the Revolutionary Fathers, rather the changed Paine who tried to destroy the Word of God.

The subject that afternoon was "Lying creeds," and I thought the speaker could have easily proved his case without resorting to slander of religion in general. At the close of the discourse, I spoke five minutes with a result that some one offered me five dollars if I would debate on the subject of the existence of a personal God. Why should I hesitate? I readily agreed, but not for filthy lucre's sake.

On the following Sunday, before an audience of about five hundred, Doctor Bland and I clashed swords. To show that he was a foeman worthy of one's steel, I may say that he was a graduate of Oxford University, England, thirty-three years a Unitarian minister and many years an agnostic. He said that Huxley was his classmate. Some time after our debate he wrote to the *Truthseeker*, an infidelic paper, that he had met a Mormon minister in debate and had, as usual, whipped him to death. His breezy and wordy account doubtless caused a great deal of merriment in the hearts of the readers of *Truthseeker*, but I imagine the smiles would have frozen on their lips had I been permitted to publish Doctor Bland's letter to me written just after the debate closed. I copy from the original sheet in my possession, which I recently found among some old books, and which finding inspired this sketch.

"NORTH CAMBRIDGE, March 25, 1912.

"Dear Brother Farrell: Just a word to thank you for the fairness and courtesy with which you bore yourself in our debate; and also to say that you showed more knowledge and real ability in presenting your side than any man I have ever met, and I have met a great many. You made only two bad breaks, one on the God-seeing matter, and the other one on to whom Jesus spoke his Sermon on the Mount.

"With very best wishes, most cordially yours,

"J. B. BLAND."

It is almost needless to state that I wrote to Doctor Bland and showed him that, taking the Bible as the word of evidence, men had seen God and would see God, and that the statement "take no thought for to-morrow" was directed to the disciples who were going forth to preach the gospel. I preserved a few notes which I made at the time of the de-

bate: they may interest those who desire to read this sketch to its end.

Meaning of the Word God

By the word *God* we mean something more than good. The word includes Supreme Intelligence, Divine Creator, etc. Unwilling as some may be to acknowledge it, there is not a day that passes in which we do not accept as true and believe hundreds of things which we cannot prove, if called upon to do so. In the absolute sense we cannot prove anything. You say that two and two make four; but how do you know? Who told you? It is claimed by one philosopher that in another planet two and two make five. Belief really rests upon evidence absorbed. If that evidence is true, our belief will be correct—and vice versa. It is so easy to cry out: "Prove the existence of a personal God? How do you know that Jesus lived?"

But why demand so much more of the Christian than of the agnostic? The great philosophies really prove very little. Such men as Bergson come along in our day and attempt to show that the materialistic claims are fallacious. And if Bergson is correct, away goes the many laborious deductions of the past five hundred years. Whew!

Let us not forget that after examining all the external evidence this world affords, in proof of God's personal existence, we may possess only a belief based on historical knowledge; and this is comparatively nothing when placed beside the divine knowledge which God has promised to give those who obey him. We can hope to accomplish by this investigation only the stimulation of desire to enter into a fuller search after the "desire of all nations." And if we search consistently we shall find him, for he is not far from any one of us.

We have first, then, the argument from design. Paley was a wise man, and in his work he refers to the watch. Did it make itself? Who designed its wheels, hands, springs, etc.? And for what purpose was it made? The infidel has passed lightly over Paley's argument, but it has never been refuted. Then comes the eye. Who can gaze into and study the human eye and not see intelligence behind its construction? The retina receives pictures; the lenses reflect rays; there is power of adjustment; distances are gauged, degrees of light admitted, and movement possible. But why all this wonderful arrangement? The eye was made to see. There was an intelligent designer, or maker of it. The eye is comparatively perfect in the unborn child—it is then a prospective organ, of no use before birth. We see a plan. To say that the eye is the result of purely organic evolution, is to say that Aristotle evolved from a grain of sand, is to tax credulity to the bursting point.

Doctor Bland admitted that my reference to the vegetable kingdom was an illustration worthy of careful thought. Take the coral island. A coconut tree reaches its roots into the salt water and sucks substance with which to make a nut filled with meat and drink. A man cast upon this island after a tidal wave has poisoned the springs, finds life in the coconut. How do we account for this miracle, as it were? The infidel makes his Chance as big a thinker as the Christian believes his God to be. Thought implies a thinker. The eye would be of no use without light; neither would be the milk and meat of the coconut without man.

The Great First Cause

Any person who is able to design, we call a personal being. The Hebrews called this Designer, Jehovah; we call him God, which is a good and appropriate name. So Thomas Paine wrote (in his *Age of Reason*):

"The only idea that man can affix to the name of God is that of a *first-cause*, the cause of all things. And, incompre-

hensible and difficult as it is for man to conceive what a first cause is, he arrives at the belief of it from the ten-fold greater difficulty of disbelieving it. Everything we behold carries in itself the internal evidence that it did not make itself. The first-cause man calls God."

It must be God or chance, for without a divine mind, a divine Reasoner, everything *is* because it "just happened so." Professor Jevons (the equal to Sir William Hamilton) believed that "if a phenomenon does exist, it demands some kind of an explanation." The learned Beattie's son, after seeing a garden planted so as to spell words, came to his father for an explanation. Yes, who planted the seeds? Many of us have read the story of Kepler's salad.

David, wrapped in the mystery of those wonderful Judean skies, lifted his eyes to God and cried out: "Behold, the heavens declare the glory of God!" And he did not know of the billions of stars that bespangle the Milky Way, nor could he even imagine the sublimity of that nearest sun which burned in the universe millions and millions of miles away. Think of a universe rushing toward Hercules at the rate of fifteen miles a second! Think! The beauty of a butterfly's wing. The song of the thrush. The music of an awful sunset—the music of sight. Lilies-of-the-valley breathing forth the fragrance of heaven's gardens. And no God! All the result of evolution from star dust? No intelligence? It is no wonder that in certain corners we hear it whispered that Darwin, notwithstanding his deep brain power, was mentally unsound. (See Doctor Dorland's *The Age of Mental Virility*.) Pedigo is quoted as saying that Herbert Spencer was a victim of a fixed delusion. And why should not this be the case, when men explore the great manifestations of God's power and yet came back empty of knowledge of the existence of a divine intelligence?

No Thought Without a Thinker

There cannot be thought without a thinker. There is thought in the universe. Therefore there is a thinker in the universe. But a thinker is a person. Therefore there is a Personal Thinker in the universe, whose name is God.

So the greatest scientists of this and other ages admit—they are forced to admit—that there is Something in the universe, not ourselves and not pure matter. Lycock, the hardest shelled of all, refers to "unconscious intelligence"; and Professor Bain speaks of the "double-faced somewhat, having a spiritual and a physical side."

The believer in God is miles ahead of the nonbeliever; for while the one has been spending hundreds of years vainly trying to discover the missing link between man and monkey, the other has always believed that the "link" between the human life and matter is God. In the mind of some persons, belief in God Almighty is only superstition, but faith in a scientist's "gas-god" is science!

Max Mueller wrote: "When we ascend to the most distant height of Greek History, the idea of God, as the Supreme Being, stands before us as a simple fact." (*Religion of the Ancient World*, p. 135.) Donnelly said: "We find the worship of this one God in Peru and early Egypt." (*Atlantis*, p. 424.) *American Encyclopedia*, volume 6, page 463: "In the early days the Egyptians worshiped only one God, the maker of all things, without beginning and end." Duke of Argyle: "We have found in the most ancient records of the Aryan language proof that the indications of the religious thought are higher, simpler, and purer as we go back in time . . . till at last we have the Divine Being spoken of . . ." (*Atlantis*, p. 477.)

Bible Sentiments

Many scholars to-day admit that the Bible is the greatest sample of literature in the world. But after this admission

they turn their backs on Moses' account of God, as if it were a parable. The fact is that the many traditions found in profane literature but attest the truthfulness of the account by Moses. The sublime sentiment: "I am God and beside me there is none else," runs, like a golden note, through the traditions of heathens, as a faint echo of Edenic harmony.

If man is a personal being, it would naturally follow that his maker must be. This being true, the statement, "Let us make man in our own image," has some meaning. Christ came to give us a conception of God; hence his reply to Philip: "He that has seen me has seen the Father." Paul testifies that Jesus was in the "express image of God." Moses, who was no mean philosopher and surely as good a witness as Ingersoll or Spinoza, testified that he saw God face to face, and that he was a personal being. Likewise the testimony of other witnesses, not excluding Joseph Smith and Sidney Rigdon who brought the matter very near home. God is "everywhere" only by his Spirit; as David said: "Whither shall I flee from thy Spirit?" There are three things which make up personality—thought, desire, will.

Intelligence, manifested everywhere, was never created. "The glory of God is intelligence." That something we call law is the operation of the spirit of intelligence which proceeds from the presence of God, and by which everything moves and lives, etc. So John S. Mill felt that "it must be allowed that the adaptations in nature afford a large balance of probability in favor of creation by intelligence." In *this* sense, then, the words *law* and *evolution* are perfectly harmless—they need not throw us off the track. Law is simply the universal method of intelligent mind back of matter (or, if you will, intelligence in matter) working through evolution to bring about the purposes of God. (But, understand, I do not refer to the popular notion of evolution which teaches the descent of man from a little ooze in the bed of the sea.)

Unto every kingdom is given a law; every law has its bounds and limitations. Law is not God.

Cause and Effect

It is a necessary law of our nature to believe that every effect demands an adequate cause. Force, apart from life and intelligence, would act much like an idiot; and matter without intelligence, is nothing but a piece of clay in the hands of a potter.

To sum up, thus far: The universe in its present condition has not always existed; it is therefore an *effect*, something that has been *effected*, or brought about somehow, and therefore like every effect it must have had a *cause*. And then since the effect shows a certain *unity* throughout, the cause must have been *one*. Since the effect shows in some parts evidence of having been planned and arranged, the capacity for planning and arranging must have existed in the Cause. In other words, a universe showing marks of design in the effect must have had for its designer or cause a personal being. It is needless to say that this Personal Being we call God.

There is the ever crying out of soul hunger, to be answered. Does a mud-god feed the soul? satisfy the longing after the eternal? hold a star before the dying? Can force without intelligence, matter without life, whisper words of consolation into the ears of the dying?

We reason from analogy. Our highest conception of creation is *man*. His greatest attribute is love. His intelligence is infinite compared with other animals. Therefore our conception of God must be that he is a personal being, all-love, all-goodness, all-intelligence. It would seem that if we reason at all, such is the kind of God we picture.

The Divine Witness

To the Bible believer there is a world of meaning in the promise of Jesus that whosoever would do the will of God should know of the doctrine of Christ. It is the witness of the Spirit to the spirit. "No man can say that Jesus is the Christ but by the Holy Ghost." "My Father in heaven hath revealed it unto thee." Doing the will of God is cooperating with the higher power so to bring about development; or, in other words, educating the soul to the state of comprehension of spiritual things. Illustration: It is said that when an object vibrates at the rate of 30 times a second a sound is created, and this sound increases in volume as the vibration increases. At the rate of 40,000 the noise becomes so terrific that the ear cannot register it and there is complete silence, seemingly, yet the sound increases with the vibration. When this vibration has reached the enormous figure of four hundred trillion times a second, a faint glimmer of light appears to increase as the vibration increases. But at eight hundred trillion the eyes can receive no more light and there is, apparently, total darkness. We do not wonder at the statement that no man (in his present condition) has seen God. Moses needed transfiguration before he could enter that august Presence. When the soul of man has been attuned it can comprehend the mighty doings of God. To deny the existence of things we cannot comprehend is worse than folly.

Rebuttal brought out reference to certain scientific works. The Duke of Argyle wrote: "Creation by law, evolution by law, development by law, or, as including all these kindred ideas, the reign of law, is nothing but the reign of creative force directed by creative knowledge, worked under the control of creative power, and in fulfillment of creative purposes." The evolution by natural selection is very far from being established. Darwin gracefully acknowledged that in his Origin of Species, he "attributed too much to the action of natural selection." According to natural selection it should also be noted that species ought to be increasing. This is not the case. We know of no real transmutation of species. The wolf is not a point in contrast, for they are similar in specie to the dog.

Hardwicke's Science Gossip declares that the Darwin theory is a "flagrant contradiction to facts." "There are," writes Hardwicke, "some twenty thousand species of animals, and not one instance is known of different species being crossed without sterility ensuing in the animal thus begot. It seems a law of nature to keep species apart." That remarkable thinker, Agassiz, tells us that the Florida Coral Reef is at least 30,000 years old; but the insect which built it has not altered in the least. Hugh Miller tells us the same about the trees, and Cuvier found that the same animals existed in Egypt thousands of years ago that exist to-day.

It is needless to state that many other points were emphasized. The debate that afternoon closed in a humorous vein. I presume it was somewhat irreverent of me to recite the Apostates' Creed; but the temptation was too great to be resisted.

The Apostate's Creed

"I believe in the Chaotic Nebula, self-existent Evoluter of Heaven and Earth, and in the differentiation of its original homogeneous Mass, its first-begotten Product, which was self-formed into separate worlds, divided into land and water; self-organized into planets; reproduced into like species; further developed into higher orders; and finally refined, rationalized, and perfected into Man. He descended from the Monkey, ascended into the Philosopher, and sitteth down in the rights and customs of Civilization, under the laws of a developed Sociology. From thence he shall come again, by the disintegration of the culminated Heterogeneousness, back

OF GENERAL INTEREST

HOW SHALL WE SECURE A CHRISTIAN EDUCATION?

Interesting comments and suggestions in answer to this question by the Reverend Ford C. Ottman, D. D., in The Presbyterian. We quote only the concluding part of his article.

A Christian education in order to be Christian must proceed from instruction in those doctrines of Christianity which by the common consent of all evangelical Christians are held to be essential, fundamental, and unchangeable. This does not mean everything that is written in denominational creeds and confessions, but it does mean the vital truths that are common to them all. Each one of these vital truths, and there are not so many of them, may be clearly and concisely stated. They should be so stated and incorporated in the curriculum of any system of education that claims to be Christian.

But where shall we find such instruction given? Not in the home, except in rare instances. Not in the Sabbath school, again with exceptions, with its large percentage of hopelessly incompetent teachers. Not in the public schools, which will have none of it. Not in the higher institutions of learning, where the optic nerve is atrophied in the attempt to discover and eradicate any seed that may have been sown. Not even in the theological seminary, where, in many cases, the atmosphere is as life-giving as the catacombs of the dead. Doubtless, there are schools, primary, secondary, and of higher grade, where the Bible is taught; but, to be specific, we find it difficult to name one that we can commend without qualification or reservation. Except the church make provision for such instruction there will be little or none of it. The Roman Catholic Church has been clever enough to discern the need and make provision to meet it. The Protestant Church is vociferous in protest and almost barren in accomplishment. The problem of Christian education will remain an unsolved problem until the Christian church makes provision for adequate Christian instruction. Such instruction ought to begin as it did with Timothy, who, from a child, knew the Holy Scriptures, who derived his unfeigned faith from that which dwelt in his grandmother and mother. Christian parents should demand that primary instruction be saturated in Scripture teaching. They should demand that Christian doctrine be taught in the secondary school, where the mind of the pupil is plastic and easily molded into right processes of thinking. Such instruction is imperative if we are to secure a Christian education.

The creation and maintenance of such a school is easily within the range of possibility if the conservative Christians, recognizing the vital necessity would rally to the support of such institutions wherever founded. One discouraging obstacle is the present degradation of institutions founded by Christian benevolence for that very purpose. The violation of sacred trusts bears mournful witness to the far-away drift of modern liberalism. The restoration to the original purpose of fallen institutions may be impossible. It ought to be possible to lay other foundations and so protect them

to the original Homogeneousness of Chaos. I believe in the wholly impersonal Absolute, the wholly Un-Catholic church, the Disunion of the Saints, the survival of the Fittest, the Persistence of Force, the dispersion of the Body, and in Death Everlasting!"

by charter that by no possibility could there be a way opened for departure from them.

THE PHILIPPINES

A recent booklet, issued by the Bureau of Printing, at Manila, states that the Philippines were known to the Chinese since the thirteenth century and were settled by Spain about 1565, after a visit by Magellan in 1521. The Spanish rule was marked by many wars and uprisings. In the nineteenth century the Spanish Cortes was revived and representatives sent from the Philippines, and in 1830 it was thrown open to foreign trade. Many reforms followed but they were too late to prevent the loss of the island. The United States secured control in 1898, and civil government was established in 1901. Since then rapid progress has been made both in economic and home rule.

One of the surprising features is to learn that in 1918, 9,495,272 were classified as Christians and only 855,368 as non-Christians. This latter included all the Moros, Igorotes, and the more backward people. They are all of one family, with the exception of a few scattered Negritos. They are also practically of one language, similar to that in the Hawaiian Islands, Madagascar, and other Pacific Islands.

Concerning education, the oldest university now under the American flag is in Manila, established in 1611. Secondary institutions were established later. Primary instruction was not introduced until 1863. But after the island came under American control, the establishment of schools was most energetically pushed. There are minor carefully organized primary schools, fifty high schools, twenty trade schools, four-teen provincial shops.

President George N. Briggs, now of Graceland College, had much to do with the earlier establishing and organizing of these schools. The result is that now there is a distinctly English-speaking Filipino teaching staff. About seventeen per cent of the time is given to vocational instruction, with year trade school production valued at \$100,000, and yearly agricultural production valued at \$281,000. Thirteen agricultural schools, 15 farm schools, and 162 settlement farm schools are maintained. Over 700,000 children are enrolled annually in intermediate and secondary schools, of which 600,000 are in the first four grades, 83,000 in the grammar school grades, and about 17,000 in more advanced work. In addition to this there are 300 accredited private schools with an enrollment of over 38,000, and a teaching force of 1,600. Of this number, 18 are colleges. The University of the Philippines has an enrollment of over 3,400.

Agriculture is being greatly increased. Of the forests, 99 per cent belongs to the Government, and covers approximately 40,000 square miles of virgin timber, and about 20,000 square miles of secondary growth. There are over 73 million acres of public land, of which 41 million are considered suitable for agriculture. It may be homesteaded to the extent of 59 acres, or purchased, not to exceed 247 acres.

The commerce of the islands has increased wonderfully in the past twenty years, and now exceeds \$231,000,000. There are over 750 miles of railroad, and 86,000 miles of road, of which about 45 per cent is first class, well graded and surfaced. Nearly \$1,300,000 worth of gold is mined annually, and about \$20,000 of other metal. The nonmetallic minerals amount to two million dollars a year.

We learn with regret of the passing of H. C. Ziegenhorn, Bishop's agent of the Kewanee District, and greatly loved by all the Saints. His demise occurred on the 15th. We do not have further particulars at this time.

PASTORAL

Church Advertising

By Mrs. David Morgan

A paper written for special service given over to publicity department at Toledo, Ohio.

Church advertising has such a large field, such vast territory, that I feel I can give it far from justice in trying to write a paper on it. The first stumblingblock we meet along this line, however, is the need of educating God's people to the benefits derived from the same.

This is a strange and new line of work, but I hope it will not remain strange very long. In this branch finances are the greatest problem to be met. I realize that as a people we are a poor and hard-working class, and that every penny counts. But on the other hand God has blessed us with such a wonderful blessing, the gospel, that I feel we would indeed be very ungrateful if we allow money to stand between us and the progress of God's work. Some one was responsible for your hearing this gospel; why not you be responsible for some other person hearing the same?

Did you ever stop to think that it is a very small person who will figure the cost of a man's soul in dollars and cents? If you could save a man from sin and wickedness, would you let a few dollars stop you? Did you ever stop and think what it costs us financially to keep a man or woman in the church after we get them? If you spend money for advertising it may increase your attendance, and by increasing your attendance it will increase your collections. You may say that is a chance; yes, but a very probable chance. In case that it does not bring in literal cash it widens the influence of the church, acquaints the people that there is such a church, and puts hundreds of people thinking and restraining many that would go deeper into sin from doing the same. You never know how much good will come out of a little money spent in advertising.

All who are benefited through this means do not come and tell you but God knows and blesses. I have often thought of a saying by one of our brothers that he never lost a cent by giving to others. Neither will we lose by spending money for advertising.

John the Baptist was the advance agent of Christ's first coming. We should be the advance agent of his second coming. An advance agent is a person who goes in advance or before anything to advertise its coming. Even a circus has an advance agent, and long before the arrival of the circus there are bills all over the billboards advertising the event. The result is a large crowd.

If we as a people would do the same thing along the gospel lines we would be getting more people into the church. God is bound by his word or his promise to bless if we do our part and our part is to act as the advance agent of Christ.

The successful business man of to-day has a lot of different kinds of advertising: the billboard, press, circulars, personal letters, handbills, etc. The object is to attract attention, or keep the minds of the people on their products. Take cigarettes for instance. One cannot get on the street car and go down town without seeing the advertisement of a certain brand either on the car or on the billboards along the way. When a child first starts to read he will notice that brand of cigarette and when he gets a little older he will still be impressed with it because he has seen it advertised all his life and the consequences are that if he ever smokes it will be ten chances to one that he will call for that kind.

The same principle fits the gospel: if we would advertise it and keep it before the public all the time, the result would be the same as with the cigarette. Surely if a poisonous weed such as a cigarette is worth advertising, this gospel, the light of the world, is worth advertising.

On the other side when we advertise we can tell the truth in our advertising and the man who advertises tobacco cannot truthfully advertise it to benefit mankind, while the gospel is the hope of eternal life. If the business man can advertise an article for sale, to advantage, can we not as a people advertise something free to an advantage? You will say that what he advertises is a necessity and ours is not what people must have. It is more essential than anything else in the world and we can prove it to the people if we can get them out to hear us. That is where advertising comes in. If we advertise we can get the people to listen to what we have.

Publicity, simply defined, means the power of an idea multiplied. One of our elders, qualified in his office and calling, endowed with the spirit of God, preaches a wonderful sermon. Perhaps only thirty-five members hear that sermon. Let that same sermon be printed in a thousand copies and then distribute that sermon to your friends and neighbors. That is publicity. Tracting is a wonderful way of letting people know your gospel. We have sermonets printed by inspired men of this church, put out at very little expense. Christ has given a commandment to his church: "Ye shall go forth from house to house teaching the people." Tell me a better way to do this than by handing out tracts from house to house. We cannot expect the ministry to do everything, and show me a man or woman who cannot spare one afternoon or evening a week to go from house to house and distribute tracts and I will show you a Latter Day Saint who is not alive to his or her calling or their duty.

There is a committee now sitting at the church offices, revising a manuscript of a Teachers' Edition of the Inspired Translation of the Scriptures. This committee is composed of Elbert A. Smith, Paul M. Hanson, Arthur B. Phillips, Richard S. Salyards, sr., and John W. Peterson. They were chosen by the Board of Publication, the First Presidency, and other leading quorums to revise the manuscript, which was prepared by Elder Daniel F. Lambert, of Lamoni, Iowa. Their sessions are likely to continue for many weeks, and at their close, the manuscript will be ready for the printer. This is one of the necessary works which must be done by the Reorganization. There is a strong demand for a Teachers' Edition of the Inspired Translation, and no more important task now remains undone by the church. It is likely that this work cannot be completed and ready for sale during the present year.—*Zion's Ensign*, January 27, 1921.

Recent reports are that President-Elect Harding will issue a call for disarmament shortly after his inauguration. Also that he will attempt to secure and strengthen the plan of an international court.

The Pennsylvania Railroad lines are asking their men to lay off one day each week, otherwise a 20 per cent reduction in force, it is claimed, will be necessary.

Reports in the press news state that the Hohenzollerns have been asked to quit Holland because of certain plots with which they are stated to have been connected.

The Omaha Chamber of Commerce has offered financial aid to worthy students of agriculture, and almost immediately 20 made application. Unless such help is rendered many who are hard pressed for money will have to stop at the end of the semester. At the same time the Scottish Rites, who are incorporated, offer help to needy students.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Conflict of the Ages

By A. M. Chase

The conflict between the power of God and darkness is greater than that of any earthly kingdom.

"And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."—Revelation 19: 16.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel 2: 44.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Psalm 145: 13.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and fear: for our God is a consuming fire."—Hebrews 12: 28, 29.

We have not yet reached the time that the friendship of God ceases to be enmity against the world, for the conflict of the ages has not yet been decided, but it still going on. When Daniel interpreted the king's dream he foretold not only the setting up of the kingdom, but the triumph of Christ through the preaching the gospel in all the world before the end should come. The setting up of that kingdom was to be not according to human wisdom or inventions, but as "a stone cut out of the mountain without hands," and this stone was to grow till it "became a great mountain and filled the whole earth."

That the kingdom of heaven, kingdom of God, church of God, or body of Christ all refer to the same thing—the organized work of the Master in his effort to redeem the world through the preaching of the everlasting gospel, we think needs no argument to establish. And this work has been variously prophesied of by holy men of old, speaking as they have been moved by the Holy Ghost. While Daniel described it as "a kingdom," Isaiah calls it "his work, his strange work," and "his act, his strange act," and warns men not to be mockers, lest their bands be made strong. He also warns us that the plowman does not plow all day, but, when he has prepared the ground, he will cast in the seed in its place. (Isaiah 28: 21-25.) In the next chapter he refers to this work to be done "without hands," as "a marvelous work and a wonder" that was to be done, or commenced—cut out of the mountain without hands—just a little while before, or, as he puts it, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" (Isaiah 29: 14-17.)

The Prophets Foresaw This Conflict

Jeremiah also looked forward to this event which was to be preceded (for the nations of Israel) by the care of the Lord manifested in watching over them, "to build, and to plant," and to have its culmination in "a new covenant with the house of Israel, and with the house of Judah"; resulting in the placing of "my law in their inward parts," and in writing "it in their hearts," so that all shall know God, "from the least of them to the greatest of them." (Jeremiah 31: 27-34.)

Ezekiel pledges the word of the Lord, also, that the nations of Israel and Judah should be gathered again under one king and should receive a covenant of peace from the Lord. (Ezekiel 37.)

While Joel precedes the promise of the outpouring of the Spirit of the Lord upon all people by the promise of the restoration of the seasonable rains to their loved land and the "years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmer worm, my great army which I sent among you." (Joel 2: 21-32.)

In all of these promises we can see the kingdom which the God of heaven was to set up, never to be destroyed, but which was to break in pieces and consume all the other kingdoms as shown to King Nebuchadnezzar.

We are not going to enter into any extended effort to establish the fact that at the establishment of this kingdom or church, of which we are members, in 1830, the word was sent out that the Lord had again set his hand to recover his people, Israel; nor to do more than call attention to the further fact that at that time the world was very skeptical of the fulfillment of these many promises to Israel, all looking to the regathering of that people back to their covenant land. We have reached the place in the history of the world where they should, whether they do or not, "know that a prophet had been among them"; for Palestine has come back to her former heritage of rain and dews from heaven and again is it being sown "with the seed of man," and, for the first time in history, is Jerusalem "inhabited as towns without walls." (Zechariah 2: 4.)

There is one question, though, which comes in just here: Where are the kingdoms which the "stone cut out of the mountain" is to break in pieces and consume? Are they to be found in the political subdivisions or kingdoms of the world? Let us see:

Kingdom Spells Church

We have found that k-i-n-g-d-o-m, in our parlance, spells church. We think that no one would say that the God of heaven would set up a political kingdom, doing it without hands (human intervention or authority). "It is still as it was in the days of Christ's ministry here upon earth: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." But how may this spiritual kingdom break and consume? In reply we ask, What are the kingdoms described by the prophet? Are they not, also, churches or ecclesiastical kingdoms? If k-i-n-g-d-o-m spells church in the last one of the series seen by King Nebuchadnezzar, must it not also spell *church* in the other organizations which made up the image? We think so.

Is it not a fact that, commencing with the kingdom of Babylon and coming down to papal Rome, every one of the series combined both church and state? And, taking up the inspired description of these later organizations, does not the prophet give a wonderful description of the churches that came out of the reformation? "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with miry clay, and as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." (Daniel 2: 41-43.) How true all this is when applied to the churches of the world, even to-day, with their fruitless effort at amalgamation, even in the Interchurch Movement! Truly they do not *cleave one to another!*

Not Against Flesh and Blood

The eternal conflict that the Master's kingdom has had to wage has never been, nor will it ever be "against flesh and blood, but against . . . the rulers of the darkness of this world, against spiritual wickedness in high places." Christ nor his apostles were put to death for any conflict against the laws of the earthly kingdoms under which they resided, only as those kingdoms combined church and state. That has ever been true of all the martyrs of all ages. Christ's people have ever been a strength to all earthly governments in which they have held citizenship. But there has always been a conflict between truth and error, between the law of God and traditions of man. Nor is it possible to build up a kingdom of truth without overthrowing the kingdoms of error with which contact is had. "Come out of her, O my people," has ever been the call. And this call has been the bane of these kingdoms, for, "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation," was the cry of the Pharisees in the days of Christ, (John 11: 48) and, "These that have turned the world upside down are come hither also," was the cry of those who opposed Paul and Silas when preaching in Thessalonica. (Acts 17: 6.)

Systems of Worship Continued

There is another point that it would be well to mention just here: While the political kingdoms, so far as political power is concerned, each ceased to exist as they were superseded by the others of the series seen in the vision under consideration, the systems of worship were not destroyed, but were still standing in so far that this kingdom of God was to be compelled to break in pieces and consume them, even till they were—not absorbed, as would have been done were they only to evolve into other political divisions—to become as the "chaff of the summer threshing floors; and the wind carried them away, that no place was found for them." And not till then could the "stone cut out of the mountain without hands" fill "the whole earth."

Thus was the conflict which was even then going on between truth and error, as represented by the Babylonish worship and that of the Hebrews, outlined by the Lord in this vision, and thus was the promise given of an ultimate setting up of the divine kingdom with final triumph over all error. And from this, it seems to us, we can see the fact that our first triumph must be over the errors of perverted Christianity, before we may hope successfully to cope with and overcome the unbelief of other systems. It is not at all to be wondered at that the so-called heathen nations should require that those who claim to represent Christ should first be reconciled in one body, rather than that they shall be committed to the fight going on because they do not cleave one to the other.

The church that undertakes to claim that they are going to overthrow and destroy all political kingdoms is always a menace to good government as all ecclesiastical and political history will show. Also, by this claim, are they committed to war against the flesh. And out of such claims come the suspicion—if it be not a statement of fact—that some churches are arsenals of carnal weapons. But the conflict against error is one that no representative of Christ may shirk. It is eternal, and out of it shall emerge the kingdom of Christ in its glory, overcoming all error and filling the whole world, until "the kingdoms of this world are become the kingdoms of our Lord and his Christ." Amen. May the Master hasten the day of his triumphant kingdom!

He that has no cross will have no crown.—Quarles.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Woman's New Power

V

Mr. James Bryce, formerly ambassador from Great Britain to the United States, who has studied American Government more thoroughly than most Americans, says that the State or local authority registers a man's birth, appoints his guardian, pays for his schooling, gives him a share in the estate of his deceased father, licenses his trade, marries him, divorces him, declares him a bankrupt, hangs him for murder. The police which guard his house, the local boards which look after the poor, control highways, manage schools—all these derive their legal powers from the State alone. Admitting the truth of this statement enables us to see how closely our home life is related to the government of the State. Yet, as a rule, we are more interested in the work of our Federal Congress at Washington than in that of our legislatures at our State capitals.

The State governments are older than the National Government. Back in 1777 when the States first began to think of forming some sort of an association or union of States, people with democratic tastes feared that a strong central government might develop into an autocracy. At that date the States had the sovereign power and they formed the National Union by transferring certain of their own sovereign powers to a central power. In this way the powers of the National Government were acquired. The States gave grudgingly and withheld all they possibly could.

Before the organization of a national government each of the original thirteen States had written constitutions and most of them were framed by conventions made up of representatives chosen by the people. These State constitutions had quite a long process of evolution before they were printed, each one being influenced by the character of the settlers in its immediate territory. The powers of the States are more intimate and more varied than those of the Federal Government. Births and deaths, marriage and divorce, business and education offer an attractive field for legislative service to the new voter. As constituents of the State, members of the controlling organ of government, it is clearly the duty of all women to do their part in aiding the State legislatures properly to function.

The State governments are bicameral in character. That is, they are composed of two departments, a house and senate. The governor and legislature form the lawmaking and executive body for each State. They make the criminal laws, laws relating to ownership and use of property, laws relating to public health and to education. Most of the legislatures have biennial sessions meeting in the odd-numbered years.

Bills become laws in the State legislatures by a process similar to that used in the Federal Congress. Any member may introduce a bill. It is then referred to its appropriate committee. This committee may kill it, report it out, pigeon-hole it, or report it too late for action. The life of a bill depends upon the attitude which its committee holds toward it. After its manipulation by committee if it passes both houses it is then sent to the governor for his ratification or veto. It's a trying process at best. Thousands of bills are introduced at every session. It is only possible for a small percentage of them to become laws. It is essential that a more efficient plan for handling this situation be evolved, but at present useless bills, overlapping bills, and bills that would duplicate present legislation are introduced until the wonder is that we secure any constructive legislation at all. But plans are evolving for a change in this procedure. It is our own fault that the remedy has not been applied previously. Mr. Hugh Fisher, senator-elect from Shawnee County, Kansas, offers one plan that seems workable in form, also democratic in spirit. The plan was adopted by Shawnee County. The

assemblymen from this county organized, then invited, through the county press, all those who had bills to introduce to the coming session of the State assembly to send copies of their bills to their secretary. The proposed bills were printed in the local papers, after which this committee of assemblymen held public hearings for their discussion. This gave an opportunity for pointing out the merits or discrepancies of each bill. At the close of the discussion this committee of assemblymen were able to advise as to which measures were calculated to benefit the State and which ones should be discarded. Free and full discussion of proposed legislation in a nonpartisan spirit is the ideal we should strive for.

The League of Women Voters hold to this plan. They prefer to handle all public questions in a nonpartisan manner. By their public discussions and printed propaganda, they strive to get everybody in favor of their bill and by keeping it out of politics push it through the legislature more speedily than by the political-party method.

Referring again to our progressive, neighboring State of Kansas. At their recent election the people of that commonwealth voted an amendment to their constitution giving permission to the State to aid worthy tenant-farmers in the purchase of farm homes.

The State is to purchase the land in large tracts and sell it to these home buyers on easy terms, thus enabling many a worthy farmer to own a home who would not be able to procure one if left to the mercy of loan sharks. California has a similar law which is said to work well.

Kansas also leads in the number of its women legislators, having elected four in the recent election—three of them mothers of families. From press reports concerning them one gathers that they are all women of high ideals who will undoubtedly give an uplift to the lawmaking in the State assembly. While highly interested in laws immediately touching women and children, it is certain that women legislators will understand that laws relating to transportation, tariff, and finance are as clearly child welfare laws as the maternity bill or the Curtis-Gard bill for the regulation of child labor in the District of Columbia.

Every law passed by the State or National legislative body affects the welfare of children. It will be to the advantage of our State governments if women are given places on the various State boards, especially on the State board of charity, prison board, and in the State educational department. One phase of the police board—that which has to do with women and child police welfare—would be improved by the presence of women.

"Peanut politics" should be frowned upon by women but they should insist on a rightful division of this work for the benefit of suffering humanity. In social hygiene legislation the League of Women Voters have a definite program on the abolition of commercialized prostitution, control of venereal diseases and supervision of delinquents, minors, and defectives. Organizations to supervise legislation on these subjects are being developed in each State and all legislators will be urged to give them proper attention.

Some one says, "The great issues of society are always substantially the same—questions of making a living, of privilege and opportunity, questions of finance, of faith, of belief, questions of who shall take part in government, and of how those who hold public office can be held responsible." In the last analysis all these questions are related to child welfare. The mothers of the race have a great incentive for the study of government.

DORA YOUNG.

Don't Wait Too Long!

We refer to your order for The Centennial Yearbook from our department. The orders for this popular little book have been coming in so rapidly that the limited edition will soon be exhausted. Do not wait too long before obtaining your own. The slogan is, "A Yearbook in the home of every Latter Day Saint woman!" Have you yours?

Exercises to Correct Constipation

1. Stand erect, arms at sides, chest thrown out strong, stomach drawn in, chin in slightly, body erect at all times.

2. Now bend forward and touch the tips of the toes (keep the knees stiff), and chest out; repeat 8 to 16 times.

3. This is a continuation of Exercise 2. Combine the movement of Exercise 2 raising the arms over the head and bending back as far as possible, then bring arms forward, bending body till tips of fingers touch the toes.

4. Stand erect, interlock fingers behind the back of the head with elbows extended wide, then bend over sideways from the hips as far as possible; continue bending from side to side 8 to 16 times. This exercise is exceptionally good.

5. Lie on the back with arms extended over the head, with the backs of the hands touching the floor, then raise the legs till perpendicular, then lower to floor and continue 8 to 16 times, keeping the knees stiff.

6. Lie on the back as in Exercise 5, but raise the body till a sitting position is gained, bringing the arms down till straight out in front of the shoulders, then bend forward and touch the toes, then regain position on back and continue 8 to 16 times. If you have hernia (rupture) do not do this exercise.

7. Stand erect, interlock fingers behind the back of the head, keep the elbows extended, and rotate the body from side to side, turning from the waist; keep the hips from turning if possible.

Stand erect. Now lift the right knee and interlock the fingers around it, then pull up the knee as near the chest as possible, then pull up the left in the same manner; alternate.

8. Lie flat on the stomach with arms at sides, then raise the body off the floor from the hips; 8 to 16 times.

9. Stand erect with feet about 30 inches apart, extend arms at right angles to the body, then lean over and touch the floor with the tips of the fingers (you will have to bend the knee to do this), then regain upright position and continue from left to right side alternately; 8 to 16 times.

These exercises, if persisted in, will relieve constipation.

SISTER A. M. CLARKE.

Annual Reports

January 1 was the time for each local leader of Women's Department to send in her annual report to the organizer of her district. We trust all have done so. If you have been remiss, correct your error at once and communicate with your organizer, giving summaries of work done in your branch by the women and girls under your supervision.

On February 1 each district organizer will be making out her annual report to our general executive. We expect these reports to denote a most forward movement all along the line, and that the plans for 1921 shadowed forth in the monthly letters from organizers, will prove this year to be one of the most progressive ones in our history.

Report blanks are mailed from our office to all district organizers who supply them to their local leaders and superintendents of the various departments of our work. If, as is the case in still a few districts in the church, there is no appointed organizer, send your reports of local work directly to our office, Box 255, Independence, Missouri.

Put a Pin in the Poison Bottle

Mistaking a bottle of poison for one of medicine is a close rival for deadliness of the gun-nobody-knew-was-loaded. The frequency of such fatal errors as that of a pioneer Idaho farmer who recently drank carbolic acid instead of a tonic suggests that proper precautions do not surround the family medicine cabinet.

With so many bottles, some of them similar in shape and size, absent-minded or sleepy-eyed persons are extremely likely to pick up the wrong one. The danger is especially acute in the farm home, where lights are as a usual thing not to be switched on at will, and nighttime emergencies are

met in the dark or by the dim rays of a lamp or candle. All labels look alike in the dark, and yet there is one precaution that can be relied upon.

In the Home Economics building at the Nebraska college of agriculture is to be seen a model medicine chest, containing all the drugs considered necessary for domestic use. Through the cork of each bottle of poison is thrust a pin in such a way that no one can open the bottle without feeling the point. One does not need to have the reason for this explained to him—it is a simple, safe means of warning that is capable of saving many lives now lost by failure to eliminate chance and accident.—*Omaha Bee.*

Era of Simplicity

"Women are facing an era of simplicity," said Mrs. Edna Woolman Chase, of New York, editor of the magazine, *Vogue*, and who is rated as one of the leading experts of feminine apparel in the fashion world.

"This spring," she continued, "there will be a sparing use of embroidery, a discard of gaudy footwear, and an elimination of that 'over-dressed' look. Everything is to be in exceeding good taste. There will be sashes at the hips, floating panels and platings—but above all, simplicity in cut and line.

"The knee-length frocks are doomed. They became too common, you see. When styles become common, smart women drop them and start new modes. Why, evening gowns are to reach almost to the feet. Street dresses will not exceed 10 inches from the floor.

"Not one woman in 50 in a fashionable American crowd is well coiffeured, and it is not expensive to be well coiffeured. A woman with a long face should never draw her hair up high. It merely accentuates the effect of grotesqueness.

"Women should be as beautiful as possible. It is their duty to the world—and to their husbands. I do not believe in the outrageous fashions adopted by many young American girls to-day. They look common and wayward. Those awful jet earrings and overfeathered hats and lacy gowns. Young girls are copying the models for women of 30—dressing as women of the world."

Old Fashioned Mother!

The reason more bedtime stories are not told to children these days, is that the children come in after mother has gone to bed!—*El Paso Herald.*

Continued reports from all parts of the country show a decidedly increased enrollment in high schools and colleges. With perhaps a 50 per cent increase in population there has been an increase of enrollment of six and seven fold in the colleges and high schools of the country in the last 30 years. The increase the past 10 years has been decidedly marked, and indicates a shortage of facilities. Yet the tuition paid does not remunerate the faculty, let alone meet all the other necessary charges for the college or school establishment.

An Appreciation

"I want to most sincerely thank you, and through you, 'The Department,' for the kind thoughtfulness which in sending me The Centennial Yearbook has placed me in a position to come in closer contact with your work and realize more fully the wonderful developments of the last few years.

"May you and your fellow laborers have wisdom and strength to continue onward and upward, and by perseverance in well-doing, overcome every obstacle in the way, and attain the most cherished desires of your hearts in righteousness. This is my earnest wish.

"Lovingly yours,

M. WALKER."

LETTERS

Church Officials in Germany

Extract from letter of President Frederick M. Smith, to Elbert A. Smith, dated Halle am Saale, Germany, December 27, 1920.

Brother Williams has written of our work in Basel. . . . We left Basel on the 23d. At the station in Klein Basel, which is only a mile or two from the German border, we ran the usual gantlet of "Zollbeamten," or customs officers, who scrutinized passports, baggage, etc. The last was a German officer, who looked us over and put a rapid-fire list of questions in German, and pointing to our baggage: "Haben Sie Kaffee, Thee, KaKoa, Schnaps, Bier, Wein?" I said, "Nein, Nein, Nein," etc., at each pause. Then he added: "Was haben Sie für Rauchen?" "Nichts," said I, and added: "Wir rauchen nicht." Then he laid his hand on two packages of foodstuffs we were bringing with us, and said: "Was giebt es darin?" I handed him the bill of lading with the remark: "Liebes Gabe für einige hungrige Deutsche Leute." He handed the papers back without opening the packages and said: "Sie sind von Amerika, nicht Wahr?" I replied: "Ja." "Sind Sie Quakers?" "Nein."

("Have you coffee, tea, cocoa, brandy, beer, wine?" I said, "No, no, no," at each pause. "What have you for smoking?" "Nothing, we do not smoke?" "What is there in that?" "Good gifts for some hungry German people." "You are from America. Is it not so?" "Yes." "Are you Quakers?" "No.")

So I handed him my card. He read it, looked up, and gave me a quick military salute. So we passed through the gate to the train. We had gone through the whole role so much more quickly than we had expected, that we found ourselves on the train with an hour to spare.

Very soon after leaving Basel we were on German soil. It was with mixed feelings that we realized it. And what a mixture it was! In England I scarcely felt that I was on foreign soil, for everywhere I heard and could use my native tongue, with some allowance for colloquialisms and dialects. In Paris and France I realized we were foreign, for though usually we found some one who understood English, yet around us there sounded usually a strange tongue. In Switzerland we found a strange mixture of languages. Nearly everyone speaks two or more and the hotel people three or four. We liked the quiet, unobtrusive politeness and attention of the Swiss, and as we passed over into Germany we wondered what awaited us. Then there came crowding into my mind old memories. As a student I had long had an ambition to study at a German university. As a student in college and university I had read many German stories and folklore. Then there were the more recent memories of the great war. Technically we were still at war with Germany. Then there were the church branches so long left alone. How would we find the work?

Well, I shall not bore you with details of our trip. We stayed at Frankfurt the night of the 23d and came on to Halle the 24th. We left Frankfurt at 7.25 and reached here about 4.40 p. m. We found a quiet but hearty welcome at the home of Brother and Sister Alexander Kippe. With them we spent a quiet and peaceful Christmas. Yesterday, Sunday, we went to Bernburg to visit a family who are members of the Utah church but who have become interested in our work. Israel will remember G. F. Schlote. He had secured my London address from Brother Halb, and at Basel I received a letter from him urging me to come to Bernburg. We spent the day there, talking church, war, etc. Mr. Schlote, the elder, has been a sufferer from paralytic stroke. We administered to him and to Sister Schlote. Of this visit I shall talk with you when I can. We returned late last night.

We have already been able to sense to a small degree, perhaps, how terribly the German people have been made to suffer by the great war. Brother and Sister Kippe and family

lived all one winter on red cabbage. The Schlote family have not seen fresh cow's milk since 1914, and no canned milk since June. Bread (black), butter, sugar, still rationed. What a condition this country is in! Christmas Day I took a stroll along the Saale River, in the park, and on the opposite side of the river I saw a large statue of Bismarck. And I could not but recall the time when William II dismissed him as secretary of state, an act which *Punch* cartooned as "Dropping the pilot." Well might the German people wish for as able a statesman as Bismarck to pilot this confused and heavily-smitten nation through its present morass of political, financial, and industrial confusion and on to the firm ground of national solidarity and financial stability. The prospect is far from bright. The nation is crushed beneath a taxation extraordinary, but even that will be increased next month. Laborers, each pay day, are taxed one fourth of their wages. It is little wonder that the Saints here are deeply interested in Zion.

To-morrow we go to Einbeck for a meeting there to-morrow night, then on to Hannover. There we shall be some days, then to Brunswick. We shall return here probably next week, and then probably to Berlin on the question of registration of church.

Missionary Party Depart for England

Elder Gillen writes the First Presidency from Brooklyn as follows, dated January 19.

We are about ready to "get off the earth" as our arrangements for sailing are about complete. We had no difficulty in securing visa from the British consulate. We are anxious to get aboard, having secured a glimpse of the big boat as she came in yesterday. We were told they had a very rough voyage, several times her nose being under water. They were four days late in getting here.

Surprised to learn of the death of R. C. Evans. All I have to say is that his spirit is in the hands of a just God who will judge righteously.

I cannot but feel sad in leaving our native land; nevertheless glad that we are in the business of the Great King who will rule and overrule for the good of all. We therefore go forward rejoicing in the thought that the work is his and under the provision made by our Lord and Master. Will be glad to meet the English Saints, feeling sure that we will find hearts made warm by the touch of the Spirit divine.

With love to all American Saints, we say good-by for a time.

Yours in bonds, JAMES A. GILLEN.

Elder Charles Fry writes on the same date as follows:

Preparation for our entire party of J. A. Gillen, James E. Bishop, Daniel Sorden and wife, and myself, are complete excepting one item to see to in the morning, to leave to-morrow on the Cunard *S. S. Imperator*, one of the largest ships afloat. Terrible storms opposed her for ten days coming over, making her arrival three or four days late, but we have prospects of better weather going over. We saw her come in yesterday morning and I got what should be a good picture of her entering the Hudson.

We all attended service to-night and Brother Gillen preached. Brother Sorden baptized his young bride and she was confirmed by Brother Gillen. He is beginning his mission work early.

Farewell till we reach the other side. We are blessed with peace and cheerfulness. With best wishes and prayers for home Saints.

CHARLES FRY.

Statistics for 1920 show in Iowa 28,464 marriages, and 4,738 divorces. This is about one divorce for each six marriages. It shows an increase of 1,554 divorces, and an increase of 9,535 marriages. This represents a decided increase in number but a slight decline in percentage of divorces as compared with the marriages.

The Switzerland Mission

By T. W. Williams

A new branch organized in Switzerland.

Switzerland is practically a new mission. In the spring of 1919, Brother Harry Passman was selected for duty overseas. His objective—Palestine.

Brother Passman and wife arrived in Basel, Switzerland, in the early part of September. Passman-like he began doing things. There were some things first to be undone. Some of the things which he had to do was to undo some of the things which never should have been done.

At a post conference session of the joint council, spring of 1919, Brother Jacob Halb and wife were appointed to Switzerland. They reached Basel, October 10, the same year, and cooperated with Brother and Sister Passman until the latter left for Germany and Palestine, June, 1920.

The experience of these two brethren with the police of Switzerland has been interesting. Switzerland has been the Mecca for refugees from the war-tossed border states. I am told that fifteen per cent of the present population of Switzerland is alien born.

In common with all other countries, Switzerland has her housing problems. Strict regulations have been made, governing the entrance of aliens and particularly the establishment of a domicile. The police have been given full power of execution.

The Canton of Basel is limited, covering only the city. Most of the entire area is covered with buildings, allowing for only limited extension. There are not sufficient dwellings for the present residents. Basel is therefore not in a position to admit many outsiders.

This applies not only to foreigners, but to others. A native Swiss cannot move from one canton to another except by the consent of the police. Each canton has complete sovereignty over its citizenry. The authorities are not opposed to immigration. They claim they must first care for their own. We have recently learned that America is taking a similar position.

Coupled with the above was the adverse feeling against our people, caused by the unwise actions of some who resided here for a time. It is another case of the church suffering from the fanaticism and imprudence of its supposed friends.

When Brother and Sister Passman were here they ran up against the police regulations, but the resourcefulness of Brother Passman tided matters over until he left. Brother and Sister Halb have met the situation nobly, and despite all opposition, have remained at their post. There was a time during the year when they were compelled to leave Basel. They went to Zurich and remained there four months. Brother Halb immediately began a systematic distribution of literature, which was unique, and the merits of which are in evidence.

Just prior to our arrival in Basel, on December 12, 1920, Brother and Sister Halb had been compelled by the police to leave the Basel Canton. They succeeded in securing hotel quarters at a short distance from the city and continued to carry on their work.

We at once got busy. We visited Doctor Im Obersteg, a lawyer employed to care for our interests. He assured us that it was not a case of persecution, but a condition which applied to everybody. President Smith took the necessary steps to have the church duly registered in Switzerland, and Brother Halb made a new application for residence, agreeing to live for the time being in a small room adjoining our meeting place, providing the police would grant the privilege to do so.

President Smith and I, in company with Doctor Im Obersteg, called upon the mayor and stated our position as clearly as we were able to do. Our reception was quite cool and official at first, but before we left there was an appreciable change in the atmosphere. We left Basel feeling assured that both applications would be granted in due time.

During the time Brother Halb has been in Switzerland, he has baptized three—one man and two women. The brother

had been ordained an elder by Brethren Passman and Halb. We found them meeting in a very neat, nicely furnished, small hall, capable of seating from fifty to seventy-five.

At the first meeting—Wednesday night—the regular prayer and testimony meeting was held. It was my first experience of this kind. We had prayers in German, Basel Deutsch, French, and English, and testimonies in English, German, and Basel Deutsch. Never in my life before have I had any desire for the gift of tongues and interpretation of tongues. In fact, I have not seen either the need or utility of same as manifested among some of our people. But here was an instance where these two gifts would result in the edification and strengthening of the Saints. I really wished that I possessed both these gifts. President Smith and I made short addresses, which were translated by Brother Halb. There were more nonmembers in attendance than members—an encouraging sign.

We were indeed pleased with the work done by Brother and Sister Halb. They have been severely handicapped, but, despite this, they have succeeded in interesting quite a number of very fine people. The Sunday following we met at 10.45 a. m. for preaching. President Smith was the speaker—a fair-sized audience. His sermon was well received. In the evening the room was well filled—the writer being the speaker.

The next Wednesday evening at 6.30, Brother Halb baptized six more, making eleven members in all. At 8 p. m. we assembled for prayer and testimony. The candidates were confirmed, and Brother Emil Hirsbrunner, one of the new members, was ordained a priest. We then proceeded to organize the Basel Branch. President Smith was in charge of the meeting.

Upon our recommendation the Saints unanimously selected Brother Halb as pastor. Sister Maria Klotter was elected secretary. The pastor was empowered to make other necessary appointments, and to direct the labors of his ministerial associates.

The charter members of the Basel Branch are as follows: Jacob G., and Addie C. Halb.

Emil, Heanne, and Angel Hirsbrunner.

Karl F., sr., Annie, Aline, and Karl, jr., Zimmer.

Maria Klotter and Paulina Schneider.

There are quite a number of others who are interested and will, in time, unite with the church. We have made an excellent beginning. There is no reason why our church should not find permanent place in this land, and make many converts. Basel is the strategic center, not only for Germany, France, Spain, and Italy, but for Austria, Russia, and the Balkan States. We should have another missionary and wife in Switzerland.

As I sat in the assembly of these various nationalities, and witnessed their keen interest and desire to know, yet conscious of their extreme difficulties to understand each other, I thought of many of our surfeited, lethargic Saints at home, who mince over real spiritual food, while these people eagerly gather up the crumbs. It sometimes pays to get real hungry. It is at such times that one appreciates the real value and pleasure of food. This is equally applicable in spiritual as well as in temporal matters.

We have spent ten days in Basel. We leave to-morrow, December 23, for Germany. We will go as far as Frankfurt, spend the night there, and then on to Halle am Saale, the next day. And the day after is Christmas. Christmas in Germany!

An amendment to the Constitution of the United States has been introduced before Congress by William H. Hill, member from the 34th District of New York, as follows:

"ARTICLE—

"Section 1. In apportioning representatives among the several States according to their respective numbers, aliens shall not be counted.

"Section 2. The Congress shall have power to define the meaning of the term alien and to enforce, by appropriate legislation, the provisions of this article."

Missionary Letter From Washington

When I think how much pleasure I get from reading the HERALD I feel it my duty to contribute occasionally. One letter at least might be considered due from each missionary during the year. That the writer has not so responded, however, I hope will not be taken as evidence of inactivity or lack of interest in the work. Our district president, Brother J. M. Terry, in his monthly letters has tabulated well the incidents of note transpiring in this district, and it would hardly seem necessary to write more to tell the news. However the spirit of the new year is abroad and has affected the writer.

The vision of the Revelator was, "Behold, there is set before you an open door, and no man may close it," and it appears such is appropriate as an incentive to endeavor for the year. Although the pessimist sees but little good, and many of the struggling toilers are unable to penetrate the obscuring shadows, yet with the generality hope as a beacon still shines bright despite their fears and anxieties. It is true not all can stand up under responsibility, and sometimes we evolve into "wishers" rather than "willers."

Our very souls many times cry out and demand a more pronounced expression. The new year resolves, I hope, bestir the reflective mind to be the man he might be, instead of the man he really is. In some manner these optimistic thoughts come home to lodge in our brain like the chickens that come home to roost. Such only is scared away by our lagging doubt, reluctance, and hesitation.

It seems proper then at the entrance of the new year, when the thoughts of men are incited to gratitude and the privileges of opportunity, to direct our minds to a larger self-realization which will empower us to cast off fear. Fear, the lack of confidence, we must realize, is but a mushroom growth of the human intellect, and its psychological status is, it springs from nothing, leads to nothing, and has no rating in the schedule of values. Yet it is a great foe to progress and betterment. It will defeat any enterprise and bring naught but gloom and despondence and frustrate the very prophecy of opportunity's "open door." More robust is the fact that fear when subjected to analysis can be precipitated by clear and forceful thinking. It will prove only a shadow to those who will boldly move forward. Entering the new year with its opportunities, making it a matter of predetermined choice, let us as Saints lay claim to our destined heritage and be unafraid.

A spirit of unrest seems to pervade the industrial centers here as a temporary halt in labor activities has been made.

After a thoughtful consideration of the present status one can but determine something important is pending. So many in the recent days never thought of laying up for the proverbial "rainy day," and now when the times of adjustment have come when legitimate business is struggling to get back on a prewar basis some are actually in need. Catering to the extravagant and superficial ways of life has claimed the surplus, but now in the very threshold of the adjustment period some clamor in want.

However, we should look to the future with confidence. Evidently very soon the wheels of industry will be moving again and all who want work at a reasonable wage will be supplied. It seems poor business to spend our energies to fan the flame of discontent, creating strikes and riot. The high cost of living is already materially reduced. Food, clothing, lumber, and other commodities will be reduced still further as the cost of production is reduced. The wage earner need not be alarmed for the future even though there may be a reduction in the pay envelope, for his hard-earned dollars will purchase the same amount, and possibly more goods than formerly. The most sensible advice, it would seem, would be for all classes to go to work under the proposed readjusted wage scale and have confidence in all who labor to establish business on a sound basis.

It will depend somewhat, however, on how readily labor will respond to this proposition. Everybody knows it is better for all classes, for labor to be perpetually employed at a fair and just wage. People have been educated to want more

and more, and to work less. It may be well for them to unlearn some things, and take a few lessons in thrift and saving. We must take more interest in work. Work will prove a blessing and not a curse. I speak of these things frankly for my sympathies are now and I hope ever shall be with those who toil.

Summing up the labor of the year, we know it has been one of activity, yet in real results in accessions to the faith it seems scanty and lean. We are confident, however, of the blessings of an all-wise Father, and most of all for which we are grateful is the knowledge of being in the faith. Reaching the finals of our temporal assets in dollars and cents, and expressing thanks for that alone, is really a mean spirited way of being thankful. Might we say it savors of the fellow who was condemned in the parable for his ill-advised praise for not being as other men are. If our appreciation and rejoicing is prompted by no higher motive than that we are at ease because we are comparatively better off than some one else, it is a poor grade of thankfulness and our self-satisfaction will avail us little in the end. We sometimes thrill with the wonder and vastness of the setting of our very existence. As a minister for Christ I am thankful I can come in touch with the heartbeat of humanity and with them rejoice and hope, and serve them with the benefits of the gospel of Jesus Christ.

At our reunion held at Bellingham last August, the Campbellite Philistines invaded our camp and challenged us for combat. The usual church propositions were submitted, and we supposed, being so eager, a debate would materialize immediately. A four months' delay, however, brought from them rearranged propositions with two more added. These were decidedly unfair, for they committed us to a denial of that which we already believed. We again presented the same church propositions as before, with the other two propositions added and worded in a way we could accept, but these again were rearranged and the other two so worded by their polemic that he must have known would not be acceptable to us.

They have thus dodged the responsibility of debate in a camouflage of words.

The year's work in some ways has proven very pleasant. The spirit of indifference prevails here in the worst form. There is but little real demand for service. I am convinced, however, we have a fine body of Saints, and as a whole as loyal and true as will be found anywhere. At times I have been discouraged because of the lack of response to missionary activities. The fall and winter rain is quite a drawback. One gets tired of living under a cloud. Here in the rainy season one longs for the canopy of ethereal blue. This country is not without its captivating features however. The summers are delightfully cool and pleasant. The flowers are unsurpassed for fragrance and beauty. The rockribs and peaks of the mountains loom high in silent grandeur, with the great horns of Mount Ranier and Mount Baker as the pillars of Hercules in sublimity.

Puget Sound abounds in beautiful islands, palisades, steeps, coves, and inlets, and when the sun is just right a steamboat ride gives occasion to view a picture which to be seen is to appreciate.

One will find as fine native forest here as anywhere, but the great mills gradually eat away, and in some sections the country is denuded. To see the vast waste in some of these forests is appalling. It's a pity the down timber cannot be utilized by those in need. It is a glad surprise to see trees fourteen and sixteen feet through, and to visit some out-of-the-way places and view the native haunts of the primitive wild. In such a place when one climbs to elevated heights and views the scenes below, he is impressed with the mighty handiwork of God.

With good wishes to all my friends and acquaintances and a silent prayer to God for the welfare of his church and people, I am most respectfully your brother,

In gospel fellowship, SAMUEL STEPHEN SMITH.

Home address: 1714 F Street,
BELLINGHAM, WASHINGTON.

Self-conquest is the greatest of all victories.—Plato.

Far West Stake

Since our last letter in the HERALD we have received several letters from Saints both in Canada and Michigan saying that our message had given them joy and courage. 'Tis our desire to let our light shine, so here we are again.

In the latter part of November, 1919, Sister Weaver and the writer made a trip to Lamoni. Her brother, Roland Kapnick, was attending Graceland, and my missionary pal, Cornelius Clifford, was also there. At the college we found a happy band all trying to make ready for a life of service. As I came away I felt the great loss I had sustained by never having gone there to school. I regret it keenly and would advise all our young people to do their utmost to attend Graceland. Sister Weaver tells me that she spent two of the happiest years of her life there when her name was Lyle Kapnick. She has not forgotten those times or the lessons she learned. May God bless Graceland and those noble men and women who are giving their lives to make it all it should be.

From Lamoni we returned to Cameron and soon afterwards I went to the little town of Trimble where we tried hard to get an interest, but without avail, so we moved to Edgerton Junction and for several weeks held services in our church there. We had splendid crowds and were greatly blessed in telling the gospel story. However, not one obeyed.

The last of January, 1920, found me at Hardin, Missouri, where I stayed for several months. Elder L. F. Ferguson is president of the Alma Branch and surely a good one. In the thirteen years that I have been in the church I have never seen a man who has greater love for the work of God or who has a greater zeal for its interests. No storm is too great, no road too long to stop him from attending to his duty. One night while we were holding services in Henrietta about eight miles from Hardin, it was raining and the roads were something awful. Brother Ferguson said that we would go over on the train that night so we went down town and there learned that the train was over an hour late and that would not get us there in time for the service. Nothing daunted, Brother Ferguson said, "Well, we will go just the same." So he got his big Overland out and we loaded up and started. Let me draw a curtain over the scene! Words fail me! I cannot describe that trip. The mud was fully eight inches deep and the water covered the road in places, but we went just the same. I do not know of another man in the church that would have taken a valuable car out on such a trip. That is only one of many things I have seen L. F. Ferguson do in the interests of the work of the Lord. He is a true Saint, and "sacrifice" is his watchword.

The Alma Branch is somewhat scattered. Services are held at Hardin, Waukenda, Richmond, and at the Central Church near Henrietta. Brother Ferguson and the other local men look after the work in all these places and the Lord is blessing them. He has for his helpers some noble men. I must not take space to write of them all but I must write a word about William G. Hamann who is another of God's noble men. He is a close second to Brother Ferguson, and in fact it is hard to draw a line between them. He is always on the job. His business is sometimes neglected just because he is out doing something for the work of the Lord. These men will wear a crown of glory when the day of accounts has come.

My first series of services in the Alma Branch was held in the town of Hardin. We had good crowds here and several heard the message and were caused to see its beauty. Next we held a series at Henrietta in a church we had rented there. Large crowds came out and many became interested in our message. Elder Charles Smith came while we were there and assisted us greatly with the music. He had charge of the singing and made things hum. Music is a wonderful help and I hope to see the time when the missionaries can have a trained singer with them.

We stayed in the Alma Branch till time to go to the lectures in Independence and when we left there our crowds were still good and the interest was at its height. Sometimes I feel that I did wrong in going away when I did for

when I returned there and started in again at Henrietta April 25 our interest was gone and we were never able to get a crowd again. However I wanted to attend the lectures and so left.

The Saints of the Alma Branch raised nearly one hundred dollars and purchased clothing for me. They gave me about seventy dollars in money and in every way treated me with the utmost kindness. May God bless them all.

During the lectures at Independence I was asked by those in charge to go to Holden each night for a week and preach there. We did so and enjoyed it very much. Each evening 5.30 found us at the depot, and at 7.15 we arrived in Holden and went at once to the church and preached. Then home with Brother Persinger and the next morning at 5:17 we were on the train again for Independence. Sunday, March 28, we spent in Holden and preached at 11. I was wonderfully blessed while preaching and the Saints were moved to tears. Brother McWethy told me that he believed I had never preached as good a sermon as that before and that I never would again! To God be the praise and glory. Elder W. A. Smith was associate in this series and I learned to love him much. He preached the first week and I the last. Brother Krahl who is president of the Holden Stake was kindness personified to us and we enjoyed our work there very much.

I was permitted to attend that most wonderful prayer service on the morning of April 4 in the basement of the Stone Church in Independence. It was surely a foretaste of the endowment of power that our Father is willing to give to the church when we are ready to receive it. The Spirit was there in power and made its presence manifest in several gifts of prophecy and one gift of tongues. Light and cheer were imparted and words of encouragement. What a wonderful thing it is to sit in heavenly places and listen to the word of the Lord. May the day soon come when more such blessings will be enjoyed.

In bonds,

RICHARD D. WEAVER.

Omaha, Nebraska

Our branch work is prospering very nicely and we are now better organized than we have been for some time. All our departments are specializing in their particular lines. We are attempting to put the coordinating plan into thorough effect.

Our priesthood is working as a unit. Regular sessions are held every second and fourth Sunday, for study. The attendance and interest are growing. Our pastor, Brother T. J. Elliott, is the teacher.

The increased attendance in our Sunday school has been noticeable. On Sunday, January 9, one hundred and thirty were present. This was the day of installation of officers and promotion. We carried out the plan of grading the entire school, giving diplomas to seventy-five or more pupils. Mrs. J. Leeka and Sister R. W. Scott were in charge of this work. Brother Harry Wrenn was installed as superintendent of the school for the coming year.

Our Religio has taken a new lease on life as evidenced by the increased interest and attendance. Sister W. L. Wallace, reelected superintendent, is "the power behind the throne" in this progressive department. We now meet every Friday evening in our hall, which affords ample and splendid quarters. To carry out the new scope of our Religio prerogatives, we have arranged the following activities: Study classes in desired subjects, Oriole girls' domestic science class, and the Temple Builders in their advanced work. The boy department has the use of the basement where there are shower baths and bowling alleys. With the athletic equipment brought by the Ladasa Athletic Association, it plans a program of interesting work. It has the exclusive right to this meeting place every Friday evening under the supervision of Scoutmaster W. L. Wallace and Mr. R. H. Kirkpatrick.

Our last social function was a party, held New Year's Eve, at the home of Sister C. Smith. This party featured the finale of a Biblical baseball contest between the boys and

girls of the Sunday school. The girls, who won, were served by the boys. One number on the program was a quoit ball game. After several contested decisions, the umpire, Brother J. Leeka, was almost mobbed.

We trust that the unifying of our forces and the increased interest in the gospel work will bring us comfort in the greater spiritual blessings. Being thus favored, we look forward to the prospect of building our new church during the coming year:

Branches Amalgamated in Detroit

We are very happy here, though the financial outlook is a little discouraging. Thousands of men are out of work, but we as Saints of God have no fear. We read in Psalm 37: "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." So we know all will be well.

Since our consolidation of five branches into one, it brings us nearer together and more of one mind. We feel that under this system much more will be accomplished. We are much pleased with our new pastor, Elder Glaud Kuykendall, and have much confidence in his ability as pastor over the Detroit Branch, which until about three weeks ago was five branches and two missions. He has the hearty support of all and our prayers each day are for him.

When our pastor, Elder Arthur Larkey, and his wife were called to the Chatham District, we were sorry, but we know they have gained much.

J. A. Grant, missionary in Southern Ohio District, has moved his family to Columbus, Ohio.

The orchestra will give a program in the church February 10, 1921. Our Religio spent New Year's Eve in a social way with games and lunch. Also January 6, a Religio social evening was spent in a delightful, entertaining way. The Orioles had the basement trimmed tastefully and prettily. The games, toasts, recitations, etc., were profitable. Lunch was served by the Orioles in costume. BYRDIE MAGARGEE.

Council Bluffs Items

On Tuesday between Christmas and New Year's there was held a holiday entertainment which was enjoyed by all present. Treats were given to the children present.

Several socials have been held since the first of the year, that have been for the purpose of inspiring a greater interest in the mission work. The work at the Belmont and Riverside Mission is progressing in a very satisfactory manner. Increasing numbers are in attendance at all the services. Many of the young Saints are volunteers to do service at these places, and are rendering very satisfactory service, both satisfactory to themselves and to those attending these missions. Brother H. H. Hand is in charge at the Belmont Mission, and Brother G. J. Harding at the Riverside Mission. Last week Brother Clarence Skinner held services at the Orchard Heights Mission and a nice interest was manifested. Brother T. J. Smith reports good interest at the same place at the prayer meetings of which he is in charge.

The sudden departure from this mortal sphere of the wife of Elder J. F. Mintun, saddened many with whom she had for years been associated. Her children were all at the funeral. The body was laid to rest in the Magnolia Cemetery. Ruth Mintun will engage in teaching in the city so as to be at home with her father, the school board electing her for the balance of this school year. She prizes being where she can assist in the services of the church.

The Women's Department is quite active, and many have been relieved of suffering at their hands, and much encouragement given to those who have been depressed in spirit.

Brother Darrel Hall has taken up studies at Ames Agricultural College to better fit him for service in the church and world. His wife will follow him soon, and will seek to engage in something useful to assist the work of God. Saints at Ames and vicinity, take notice.

The reported death of R. C. Evans brought to the hearts

sadness. It is remembered how much of service he has done for the church, and then to oppose that which he had for years built up, caused sad thoughts to arise in the hearts of all. God bless and keep his family in right doing.

Sister May Skinner has been absent from her choir duties for about a week, and she is greatly missed. This has been occasioned by sickness, but she is now recovering, as answer to fervent prayers.

Sioux City, Iowa

Another year has passed and we feel that much good history has been made in the Sioux City Branch. This is evident by the numerous advanced methods which have taken place in all the departments and the increased friendliness amongst the membership.

Early in the year Brethren C. Streeter, P. J. Zimmerman, and Elden Edwards were ordained to the priesthood; their efficient help having proved very beneficial.

The annual business meeting was indeed a spiritual one. We unanimously sustained George M. Vandel as branch president. He was granted the privilege of appointing two assistants to act as counselors. His selection was: W. W. Baker and DeLos Lytle. Twenty-five adult members were present at this meeting. Every motion, twenty in number, was affirmed unanimously. Mrs. George M. Vandel was selected as chorister for the musical department of the branch, and later by the Religio and Sunday school. She is already training two choirs.

Our quota in the General Conference auditorium drive was \$2,500. We subscribed \$3,000, half of which is paid at this writing. A letter from the Bishop's agent of the Little Sioux District states there were more subscribers in this drive from the Sioux City Branch than from any other branch in the district. We feel grateful for this. The same is stated in number of names on the tithing list. The amount paid last year doubled that of the preceding year. The Christmas offering averaged better than three dollars per member of the Sunday school. This department, under the able leadership of Superintendent W. W. Baker, has many new ideas which are bringing it up to a higher plane. The Religio and Women's Department are working hard in their respective fields.

January 14 will long be remembered by the Saints, and many of their friends, as a very eventful date. It was on the evening of this date that the brethren surprised the sisters with a banquet. A three-course luncheon was served in a very tasty fashion, over one hundred participating in the refreshments. Green and white were the colors most in evidence. Music and singing by the youth, and solos by Mr. Garfield Howell, a colored singer of Victor record fame, furnished the evening's entertainment. The ladies were unanimous in assuring the men they were excellent hosts.

CORRESPONDENT.

CHATHAM, ONTARIO, January 11, 1921.

Editors Herald: A week ago last Sunday night just as service was about to commence, we were favored with the presence of Elder Lawrence Campbell, who was home for the holidays. Brother Lawrence is attending the class of religious education at Graceland College and his many friends are glad to see him, even if for so short a visit. He talked to the Saints along the lines of his experiences at Graceland, which proved interesting.

Brother A. Larky, of Detroit, past president of the First Detroit Branch, has been appointed by the church to labor in Chatham District and will act as district president, thus relieving Brother James Pycok for missionary work in our district. Brother Larky and his family have taken up their residence in this city, and they will prove a valuable addition to the Chatham Branch. As an executive officer, Brother Larky is well known, and his counsel and advice will be appreciated.

At our recent priesthood meeting the dividing of the city into districts for visiting purposes was discussed and we feel

that much good will be accomplished by this move. Some few Saints are rather dilatory in our branch but on the whole things are on the upward move. Brother Lamont, our branch president, is arranging for a mission in the near future and we trust that God will bless us in our efforts.

Wide-awake officers have been installed in both the Sunday school and Religio, and we feel these two departments will play a great part in the holding of the young to our church during the coming year, particularly the Religio.

On Tuesday evening, January 18, 1921, the brethren of the branch are entertaining the sisters to a supper in the basement of the church. The brethren feel that as the sisters have always had to work hard when previous suppers have been put on that it would be a fine thing to return the favor and treat the sisters. All the sisters have been invited as well as the children, and the men are looking after the cooking, the tables, program, etc., and a glorious time is looked forward to.

Ever praying for the success of Zion and its officers,
IVAN N. PRITCHARD, *Publicity Agent.*

SAGINAW, MICHIGAN.

Editors Herald: We can daily see the branch improve. In the recent past there have been two ordinations, Brethren Carl Larson and Harry O. Wills, both to the office of priest; and with the new members of the priesthood who have moved to Saginaw, we hope to see great things accomplished in the New Year.

Our Christmas offering superintendent has been busy, and although we have had to spend a considerable amount for fixtures and payments, etc., on the church, we have quite a nice sum raised.

Our Wednesday evening service is increasing in size, and is being enjoyed by a goodly number. It seems that the Spirit of the Lord has been striving harder than ever with mankind to cause them to realize the necessity of assembling oft in the house of the Lord.

Our Sunday school has voted to turn its funds into the common treasury of the branch, and all funds be drawn out by order signed by the Sunday school superintendent and branch president.

We believe that when unity prevails to that extent that all departments will turn their funds into one common fund handled by God's chosen servant, the deacon, that greater strides will be made along the financial line.

Elder Byron Doty has been with us the past few weeks, and although his throat has been bothering him some, he has assisted in preaching, and also in directing the choir.

With our band of young folks, and young officers all feeling that true devotion to God, and true desire of doing God's will, we hope to see greater strides along the gospel line in the future.

CULDESAC, IDAHO, January 3, 1921.

Editors Herald: My love for the work has been intensified, notwithstanding the adverse conditions that have confronted me, at times, within the church and without. The intermingled sunlight has led me on to love's way, the depressing shadows ever giving way to God's transforming grace. For I realize that little by little the gospel has wrought a change in my life, though I still feel like one of God's weakest children. I am indebted to his love and mercy for a happier and better estate.

When once a prodigal son, God, through the church gently led me back to the fold. Before returning from my prodigal ways I dreamed the church in the form of a woman stood before me in the attitude of extending an unobtrusive invitation for me to join her. Several years later this occurred, and I accepted the invitation.

Though practically dead to Christ at the time, her fostering care tenderly brought me back to the new life in my Savior. I have suffered much for her, and why not? She has suffered much for me. At times she has caused me pain, but I have no bitterness. I also have caused her pain and sor-

row. While I have meant well in my attitude toward her, and she has meant the same with me, yet weaknesses and misunderstandings have at times been barriers between us.

Last winter, when I was suffering from a nervous breakdown, an evil spirit tempted me to doubt that God loved his people as he once did. I struggled against this dark, embittering, condemning influence, and finally rebuked it in the name of Jesus Christ. A dark cloud lifted from my mind, leaving an irritating influence. This I also rebuked in the same way with the same result. The Holy Spirit then came over me like a soft, soothing mantle, and made me feel within my own bosom our heavenly Father's great love for his church, which passeth understanding, except by those who may be permitted to know by the power of God's Holy Spirit.

The same Spirit then kindled a greater love within me for the church than I had ever had before. These words found in the "Admonition," a song given through Brother Joseph Luff by the Spirit:

"Love ye me and love all people,
Love as I have loved you,"

ran through my mind again and again under the influence of the Spirit that usually accompanies that song. I write this as a testimony to the church.

Slowly it may seem, and in weakness, and with stumbling, yet surely the bride maketh herself ready. Loved and nurtured with care, and guided by divine admonition she will grow into holy womanhood, and stand adorned as a bride for the husband when he comes to the marriage supper of the Lamb.

"Then let us be pure as the lilies,
And joyous and glad as the rose,
So when Jesus selecteth his jewels
In Zion we'll find our repose."

Let us keep our lamps trimmed and burning, and be as a city set on a hill that cannot be hid, a light unto the world that shineth in a dark place.

This world with the fashion thereof passeth away, but the word of God endureth forever. Then let us not seek for the riches, honor, and glory of this world, but lay up treasures in that home above, eternal in the heavens, that fadeth not away, remembering that the life is more than meat and the body than raiment, knowing that seeking self first adds to our poverty, but seeking the welfare of others is like sowing good seed that yields manyfold, realizing that the work of love in helping others carries with it rich rewards, having treasures in its garners that are meted out to us with our kind deeds. None can rob the soul that finds treasures in loving deeds.

No one can stop the fountain of joy of him who rejoices in the welfare of others, because the field of helping is inexhaustible. Every soul that comes into this world affords others an opportunity for helping. And should we save but one soul, or help to save one, how great will be our joy in heaven with that soul.

While it may not be possible for us to labor together without differing occasionally, let us differ without malice or heat, being willing to give one another the same liberties of thought we ask for ourselves, yet being guarded in our public ministrations that we shall not raise contentions, and cause mistrust where confidence should prevail. However, when righteousness is in jeopardy we should fearlessly declare the truth, always desiring to labor in the church and for it, fully appreciating our blessed heritage as children of promise, who have been transplanted from the kingdom of darkness into the kingdom of God's dear Son.

Let nothing separate us from the work whereunto we are called. God will lead us along; the kingdom is ours, the blessings are ours, and while the world may be in danger, turmoil, and dismay, we can lift up our heads and rejoice, for our redemption draweth nigh.

Saints, let us not fear these things that are coming on the earth, and not even fear them that are able to kill the body,

but only fear him who is able to destroy both soul and body in hell, for if we save our lives we shall lose them, and if we lose our lives for Christ's sake we shall find them. The Lord may not require all of us to surrender our physical lives, but he does require all of us to surrender our souls to him and all our physical activities, that we may present both soul and body a living sacrifice on the altar of service.

In times of trouble let us remember that God can take care of his own, and be willing to submit ourselves to any fate he may see fit to impose upon us, considering that all of our trials are for our perfecting, and that God never causes his children needless tears.

With our difficulty the Lord may open a door of service like he did with Paul, who being bound and sent to Rome carried the gospel to the Gentiles. Joseph who was sold as a captive into Egypt became a great ruler in the nation, the gates of which he threw open to his famine-stricken father, mother, and brethren, providing for them in the present, and giving them an opportunity to provide for themselves in the future. From this came the nation of Israel, a nation whose history has engaged the attention of the entire world, a nation whose descendants will rule the world, from whence is the Christ whose kingdom will break down all other kingdoms, when the kingdoms of this world become the kingdoms of God and his Christ.

In prison the apostles sang praises to God. Stephen's face was lighted with the glory of God while he was being stoned to death. Martyr saints sang hymns of praise on the burning racks. All these are silent witnesses inspiring a living faith.

Let us be true to one another and to the work intrusted to our care, that Zion may arise and shine, putting on her beautiful garments, that the temple may arise in its splendor, an emblem of consecrated service and a shrine of pure worship.

Then shall Zion portray to the world by a pure faith and a living example that it is indeed the kingdom of God and his Christ, and constrain them to say, "Let us go up unto Zion and learn of her laws and her ways."

I remain your brother, OLIVER D. SHIRK.

OKLAHOMA CITY, OKLAHOMA, January 17, 1920.

Editors Herald: The various departments of the church here are still moving forward with increased attendance. The Sunday school is advancing under the leadership of Superintendent J. M. McCarter, the attendance last Sunday being eighty-eight. A good class spirit is manifest throughout the school. Our young brother, Ralph Vickery, is becoming proficient as president of the Religio.

Brother Daniel B. Sorden, of Graceland College, (who spent the holidays here with his parents) and Miss Gladys Steele, of Kingfisher, Oklahoma, were united in marriage here last Wednesday evening, and left immediately for Independence, Missouri, to complete their arrangements to sail for London. Elder Sorden is to establish a school for the church at Saint Leonard's in London. He will be assisted in this work by his wife, who is quite proficient in music and foreign languages. The Saints in Oklahoma City wish for them much success in their new undertaking and pray God's blessings upon them.

Elder William Shakespeare stopped off here en route to El Reno, Oklahoma, where he is to hold a series of meetings. Elder J. G. Smith, president of the Central Oklahoma District is with us at present.

Apostle W. M. Aylor is here holding a series of meetings. He preached two powerful sermons last Sunday and our church was filled to its capacity both morning and evening.

If anyone knows of any Saints in our city, who have not yet located our church, please communicate with our pastor, R. E. Miller, 226 West Twelfth Street, and he will be glad to look them up.

The Central Oklahoma district conference will convene here February 12 and 13. Visiting Saints are welcome. Our church is located at Seventh and Lottie. Take fair grounds car, get off at Lottie, and go one block south.

REPORTER.

OKLAHOMA CITY, OKLAHOMA.

Editors Herald: Elder R. M. Maloney went to Calumet, January 15, and preached Saturday night and Sunday to interested audiences.

Apostle W. M. Aylor is still here, having continued his services all through last week, bringing the meeting to a close with two fine sermons Sunday, January 23. This has been one of the best meetings ever held in Oklahoma City. The attendance was large, including many nonmembers. Brother Aylor is expecting to leave soon for other points.

The Oriole girls are active under the leadership of their monitor, Sister Ed Dillon. They met at her residence last week.

Word has just been received here that Elder Daniel B. Sorden and wife, together with the rest of the party, sailed from New York, January 20, for London. Just before sailing, Brother Sorden baptized his wife, who has been interested in the restored gospel for some time. She was confirmed by Apostle Gillen and Brother Sorden.

Our Sunday school has set a goal of \$500 for the Christmas offering for this year. This is about six or seven dollars per member; however we expect to go beyond the goal, as we raised over \$750 Christmas offering last year.

REPORTER.

WINDSOR, ONTARIO.

Editors Herald: The Windsor Branch held their annual branch meeting January 5, and according to the reports the branch is truly going forward, having added 43 members in 1920, making a total membership of 247, with 22 holding the priesthood, four of which are elders.

Elder Leslie Brown, who has been the pastor for six and one half years, is again presiding over the branch, with Elder Minnis Mifflin as counselor. There is a good army of talented young people, such as musicians, soloists, etc. This week the orchestra is putting on a concert.

Elder James Pycoc of Toronto has been secured for a campaign this winter, which began on January 16 in the Empire Theater, the church being too small for the Sunday evening services. On the 16th the crowd was splendid, but last night it was better, there being over six hundred present to hear "The world's greatest event," the second coming of Christ, which was ably presented by Elder Pycoc. One interesting feature is the privilege to ask questions. These are written and put on the collection plate and answered in a pleasing manner by the speaker. We expect to do our share toward the campaign for new members for 1921.

Very sincerely,

ELIZABETH DEPEW.

THUNDER HAWK, SOUTH DAKOTA, January 23, 1921.

Editors Herald: We still enjoy the HERALD's weekly visits and those of the *Ensign*, as that is all the way we have of keeping in touch with the church and noting its onward progress. It encourages and strengthens us in the faith.

Words do not express the joy and gladness we had last November when Brother J. E. Wildermuth of Fargo, North Dakota, came and preached for us a week, opening up a new field of labor, as the gospel in its fullness had never been preached here. He occupied our schoolhouse and made good use of the blackboard in illustrating his sermons, making them very impressive. We hope much good was accomplished, and look forward to his return next summer, when we hope some will be baptized. He is well qualified to open up the work in new places, and we hope and pray that the honest in heart will see the light of the gospel and obey the truth.

My next anniversary of being buried with Christ in baptism and entering the fold of Christ will be the fiftieth, yet I feel I am only a babe in the gospel. My experiences and blessings have been many. Many of the Saints will remember how eagerly we looked for the *Zion's Hope* and the stories written by Perla Wilde contained therein years ago. Brother J. E. Wildermuth is her youngest son, and to know him brought fond recollections of her memory.

We have a good union Sunday school with good interest and attendance, but no other religious services, which makes Sunday a long day.

My eyes have been troubling me, and I would like to ask the Saints to pray that the affliction may be removed and my eyes be strengthened. I bathe them in consecrated oil each night, and ask God's blessing upon them. Also remember us that this neighborhood may see the light of the gospel. Some have been reading tracts, and we pray their minds may be enlightened, and their understanding increased, that they may see new light and obey the truth, for I feel there are those here who are honest in heart.

Ever praying for the advancement of the church,
Your sister in gospel bonds,

ELLEN HERR.

MARLIN, TEXAS, January 22, 1921.

Editors Herald: It has been many a day since I knocked at the door of your HERALD columns.

If I mistake not, I subscribed for the HERALD in 1870, when it was a monthly, and only about half its present size, at the cost of three dollars a year. Every copy during that half century up till now, with the exception of the year of 1872, has been a welcome visitor to my home, and read with joy by reason of its valuable contents and spiritual uplift, and I still have them on file, less those of 1872. Can some one supply me with the missing link? I am well acquainted with Mr. Poverty, but I have never been so poor that I could not take the church publications, and they have always been highly honored by me.

I now wish to express my heartfelt thanks to the Saints of the Dallas and Marlin (Texas) Branches for making it possible for me to spend Christmas week in Joplin, Missouri, with wife, children, and grandchildren (twenty-seven all told), only one son and family and a granddaughter and family being absent, and greatly missed. On December 31 I gave home folks the parting hand. Night found me at Shamrock, Oklahoma, at the home of Sister C. L. Hicks, a daughter in the gospel. She and her family made me feel at home, and with joy she related how she had gone to Independence, Missouri, to undergo an operation to remove a cancer, but in place was administered to, under the hands of Elder I. N. White, and instantly healed. Thanks be to God for the restored gospel and the gifts thereof.

On January 6 in the new year, I landed in Dallas, Texas, at the home of Brother and Sister W. P. Creviston (my mission home). They have spared no means or time in making me feel at home. May God bless and reward them for their saintly acts. In fact I have been kindly cared for by all the Saints that I have met with in the Central Texas District. The Saints of the south are a warm-hearted people.

I shall be glad to hear from the scattered, isolated Saints, and any who have relatives in this district whom they would like to have visited. Write me. Either I or Elder F. A. Rowe, my collaborer, will respond to your call as soon as possible, if labor is needed and an opening for preaching can be secured.

Yours in the harness,

J. C. CHRESTENSEN.

Mission Address: DALLAS, TEXAS, 3014 Birmingham Ave.

5,000 Miles to Graceland

Misses Madge Green, of Glasgow, Scotland, and Dorris Gibbs, of Birmingham, England, and Messrs. Frank and Harry Holmes, Harold Dewsnup, and Sidney Phillips, also from England, arrived Saturday and Monday to enroll in Graceland. Their journey was somewhat unpleasant, encountering a stormy sea, which caused them to drift eight hundred miles out of their course. In all they were eleven days at sea and seventeen days on the journey, so they were somewhat tired and discouraged when they arrived and appreciated the hearty welcome given them by Graceland students and the people of Lamoni.—*The Lamoni Chronicle*, January 27, 1921.

BOOK REVIEWS

With the Doughboy in France

By Edward Hungerford. New York, Macmillan Company, 1920. Price \$2.

The book is a resume of the work of the Red Cross in France. It does not pretend to be a history, but is simply a series of pictures of America in a big war. It is written from the standpoint of one who was present, both during and after the war. The author gives due credit to many others who supplied him with important pictures, including the Red Cross at the very front, as well as its work as a department store, and hospital work. It gives also many incidents of the war, and work done by the American Division.

The Passing Legions

By George Buchanan Fife. Published by Macmillan Company, New York, 1920. Price \$2.

This book is a review of the Red Cross work in England. The exhilaration of service at the front was denied the Red Cross in Great Britain; nevertheless the work never lacked a superb inspiration, nor was it devoid of drama. Its service lay back of the lines, among those on the way up—for over a million American soldiers passed through England, on returning from the front to hospitals. The author attempts to narrate those achievements which distinguished the work in Great Britain, and which are without counterpart in the chronicles of any other Red Cross work in Europe.

Taft Papers on the League of Nations

Speeches and Letters of Ex-President William Howard Taft. Edited by Theodore Marburg and Horace E. Flack. Macmillan Company, New York; 340 pages, price \$4.50.

The League of Nations is still the greatest proposition before the world to-day. The main attack has been on the grounds that it interfered with our sovereignty and with the Monroe Doctrine; that it involved an abandonment of our traditional policy against entangling alliances; and that the country lacked power under the Constitution to enter into such an agreement.

These objections are fully met by Mr. Taft. His speeches and correspondence are grouped in order, covering the period from May 12, 1915 to April 28, 1919, and it includes one article on the revised covenant. This book contains a review of the proposal of the league to enforce peace, as adopted in 1915. It also contains the Paris covenant for a League of Nations, and the text of the plan presented on February 14, 1919, and the text of the plan presented on April 28 of the same year, arranged in parallel columns for comparison.

Willard Hield has been ordained to office of elder, and will act as student pastor of the Latter Day Saint student body at the State Agricultural College at Ames, Iowa.

In the high cost of living, says the *Omaha Bee*, transportation is doubtless one element; when goods are shipped across two or three States to the manufacturers and then returned; when corn is shipped from Maine to Nebraska, and from Nebraska to Maine; when apples are shipped out of Nebraska, and apples from Washington and Oregon shipped in, prices are bound to be higher. In many cases there would be economy in the persistent use of home goods. Of course, in some cases this may be offset by the higher manufacturing cost.

MISCELLANEOUS

Have You Filed Your Annual Tithing Report?

To assist you in filling out the new Annual Tithing Report, we offer the following example of the use of Computation No. 1. In all cases where no tithing has been paid nor previous report filed, this computation should be followed. Examples of Computations Nos. 2 and 3 will appear in following issues, so that if the one below does not fit your case, perhaps next week's illustration will.

Let us assume that Brother "A" has recently joined the church and wishes to comply fully with the law of tithing. In order to ascertain the amount of tithing due the Lord, he asks for an Annual Tithing Report form, upon which he lists his resources and liabilities in the manner shown below. As no tithing has been paid nor previous Annual Tithing Report filed by him, Computation No. 1 should be followed.

RESOURCES (Possessions)

List at fair value.

No.	Item	
1.	Real estate and improvements	\$3,000.00
2.	Household goods	800.00
3.	Clothing, jewelry, and other personal effects	200.00
4.	Merchandise, stock in trade	none
5.	Mortgages, notes, stocks, and bonds	150.00
6.	Live stock (horses, cattle, poultry, etc.)	none
7.	Machinery, vehicles, implements, etc.	350.00
8.	Cash	400.00
9.	All other property	100.00
10.	Total	5,000.00

LIABILITIES (Debts)

11.	Mortgages payable	1,000.00
12.	Notes payable	400.00
13.	Accounts or bills payable	100.00
14.	Tithing still unpaid on last report	none

(From item 22 on last year's work sheet, deduct all tithing paid since)

15.	Total	1,500.00
10.	Total resources	5,000.00
15.	Less total liabilities	1,500.00
16.	Present net worth	3,500.00

Add to item 16

Expenditures Subject to Tithing

17.	Pleasures, education, offerings, etc.	100.00
19.	Amount subject to tithing	3,600.00

Computation Number I.

No.	Item	
19.	Amount subject to tithing	\$3,600.00
20.	Tithing due, one tenth of above	360.00
27.	Less tithing paid this date	300.00
23.	Tithing still unpaid on above	60.00

TITHE PAYER'S WORK SHEET

(To conserve space we have not again itemized the resources and liabilities in this illustration.)

10.	Total resources	\$5,000.00
15.	Less total liabilities	1,500.00
16.	Actual net worth	3,500.00
17.	Add expenditures subject to tithing	100.00
19.	Total amount subject to tithing	3,600.00
25.	Less net amount tithed previous report	none
26.	Annual increase to be tithed	3,600.00
20.	Tithing due, one tenth of above	360.00
14.	Add tithing still unpaid on last report (From item 22 on last year's work sheet, deduct all tithing paid since)	none
21.	Total items 20 and 14	360.00
27.	Less tithing paid this date	300.00
22.	Tithing still unpaid	60.00

16.	Actual net worth	3,500.00
24.	Less tithing due (item 20)	360.00
25.	Net amount tithed	3,140.00

"The church has been directed to accede to the rendition of the Bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, . . . the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart."—Doctrine and Covenants 129: 8.

Ask your solicitor, district Bishop's agent, or the undersigned, for an Annual Tithing Report blank.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

1920 Christmas Offering

Receipts, March 1, to December 31, 1920	\$11,016.23
Receipts, January 1, to January 8, 1921	9,031.86
Receipts, January 10, to January 15, 1921	12,207.73
Receipts, January 17, to January 22, 1921	6,702.27

Total

Look for next week's report

Watch It Grow

Help It Grow

Are you planning now for your 1921 goal? Please don't wait until you see what the Christmas offering harvest of 1920 brings in; get a good start now. Many a race has been won on the "start." Aim high and shoot steady. Remember, "Not failure, but low aim is crime."

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

Conference Notices

Holden Stake, including departmental work, at Holden, Missouri, February 25 at 10 a. m., continuing over the 26th and 27th. Election of stake and Sunday school officers. Holden Stake Presidency.

Northeastern Kansas, at Topeka, February 25, 26, and 27. R. L. Tilden, secretary.

Eastern Colorado, at Denver, Colorado, February 26, 1921. Please send ministerial and branch reports to Coral E. Willis, Box 73, Wray, Colorado. Coral E. Willis, secretary.

Kansas City Stake, in Central Church, corner of Ninth and Lydia Streets, February 20, continuing over the 21st. Order of services: 9.30 a. m. Sunday school; 11 a. m. preaching; 2.30 p. m. prayer service; 4.15 priesthood meeting, also a Women's Department meeting; 7.30 p. m. preaching. Meals will be served all day Sunday at the church. Monday 7.45 p. m. business session. J. A. Tanner, president.

Little Sioux, Woodbine, Iowa, February 12 and 13, 1921. The Presiding Bishop writes that if it is at all possible one of the Bishopric will be in attendance. Mrs. C. S. Van Eaton, secretary.

Southern Missouri, at Tigris, February 18-20. Beaver Branch expects to dedicate their church building during this conference. Teams will meet trains at Cedar Gap on Friday morning only, unless special arrangements are made. Benjamin Pearson, secretary, Tigris, Missouri.

Kirtland conference and convention changed from Kirtland to Cleveland, Ohio, February 19 and 20. A. R. Manchester, president; Edna M. Rhodes, secretary.

Notice of Transfer

Notice is hereby given of the transfer of Elder J. D. Shower from Southern Ohio District to Western Oklahoma District.

January 27, 1921.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

Convention Notices

Gallands Grove Sunday school, at Dow City, Iowa, beginning Thursday evening, February 10. Alta Mae Shafer, secretary.

Two-Day Meetings

Boise, Idaho, February 19 and 20, 1921. Hagerman, Idaho, February 26 and 27. Filer, Idaho, March 5 and 6. Rupert, Idaho, March 12 and 13. Blackfoot, Idaho, March 19 and 20. Let the local members of the priesthood make an effort to see or at least get in touch with each member of their branches so that these meetings may be made a success. J. L. Benson, president.

Addresses

Elder Leslie Brown, 1059 Howard Avenue, Windsor, Ontario, phone 2058W. Those intending to visit Windsor will take notice of this.

Elder E. F. Robertson, 1303 North Eleventh Street, Saint Joseph, Missouri.

London District Presidency

Bishop J. L. Burger has offered his resignation as president of the London District in order that his available time may be more fully given over to other lines of church work. The Presidency has accepted his resignation and hereby appoints Elder William M. Grice president of the London District, subject to the approval of the next district conference. January 25, 1921. THE FIRST PRESIDENCY.

Pastoral Notice

To the Saints of the British Isles Mission; Dear Brothers and Sisters: This may be the last opportunity of addressing you as bishop of the British Isles Mission, as it now appears that whatever my future church work may be, it will be in Zion. The time is close at hand when I shall be transferred from this mission and be gathered with my family to where the Saints throughout the world are looking as the goal of their fond expectations. It may be a little surprising to you when I tell you that the time of my appointment in this mission is longer than any ever made by the Reorganized Church, and now it is the consensus of opinion of the general authorities of the church that on account of my age as well as the continuous and arduous work as bishop, I should be permitted to rest from a supercharged condition and return to Independence, my former home, and take part with others, as may be assigned me, in the establishment of Zion.

It may be that I have not pleased everybody. And where is the man or woman that can conscientiously say that he or she is even pleased with self in all things and at all times? The weak spot in any man is shown when he thinks himself the wisest, and now on the verge of my leaving you I am free to say that if there have been individual differences I am willing to give due credit to each and every one that our differences have been honest in the common cause, and if we have made honest mistakes the Lord will overrule our mistakes that they will not injure his work.

The gospel has taught me that in gifts, blessings, and membership in his church, God has set no international lines, and from my experience in this mission I wish to say as a parting word that I have found as good Saints here as in Zion or any other place. The time of my experience in the bishopric in Independence, the center place of Zion, was twice as long as I have served you here. My ledger shows a larger percentage of tithe payers than ever before in my experience. From the statistical records of the branches in this mission I gather the following information: There are 1,375 members recorded, of which only 702 are active. Out of the latter number over 650 are tithe payers. While this is a magnifi-

cent showing, the ideal which I had hoped would be reached before I left the mission has not yet been accomplished.

The past year and a half has been the hardest struggle of my life's experience. For this struggle I hope to be rewarded with the knowledge that one of the chief objects I had in mind has been accomplished, bringing its fruits to this mission as well as to the general church, and that it may be as the crowning act of my appointment. It has been one of my ambitions to place the church in a position in this land so that those who would follow me would not have to be ashamed to name the church because of its poverty, as was the condition when I first came to London. We came to this mission in poverty. We go out pleased that God has opened up the way whereby our desires, in a measure, have been accomplished, as we have now established a place in London that will be a convenient and desirable location for the headquarters of the church in this mission; and as publicly stated by the President, the ideas that I had in mind in securing the property will be carried out; that is, it will be not only a headquarters but a place of educating young men and women for church work. I pray that the benefits derived therefrom may, in time, be extended throughout Scotland and Ireland as well as England and Wales. Personally, I do not take to myself the credit for that which God has given me the power to accomplish. To work with God is holy association with him. It makes men partners in the salvation of mankind and brings the greater happiness. A wise man once said, "He who never sacrifices the present for a future good or a personal to a general one can't speak of happiness except as a blind speck of color; and to make a gift that does not cost us a single privation is not a sacrifice."

My counselors, John W. Taylor and William R. Armstrong, both high priests of Manchester, are men of God. They have done all they could, although handicapped in the bishopric work with the business affairs of life. May the Lord's special blessing be upon them and their families, and may the day soon come when we shall be privileged to associate again in the land of Zion.

May the Lord bless him who shall be my successor in office, whomsoever he may be, and may he be able to accomplish more than I. Ungrudgingly I leave to him advantages that have not been my lot to enjoy. May the blessings of the Lord rest richly on all the officials of the districts and branches, present and future, and also on all its membership. If we do not all meet again in this life may we meet again in the Zion of God, in the Zion that God will bring with him when he comes in glory nevermore to be overcome, is the prayer of your brother and servant in the gospel,

RODERICK MAY.

Conference Minutes

NORTH DAKOTA.—Coordinate conference at Fargo, December 5, 1920. District president and Sunday school superintendent, Thomas Leitch, in charge. He made extensive report of work done. Fargo, Minot, Dunn Center, and Dunseith Branches reported, also a large number of the local priesthood. Bishop's agent reported total receipts for all funds, including General Conference auditorium for 5 months, \$3,102.62; total subscriptions to auditorium fund, \$8,084.75. M. Rasmussen elected assistant superintendent of Sunday School Department. Sister Freeman, superintendent of Women's Department, reported a reading on the purpose of the department, by Sister Dehn. Next conference on Wednesday of reunion week. J. W. Darling, secretary.

Our Departed Ones

BATH.—Sister Elizabeth Griffiths Bath, widow of the late Isaac Bath, was born in Merthyr Tydfil, South Wales, England, May 20, 1849. Married Isaac Bath October 1, 1866, in Canton, Illinois. The following children were born to them: William H., of Boston, Massachusetts; David I., of Peoria, Illinois; Mrs. Charles Luker, and Mrs. William Luker, of Canton, Illinois; Edwin G., of San Francisco, California; Zenos, of Rock Island, Illinois; Mrs. Emma Munro, and Mrs. Mabel Ward. Died January 14, in her home in Canton, Illinois. She leaves to mourn, 4 sons and 4 daughters, 2 brothers, Edwin Griffiths and Apostle Gomer T. Griffiths, and 16 grandchildren. Baptized when about 9 years old, and remained a devout Christian to the end.

Was a model mother, honored and respected. Sermon by Amos Berve, of Davenport, Iowa. Interment in Greenwood Cemetery.

FLETCHER.—Sarah Ann Johnson was born in Kentucky on September 29, 1868, and died at the family home at Holden, Missouri, January 16, 1921. Married R. L. Fletcher at Ava, Missouri, May 23, 1890. Six children were born to them: Bessie May Barnes, Merritt, Missouri; George Elmer, Teddie Elza Fletcher, Holden, Missouri; Martha Ellen Evans, Dallas, Texas; Della Jane Kain, Goodhope, Missouri; Zada Ermal Fletcher, Holden. These with the husband and aged father are left to mourn. She joined the church at Rome, Missouri, about eleven years ago at the conclusion of a public discussion in which the church was represented by A. M. Baker, who baptized her. Funeral service in charge of D. J. Krahl; sermon by J. W. Paxton. Burial at Ava, Missouri.

FOREMAN.—John Foreman was born in England, February 10, 1828; died at Lamoni, Iowa, January 12, 1921. Married Lucy Setchell. Came to America in 1853. Seven children were born. Was a member of the church and faithful to the end. Leaves 5 children, 17 grandchildren, and 29 great-grandchildren, and 1 great-great-grandchild, with one sister. Funeral from Saints' church, Lamoni; sermon by D. T. Williams, assisted by C. Scott. Interment in Rose Hill Cemetery.

FISHBURN.—William Henry Fishburn was born at Mount Liberty, Ohio, August 11, 1853. Died in Mercy Hospital, Denver, Colorado, January 9, 1921. In 1881 married Louisa M. A. Brewer. Lived in Denver a number of years as a respected business man and a stalwart member of the church. His moral and financial support of the forward movements of the church were always counted on and received. Was ordinarily a healthy man, but an abscess formed in one of his ears and within some two weeks death followed. Leaves widow, 2 sons, 1 daughter, and many other relatives and friends. Funeral services from Saints' church in Denver, Hale W. Smith preaching the sermon.

COLBERT.—Dorothy Mae, only child by birth of Brother and Sister Leroy Colbert, of Chetek, Wisconsin, was born October 13, 1910. Baptized June 15, 1919. Died January 4, 1921, after an illness of about 7 days from diphtheria. Leaves father, mother, and foster brother, with host of friends and relatives. Will be greatly missed in home and church circles. Interment in Lake View Cemetery. Prayer by A. L. Whiteaker.

BOOMER.—Florence Irene, infant daughter of Elder A. M. Boomer and wife, was born October 12, 1920. Died January 16, 1921, of bronchitis, after an illness of six days. Leaves to mourn, father, mother, 3 brothers, 4 sisters, and many relatives and friends. Elder Burkley arriving too late to officiate, a talk was given by a Methodist minister. Interment in Lake View Cemetery, at Escanaba.

SPALDING.—Helen Beaumont Simpson was born in Prince Edwards Island, March 16, 1848, and departed this life December 20, 1920. Came to Canada with parents. Married Hyrum J. Haskins, who died January 17, 1896, and she married R. M. Pinkerton in 1903. After his death married John Spaulding, who with the 6 children, four from her first marriage, still survive her. Died at her daughter's home in California and remains brought to Lamoni, Iowa, for burial. Funeral sermon by F. A. Smith, assisted by Columbus Scott.

FRANK.—Baby Jane, infant daughter of Brother and Sister Carl Frank, died at her home in Norton, December 31, 1920, at the age of

13 days. Private funeral service at the home, by Reverend L. Drunod. Interment in Edmond Cemetery.

SCHROEDER.—James Sylvester Schroeder was born at Pierce, Pierce County, Nebraska, December 12, 1902. Moved to Edgetts, Lake County, Michigan, with his parents in March, 1912. Baptized July 10, 1916, by Archie Whitehead. Seemingly a perfect young man and a promising figure spiritually. Died at Jennings, Michigan, March 10, of influenza and appendicitis. The Lord in all his wisdom knows best, creating us all of one blood, and ruling the bonds of our habitation. Leaves to mourn, parents, 2 brothers, 2 sisters, other relatives, and many friends. Interment in Bristol Cemetery beside a little brother who had preceded him in death. Short talk at the grave by Samuel Long.

COX.—Eliza Caroline Cox, wife of William H. Cox. Brother and Sister Cox united with the church May 24, 1861, at Whitestone, Indiana. He soon entered the ministry and moved to Sandwich where he died some time in the year 1865. Sister Cox remained a widow until her death, supporting herself and family, also the work of the church, through hard labor as a seamstress. She had a number of comforting spiritual manifestations. Died at the home of her daughter, Sister A. J. Maginnis, of Chicago, Wednesday, January 5, 1921. Funeral held from the First Chicago Church. Sermon by Ward L. Christy.

HOOD.—Susan C. Hood was born October 9, 1848, in Carroll County, Missouri. Died January 23, 1921, in Kansas City, Kansas. Married J. B. Childers September 5, 1867. To this union 8 children were born. Left a widow November 17, 1894. In 1907 she was married to the present husband, John Hood. Baptized March 31, 1891, remaining faithful to the end. Leaves to mourn, a husband, 2 sons, 3 sisters, a brother, and other relatives. Services from Armstrong church by J. A. Tanner. Burial in Woodland Cemetery.

M'CLENNAHAN.—Clarisse, daughter of Robert V. and Agnes Dunsdon McClennahan, aged 15 years, 8 months, died at her Colorado home near Venango, Nebraska, January 14, after a two weeks' illness from diphtheria. Owing to the nature of the disease, brief services were held at the home in charge of Ward A. Hougas. Interment near the old home near Henderson, Iowa. Services there in charge of T. A. Hougas, of Des Moines, Iowa. Eight days later, early on the morn of the 22d, Gerald, aged 13 years, 7 months, succumbed to the same disease and passed on to greet his sister in the great beyond. Similar services were held for him, both at the home at Henderson, Iowa. They leave to mourn, father, mother, 2 brothers, one sister, and a host of relatives and friends. They will be greatly missed, not only in the home but in social and church circles as well. Both took an active part in social affairs and were very earnest workers in our little Sunday school and church here, Clarisse having served very faithfully as organist since our organization three years ago.

WRIGHT.—Mary Keeley was born in DeKalb, Indiana, March 24, 1848. Died January 21, 1921, at Lake Worth, Florida. Spent most of her life near Maquoketa, Iowa. Married German Wright August 15, 1865. To this union 10 children were born, 6 children and their father having preceded her in death. Baptized and confirmed by John Heide August 8, 1897. She gave the use of her house for the Saints' services. Was faithful to the end, and rejoiced to go. Was much respected by all. Funeral at Maquoketa, Iowa, January 26. Sermon by John Heide, assisted by J. E. Vanderwood. Interment in Bridgeport Cemetery by the side of her husband and children.

THE SAINTS' HERALD

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

PRICE \$2.25 A YEAR IN ADVANCE

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

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The Man With a Program Wins!

How often it has been demonstrated that the man with a program wins. In committee work the person who has thought the problem through and comes into the session with a solution of the matter almost invariably leads.

The difference between a successful branch and a dead one is the difference between having a program or not. A branch must know what it wants to do if it does anything at all. If the branch program consists of meeting at the church once or twice a week and

nothing more, the battle is lost before it is begun.

God has called us to a great work, a definite work. He knows *what* he wants us to do, but we must complete the program by deciding *how* we will do it.

The branch should have a publicity program if nothing else. Decide to distribute tracts to a certain number of homes this year, *and then do*

it. Farmers do not sow by chance. They plow their acreage. Can your branch do less?

WHAT DOES THIS MEAN TO YOU?

"It becometh every man who has been warned to warn his neighbor."—Doctrine and Covenants.

Has Your Branch a Publicity Program?

Publicity Department, Box 255, Independence, Missouri

Attention, L. D. S. School Teachers

The Educational Commission appointed by the Presidency of the Church is very desirous of communicating with all the public and private school teachers belonging to the church throughout the world. *The Redemption of Zion is going to require the services of educators as well as ministers, physicians, artisans, and representatives of all trades and professions.* Are you willing and ready to cast in your lot to help the forward movement of the church? *You are needed.* You may be of greatest assistance where you are. Your services may be needed elsewhere. The church wants to know about you.

WILL ALL

1. Public School Teachers
2. Private School Teachers
3. Professors and Instructors in colleges and universities
4. Principals and Superintendents of schools
5. Students of Education in colleges, universities, and normal schools
6. Prospective school men and women

who are members of the church, please send names and addresses to

The Educational Commission, Graceland College, Lamoni, Iowa

Note: Friends and acquaintances will assist very materially by writing to the Educational Commission giving names and addresses of all church people who belong to the above classes.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, FEBRUARY 9, 1921

NUMBER 6

EDITORIAL

The Unjust Steward

We should use the best business methods in our business affairs but should not make wealth our chief or first aim in life.

"And he said also unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship. I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely, for the children of this world are wiser in their generation, than the children of light. And I say unto you, Make to yourselves friends, of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give unto you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is an abomination in the sight of God."—Luke 16: 1-15, Inspired Version.

This parable is one not easy to understand, as it comes down to us to-day. We cannot suppose that Jesus approved of the unjust steward robbing his master. But it is possible, as has been pointed out, that the conditions of his stewardship gave him actual possession and the right to do what he did, so that he was acting in accordance with approved standards of the time. Certainly the story does not indicate that he was violating his trust in administering in this way. It was quite common in that age for taxes and other rights to be farmed out.

The very significant statement is made, "For the children of this world are wiser in their generation than the children of light." It could not possibly be taken for an approval of such conduct by a steward living in this generation, for that would not be according to the children of this world, in this generation, but would be instead embezzlement, and also such acts attempted by an agent would be at once set aside and so would not avail.

It is evident, therefore, that this so-called steward had legal right to do the thing that he did, and was not violating his trust in so doing. It simply means that the conditions of his holding were different than is ordinarily supposed. It is quite possible by the customs of that age that the administration of the property lay in his hands, and he was responsible only to pay a certain return, and that all above that was his own property. In other words, the administration was farmed out, or sold to the highest bidder. Such an one was then a steward, but only accountable for the agreed rental.

Viewing conditions to-day we have many men who are stewards over their own property. They hold it in trust to God. A man may give away his property. He could send to another and tell him to reduce the amount of his indebtedness. Legally he is free to pursue this method; morally he holds it in trust to God how he shall administer.

In this light, the parable becomes an urging to the children of the kingdom that they shall apply business methods. They should not suppose because they are the children of the kingdom that they are to use some more careless methods. They should use all the common sense, bookkeeping, and methods of credit of the best class of business men to protect their financial transactions.

We realize, it is true, that the children of this world are often wiser in their generation in these matters than the children of light. A grave mistake has been made at times by placing too much reliance on faith and not sufficient upon the intelligence which our Lord has given us.

The parable continues in the 9th verse: "And I say unto you, Make to yourselves friends, of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."

We are told in 1 Corinthians, 15th chapter, that there is a glory of bodies celestial, bodies terrestrial, and bodies telestial. We are told in the Book of Doctrine and Covenants that those of the terrestrial glory are the honorable men of the earth. If a saint of God proceeds with common sense business methods, an honorable man of his word, and comes up to the best ideals of the business world, such an one, if he fails of celestial glory, will be gladly received by other honorable men of the earth in everlasting habitations. But it does not follow that conducting business according to business principles, according to the best principles of honor, that a man is going to fail. Certainly the Master would not have given such advice if that would be the result. His call was always for children of the kingdom. If you fail or when you fail, of the highest of your ideals, yet if you have still in all of your dealings been honorable, you are an honorable man of the earth and they will gladly receive you.

The tenth verse throws additional light. "He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much." This clearly shows that the principle being taught was not dishonor, but the contrary.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" If a man has not proven himself efficient and honorable in his business dealings, if he does not use the intelligence God has given him to conduct his business in business-like

5 Jan 22
Mrs Thos France
116 W 6th St

ways, how can he expect that an intelligent God would trust to him the riches of the kingdom? If he is unfaithful in the least, he will also be unfaithful in much. He will make his faith a carry-all and ask the Lord to see that the work is carried on, instead of doing his share and receiving the development, mentally, morally, and spiritually, which comes therefrom.

"And if ye have not been faithful in that which is another man's who shall give unto you that which is your own?" Ordinarily this would seem really foolish. How can anyone give me that which is my own? How is it his to give?

Under the law of stewardship and inheritance, it becomes plain. Here is directly an argument on the much disputed question whether every poor man shall be given outright a home, or whether he shall be helped by his brethren to secure one at a reasonable price.

To many this means to buy up large tracts of land. Then if sold through a suitable colonization or organization at cost, the poor man gets his land at a minimum price, with low interest rates. By suitable employment, with adequate payment for that employment, he is enabled to secure for himself a home. Others think that every man should be given outright a home, without price, by a fee simple deed.

But if a man cannot be faithful in trust in that which is another's, why should he be given anything to be his by a deed which cannot be broken? As stewards, if we are not faithful in that which is another's, who will give us anything to be our own?

For the group, the order of bishops, or any other organization to hold the title to all of the property, and for the membership to be only legal trustees of their stewardships compelled by law to account, does not mean the same spiritual development that it does for a man to hold his stewardship in his own name, to administer in his own name, and then turn over the surplus and tithing to the common fund for the benefit of all. Much of our work, it is true, must be done by legal trustees. This is the case with Graceland College, with our old folks' and children's homes, with the publishing houses, with the Sanitarium. At the same time it means a greater and higher development for a man to have the property within his own administration, and then in honesty to God and his fellow man to account therefor and turn in his profit.

But one should not expect a poor man, inexperienced, to have a large property turned over to him and placed in his name before he has proven himself. That would not be good business policy. It would not show common sense. It would not show wisdom in the things which are least or the things which are greatest. Unless a man has proven himself, he cannot expect to receive anything for his own. "If ye have not been faithful with that which is another man's, who shall give unto you that which is your own?"

Finally, no servant can serve two masters. He cannot serve God and mammon. The 14th verse shows that it was understood that the Pharisees were covetous. While good common business sense should be used, our first thought should not be, nor our first desire, the making of money. If a man is seeking selfishly his own ends, he cannot be faithful to God and his brethren.

This emphasizes the broad difference between using business methods and common sense as an instrumentality for the carrying on of the work of God, in the work of our stewardship, and the very different principle of making our primary and sole thought the gaining of unrighteous mammon. If our desire is selfish, acquisitive for ourself, the service is to the unrighteous mammon, and we cannot be a true servant of God.

The true servant of God will be honorable, and will use

his best intelligence in the handling of the unrighteous mammon, for "he who is faithful in that which is least, is faithful also in much." But he will use it as a servant not as a master. His chief aim will not be money or mammon, but he will be the servant to one only, even God, when at last he becomes a son, adding the love of a son to the service he gives to his Father.

S. A. BURGESS.

Social Unrest

To anyone who reads the newspapers it is apparent that the public mind is much upset, and that there are many elements of danger in the present situation, even in this country.

Some months ago the question was raised in the American Bar Association in the form of a referendum: "Resolved, that the maintaining of public order in the United States should be secured exclusively by the officers elected for that purpose, in the city, township, State, and Nation, and not by other individuals." The vote in favor was very nearly unanimous.

At various times large corporations have been permitted to swear in deputies to protect their own property. Such a procedure naturally tends towards confusion, and accents rather than relieves the industrial situation. The Government, from the lowest to the highest peace officer, should undertake to protect persons and property regardless of the interests involved. It is quite probable that such extreme measures as have recently been resorted to by way of raids and deportations and the like, tend to accentuate rather than to cure the existing unrest.

It is a time that calls for loyalty to the Government and to the principles on which our Government is founded—loyalty, not in a submissive sense so much as in active support of justice and in upholding the men who have been appointed by us to administer.

For like reasons, in the unrest in the church, which is after all a reflex of the conditions in the world, there is a need of loyalty to the cause of Christ, which includes the loyal support of our brethren who have been chosen and on whom has been laid the responsibility in branch, stake, and general work.

As many in the world in labor unions and in other organizations are either intentionally or unintentionally disloyal, so in the church it is quite probable that many in attacking and attempting to undermine a brother's work, do not realize how far they forget themselves and are attempting to pull down, not only a brother, but the whole church. They apparently care not what injury is incurred if only they can accomplish the ends they have in view.

By loyalty we do not plead for a blind obedience to any man or group of men, but we do plead for the church itself, and for the right and just consideration due its representatives.

S. A. B.

At the conference of the Lamoni Stake, at Lamoni, February 10-13, H. A. Lorance and E. D. White were ordained priests; Levi Dobson and Christian W. Peterson, teachers; John E. Anderson, J. E. Morey, and E. D. Downey, president and counselors, respectively, of the Lamoni Stake Quorum of Deacons. Ordination of R. E. Johnson to office of priest provided for. The sacrament service was a very spiritual occasion. In the evening, preceding the sermon by C. E. Wight, the class in religious education, at Graceland, gave a concert, twenty-nine participating, led by H. A. Koehler. A resolution favoring a bill providing a State board of censorship of motion pictures was passed and will be sent to the respective legislators representing the territory covered by the Lamoni Stake in Iowa.

Social Work in Iowa

An address given by Professor O. E. Klingaman, director of the Extension Division of the State University of Iowa, in April, 1920, states that in 1913 over a million dollars was spent by the various counties in Iowa for poor relief, but that practically none of this sum was devoted to constructive work, as the actual needs of the poor were not always cared for so thoroughly as this total might suggest. Study has been continued since 1914, and shows a lack of scientific methods in use. Records are poorly kept, nor is there any uniformity or agreement as to how the question of caring for the poor shall be handled.

In some instances, bulk orders for merchandise are given. The supervisor installs a storeroom, and children coming with orders to these storerooms for supplies are thereby pauperized. The pauperization of children is one of the most serious problems in connection with poor relief, especially since in Iowa, as in some other States, children may be sent to the poor farm with the parents.

Another difficulty is the unorganized character of private relief, which expends itself around certain seasons, as Christmas. For example, one family received eighteen baskets of food on Christmas Day, and then were allowed to suffer the rest of the winter. This has a bad effect upon both children and parents, until they come to think that they have the right to be provided for at one season of the year whether it is really needed or not, and even though they are not entitled to any relief.

Under the Iowa plan, the Extension Division makes the survey, and recommends that the board of supervisors unite with the various benevolent agencies in the counties, in the employment of the trained social workers, who shall be overseers of the poor; and that all the work be concentrated under them. Also that the work may be constructive and not pauperizing, and those who have merely fallen below the bread line may be made self-supporting with the right kind of help.

Serious objection is taken to various national organizations which enter the field, without considering that which is being done, or how far their purposes are already carried out by existing agencies. Certain organizations, well known from the public press, have been requested to abandon their relief work because it was entirely too expensive, and the relief as administered was of the wrong type. In some instances national organizations, well known to all readers, have entered the State, he says, apparently with the idea of giving some of their workers a good position, rather than having in view the constructive help of the community.

In the matter of public nurse, national organizations, as the Red Cross, and State organizations, as the Iowa Tubercular Association, sometimes attempt to make such provision, while by law provision is made for community employment of a public health nurse by the board of education or city council, or by the county board of supervisors. This diversity causes confusion, and raises the question of how the matter of public health nurse can best be handled.

Growing Spirit of Unity

At present there is a growing spirit of unity in the world. Common sense would indicate that there should be a closer affiliation of the peoples on the American Continent. If anything, especially should this be true between the United States and Canada. Not high tariff walls, but reciprocity.

It is also apparent there must be another great war, worse even than the last, unless there is disarmament. Disarmament is not possible except by an international agreement in which

all join. An international agreement will require internationalization to make it effective. Expediency, as well as Christianity and morality, require a closer affiliation between the nations of the world. When others are in need, the people of America are willing to contribute of their means. We need an organization which will prevent the need; prevent the greatest cause of pestilence and famine—that is, war.

The question is, after all, a simple one, though it has been much misrepresented. Shall we help the world to get on its feet, or shall we have the world coming to America in great numbers, to receive the help we will not give them at home?

Shall we help to secure order and just conditions, or shall we be compelled to go again through all the horrors of war? It would seem that morality, expediency, common sense, and patriotism would all give but the one answer; and that answer is towards a better or more nearly ideal condition, which would be only the greater cause for accepting the right answer.

Subjects Being Discussed

President Soon Sails for Palestine

A brief note from President F. M. Smith, dated January 11, at Berlin, Germany, says he and Brother Williams reached that place on the 11th and intended to be there for three or four days, then go on to Hamburg. From there the itinerary would include Rotterdam, Schiedam, and London, expecting to reach the latter place on the 25th. As soon after February 1 as possible, they expected to leave London for Jerusalem, where their address will be the same as Elder Passman's. On February 10, they plan to sail from Trieste, Italy, on the *S. S. Wein*, to Alexandria.

G. N. Briggs Meets With College Presidents

Professor George N. Briggs, president of Graceland, was in Des Moines Wednesday and Thursday last week attending a meeting of the college presidents of Iowa. Many subjects of interest and many questions confronting the educational institutions of to-day were discussed and much good received from an exchange of views.—*Lamoni Chronicle*.

Sunday School Executives Meet

On the 29th and 30th the executive council of the Sunday School Department, composed of G. R. Wells, Max Carmichael, A. W. Smith, E. D. Moore, and M. H. Siegfried, met in Independence to discuss the future policies of the department as to lessons for the coming years.

An ambitious tentative program was outlined by the consulting board previously appointed by the executives and this was adopted unanimously. The plan includes an entire recasting of the Sunday school lesson course on some such basis as that proposed in the *HERALD* two weeks ago, and in addition, the providing of a number of courses for adults who have finished the regular course.

The consulting board, composed of S. A. Burgess, F. M. McDowell, Max Carmichael, Mrs. R. S. Salyards, and Mrs. W. W. Smith, are given full authority in the matter and assured of the financial backing of the Sunday School Department in the expense of launching the proposition.

Those in touch with the situation and understanding the scope and possibilities before this group of people are enthused with the likelihood of securing some exceptionally good texts for school work. Much good work has been done and will be continued. The consulting board met in a session in Independence on the 31st.

Oklahoma Couple Celebrate Golden Wedding

Elder Peter Adamson and wife, of Tulsa, Oklahoma, recently celebrated their golden wedding anniversary. *The Tulsa Daily World*, of the 27th and 30th, give considerable space to the event, in the Sunday issue devoting three columns to their pictures fifty years ago and to-day, with headlines reading: "Let mother hold the modern family purse strings, but she should think more of darning dad's socks, is advice of Tulsa wife married for fifty years." The interview gives considerable history and includes the sister's views on carrying the family purse, which she has done all these years, and evidently with success. The golden wedding ceremony was held at the Saints' church in Tulsa. She is sixty-six and he is seventy-two.

A Successful Revival Effort in Zion

The Amalgamated Organized Classes of Independence have surely organized their forces and developed a far-reaching campaign. Their advertising included hundreds of window cards in two colors, placed in windows all over Independence, newspaper advertising, and announcements, and billboard advertising on Lexington Street. Then thousands of folders in color on India paper, with a picture each of the Stone Church where the meetings are being held and of Elder D. T. Williams, the speaker, were given to those in attendance. It contained in addition a brief statement as to the origin of the movement and a program of the meetings.

On separate sheets the words of the song, "The Spirit of God like a fire is burning," were distributed at the services.

The Independence young people out of town were placed on a mailing list and a daily bulletin sent, with a report on the success of the previous meeting, written in personal letter form and discussing in detail the little features that went to make up the program, altogether carrying over the spirit of the meetings into the lives of those not immediately touched.

Accompanying the letter of each day is an outline of the sermon preached, with the subdivisions of the subject enumerated and scriptural citations given for each, so one can if he wishes devote an hour most profitably to a study of the subject.

Elder H. C. Burgess, of Lamoni, managing director of the Department of Music, is in charge of the song service, a half hour being given each evening to this feature.

Revival Interest Continued to Conclusion

Radio from Independence: The young people's revival continued to gain in interest to the end. All seats in upper auditorium and gallery taken at all services by young people. At the eight o'clock prayer service Sunday morning about one thousand people were present. The series closed in the evening with a splendid sermon. Elder Williams has won every heart, while Harold C. Burgess as song leader endeared himself to all. At the closing service the young people stood en masse and pledged: "As a result of these meetings, I have a deeper love for my Lord and Master. I understand the church and her doctrines better and have more faith in the principles of the gospel. I am glad that I am a Latter Day Saint, and I pledge myself before God to try to live a more Christlike life that I may help to redeem Zion and evangelize the world."

Graceland Notes—From Graceland Record

Bishops Benjamin McGuire and James F. Keir were in Lamoni the latter part of last week in the interests of the Presiding Bishopric. Bishop McGuire delivered three lectures on Zion to the religious education class. He spoke at the Brick

Church on Sunday morning, outlining some of the policies of the church and the present strides towards the realization of these aims. He spoke among other things of the place that Lamoni will occupy as the educational center of the church and of the future ahead of Graceland.

One of the events of the year that will mark the standard and reputation of Graceland's faculty will be Professor F. M. McDowell's participation in the organization of a junior college at Culver, Indiana. It was upon this subject that Mr. McDowell wrote his thesis for his doctorate, which thesis has been used by the National Commission of Education. It is a thing of no small note that the dean of Graceland's collegiate department should be asked to assist in this work in a distant State. He will be gone for a week or ten days.

We have this week received into our student body a group of six young people representing England, Scotland, and Wales.

They are here for the purpose of studying religious education in order to be better prepared to carry the gospel message to their home countries.

If we were but actuated by the same zeal and desire, Zion would long since have been redeemed.

We welcome you new students, not only as fellow students in Graceland, but as brothers and sisters in the faith, and are confident you will live up to the trust placed in you.

Walter W. Smith, church historian, who is on the lecture board of Graceland, has accepted honorary membership in the Niketes.

Excellent Method of Keeping Members Informed

The Des Moines District has issued a fourteen-page booklet announcing the program for their conventions and conference at Des Moines, Iowa, February 11-13. They have an ambitious program, including not only a commendable list of subjects handled by local talent, but features by Bishop J. F. Keir and Elders O. Salisbury and E. D. Moore. One of the features is a pageant by Margaret Davis, who has written and managed the production of a number of these features in the past. This one is entitled, "The life of Lincoln." In addition to the program of the conference, there is listed complete ministerial and branch reports and an itemized report of the district bishop for 1920—in fact all the financial reports of the year are given, and thus furnish a very convenient and valuable compilation of information.

Young People Sent Greetings by Cable

On the 2d the organized classes of Independence sent a cablegram to President F. M. Smith, extending greetings from the fourteen hundred young people of Zion to him, the missionary force, and the Saints of the British and other missions to whom he might carry their message of good will. A reply cablegram was received later, expressing appreciation of the message and urging that the good work be pushed most vigorously.

The Atonement Discussed at Graceland

Some most excellent outlines were presented and illuminatingly discussed before the class in religious education at Graceland recently in the lectures on "The atonement" by Elder J. F. Garver. Elder Garver has been making a thorough and extensive study of this subject, and though he does not attempt to speak for the church, he is able to throw considerable light on the history and relative merits of this most vital subject.

ORIGINAL ARTICLES

The Book of Doctrine and Covenants

Transcript of sermon by W. W. Smith, at Independence, Missouri, Sunday, October 31, 1920. Reported by Howard W. Harder.

You may read in the fourth chapter of Matthew and the fourth verse that "men shall not live by bread alone, but by every word that proceedeth out of the mouth of God." You may also read from the third chapter of the second letter of Paul to Timothy, in the sixteenth verse, "And all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

These two texts will form a basis for what I have to say this morning, which is based upon the thought that revealed religion must in the very nature of the case be perpetually a revealing process. The injunction of the Almighty is as directly laid upon us to receive the revelations of the age in which we live as to profit by the revelations of former days; otherwise, we would deny the very ideal and meaning of revealed religion.

When Jesus Christ came among men he was accosted by the Jews, who said, "We know Moses and the prophets, but this man we know not." And they refused to accept the testimony which he bore concerning his Father in heaven, and his witness of the truth was rejected by them as a nation and rejected by a great many of them individually; but fortunately, however, it was accepted by enough to build the church of Jesus Christ. Paul writing to Timothy said he had the scriptures which his mother Eunice and grandmother Lois had read to him which undoubtedly could have no reference to the New Testament scriptures, which at that very moment were in the process of making. Yet we are very fond of quoting the New Testament, though in the day and age in which it was written, or being revealed, it was even a question among the disciples as to how far and how much of it ought to be accepted.

In our own age and day the gospel of Jesus Christ has been restored. I believe with all my heart, and so do you, that it is true. It is upon this ground that we base the attitude that that which God speaks nowadays is as worth while as that spoken by the Lord in the former days. We have the same inclination, and I suppose we cannot help it, to pay too little attention to that which God is revealing, even though we pay a great deal of attention to and reverently respect that which he *has* given.

I want to read to you a portion of the revelation given to the church in these last days, being what is in our present Doctrine and Covenants, section 108:11; given on November 3, 1831, usually called the appendix to the Book of Doctrine and Covenants. In this section 108 we are given these words:

"And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fullness of his gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things on the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth

and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people."

This cutting off has reference to severing from the church.

Referring now to what is ordinarily called the preface, because it was the first revelation published in the Book of Doctrine and Covenants, in paragraph 2 we read:

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth; wherefore fear and tremble."

The revelations in the Doctrine and Covenants are not to be taken lightly. They are really due as reverent a consideration as the Jewish scriptures. A goodly portion of the Jewish scriptures are history, or epistles and letters, or the ideas of men expressed either in preaching or otherwise which have been put into the Scriptures because they carried with them the apparent weight of divine authority. I have no word of criticism for the Jewish scriptures, the Old and New Testaments. I believe them; they are the basis of our faith; they are the things that are appointed unto us for our guidance. These revelations that compose the Book of Doctrine and Covenants are not put in by man. They are the revelations of God given to the prophets of the church at various times, upon various occasions, and on various subjects, and they have been deliberately chosen from the body of revealed thought because of the manner in which they were given, to whom they were given, and the things revealed therein. They have been deliberately compiled and published at the command of the Almighty, and by the common consent of the church of Jesus Christ.

Turning to the fifth paragraph of this same first section of the Doctrine and Covenants, we have the following language:

"Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent";

and so at considerable length, continuing until well on toward the close of the section or chapter, including the fifth and sixth paragraphs. And then again this admonition is given in paragraphs 7 and 8 of section 1:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall be fulfilled. What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same; for behold and lo, the Lord is God . . ."

Now note this. I want to call especial attention to the last sentence I am about to read:

"And the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen."

It is upon these last words that I want to lay special stress this morning, and in doing so I shall pass without very much comment directly to section 108 A, which is the minutes of the general assembly of this church, held in August, 1835, to which the revelations contained in the Book of Doctrine and Covenants up to that time were submitted.

I believe it would be quite a dangerous thing to do to lay down a precedent that this church was to be guided, governed, or directed by the revelations of any one man or any group of men or any class of men, if they were not safe-

guarded by the witness and testimony of their fellows and the common consent of the people to whom the revelation is given, whether it be to a branch, a district, a stake, or to the general church. I have been under the direction of the general officers of this church for a good many years and I have always followed this rule. I do not now call to mind a single instance in which anything which involved a governmental policy of the church, like the ordination of a man, the choosing of the location for a church building, the purchase of materials, or otherwise—I say I do not now call to mind any time when any branch or district or stake of the church under my ministry has ever done anything without the common consent of the group. No, not even ordained a deacon, and that sometimes is supposed to be a very minor consideration.

The laws that are to govern this church are to be surrounded by this safeguard. This church is not to be governed by the revelations, prophecies, visions, or dreams of its leaders without first securing the common consent of those governed.

I want to read to you what to me in looking over this matter had more than ordinary meaning, meaning larger than I think it had ever had before. Turning back to section 1, I want to read the concluding paragraph. The Lord said:

“For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever.”

The revelations in this Book of Doctrine and Covenants are not based upon the *ipse dixit* of any one man. Whether it is Joseph Smith the Martyr, Joseph Smith his son, or Frederick M. Smith, the revelations are only binding to us in the degree and to the extent that we have the witness of the Spirit touching their truthfulness. Note the manner of the testimony of the first Book of Doctrine and Covenants (paragraph 5, section 108 A):

“President W. W. Phelps then read the written testimony of the twelve, as follows: ‘The testimony of the witnesses to the book of the Lord’s commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose . . .’”

Now note the witness of the twelve apostles of the church in 1835 to the divine authenticity of the revelations that were then being submitted to the general assembly for their approval to become the Book of Doctrine and Covenants of this church, a part and parcel of the constitutional law governing this body just as much as were the revelations given to Moses on the mount, or to Nephi, Alma, or Mormon.

The Twelve testified as follows:

“We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.”

There have been some remarks made concerning this testimony that I do not think were altogether justified. A similar testimony was written in 1831, that was intended to be signed by all the elders present at the conference when the revelations that I have already read to you, number one, and the appendix, section 108, were given. When these revelations were presented in 1831 in November and were being prepared to be sent up to Missouri to be published in the Book of Commandments, a similar or perhaps the same testimony was

drawn up at that time and it was the purpose to have it signed by all the elders present.

If that should in the slightest degree in your minds mitigate against the validity of the witness of this testimony, I wish to say that the men who at that time signified their willingness to sign such a document testifying to the truth of the revelations were, some of them, the same men who composed the Quorum of Twelve in 1835, and there is no reason in the world why they should have changed their testimony during this time, unless God had revealed to them the fact that that to which they were about to testify was not so. If they were willing to testify to the validity of all of the revelations that had been given from the beginning of the church up to November, 1831, it is no strange thing that that testimony should be rewritten, or reprepared, or signed, or testified to in 1835 covering those revelations which were given to the church during the rest of the year 1831, and on up to August, 1835. There is no good and wholesome reason why the Quorum of Twelve should not be willing to testify that God said to them that the revelations received up to 1835 were verily of him, at least those revelations that were prepared in the manuscript which was being submitted to that conference for their approval, even if the elders were willing to testify to the same or similar thing in 1831. In fact it is exactly what might be expected. If God would testify by his Spirit to the truth in 1831, he would do so in 1835.

The committee who prepared the manuscript which was laid before that conference consisted of the following: Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams. These four men were to prepare the revelations, selecting such as they considered by prayer and faith would be useful. These men presented their report, and their report is the Kirtland edition of the Book of Doctrine and Covenants, excepting the general assembly minutes, all that is contained in this Book of Doctrine and Covenants to 1835. Then there is appended to their report the minutes of the meeting that accepted these reports.

The book says they organized the various quorums. Bishop Whitney organized the High Council of the church in Kirtland and acting bishop, John Corrill, organized the High Council of the church in Missouri; and presidents Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman organized the council of the seventy; and also John Gould, acting president of the elders quorum, organized the traveling elders; and also Ira Ames, acting president, organized the priests, and so on down. It says in paragraph 4, which I have read to you, that W. W. Phelps read the testimony of the Quorum of Twelve. The Quorum of Twelve were not present at this conference, being on a mission in the East, as also two members of the First Presidency, Joseph Smith and Frederick G. Williams.

“After a hymn was sung, President Cowdery arose and introduced the ‘Book of Doctrine and Covenants of the Church of the Latter Day Saints,’ in behalf of the committee: he was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book.”

W. W. Phelps bore record that the book presented to the assembly was true. It must be taken into consideration, that W. W. Phelps was the man who, in Independence, Missouri, published the Book of Commandments; he was the man who was printer for the Book of Commandments.

Following W. W. Phelps, President John Whitmer also bore testimony that the book was true. He, with Oliver Cowdery, had copied the revelations to be brought up in 1831 to Independence to be published in the *Evening and Morning Star*, a copy of which I have here on the table from which I may read. John Whitmer and Oliver Cowdery copied the revela-

tions in November, 1831. Eleven pages of that copy have been preserved and we have it here to refer to.

Elder John Smith bore testimony of the truth of the book, whereupon the High Council of Kirtland accepted the revelations and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. The High Council of Missouri likewise accepted and acknowledged the revelations as doctrine, after testimony had been borne to that effect by Elder Levi Jackman.

President W. W. Phelps then read the written testimony of the Twelve, and Bishop N. K. Whitney bore record of the truth of the book; acting bishop, John Corrill, bore record of the truth of the book; acting president, John Gould, gave his testimony in favor of the book; Ira Ames, acting president of the priests, gave his testimony in favor of the book; Erastus Babbit, acting president of the teachers, gave his testimony in favor of the book; William Burgess, acting president of the deacons, bore record of the truth of the book: each one by a unanimous vote accepting and acknowledging it as the doctrine and covenants of their faith. "The venerable president, Thomas Gates, then bore record of the truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the general assembly, by a unanimous vote, accepted the labors of the committee."

I have been thus long and perhaps tedious in reading to you the witness of these people to show you that the testimony of the Spirit promised by the Lord has abundantly been verified, and not upon a mere statement of belief was the Book of Doctrine and Covenants accepted, but it came into being as the direct revelation of the mind of God, and its manner of acceptance is history.

Referring to John Whitmer's manuscript history of the church, he said that up to the time he was appointed (during 1831), Oliver Cowdery had kept the copies of the revelations given to the church. These copies were kept at Kirtland, and in 1831 when it was proposed to publish these revelations in Missouri, Oliver Cowdery and John Whitmer made copies of these revelations to bring to Missouri for publication.

You will read in volume 5 of the *Times and Seasons* of the revelations being prepared and reviewed and copied, preparatory to their being taken to Missouri to be published, W. W. Phelps assisted in reviewing. In this same statement these men say it was very, very important that the work should be correct; and you will find on page 512, volume 5, of the *Times and Seasons*, that this Book of Commandments was "the foundation of the church in these last days and a benefit to the world, and that the church should learn by every word that proceedeth out of the mouth of God." Therefore, these men proceeded to make copies of these revelations and they brought them up to Independence, then called Zion, to be published, some of them in *The Evening and Morning Star*, and some of them subsequently to be published in the Book of Commandments, three thousand copies of which were to be published by W. W. Phelps and Company in Independence, Missouri.

I will read a brief announcement from *The Evening and Morning Star*. I do this for two reasons: first, it is better to read such an item from original sources, and second, it throws light on the situation involved. Volume 1, number 12, of *The Evening and Morning Star* is a copy published at Independence, in the month of May, 1833:

"Having given in a previous number, the preface to the Book of Commandments now in press, we give below, the close, or as it has been called, the appendix. It affords us joy to lay before the Saints an article fraught with so much heavenly intelligence; having previously published many from the same book for their instructions."

Passing over the second and third paragraphs, which are not numbered, I come to the last paragraph, which reads:

"The book from which this important revelation is taken will be published in the course of the present year at from 25 to 50 cents a copy. We regret that in consequence of circumstances not within our control this book will not be offered to our brethren as soon as was anticipated. We beg their forbearance and solicit an interest in their prayers, promising to use our exertions with all our means to accomplish the work."

I am thus particular to read more than I would ordinarily do to show you that in 1833 in the month of May the Book of Commandments was in press, that sometime during the year they expected to have it finished. Turning to the history of the church, we are there informed by the testimony of these men that on July 20, 1833—the month of May had elapsed, the month of June had elapsed, and twenty days in July—an infuriated mob wrecked the printing press, printing office, and house of W. W. Phelps and Company, tore down the house, threw the printing press out into the street, and pried the type. At that time a number of sheets, proof sheets, had been struck off of the forms already set up from the Book of Commandments, and these sheets were gathered up and preserved by some of the Saints; and the printing up to July 20, 1833, had reached section 64 of our present Book of Doctrine and Covenants; or in other words had reached the revelation given to the elders of the church at Kirtland, Ohio, September, 1831, and had ended on page 160 in the Book of Commandments, which is as far as any Book of Commandments goes, and it ends in the middle of a sentence after the words, "the blood of Ephraim." Turning to paragraph 7, section 64 in the Book of Doctrine and Covenants, you will find the rest of this clause. The little book was being published in what is called 32mo, meaning that each form would be folded 16 times, making 32 pages. Proofs for five of these had been struck off, which made just 160 pages, and there the Book of Commandments ended—five times 32, the number of pages in each one of the folds, made just 160 pages. That is the end of the publication of the Book of Commandments over which there has been so much said, and so poorly said, that there still remains a lot more to be said, which is one reason I am speaking on this subject to-day.

Now, reverting to what I was saying before: section 108, which was to be the appendix, was being set up and gotten into form in which it could be put into this little book, which was to be a little pocket edition. It was the purpose of these men to put it into the book. Some people have insisted that the Book of Commandments was finished and delivered. David Whitmer is one of these. He was mistaken. First of all, he was not there, and secondarily, he did not know as much about it as he thought he did. Certainly he did not say anything about it until long afterwards, but his brother John does tell us what the facts are, and he ought to know as he helped do the work on it.

Perhaps that will relieve the situation. I have told you about the Book of Commandments, how much of it was published, how it happened that some twelve copies have been discovered. We know where eleven of these copies are and it is possible that the church in Utah has one, which would account for all twelve.

I intimated a moment ago that there was so much said and so poorly said about this Book of Commandments that there was still room for more to be said. And I want to say a word concerning the so-called enormous discrepancy between the revelations as published in the Book of Commandments and the revelations as published in the Book of Doctrine and Covenants.

First of all, let me call your attention to the fact that Oliver Cowdery was one of those who assisted in preparing the manuscript, that is to say, he helped his brethren, John Whitmer and W. W. Phelps, to copy and review (proof read, probably) these manuscripts before they were taken up to Zion. He was on the committee that prepared the manuscript for the printer for the Kirtland edition. Be it remembered that W. W. Phelps was the printer and he assisted in publishing the Book of Covenants. Let it further be remembered that John Whitmer was the other member of this committee of three who prepared the manuscript for publication and proof read it when it was published in Missouri and he also bears his testimony.

I have here an edition of *The Evening and Morning Star* reprinted at Kirtland, beginning, if I am not mistaken, with January, 1834. The imprint on this reprint is Frederick G. Williams and Company. The "company" included W. W. Phelps. On page 16 of this reprinted copy are the following words signed by Oliver Cowdery, set as other quotations were: "On the revelations, we merely say, that we were not a little surprised to find the previous print so different from the original." Remember this was January, 1835, before the Book of Covenants was published.

"We have given them a careful comparison, assisted by individuals whose known integrity and ability is unexcusable. Thus saying, we cast no reflections upon those who were intrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle. For the special good of the church, we have also added a few items from other revelations."

There is no pretense at all that additions were not made. The revelations are different, and Oliver Cowdery said they had been unceasing in their care to have them correct. He made the first copies and did the best he could. He says he is casting no aspersions or criticisms on those who made the first publication, and be it far from me to do anything of the sort. I quite believe that Oliver Cowdery, John Whitmer, and W. W. Phelps did the best they could. Printing in those days was a very precarious proposition, and it certainly does not become us to cast aspersions on Oliver Cowdery, John Whitmer, W. W. Phelps, Joseph Smith, jr., Sidney Rigdon, and F. G. Williams, who printed the revelations, by assuming that they did not do a good job in the publication.

One of the most vital changes made in these revelations is made in section 17. Note that word "changes." I wish I could hand this bound file of the *Star* around to let you all see it. On page 2 of the reprinted *Star*, articles and covenants of the church (which in the Kirtland edition was Article 2, and in our Book of Doctrine and Covenants is the famous section 17), you will find this heading: "Articles and covenants of the Church of Jesus Christ, with a few items from other revelations." Why, people have acted as though they thought Joseph Smith and Oliver Cowdery had changed the whole idea of the church! Take your Doctrine and Covenants and turn to section 17. Paragraphs 16 and 17 of section 17 were not in section 17 as published in *The Evening and Morning Star* at Independence. Nor was it in the proofs we have of the Book of Commandments that they were printing or setting up, which was pied and destroyed in 1833. Paragraphs 16 and 17 were the items which Oliver Cowdery said had been taken from other revelations and added.

Another place where we have some criticism is section 42, called the Church Articles. If you will turn to your Doctrine and Covenants, the 42d section, you will find the following heading: "Revelation given February, 1831." Now, as a matter of fact, that revelation was given, a portion of it, on Feb-

ruary 9, during the sitting of the first General Conference of the church, held at Kirtland, Ohio; and the second half, from paragraph 21 on, was given on the 23d day of February, 1831, some fourteen days after the first part.

The reason for the difficulty is the fragmentary way in which the revelation was first published as well as the errors in transcribing it for publication in Missouri. Section 42 in the Doctrine and Covenants was called the Church Articles and starts out: "Hearken, O ye elders of my church, who have assembled yourselves together in my name." You will find it in *The Evening and Morning Star* for July, 1832, page 1. Paragraphs one, two, and three are not printed there. In the Book of Commandments you will find these paragraphs in their place. It is chapter 44 in this book. In *The Evening and Morning Star* it starts with paragraph four and goes down to paragraph nineteen as paragraphed in the Doctrine and Covenants. From paragraph 20 on, was published in *Evening and Morning Star* for October, 1832, page 2, and as chapter 47 in the Book of Commandments. The way it was published in the Book of Commandments, paragraph 20 was the closing item. Who made the transposition? I suppose the committee made it. They said in this report they had arranged these items from various revelations.

Let me read you an item of explanation. On page 46 of the reprinted *Star* of March, 1835, Oliver Cowdery had a few remarks on the revelations as follows: "Those who read this paper will see that it contains items of covenants of deep interest to the church of the Saints, and as they have frequently been ridiculed in consequence of certain items contained in the one setting forth their faith on the subject of bestowing temporal gifts for the benefit of the poor, it is a matter of joy to us to be able to present this document according to the original. We hope the Saints may profit by every word proceeding from the mouth of the Lord." Oliver Cowdery said in March, 1835, that this section 42 had been compared with the original and it is printed here almost verbatim as it is in the Doctrine and Covenants. In John Whitmer's manuscript history of the church, the item shows that, "To-day Brother Joseph received the following revelation": and section 42 appears there with only three minor differences. In only three sentences are there any differences. How they made the mistakes in it when copying it to bring up to Missouri I do not know, but the brethren made their apologies for making the mistakes, and I accept them, also their corrected publication of the revelations.

In *The Messenger and Advocate* for March, 1836, volume 2, page 287, you will find the valedictory address of John Whitmer, signed by him and appearing in that paper, in which he turns over the work of editing to Oliver Cowdery once more.

"It may not be amiss in this place, to give a statement to the world concerning the work of the Lord, as I have been a member of this church of Latter Day Saints from its beginning; to say that the Book of Mormon is a revelation from God, I have no hesitancy; but with all confidence have signed my name to it as such; and I hope that my patrons will indulge me in speaking freely on this subject as I am about leaving the editorial department—therefore, I desire to testify to all that will come to the knowledge of this address; that I have most assuredly seen the plates from whence the Book of Mormon is translated, and that I have handled these plates, and know of a surety that Joseph Smith, jr., has translated the Book of Mormon by the gift and power of God. . . . I would do injustice to my own feelings, if I did not here notice, still further the work of the Lord in these last days: [Remember this was published in the March number, 1836, while the Book of Covenants was distributed in September, 1835]. The revelations and commandments given to us are in my estimation equally true with the Book of Mormon and equally necessary for salvation. It is necessary to live by every word that proceedeth from the mouth

of God: and I know that the Bible, Book of Mormon, and the Book of Doctrine and Covenants of the Church of Christ of Latter Day Saints contain the revealed will of heaven."

Now if after he was expelled from the church and remained separate from the church for many years he became blue and discouraged and sour, and recollected that a terrible mistake was made in publishing them in the Book of Covenants and that the Book of Commandments was correct after all, I really do not think that his testimony at the time when he was alive in the church and the work was fresh in his memory should be discarded for his later statements.

Just a word more: I am going to read you paragraph 8 of section 83, though it may be a little tedious:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

This is God's own testimony to the imperishable meaning of the revelation given to this church and testified to by all the men while under the influence of the Spirit of God, that they are the words of God and proceeding from the mouth of God and binding for salvation upon every man. The wonder is some men have as much light as they have. The way they have disregarded the Book of Mormon is nothing short of sacrilege, and the way they are treating the Book of Doctrine and Covenants is not one whit better.

We read in section 126:10 that the Doctrine and Covenants as accepted by the church is to guide the advice and action of the Bishop, each revelation contained therein having its proper bearing. In section 129:8 we read that the church cannot receive and enjoy the blessings which have been looked for when Zion shall be redeemed unless we accept the revelations given to the church. We have not received any too much of the blessings of God in this church. We have longed and prayed and labored most ardently to get close to the kingdom of God. Why the Saints haven't gotten any closer is because the fundamental constitution of this church has been too often disregarded. "But," some will say, "I have no confidence in the Book of Covenants, as it has been changed so many times that we do not know when it is going to be changed again." That argument is answered by what I have read here this morning. These men who copied and compiled the revelations made the mistakes and they very manfully acknowledged those mistakes, and corrected the revelations to correspond with the originals, and I believe them and recommend them to your consideration.

"China presents the biggest commercial, social, and economic problem in the world," Doctor E. R. Fulkerson, former American vice consul in Japan, asserts. China has one fourth the population of the earth, yet has become a democracy and turned its back on past religions, and it is ready to be molded. To meet this need, nominal Christianity is not sufficient. The European war was between so-called Christian nations. The result is critical. We must have real Christianity. The situation in America is that church members are forsaking the church for the pleasure of the motor car. Doctor Fulkerson urges there is needed a new evangel, a new declaration of old truths, and that China is a field ready to learn of Jesus and of the path of sacrifice and service.

The Book of Mormon in Our Church Program

By Max Carmichael

The author discusses the prevailing relative uses of the three standard books of the church and the reasons therefor, with the idea of throwing emphasis upon future use of the Book of Mormon.

An analysis of the use of the three standard books of the church in any one pulpit for a year will doubtlessly reveal the fact that the Bible and Doctrine and Covenants are both used far more for purposes of obtaining texts and supporting statements than the Book of Mormon. Our Sunday school administrators and *Quarterly* editors have seemingly studiously avoided the use of the Book of Mormon in the teaching of our youth. This has not been solely because the Religion has been emphasizing the book. There have been other motives than that. Perhaps the greatest has been the missionary aspect of the new schools.

These two facts bring to the front several interesting questions. Is the Book of Mormon receiving its proper emphasis? Are our local ministers, our Sunday school editors and teachers unaware of its content and of its proper use? Just what is the function of the Book of Mormon in our gospel program? Is its function destined to grow or diminish in importance?

One may readily understand why the local ministers might favor the use of the Doctrine and Covenants in the local pulpit. The Saints having been taught the first principles, must "now go on unto perfection." The Doctrine and Covenants contains instruction especially applicable to our present day and to our present church problems. It fills in where the Bible and the Book of Mormon are brief, and hence is of much service to the converted in bringing about the solution of our internal problems.

Why Not More Book of Mormon in the Pulpit?

But why should the Bible be used more than the Book of Mormon in the local pulpit? The priority of authority which we have assigned the Bible cannot explain it, as the two books in no way disagree. No doubt the Bible is the better literature, both in variety of style and in richness of form. The stories in the Book of Mormon are more chronological in nature, and they lack the unity and the dramatic and human appeal that those of the Bible have. But even this statement is subject to scrutiny. The writer is not sure, having recently looked over the Book of Mormon with this object in mind, but that many stories could be found in that book, which, with a little adaptation as must also be done with the Biblical stories, would make splendid content material for our beginner and primary *Quarterlies*. What a splendid contribution a book entitled, *Book of Mormon Stories for Children*, would be to our literature. But to return to its use in the local pulpit, literary values are not necessarily religious values. Variety of style and of form do not necessarily mean richness of religious content. In matters of religious and doctrinal content and in plainness of word the Book of Mormon excels the Bible. For this reason it could well have an equal place with the Bible in the Latter Day Saint pulpit.

Book of Mormon Answers Theological Questions

Laying aside for the purposes of this article the statement of the purposes of the book in its preface, we could conceive that the Book of Mormon was sent to the world for three distinct reasons. The first reason is found in a criticism which may be offered against the book. It may be said that Joseph Smith attempted to answer and solve in the Book of Mormon

all the then existing theological differences of opinion. To us this is a distinct reason for its appearance. We believe the Book of Mormon came to make plain those things upon which the Bible is not plain. For instance, the Book of Mormon makes clear any doubt as to the proper view of infant baptism, as to the proper mode of baptism, and clarifies the theory of the atonement.

We have often noticed that the missionaries in the days of Joseph the Martyr seemed to present the Book of Mormon almost as the first feature of our gospel to the outsider in the attempt to convert him; more so than is done to-day by our present missionaries. Most likely this particular feature of the Book of Mormon, namely that it answered so many of the religious questions troubling the people at that time, is one feature that made the Book of Mormon have its appeal, and which made its use such an essential part of the process of proselyting.

Different Problems To-Day

The religious world to-day, however, is not interested in the same religious problems that it was a hundred years ago. Unable to solve these problems, it has begun to say that these questions are not important, and that it makes no difference which way you believe concerning these questions, as we are all seeking the same goal anyway. To the modern religionist thoroughly imbued with this idea, this first feature of the Book of Mormon would not have its appeal. As he is not particularly concerning himself with the question whether infant baptism is the correct idea or not, and as he has relegated this question to the plane of nonessentiality, we cannot so readily induce him to read the book for these purposes.

Before leaving this first purpose for the coming forth of the Book of Mormon, we want to say that we are looking forward to the time when the rest of the book shall come forth as has been promised, for no doubt again it will make plain just at the right time many of the newer questions which will then be perplexing us as a people, and perplexing the world. That it should be this way is no doubt a part of the handiwork of God. It is only after we have striven to solve these problems by our own natural growing thought processes, and being unable to fully solve them we are in a mood and in a position to receive light from God, that God will reveal himself.

We have often wondered why God does not reveal the answer to these problems ahead of time, and save all this seemingly unnecessary worry. But are we sure that our intellects would be attuned to the hearing of his word unless we had for many, many days ahead of time been thinking upon the very problems upon which we want light? No doubt when the day for the coming forth of the remaining portion of the Book of Mormon shall come, we shall find a very distinct purpose for the revelation.

God's Purpose Concerning the Indian

The second purpose for the coming forth of the Book of Mormon under the instrumentality of Joseph Smith was and is to prove that God was concerned with the Indian, and with the Western Hemisphere, and to give us God's dealings with the Indian. This feature of the book makes it a valuable asset in proselyting the Indian. No doubt the book will be the chief instrumentality in converting the Indian. One of the Twelve in one of his letters to the editors of the HERALD spoke of this advantage of the book in converting the Indian and said that the secular world realized the advantage which the book gave. The recognition of this advantage will cause the book to come under considerable fire. Also, the book prophesies that the Indian will have a distinct part in the redemption of Zion. This may not imply any more than the

OF GENERAL INTEREST

THE LANDING OF THE SAXONS

[The following article by Luke Pearce appears in *The Banner of Israel*, for October 13, 1920, which is the official organ of the British Israel World Federation. We have read several articles of late attempting to show that England represents the ten lost tribes. Also that most of the patriarchal blessings appear to lay the lineage of those of English and also Scandinavian descent in Ephraim. This offers also a different attempt to explain the second chapter of Daniel. Without attempting to approve or comment further we reprint for the benefit of our readers.—EDITORS.]

"His providence unfolds the book,
And makes his counsels shine;
Each opening leaf, and every stroke,
Fulfills some deep design."

What an historically interesting county Kent is; how important in its relation to the country; and especially as regards British-Israelism! It was here our ancestors landed in large numbers from time to time.

Anterior to the Christian religion, the inhabitants of Kent were known to have had considerable intercourse with other nations, and Julius Cæsar, who conquered the land and came here B. C. 50, speaks of them as more advanced in agriculture and civilization than in any other part of Britain. But the most important thing that ever happened to the county, or indeed to the country, was the coming of the Saxons, Angles, and Normans, a very brave people, who came by invitations of the Britons to help in the repeated attacks on them by northern tribes.

Who Were the Saxons?

Descendants of the ten tribes who were taken captive to Assyria by Tiglath Pilezer B. C. 739, and afterward by a succeeding king of Assyria, generally supposed to have been Shalmanezzer, but his name is not given in the Biblical record (see Isaiah 20:1).

"In the year that Tartan came into Ashdod (when Sargon the king of Assyria sent him) and fought against Ashdod, and took it." Certain discoveries have revealed the fact that the Bible account is perfectly correct—that it was Sargon who carried away the tribes of Israel left behind by Tiglath

conversion of but few of the Indians out of the quarter of a million in the United States, yet the book will have found a wide use in presenting the gospel to the many and the conversion of the few. For this reason the Book of Mormon should have increasing importance attached to it in the training of missionaries.

Proof of Continued Revelation

In fact the Book of Mormon serves more as an instrument of the missionary than of the local pastor. This is emphasized by the third purpose of the book's advent. To every individual the book may serve as a proof of the continued revelation of God's word and will. The testimony of the three witnesses, and of the eight witnesses is not easily reconciled with the alleged erroneousness of the book's claim. That strikes at the vital point in our church creed, the continuance of the revelation of God to man. The book answers this question distinctly in favor of continuance. Granted the Book of Mormon true, the Doctrine and Covenants easily follows. Nor must we forget in this connection the promise which the book itself makes to its inquiring reader.

Pilezer. Inscriptions on his palace walls read: "I besieged, took, and occupied the city of Samaria, and carried away 27,280 persons who dwelt in it." This is conclusive.

Josephus, in the eleventh book of his Jewish History, written about A. D. 93, says: "The *entire body* of the people of Israel (ten tribes) remained in the country beyond the Euphrates. . . . An immense multitude not to be estimated by numbers." Jerome, in his notes on Hosea, says: "The ten tribes inhabit at this day the cities and mountains of the Medes." They have been traced from place to place round to the Elbe.

How Did They Reach Europe?

Sharon Turner says: "The most probable traditions concur in proving that Europe has been peopled by three streams of population from the East: (1) The Kimmerian or Keltic race; (2) The Scythian, Gothic, and German tribes from whom most of the nations of Continental Europe have descended; (3) The Slavonian and Sarmatian nations who established themselves in Poland, Bohemia, and Russia. Pliny tells us that the Sakai, who settled in Armenia, were named Sacasani, which is simply Sack-Suna, spelled by a person unacquainted with the meaning of the combined words; and the name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same as the word Saxonia. Ptolemy mentions a people sprung from the Sakai by the name of Saxons.

Who Were the Angles?

A branch of the same family. They occupied a country called Anglia, lying between Holstein and Jutland, who took themselves to a seafaring life, and several times struck blows on the Romans, and invaded Britain. When invited by the Britons they took a liking to this country and never returned to their former home. From them we get the name Angle-land or England. These united with the Saxons, thus giving us the name Anglo-Saxons.

The Normans

were another branch of the same family, and became so intermixed with the Saxons as to be undistinguished from them. The battle of Hastings was fought between a pretender and the rightful heir to the English throne, not to win it for Normandy.

The Roman occupation made very little change in the country, in the absence of women; but it was not so with the Anglo-Saxons, as men, women, and children came in thousands at different times. Here follow just a fraction of the numbers who came. With Hengist and Horsa, two of their leaders, came 1,500 men. A general invitation to Saxons followed, and during the year A. D. 450, 5,000 more men came over, exclusive of women and children. In A. D. 452 forty ships brought over another contingent, and so they continued to come.

In 492, Ella, a Saxon general, erected his standard in Sussex and was proclaimed King of Sussex, and also general of the two kingdoms—Sussex and Kent.

It was under Cedric, a great Saxon general, that the Saxons were welded together. To increase their power and influence, 800 vessels brought over another party in 532; and again in 534, 40 more vessels brought another party. This led to Cedric being proclaimed and crowned King of Wessex. He will be remembered as the founder of the Brunswick House, from which Queen Victoria descended, whose influence will long remain on the nation. A larger part of the country was welded together under Egbert, king of the West Saxons, Kent being one of the most important links in the chain. From that time the title King of Kent was dropped, and the government of the county vested in earls and dukes—hence the

Duke of Kent, the father of Queen Victoria. The final and complete welding was reserved for King Alfred the Great, the generally acknowledged founder of the English Dynasty, and a truly good man.

Thus, according to Daniel, just when Rome was divided into its ten kingdoms, the iron (Rome) trying to mix with the clay (France), under Charlemagne, we read: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2: 44.)

The stone cut out without hands (against the entreaty of the Britons) from the mountain (of the Roman Empire) is to fill the whole earth, not necessarily possess the whole world.

It is not a little remarkable that the Israelitish principles of government, manners, and customs bespeak a bond of union and a common origin. Their marriages were very similar; the division of time was the same; the weights and measures were alike; the weeks were of seven days. Easter agrees with the Passover; Whitsuntide with Pentecost; and the Convocation of the Great Witenagemote with the Feast of Tabernacles, etc.

The various prophets predicted many national marks which should distinguish resuscitated Israel in the latter days; and while British history responds to every one of them, no other nation in the world does so or ever did so.

Emerson, describing the "spawning power" of the Anglo-Saxon race occupying the British Islands, says: "It has sufficed to the colonization of great parts of the world; yet it remains to be seen whether they can make good the exodus of millions from Great Britain, amounting in 1852 to more than 1,000 a day." Yes; they have made it good! And it may be said already, that the seed of Jacob possess one half of the earth and rule the world.

THE JEW IN MUSIC

Under the above heading Eugene V. Segal writes in *The Jewish World* for October 18, published in Great Britain. Richard Wagner is quoted as saying that the Jew is devoid of musical genius and creative imagination. Mr. Segal points out that the Jews of old anticipated contemporary people in their appreciation of music from an emotional and spiritual standpoint. They regarded music as a means of expressing the loftiest elements of the self, by which soul spoke to soul, and man paid tribute to God. In joy, sorrow, praise, and adoration the Jew turned to music. Many of them sang at the escape from Egypt. David soothed the evil spirit of Saul. The Psalms are noteworthy for their lofty themes and poetical qualities, and give indication of an exalted conception of music by the Jews of that time. The Hebrew text of the Psalms is marked with characters to indicate the intonation to be used in the rendering, though these characters unfortunately are not understood to-day.

This passion for melody found vent in the temple, and also in the music of the synagogue.

In modern times the synagogue music has been greatly developed through Leo X through two Jewish musicians at his court in the 16th century. The harpers of Prague, of the same period, were exclusively Jews.

As opposed to Richard Wagner, Sergi Rachmaninoff, the famous pianist, proclaimed the Jews to be the world's finest musicians. He found, as a race, that the Jews in Russia were more musical than any other people. Naphtali Herz Imber, himself an Austrian Jewish poet, also claims the Jews are the best musicians. The reason given is that the Jews have been so widely scattered and have traveled so far:

Among Jewish composers may be noted: Anton Rubinstein,

Mendelssohn, Meyerbeer, Offenbach, Rubin Goldmark, Jacques Francois Halevy, Edward Solomon, and Max Bruch.

Among the violinists perhaps the greatest at any time was Leopold Auer, who taught a number of the violinists of to-day—Heifetz, Elman, Powell, Zimbalist, Rosen, Seidel, and others. Of the above all but Powell are also Jews.

Among violinists of the past is Joseph Joachim; also Mitnitsky, Max Bendix, Tosha Seidel, Max Rosen, Soscha Jacobsen, Pilzer, Samuel Gardner, David Hochstein, and Alice Liebmann.

Among the Jewish pianists are to be noted: Leopold Godowsky, Mischa Levitski, Leo Ornstein, Moritz Rosenthal, Fanny Blumfield Ziesler, Mark Hambourg, Emil Sauer, Arthur Rubenstein, Beryl Rubenstein, Lhevinne, Moiseivitch, and others.

Among orchestral leaders is Damrosch, the conductor of the New York Philharmonic Society. He was one time assistant to his father, Leopold Damrosch, as director of the Metropolitan Opera House. He first produced Wagner's "Parsifal" in America, organizing his own opera company. Among other symphony orchestra directors are to be noted Leopold Stokowski, director of the Philadelphia Symphony Orchestra, and formerly of the Cincinnati Symphony Orchestra; Samuel Franko, former conductor of the Metropolitan Orchestra, New York; Alfred Hertz who conducted various orchestras in Germany, the San Francisco Symphony Orchestra, and at the Metropolitan Opera House, New York. Also Nathan Frank and Volpe.

Among musical critics Marc A. Blumberg is one of the foremost. Among vocalists may be noted Alma Glück, Rosa Raisa, Sophia Breslau, Mabel Riegelman, Cantors Sirota, Rosenblatt, Kwartin, Fuchs, etc. In addition Otto Kahn, Adolph Lewisoohn, Oscar Straus, Leo Fall, and Jean Gilbert have been foremost among the patrons of great musicians in this country. There are even a number of Jews who have composed what are sometimes considered American products, namely ragtime music. This would seem to indicate that the Jews have been broadly interested in all departments of music.

THE LOVE THAT IS TO COME

"Whenever wounded have been found they have received all the care that our soldiers have, and our men have carried them on their backs for miles to save the lives of these unfortunates, often risking their own by so doing."—Extract from officer's letter from the Philippines.

When the *Colon* went down at Santiago a sailor on an American battleship cried out: "Don't cheer, fellows; the poor devils are dying."

Is it not a singular thing that after going to such infinite trouble and expense to kill men we should be at such pains to save their lives as soon as we shall not quite succeed in killing them?

What is the secret of this instinctive prompting which, in the presence of a fallen enemy, mixes a feeling of awe, awe, of pity, with our victorious rejoicings; which makes us somehow humble and ashamed of all that conquering which means another's undoing?

It is that at the center of things, deep down under all our ignorance and vanity and dull, gross selfishness, there dwells a spirit of infinite love, patient, untiring, all-enduring; biding its moment of apparition.

This love is not a philosophical conception of the intellect—child of Platonic dreaming; it is a natural passion. Its quality is singularly that of a love not of individual for individual, nor of individual for community or country, but a love infinitely greater, more profound, than either of these; a love which, finding its full expression, shall one day make the

world a beautiful place to live in—a love for humanity as humanity.

There is in us a fellow feeling, a yearning of kindness toward other human beings as human beings, which is not related to the character of those who excite it. It exhibits itself unmistakably in the fireman, with blistered flesh, hair and eyebrows burned to crisp, saving the child from the fire; in the stripling youth leaping into the waves to succor a drowning man, and in the simplest act of courtesy we render to a stranger.

The habitual expression of this love would long since have become universal if all society were not so organized as to extinguish it.

Society as it now exists is unconsciously an organized conspiracy against the sane and logical development of every human soul in it.

It places all the temptations on the side of inhumanity. Society makes it vastly easier to-day to do wrong than to do right.

Most human beings, even soldiers and priests, are doing the best they think they can. And out of the blighting, calculating intellectual darkness in which they serve as consenting instruments of killing or defense of killing, there sometimes shoots a gleam of their higher selves, their broader humanity, the undiscovered, unrecognized thing they are yet to be.

Hence these relentings; this carrying of wounded brown men on backs through impassable morasses; and the hush-word breathed from powder-grimed lips at warship's sinking.

These singular relentings are but glimpses of this indwelling love, yearning to express itself in an exalted human life; they testify to the existence of the higher law ceaselessly at work, slowly, patiently forming from the casual, the habitual; they prove the presence, the involuntary recognition and worship, of the Ideal of Man in each man, the flower of which is Brotherhood.

And some day this love for humanity, this spirit of love in us, will find national expression before the murderous act of war instead of after.

When at last we come to realize that the command, "Thou shalt not kill," means actually that we stop killing, this upspringing godhood in us will impel us to obey it. And in our obeying it a new day will dawn, a glorious day of strifeless progress; and a great all-embracing Peace will breathe upon the world, deep, pure, satisfying to the long-yearning human soul.—Franklin H. Wentworth, in *The Appeal to Reason*, November 20, 1920.

SIR HERBERT AS ENGINE DRIVER

JERUSALEM, October 5.

Jaffa to-day celebrated the completion of the broad-gauge railway line from Ludd. The high commissioner, dressed in engineer's overalls, drove a train over the track from Ludd to Jaffa. The train halted at the Jewish colony of Tel Aviv, where enthusiastic crowds showered flowers upon the engine. Sir Herbert Samuel was greeted at Jaffa station by General Hoxton, commanding the Fourth Cavalry Division, and by Rear-Admiral West, from *H. M. S. Empress of India*, which had just arrived at Jaffa. The high commissioner drove the last nail into a rail sleeper, completing the Jaffa-Jerusalem line, the Ludd-Jaffa section of which was torn up by the Turks to make a military road across the desert.

In an address, Sir Herbert said that this was one of the first steps in linking up traffic, and thus facilitating business with Jaffa, which would shortly be one of the largest ports on the Eastern Mediterranean.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Some Requirements for Equality

By Joseph Flory

Some arguments concerning the "something-for-nothing" idea often mentioned in explaining the financial law of the church.

"In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70: 3.

That God intends that his children shall be equal in the possession and enjoyment of the temporal or material things of earth is most clearly taught in that which he has revealed to the church.

"I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints; that the poor shall be exalted [financially] in that the rich are made low [financially]; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Doctrine and Covenants 101: 2.

This clearly outlines what the Lord purposes to do for his Saints—require of the rich to "impart" a share or portion of their wealth to the poor and the needy as required by the law of the gospel.

What or how much does the law of the gospel require of the rich, and what is the process by which it is to be set apart for the poor, and how is it to be administered to them?

"If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors. . . ."—Doctrine and Covenants 42: 8.

In Doctrine and Covenants 106: 1 we are taught that the law of tithing requires all of the surplus properties of the Saints to be put into the hands of the Bishop for church purposes (which of course includes the needs of the poor). (Note: We wish to here state that we claim that the terms *tithing* and *consecration* are synonymous terms, which we think we have clearly proven in our article in HERALD for April 28, 1920, pages 404, 405.)

From section 42: 8 as above quoted, and section 106 to which we have referred, we learn that we must consecrate and place in the hands of the Bishop that which we have to impart, or all of our surplus properties, as a "beginning of tithing," and "one tenth of our interest or increase annually" which "shall be a standing law forever."

The method of administering to the poor the properties which have been placed in the hands of the Bishop for that purpose as required by the law of consecration or tithing—

call it which you choose—will be by the Bishop given to all the Saints, rich and poor, their inheritances according to section 51: 1, which please read. We here learn that "every man" (whether he had previously been rich or poor) was to receive "equal according to their families, according to their circumstances, and their wants and needs"; thus accomplishing just what the Lord said he would do in his own way—according to his law—the law of the celestial kingdom.

One of the reasons why the Lord permitted the Saints to be "cast out of the land of their inheritance," was because there were "lustful and covetous desires among them." Evidently they lusted after and coveted those properties that the law of God required of them for the benefit of the poor. (Section 98: 1-3.)

In 1834 (section 102: 2), the Lord says the reason they were not redeemed even then was because

"they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substances as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it needs be, by the things they suffer."

Saints should take warning from the above and see that they teach and practice the principles of the celestial law of the kingdom in perfect harmony with the instructions God has given in reference to that law.

We do not believe that the time has come as yet when that law can be executed and fulfilled. (See section 102: 10.) So far as we have been able to learn from the books, they nowhere teach, either directly or impliedly, that God requires that the poor but faithful and worthy Saints will have to purchase or pay for their inheritances, but that all who have a good standing in the church will be treated alike and be made "equal according to their families, according to their circumstances, and their wants and needs." (See section 51: 1.) All are required to comply with the same law, and afterwards receive their inheritances, and no special monetary consideration will be required of those who were poor and who had but little to offer as a consecration according to the law.

While we do not believe that a monetary consideration will be required of the poor in order to entitle them to a right to an inheritance in Zion, we believe that something of much more importance will be required of not only the poor, but of all who come to Zion for an inheritance. They must give satisfactory evidence that they have kept or practiced the principles of the gospel and made themselves worthy of a home and inheritance in Zion. "For this is Zion, *the pure in heart.*" (Section 94: 5.)

We believe the parable of the twelve sons sets the seal to all that we have claimed.

"Therefore, be ye strong henceforth, fear not for the kingdom is yours; and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. . . . And again I say unto you, Let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just, Behold this I have given you as a parable, and it is even as I am: I say unto you, Be one; and if ye are not one ye are not mine."—Doctrine and Covenants 38: 4, 5, 6.

Of course judgment and wisdom must be used so that those who are not worthy will not succeed in getting that which they have no right to. In fact, instructions are given in the law in reference to this matter.

"And now, verily I say unto you, That as every elder in this part of the vineyard [Kirtland, Ohio] must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, Let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church, or churches, in which he labors, that he may render himself and his accounts approved in all things." (Section 72: 4.)

This was spoken in reference to the *elders*, and the next paragraph in the same section gives the same instructions in reference to the *members*, advising them to take a certificate to the Bishop in Zion.

In Church History, volume 1, pages 305 to 312, we find an epistle entitled, "The elders stationed in Zion to the churches abroad, in love; greeting," in which they comment on the above quotations from the Book of Doctrine and Covenants, showing the importance of observing the same, and the disadvantages of not doing so.

By the observance of those instructions there would be little chance for an impostor or unworthy church member to get hold of any church property in the hands of the Bishop of the church.

Please read the whole epistle in Church History above referred to. We will quote several paragraphs of the epistle, in one of which is found the only teachings—that we can call to mind—that even *seem* to indicate that the poor Saints were expected to purchase or pay for their inheritances:

"One object in writing this epistle is to give some instructions to those who came up to the land of Zion. Through a mistaken idea many of the brethren abroad that had property have given some away, and sacrificed some, they hardly know how. This is not right, nor according to the commandments.

"We would advise in the first place that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor by consecrating some for their inheritances; for as yet there has not been enough consecrated to plant the poor in inheritances according to the regulations of the church and the desire of the faithful.

"This might have been done had such as had property been prudent. It seems as though a notion was prevalent in Babylon that the Church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance it is his duty, if he has anything to consecrate to the Lord, for the benefit of the poor and needy, or to purchase lands, to consecrate it according to the law of the Lord, and also according to the law of the land. . . .

"Again, while in the world, it is not the duty of a disciple to exhaust all of his means in bringing the poor to Zion; and this because, if all should do so, there would be nothing to put in the storehouse in Zion, for the purposes which the Lord has commanded.

"Do not think, brethren, by this that we would advise or direct that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in his bosom it is decreed that the poor and meek of the earth shall possess it.

"The welfare of the poor has always a place in our hearts; yet we are confident that our experience, even had we nothing else to prompt us to advise on this point, and that wholly for the good of the cause in which we labor, would be suffi-

cient in the minds of our brethren abroad to excuse a plainness on this important part of our subject.

"To see numbers of disciples come to this land destitute of means to procure an inheritance, and much less the necessities of life, awakens a sympathy in our bosoms of no ordinary feeling; and we should do injustice to the Saints were we to remain silent, when, perhaps, a few words by way of advice may be the means of instructing them that hereafter great difficulties may be avoided."

This last paragraph that we have quoted, if taken alone and apart from all else that is written on the subject of getting an inheritance, might be construed to mean that the Saints were expected to purchase their own inheritances if they were able to do so, and at once enter into the possession of their inheritances; while the poor, or those who were not able to thus purchase an inheritance, would have to go without or wait until they could earn the means to pay for their inheritances.

But if we will take notice of what is said in the first three paragraphs we have quoted from the epistle, we will find that there had not enough been consecrated for the poor and needy, so that the church could plant them in their inheritances according to the regulation of the church, and the desire of the faithful. And unquestionably for that reason was the statement made in the last paragraph that we have quoted from the epistle.

The whole tenor or drift of the teachings in Doctrine and Covenants is that the church or the members of the church should contribute moneys for the purpose of purchasing the lands in Zion to be used for inheritances for the Saints, and that when thus purchased and placed at the disposal of the Bishop, he was to divide the heritage of God among his Saints. (Doctrine and Covenants 48: 2; 53: 10-12; 57: 1-3; 58: 4; 45: 12.)

The Saints, after the lands had been purchased, were to possess them—hold the title to them—according to the laws of consecration. (Doctrine and Covenants 102: 8.) Which law required that these who received an inheritance in Zion should hold the same by deed from the Bishop, the man whom God had appointed for that purpose. (See letter of Joseph Smith to W. W. Phelps, in 1832, as we quoted it in our article in the HERALD for April 28, 1920, pages 404, 405. See also Doctrine and Covenants 51: 1.) There is no intimation anywhere that there was any distinction to be made between the rich and the poor who went up to Zion for an inheritance.

It was, however, necessary that all who went up to Zion for an inheritance were to take a certificate of membership and good standing in the church. (Doctrine and Covenants 72: 3-5.)

God has pronounced a woe against all, both poor and rich alike, who are not at heart right before him, and willing to comply with the principles of his law.

"Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold on other men's goods, whose eyes are full of greediness, and who will not labor with their own hands!

"But blessed are the poor, who are the pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs; for, behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; and their generations shall in-

herit the earth from generation to generation, forever and ever."—Doctrine and Covenants 56: 5, 6.

The Mystification of Simplicity

By Wilbur F. Yates

The mysteries of God are easy to understand. It is our human condition alone that makes them mysterious and hard to carry out. The economic plan of the Lord is sure and safe and easy to understand.

Many explanations of simple truths have a tendency to mystify, and the mystery is in our lack of understanding, and not that the simple truth is not understandable. Any gospel truth that dawns upon our minds impresses us with its truth, and then it is plain. Any false thing has so many unexplainable features it never looks so clear.

Human ideas and traditions have taken the place of the most valuable truths down through the years, but at given times the Lord has called reformers to stand out against the same, that his creatures might be blessed with truth. These men are often the scum of the earth in the time they do their work, but monuments and letters of gold mark their memory. Will it be necessary in the future for progression to come to the people of earth in the same way? If so, should we not understand a man's position before we are quick to cast him off? Children oftentimes see deep but simple truths, when older ones do not understand. The reason for this is that seniors yield to temptation; this darkens the mind and thus they develop incorrect ideas of human origin, so that the plain and simple truth is mystified and becomes cloudy.

A story is told of the minister who had attained much of this world's goods by his profession, praying before his little son that the Lord would supply the poor and distressed with food, etc., and when through the little boy reminded him that the abundance of things in the cellar would go a long way to relieve the poor and answer that prayer. This illustrates nicely how plainly the truths of righteousness would dawn upon a mind innocent and clear. We often see such in the minds of children.

The imparting by those who have to those in need is clearly held out in all three of the standard books of the church. Yet there is no truth that seems so hard to explain. The question is: Is it plain or is it complicated? Or do our traditions stand in our way? Customs ages old are hard to get away from, it seems. As we study along the line of thought of the distribution of material things that come to our hands, we come to the statement written in the law, that if we partake of the abundance that the Lord has made and impart not according to the law, we shall with the wicked lift up our eyes in hell. Indeed a serious thought when we are trying to condition ourselves for the celestial glory.

What was the matter with the devoted minister above mentioned, that he felt to ask God to do the thing that God had pleaded for man to do from the beginning? This illustrates the thought of the plainness of truth. The pride of life is the cause of not seeing the truth and will apply to the writer as to all others.

Are we guilty as Saints of building upon the hypothesis that individual life does not consist of the abundance that we possess, the gospel law to the contrary notwithstanding? If so, the time is upon us that we will take our place with the fearful and unbelieving and the Lord may call our servants children to do his work.

Do we feel at times that in some mysterious way the Lord will swoop down and relieve the poor and take them, sins and all, to a place of safety? God's plans are simple, his

law of distribution beautiful, but ah! man is yet carnal. It seems to the writer that a large percentage of the books and writings on this vital subject places the realization of these things so far in the misty future that people seem to think that it will take the evolution of years to attain it, notwithstanding we are told that we might have attained our redemption in the thirties if we had put into operation the plan. The poor man who has his eyes upon the property of the well-to-do is just as much in the mud as the well-to-do is in the mire; the mere turning over of property will never put love and charity into the heart of the giver, neither would the insisting on the part of the poor for the rich to give, be a sign that the poor had attained the high standard (that of love).

It is quite clear that love will relieve the whole situation according to the degree we have of it. Surely it is plain that a poor man who had love in his heart would enter into a gospel stewardship cheerfully with the one desire to give his all for the gospel of deliverance, and for his fellows, while he had perhaps worked in an individual way; now in the collective way his efforts are to affect many. His charity will be the dominant force of constant diligence. And the man with means would also enlist his all that his brother too might enjoy. The simple truth is that his love would draw or determine the line of equality; if he loved God he would love man also.

To make these steps by the two classes mentioned, will it require a sacrifice on their part? That depends on how many human traditions are in the road.

If love is there, it will be a happy privilege; if the pride of life is within, it will be, Well—I—I love—the—work—but—but, etc. And if it should be the latter, here is where the big sacrifice will come in, for will they not sacrifice the celestial glory if our books read right? According to the way that the gospel measures right, the sacrifice will be as great for the poor as it is for the rich to carry into effect God's plan.

The Lord's statement to the widow who gave her pittance stands out as a plain but simple measure of justice. I know that the *myst* idea goes something like this: So and So gave an abundance, therefore they are entitled to a little more abundance; or in other words, a little inequality would be justifiable, or because of their culture they require a better place, etc., and thus has man ever tried to drag in the old mysterious thing they have named "right," until peace has fled and happiness has hid her face. What is to be done? Are the poor dependent upon the rich? or vice versa? Verily, no; those who will love each other of either class will have the advantage of the world. And the things that the human heart has always longed for will be so apparent that the righteous of earth will seek their environment; the operation of love will certainly accomplish the work. How plain and simple are the operations of right.

A father does not reluctantly purchase the little garments that clothe his babies. Why? Because love is there. Then what will this same attribute do when it is dealing with the high orders of the church?

The mysteries of the kingdom have become so, we fear, because man has willed it to be so. The expressing of love will be the key that will unlock the mystery chambers. Then man will learn that the hidden mysteries were lodged just back of that mote in the eye, and perhaps one side of the brain, and I am hoping that the beam in the writer's eye will not be so large that he might not see so clearly, enough help at least to remove from the eye of his brethren the mote. "Thou hypocrite" is the title that is attached to the man who is ready to say what the other fellow is to do, forgetting his own "doing"; but "not only say but do" is the name of the one who ever did or ever will teach to any great extent.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Textiles: How to Know, Buy, and Use Them

III

CARE AND REPAIR OF CLOTHES

Fortunately for most of us there has come a halt in the whirlwind craze for spending. Most of us are saving for the proverbial "rainy day." And in no part of the plan of economizing can there be found a better place to save than in caring for and repairing our clothes.

Would that all of us could realize the saving in such daily repairing as sewing on buttons, catching up a broken thread, the darning of tiny holes, or the cleaning of freshly soiled spots. The small repair saves more than its proportion of time in later work and at the same time keeps the garment in a much more presentable condition.

There is no excuse for anyone not being able to do the daily repair work before mentioned, but if a woman can add to her accomplishments a skill in pressing her own clothes or those of the household, she will again have an added means of prolonging the life of the garment as well as of increasing her bank account. The complete cleaning and pressing of a large garment better be left to the professional in most cases, but the daily or weekly attention of this sort can just as well be carried on at home.

Before pressing, all soiled spots must be removed. Woolen goods can be cleaned by washing in warm water with soap solution. Soap solution may be made by simmering one cake of soap to two cups of water. Pour the solution into lukewarm water in which the goods is to be washed. Wash and rinse in the same warm temperature to avoid shrinking. When the goods is nearly dry, press on the wrong side or with a damp thin cloth on the right.

Should soap and water not remove stains or should the material be one to which soap and water cannot be applied, then the cause of the stain must be determined and a remedy for that special cause be used.

A few of the most familiar stains may be treated as follows:

Grease spots. Use a solvent for the fat of the grease spot. Gasoline, alcohol, or chloroform are the most common ones. To apply, place a blotting paper under the spot. Apply the solvent to the wrong side of the material, rubbing from the outside toward the center, using a piece of the same or similar material of the same color. Sometimes just a warm iron used on blotting paper over the spot helps by drawing out the grease.

Vaseline. Soak vaseline spots in kerosene before using soap and water or a solvent as for grease spots.

Coffee and tea. Ordinarily tea and coffee stains can be removed by dashing boiling water over them from a height. If the stain be old, a bleaching agent may be needed. Hydrogen peroxide may be rubbed into the spot and followed by ammonia. Follow this by acetic acid and last with water.

Fruit stains. Except peach stains boiling water will usually remove fruit stains. A general rule is to use hot water for colors held in sugary solution and cold water for those of an unknown nature.

Iron rust. Either tomato or lemon juice and salt applied to the spot and the material hung in the sunshine will prove to be the only remedy needed.

Mildews. Strong soap solution and sunlight is usually sufficient for freshly formed mildew spots, but for those of long standing a good bleaching agent is needed. With colored goods the bleaching agent is omitted and ammonia followed by acetic acid may be used or a paste of powdered chalk rubbed into the fabric and exposed to sunlight.

Blood. Use cool water, followed by washing in lukewarm, soapy water or rub starch into the spot which has been

moistened with cool water. Brush out the starch when dry and repeat if necessary.

Ink. Because the composition of ink is unknown usually, it is difficult to determine the best treatment for ink stains. Should the following fail, try some of the patent preparations found at the drug stores: Sour milk or several soakings in sweet milk may cause the stain to disappear. Then wash in soapy water to remove the grease. If this treatment fails try lemon juice, cornstarch, and salt. Sometimes Javella water is a very successful material to use. Repeat its use, if necessary, washing and rinsing after each using.

Scorch. Hang the scorched garment in the sunshine with the scorched spot exposed.

Paint. Soak the spot in turpentine. Then wash in soapy water. Repeat if necessary.

Perspiration. There are no very satisfactory cleansing agents for nonwashable materials. A number of deodorizing preparations are on the market, but most of them have bleaching qualities and frequently are not to be used on woolsens because they eat them. Many people apply a perspiration preventive especially to the armpits, but care must be exercised in selecting such preparations for some are said to contain harmful ingredients.

Wash silk stockings frequently to prevent rotting by perspiration. Use a fine soap or soap flakes preparation and lukewarm water.

Georgette materials must be washed very carefully by squeezing rather than rubbing in soapy water; then rinse, and iron before they dry. Dry-clean in gasoline or benzine wherever possible.

All materials calling for soap in cleansing require any good white soap, if of wash material. Otherwise a soap like ivory or lux flakes should be used and directions followed carefully.

BERTHA L. MADER.

Girls' Clothing Conferences

Recent news items this fall and winter have conveyed the information that some of our colleges and universities are attempting to instruct the girls and young women in attendance upon the principles of correct dress. In November a clothing conference was held in Manhattan, Kansas, at the State Agricultural College at which a score or more of lessons along this line were impressed upon the 350 northern Kansas high school girls who attended.

Aggie coeds acted as living models upon whom the lessons of stylish, comfortable, and healthful clothing were demonstrated to the visiting high school girls. Fewer frills and more freedom, and the abandonment of party dresses for classroom wear, were two of the lessons included in the program.

Similar conferences were held in other parts of that State, as well as other ones. Mothers cannot do better than to bring to bear upon the question of their daughters' dress, all the wisdom with which they are naturally endowed, coupled with all the knowledge and good taste to be obtained from a close acquaintance with the principles of health, modesty, and propriety involved.

In the Temple Builders Book and in the programs outlined in the Parthenon for the study and work of young women, the question of good taste in dress has been taken up, with the hope that our Latter Day Saint girls may avoid the extremes to which fashion and an apparent ignorance of correct judgment invite them.

A. A.

William Jennings Bryan is quoted in the *Intercollegiate News Service* to the effect that the closing of saloons is sending many young people to college. Five years ago less than ten per cent of all the pupils in the common grades entered high school, and not over two per cent went to college. The number now is greatly increasing. A remedy Mr. Bryan suggested is the development of junior colleges, established separately or in connection with existing high schools.

Special Circular to Pupils

[A copy of the following circular was placed one morning upon the desk of each pupil in the high school of one of our large cities. The hints contained are peculiarly in harmony with what is presented this week in Sister Mader's series on textiles.—A. A.]

The committee on clothing conservation has placed a circular on each student's desk this morning. We are asking that you read it with care and resolve to conserve your clothing.

Conservation of clothing means the elimination of waste, the avoidance of all superfluous articles of clothing. It means preserving clothing by proper care to make it more enduring. It means a saving of all fibers for future use.

It is not a spasmodic movement for a time of need only. It does not mean denying oneself of necessary clothing. It means *standing* for a principle, by means of *careful planning and much thrift*. Conservation is educating oneself for efficient service. It is standing for correct clothes which will result in gain to society. It demands the education of the young for right standards of living.

A. Hints for Girls: Dyeing, Laundering, Pressing, and Dry-Cleaning

1. Conserve by dyeing materials and remodeling them.
2. Clean and mend your own gloves.
3. Air clothes before putting them away.
4. Launder hose soon after removing them.
5. Wash own ties and jabots.
6. Wear colored middies and save laundry bills.
7. Keep clothes clean and pressed. They will last longer and look nicer.
8. Do up your own georgette crepe waists.
9. Wear fewer white waists to school.
10. Wear plain waists and dresses to school.

Avoid Wearing

1. Big or conspicuous hats.
2. Fussy neckwear.
3. Extreme fashions.
4. Materials that tear easily.
5. Cheap shoes.
6. Flowers.
7. Perfume and powder.
8. Cheap ready-made garments.
9. Low shoes and thin hose in winter.
10. White petticoats with dark dresses.

B. Remodeling and Mending

1. Darn your hose.
2. Mend your clothes as soon as they tear.
3. When dresses are worn, take the best parts of two dresses and make one dress of the two.
4. Petticoats can be made from gingham and silk dresses.
5. Put new lace on old petticoats.
6. Put new flounces on old petticoats.
7. Turn dress skirts to make them wear longer.
8. Make dresses and skirts for children from adult's worn garments.
9. Keep all buttons and hooks and eyes sewed on carefully.
10. Add new cuffs, collars, and yokes to garments.
11. Collar and cuff sets can be made from the best parts of old waists, ribbons, etc.
12. If you have a last year's hat, retrim it and wear it to school. If possible, make and trim your own hats.
13. Waists and work aprons can be made from your father's worn shirts.
14. Wear tailored suits. They are always in style.
15. Wear a barett to school instead of hair ribbons.
16. Buy good materials. The best is cheapest in the end.
17. Have fewer school dresses.
18. Make a party dress last two years.
19. Keep clothes in repair.

20. Do not wear your school dresses mornings and evenings at home. Slip on a house dress or a bungalow apron.
21. Do not buy a new dress just because you are tired of an old one.
22. Buy fewer trimmings.
23. Make camisoles from worn fancy waists.
24. Make part of your own clothes. Homemade garments cost one half as much and wear twice as long as factory-made garments.

Hints for the Boys

1. Do you own shopping.
2. Wear soft wash ties and soft collars to school to save laundry bills.
3. Don't wear silk sox nor carry silk handkerchiefs to school.
4. Be just a little more careful and take just a little better care of all your clothes in general now than you have in the past.
5. Have fewer suits. You will need less if you take care of those you have.
 - a. Press your own pants and neckties.
 - b. Hang your coat on a hanger to keep it from wrinkling.
 - c. Wear your cadet suit on drill days to save your civilian clothes and give mother a chance to mend them.
6. Have your shoes half-soled and wear them longer. Keep them clean and nicely polished. The leather wears better. Use trees to preserve the shape.
7. Keep your hat well brushed. It wears longer.
8. Avoid cheap jewelry.

The editors of *Graceland Record* are making an extended plea for a gymnasium for Graceland. Since the community does not provide a place adequate for such activities, so necessary to young people, they have a real basis for a movement to this end. What they start out unitedly to get usually becomes a reality in due time.

According to a letter from Samuel M. Long, of Luther, Michigan, the branch at that place is still in a good condition, even though quite a number have moved away during the past and some are not truly alive to their opportunities.

Brother and Sister Abraham Miller, of Port Arthur, Ontario, request prayers for their child Edna, who has been severely burned. There is no elder nearer than four hundred miles.

Subcommissioner R. C. Copeland, of New York, recently issued a warning against smokers, who overindulge in tobacco, who do so at the wrong time and in the wrong places, who indulge in the after-dinner cigar at restaurants in a way unfair to nonsmokers. There are two objections—the injury to health, and the discourtesy to others. Naturally these two objections continued, tend to hasten the day for more severe laws concerning its use and consumption.

God's call to service implies his loving expectation of an enthusiastic response. There are those who believe his word and do his works, but who in the doing never quite allow themselves to be thoroughly stirred to the utmost. When Paul urges Timothy to "stir up the gift of God which is in thee," his rousing call, translated literally from the Greek as given in the margin, is "stir into flame." In the light of this translation, one Christian worker asks: "How many of us remind others of flame in our enthusiasm for Christ? Or are we mostly embers that need fanning, and then only come to a dull glow?" Flaming Christians are greatly needed in the chill and passivity and subdued glow of many a church and Sunday school. And how quickly the church, the Sunday school, and the community are kindled wherever even a single Christian has stirred into flame the gift of God which is in him!—*Sunday School Times*.

LETTERS

Church Work in Germany

By T. W. Williams

The branches of Germany have been visited and encouraged and in some instances re-organized. The Saints have been faithful in the midst of great adversity.

Latter Day Saints in one country should be interested in the progress of the work in all countries. It may be a little difficult at first but we must come to recognize the church as international.

As we said in reference to England, so we say of Germany. There are no German Saints. We have quite a number of Saints in Germany, however. It is the same with the church. The church of Jesus Christ is not an American church. It is no more American than it is German or French or English.

We have the church in America. We also have the church in Australia. We have the church in Germany. True, the general officers of the church are located in America, but they are just as much related to that part of the church which is in Germany as they are with that part which is in America. Again, let me say the Church of Jesus Christ is international. It is not confined to any people, to any class, or to any age.

We have six local churches in Germany, and one in Poland. Inasmuch as the Saints in Germany have been practically isolated from the Saints in other parts of the world for the last six years, we think it proper to give a brief statement of conditions as we find them now.

The Church at Hannover

This church has the largest membership of any in Germany. The present enrollment is one hundred, comprising two elders, one priest, one teacher, and one deacon.

Throughout the war, and until quite recently, Brother Gustav Huvendic has been the pastor of this church. During the recent visit of President Smith and myself, it was deemed wise to place Brother Carl Green in charge, Brother Huvendic cheerfully concurring. Credit should be given Brother Huvendic for holding the Saints together during the trying times incident to the world war.

There is an excellent body of live, energetic, devoted Saints at this point. We have great hopes of expansion and growth. There were five baptisms while we were there. Others are investigating. The present officers are as follows: Pastor, Carl Green. His associates, Gustav Huvendic, elder; Hans Thiel, priest; Henrich Hundredmark, teacher; Otto Schall, deacon. The order of services is: Sunday school 10.30 a. m.; prayer meeting 4.30 p. m.; preaching 6 p. m.; Bible class Wednesday, 8 p. m.

The meeting place is in a hall on Zimmerstrasse One.

Braunschweig

The church at Braunschweig is second in point of membership. There are fifty-five names on the register. We have here a pastor, priest, three teachers. Brother Gustav Gerwein is the pastor. He seems eminently fitted for the place. The associate officers are Heinrich Acker, priest; Walter Miller, teacher; Ernst Engelka, teacher; Herman Hilderbrandt, teacher. The services are: Sunday school 10 a. m.; preaching 7.30 p. m.; Bible class Wednesday 8 p. m. The meetings are held in a small down-town hall. We trust that more commodious quarters may be secured.

Gross Raeschen

The church at this point has an enrollment of twenty-two. The officers are one elder, one priest, one teacher, and one deacon. The local pastor is Brother Johann Smolny. This brother has been instrumental in bringing most of these mem-

bers into the church. He is a humble, earnest, God-fearing man. The other officers are: Wilhelm Schoepke, priest; William Kaiser, teacher; Willi Grabse, deacon. At the present time the only meeting place is a small room in a private residence. Brother Smolny has purchased a commodious building and proposes, just as soon as this building is vacated by present tenants, to remodel and provide a suitable meeting place.

Einbeck

Einbeck has a membership of sixteen. Brother Fleike, priest, has been in charge of the work at this point. After visiting among the membership and studying the needs of the work, President Smith recommended that Brother Fleike be ordained to the office of elder. He will continue in charge of the work as local pastor. His associate officers are Arno Grassler, teacher, and Frederick Sleiker, deacon.

Sunday school is held at 10 a. m.; preaching at 11 a. m. and 7 p. m. The Bible class convenes on Thursday at 8 p. m. The Saints at this point have the use of the assembly hall at the schoolhouse. It is ample for their present purposes.

Ericka

The enrollment at Ericka is twelve. This church has only recently been organized. The officers are one elder, one priest, one teacher, and one deacon. The pastor is Emil Rodelow, sr. The priest is August Malnch; teacher, Emil Rodelow, jr.; deacon, Wolhelm Mossock.

Hamburg

Brother Alexander Kippe has been doing missionary work at Hamburg, resulting in the baptism of several. This in addition to the members already located here furnishes the nucleus for a church. Some few months ago Brother Kippe organized the church at this point with ten members. There is only one officer at present, Brother Martin, who is in charge of the work.

Mangschutz

The one church in Poland is located at Mangschutz. It has a membership of twenty-five. Brother Robert Smolny, priest, is in charge of the work. He is assisted by Brother Johann Lippa, who is also a priest. This church was formerly located in Germany but when the allies readjusted the boundary of Germany, it was in the territory assigned to Poland.

There are some scattered Saints. It is impossible to determine how many. We know of four, Brother Alexander Kippe, wife, and two daughters, who live at Halle am Saale. The total membership is two hundred and forty-four. There are six elders, seven priests, six teachers, and four deacons.

We have found the Saints in Germany open-hearted, generous, devoted, willing workers. They have been seriously handicapped. For years they were isolated from the general church headquarters. Each local church was compelled to act for itself, and get along as best it could. Credit is due the brethren for the splendid manner in which they have held their flocks intact.

While some light innovations have crept in, in places, these are but incidental, and now that communication has been resumed, there is no reason why the church in Germany should be one whit behind the church in any other part of the world.

In Hannover most of the members have come into the church under Brother Huvendic's pastorate. Brother Smolny at Gross Raeschen has through his tireless efforts increased the membership from three to twenty-two. The work at Ericka is largely the result of the labors of Brethren Smolny and Rodelow.

We need more missionaries in Germany. We need more local workers. We need tracts and books in the German language. We need German songbooks, with music. We need the Doctrine and Covenants in the German language. We need a mission paper. *We are not going to be satisfied with*

less. We believe the church in America will come to the assistance of the church in Germany.

There is a great mission field for the church in this land. The people, many of them, are ready for our message. I am satisfied that where we now have a half dozen local churches we can have one hundred, and where the membership of these churches now range from ten to one hundred, they can and will range from ten to one thousand.

Let the general church assist this mission for a time, supply men, means, and material to get the work thoroughly started. It will not be long before the church in Germany will become not only self-sustaining, but will in turn furnish men, means, and material to extend our work into Russia, Poland, Italy, Greece, and the Balkan States.

True, governments are not as stable as with us, but that need not deter our action. Governments, human governments, come and go, but the kingdom of God goes on forever. Just to the extent that human governments prove inadequate to supply the needs of the people, is there need that we proclaim the sufficiency of the divine plan for social readjustment. While the kingdoms of the world must decrease and disintegrate, the kingdom of God must increase and become imminent.

Lamanites of Florida

Two items sent in by C. W. Lamb, who has a commendable habit of keeping a book of "Notes and extracts" for his own use.

"Indians Who Avoid Civilization to Save Their Souls"

"Probably most people know as little of the Seminole Indians, who live in the Everglade region of Florida, as if the tribe had their home in the most remote and inaccessible spot of Asia or Africa. . . . There are 800 square miles of unexplored country in the Everglades on which no white man has ever set foot. It is largely in the tropical jungles that make up this *terra incognita* of Uncle Sam's domain that the Seminoles have been keeping themselves, although now they have been gathered together by the State of Florida and placed on a reservation of 100,000 acres allotted to them in one corner of the Everglades. Once in a great while somebody has taken the trouble to make the acquaintance of the Seminoles on their own stamping ground and has learned that of all the representatives of the American aborigines living to-day, these Florida Indians are among the most remarkable. The New York *Sun* recently published an account of them based on an interview granted a representative of that journal by Mrs. Minnie Moore Wilson of Kissimmee, Florida, who is said to be an authority on this tribe of Indians. Mrs. Wilson was impressed by the Seminoles' sterling character. 'The Seminole brave is the most upright man in the world,' she says. 'He is altogether moral and he never lies, cheats, or steals, nor ever breaks his word, while his wonderful squaw holds a rank in her family and community unrivaled among all the women of earth.' She continues:

"The Seminole language contains no oath, nor any word to express disrespect to the Giver of life, and for this reason a missionary receives respectful attention, for the Seminole reverence does not allow him to laugh at His messenger. The Florida Indian not only believes the Great Spirit, but he believes in God's Son, 'who came to earth and lived with the Indians a long time ago to make them good Indians and to prepare them for the big sleep when E-shock-ee-tom-e-see calls them hence and their spirits journey to the happy hunting grounds of their fathers over the seven-colored rainbow of the heavens—the highway of the Great Spirit.

"Habitually secretive with the white man, whom he has learned to distrust, when kindly sincerity has once won his confidence he becomes as trustful and confiding as a little child, and will sit for hours at a time recounting his national history, myths, and customs, as well as his family and com-

munity news.' Among her Seminole friends, Mrs. Wilson speaks of one Billie Bowlegs, who often visits her home. She refers particularly to his innate refinement, courtesy, and gentlemanly bearing, among other things saying: 'We have never detected him watching our movements, at table or anywhere else, yet his manners are faultless. I am shocked at the restaurants of New York by comparison. . . . Knowing that they leave their money, their trinkets, and their garments in the open wigwam, we asked of him, 'Billie, your money, you leave it in wigwam, you go back, money *hi-e-pus* (all gone).' 'Indian no take 'em—Indian no steal,' he replied. We tried to find out what the punishments would be in case of theft, but he only said again, 'Me don't know. Indian no take 'em—Indian no steal.' The simple form of tribal government, 'not to lie, not to cheat, and not to steal, and to think with God,' is practiced with precision, and their verdict of the pale face is crystallized into one forcible phrase, 'White man no good, lie too much.' The Bible receives this: 'White man got book; him good one day; him steal, cheat next day; book no good. . . .'

"With the most reverent attitude, Billie listens to the returning of thanks at the white man's table. . . . These Seminoles have no desire to become civilized, we are told. One expressed to Mrs. Wilson, 'Me think me get civilized me lie, steal, cheat,' which, in the opinion of the simple red man, would preclude his reaching the happy hunting grounds. 'Me think no white man go to heaven,' he added. Quite naturally, under these circumstances, the Indians look with suspicion on the white man and eschew all his ways. . . . With undercurrents, subterranean lakes, and subterranean outlets, the practical drainage of the Everglades has been the despair of Spanish, French, English, and American engineers. Over 500 years ago it was known to be cut up by large rivers, extensive ponds, lagoons, and lakes, which communicated with each other, the work of the intrepid Indian, who traveled easily through these uncharted waters in his dug-out canoe with no compass but the stars overhead, the whispering winds guiding him with the voice of the Great Spirit. He understands every foot of the interminable swamps; and the fantastic tracery of the secret canals, cut by his ancestors, are his highways."—*Literary Digest*, October 25, 1919.

"Mr. Simpson has some interesting facts and ideas about the Seminole War. He says it was really an unjustified attack upon the Indians by our Government, instigated by slaveholders, many of whose slaves had run away to the Everglades and fallen into the hands of the Seminoles. Mr. Simpson says that after the Seminole War, when the greater part of the tribe was removed to a reservation (west of the Mississippi River), there were just 296 Indians who escaped to the Everglades and refused to be removed. . . . Mr. Simpson says that the original 296 renegades have now increased to a tribe of 600 individuals. . . . They still regard the white men as murderers and liars, but there is no case on record of a Seminole having injured a white man. But there are several cases of white men having injured Seminoles."—*Omaha World Herald*, copied largely from *Tropical Sun*.

Vida E. Smith, dean of women at Patroness Hall, Grace-land College, has recently returned to her work at the college from an extended visit with her daughter, Mrs. J. W. Davis, at Columbus, Ohio.

There are 1,176 higher institutions of learning in the United States, including universities, colleges, professional schools, schools of agriculture, mechanical, technological, and mining science, normal, theological, and junior colleges. The *Intercollegiate News Service* adds that in 750 colleges, there is a Y. W. C. A. organization, and in 764 there is a Y. M. C. A.

"Too many people view life through the wrong end of the telescope."

Visiting the German Saints

A personal letter by President F. M. Smith to Elbert A. Smith, concerning the church work in Germany. It is written from Halle am Saale, Germany, January 10, 1921.

With England organized for better work, my mind soon turns elsewhere. We have about completed our survey of the work in Germany. We have visited the branches at Einbeck, Hannover, Braunschweig, and at Gross Raeschen. Out meetings there yesterday were attended in mass by the branch at Ericka. In a few days we shall visit the branch at Hamburg. Only one other branch remains unvisited; that is at Mangschutz, now in Poland. Lack of time prevents us going there. To go would require amendment to passports, additional visas, etc., all of which take time.

The work in Germany, considering conditions, has grown wonderfully. I want to write you at considerable length on the prospects of the work here. There is a fine opportunity, and we must have some workers here, and that soon.

At Gross Raeschen is a branch of about twenty-two members, largely the result of the efforts of Brother Johann Smolny, the branch president, who since his return from the front has gathered up the scattered members and established them once more. With him is a faithful teacher. Last evening we ordained the teacher a priest and ordained a teacher and a deacon, giving that branch a full corps of officers. The branch at Ericka was presided over by a priest, Brother Rodelow. We ordained him an elder, and also ordained a teacher and a deacon. As another priest is there, this gives Ericka a full corps of officers. The deacon, you will be interested in knowing, is a native of Russia, and speaks Russian, German, Lithuanian, and one other Balkan language. I hope to make arrangements to get him to Graceland College. Of this more later.

At Hannover we found the branch somewhat divided, but we hope that we have started it towards better things. The branch at Einbeck is presided over by a priest, but we have taken steps to have him ordained an elder. At Braunschweig the corps is not quite full, but working nicely.

I have never seen finer hospitality than has been extended to us by these German Saints. Many have been left in conditions of poverty by the war, and all have experienced the sufferings of starvation, and many faces yet show the marks of the privations through which they have passed; yet their guests are made to feel a welcome. Their hospitality sets out their meager supply without apology, for the best they have is before the guest. And how longingly their eyes are turned towards Zion. And our message brings a happiness to them which is good to behold.

We came to-day from Gross Raeschen and to-morrow go to Berlin. Thence to Hamburg, thence to London, probably via Rotterdam and Schiedam. We expect to be in London about January 20-25. There are more openings than we can possibly fill for a time at least.

I might say I have some more young men and women lined up for Graceland; some we shall have to carry or help them to work their way through. There are about three in Einbeck, one here, two or three in Hannover, three in Braunschweig, and three in Gross Raeschen, with one at Bernburg. The one at Bernburg I shall probably bring with me, taking him to London now and leaving him there till I return from Palestine. On to-morrow, so enough for to-night.

Yours,
FREDERICK M. SMITH.

Church Literature Should Be in Every Home

True education is the keynote of a recent letter in the HERALD not an education limited to college learning, but that which comes from a study of God's word as contained in the three standard books of the church. The foundation of all true knowledge is contained in God's word, and a great responsibility rests on the priesthood of God in not giving instruction to the newly baptized convert, but not all responsi-

bility ends with their neglect of duty, and that is one reason why we do not understand the laws of our church.

It is our privilege to study. The books are there; the law is in them. God has told us to study; then why should we be ignorant of their contents? If there is a "famine of bread and a thirst for water," whose is the responsibility? Why are not the church papers and church books in every Saint's home? There are homes that are anything but a credit to the church; that have none of the good literature printed by our church, but there is no dearth of Sunday newspapers and novels on their tables. Eighty-eight years ago God gave a command to "seek learning even by study." He does not coerce, but ever pleads, "Come up higher." It is a slow "process of development." We need "quick results," but would we get them from the heroic measures advised?

One would find himself preaching to empty pews if he undertook to use the Doctrine and Covenants on every occasion. After eighty-eight years are we only now waking up to see the need of studying God's law? It may not yet be too late, for God's patience and mercy are limitless and his love also is boundless, and his call is still, "Come up higher."
MRS. A. MCKENZIE.

Have You Filed Your Annual Tithing Report?

It was the seventh dip in Jordan that cleansed. In spite of the sacrifice, disobedience caused the downfall of King Saul and his people. "To obey is better than sacrifice."

The law requires an *annual* accounting. It is not a question whether your financial condition has changed, but obedience that entitles us to the blessings of earth and heaven.

Even the children should file their annual tithing report.

Last week Brother "A's" problem, as a new church member and tithing payer, was presented. Let us now consider a problem of more frequent occurrence.

Computation No. 2

Brother "B" filed his report last year on the old Property Statement form, which has since been replaced by the new Annual Tithing Report. Last year's Property Statement (a copy of which was retained by Brother "B") shows the following amounts:

(a) Total resources	\$4,000.00
(b) Deduct liabilities	1,200.00
(c) Present net worth	2,800.00
(d) Add tithing paid before this date	270.00
(e) Total to be tithed	3,070.00
(f) Tithe one tenth of above amount	307.00
(g) Deduct tithing paid before this date	270.00
(h) Tithing unpaid to date	37.00

This year the amounts of his resources and liabilities are as shown below. Not having paid the \$37 tithing due on last year's Property Statement it is therefore included among his present liabilities. To arrive at the "net amount tithed previous report," (item 25 below) deduct item F from item E, as shown above (\$3,070 less \$307 equals \$2,763).

10. Total resources	4,500.00
(To save space the resources are not itemized.)	

Liabilities (Debts)

11. Mortgages payable	1,000.00
12. Notes payable	none
13. Accounts or bills payable	63.00
14. Tithing still unpaid on last report	37.00
(From item 22 on last year's work sheet, deduct all tithing paid since.)	
15. Total	1,100.00
10. Total resources	4,500.00
15. Less total liabilities	1,100.00
16. Present net worth	3,400.00

Add to item 16

Expenditures Subject to Tithing

17. Pleasure, education, offerings, etc.	200.00
19. Amount subject to tithing	3,600.00

Computation Number 2.

19. Amount subject to tithing	3,600.00
25. Less net amount tithed previous report	2,763.00
26. Increase to be tithed	837.00
20. Tithing due, one tenth of above	83.70
27. Less tithing paid this date	75.00
23. Tithing still unpaid on above	8.70

Tithe Payers' Work Sheet

10. Total Resources	\$4,500.00
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(To save space we have not itemized the resources here in this illustration.)

Liabilities (Debts)

11. Mortgages payable	1,000.00
12. Notes payable	none
13. Accounts or bills payable	63.00
14. Tithing still unpaid on last report	37.00
15. Total	1,100.00
10. Total resources	4,500.00
15. Less total liabilities	1,100.00
16. Actual net worth	3,400.00
17. Add expenditures subject to tithing	200.00
19. Total amount subject to tithing	3,600.00
25. Less net amount tithed previous report	2,763.00
26. Annual increase to be tithed	837.00
20. Tithing due, one tenth of above	83.70
14. Add tithing still unpaid on last report (from item 22 or last year's work sheet, deduct all tithing paid since)	37.00
21. Total items 20 and 14	120.70
27. Less tithing paid this date	75.00
22. Tithing still unpaid	45.70
16. Actual net worth	3,400.00
24. Less tithing due (item 20)	83.70
25. Net amount tithed	3,316.30

The exceptional cases, not herein covered, have been omitted in the endeavor to make it as simple as possible for the great majority.

Ask your local solicitor, district Bishop's agent, or the undersigned for an Annual Tithing Report blank.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

TANEY COUNTY, MISSOURI, January 30, 1921.

Editors Herald: I have been preaching in a schoolhouse and some are interested. Two young men left here and went to Mountain Home, Idaho. If there are any Saints there, or a branch near there, will some one hunt those two boys up? They are interested in our gospel. Their names are Paul and Richard Mitchel. Address, Mountain Home, Idaho, care of J. C. Hogan. If there is a branch there, and I can get its location, I will write to the boys and tell them where it is.

The only Saints here are our own family. The nearest branch is sixty miles. We have no preaching only as I can make openings in schoolhouses among the hills.

C. L. MUNRO.

1920 Christmas Offering

Receipts, March 1, to December 31, 1920	\$11,016.23
Receipts, January 1, to January 8, 1921	9,031.86
Receipts, January 10, to January 15, 1921	12,207.73
Receipts, January 17, to January 22, 1921	6,702.27
Receipts, January 24, to January 29, 1921	4,620.80
Total	\$43,578.89

Look for next week's report

*Watch It Grow
Help It Grow*

What supplies the Christmas offering funds? From the many letters which each mail brings we learn it is:

- | | |
|-------------------|-----------------------|
| "Running errands" | "Sunday eggs" |
| "Washing dishes" | "Raising pop corn" |
| "Pulling beets" | "Going without meals" |
| "Saving car fare" | "Part of gift money" |
| "Contest prize" | "Selling old papers" |

and

W-O-R-K, T-O-I-L, and S-A-C-R-I-F-I-C-E
All the 1920 offering must be in this month. Send direct to:
BENJAMIN R. MCGUIRE, *Presiding Bishop.*
INDEPENDENCE, MISSOURI, Box 256.

Touring Society Islands as a Nurse

The following is excerpted from personal letters to Laura Mann, director of nursing in the church, by Sister Ethel Hanson, R. N., who is with the missionaries in the Society Islands.

Received your letter on my return from the Tuamotuan Islands. I left here, Tahiti, September 7, with Brother and Sister Karlstrom on a good sailing boat, if the wind is in the right direction. Slept on top of the hatch two or three nights until it began to rain, then went below and slept on a board the rest of the time. We were on the water five days and in a storm part of the time, and we were glad when we sighted Rurutu. We went ashore in a very small boat, and that was my first experience in going over the reefs with the waves breaking sometimes fifteen or twenty feet above our heads; but the natives know just when to row and when not to, in order to pass successfully.

We stayed here only about twenty-four hours as we have no members here.

We found the weather cool enough for a wrap in the evening and walked up the side of the mountain and saw growing vanilla trees, coffee, bananas, coconuts, native fruits, and vegetables.

We were royally received by the natives, fed chicken, and put to sleep in a new, white bed. The old lady native we stayed with made so over us I hardly had time to sleep. I was landsick and had been seasick, so wasn't feeling the best.

It was only ninety miles to the next island, Tubuai, and we should have made the distance in one day, but as I said before, we had a good sailing boat when the wind was right. We were in a storm and spent another five days going ninety miles. I saw a school of sharks. One large fellow ten or fifteen feet long came near enough so that the natives tried to spear him, but Mr. Shark saw to it that they didn't succeed.

We have three branches at this island and were heartily received. Called at all the branches and met the sisters all together one day at the main branch.

It was cool on this island. We rode entirely around the island in a two-wheeled cart. One day we saw a post still remaining of Elder Pratt's house, and the next day took a trip on the other side of the island. Brother Christensen was there six months five years ago. Very few boats call there.

We were on the water another five days going to Raivavai, as we encountered a head-on wind and had to tack all the way. I was on this island two weeks. We had two members there, but we didn't know it until an old man invited us to his house and later told us. We were brought food by the other natives when they all gathered at our house in the evenings, bringing oranges, sweet potatoes, little wild tomatoes, onions, chickens, etc. There was not even a road on this island, and we rode on a horse with no saddle and used a bridle made of rope.

I pleased an old man who had cut his large toe off at the first joint with a falling board. He hadn't been out of bed for a month. The toe was swollen and suppurating. I found a few pieces of loose bone, removed them, and dressed it each morning. In ten days it was well healed; suppuration had ceased, and he walked to the shore to see us off. Told us good-by with big tears in his eyes. Said many times we came at the right time or he would soon have been on the hillside. There are many such cases here.

When we left Raivavai we had enough stock aboard to stock a small farm, for we had given to us along with food, five pigs, two turkeys, six or seven ducks, and two chickens. We were on sea again eight days to Hereheretue, a small island of thirty-five inhabitants, every one a member of our church. We were there only a few hours but had a good time. Was much warmer there and only four or six feet above sea level. People live on coconuts and fish.

Five seems to be my unlucky number, as that was the number of days it took us to get to Hikueru. This was the diving island. The dwellings are built for temporary use for the four months out of each year. The estimated number was between four or five thousand inhabitants this year. We had about four hundred members possibly. We stayed here three weeks and were reminded of reunion grounds all the time.

Anatomy and physiology are not taught in the schools, so I am trying to teach them, that they may better understand the functions of the different organs, and understand how and why they should be cared for. There are lots of bad teeth, and I hope to have at least the younger generation using toothbrushes regularly soon.

I worked day and night through a light epidemic, trying to encourage and secure sanitation, especially among our people, such as burying old cans, fish bones, orange peels, etc., and trying to teach them even though it was necessary to use rain water from a hole to drink, that it should be boiled first. They are very careless sometimes in numerous ways.

Brother Karlstrom is assisting the natives in their financial difficulties, and we feel strongly the jealousies of the Catholics and other churches.

On Armistice Day I sold tags for the governor all day, and he gave us a front seat at the evening entertainment.

I take from one to three shower baths a day, trying to keep cool, and just think it is almost Christmas. We are going to have a program and tree, but no pine tree as we are used to; no nuts and very little candy. I think I shall make part of the candy. The children will enjoy watching me, and that is educational to them.

I am finding plenty to do and am keeping busy. Am feeling fine and never had a better time in my life.

Give my love to all inquiring friends. Tell them I am happy, and I hope I am doing some good. I have to move very cautiously, but the doctors here don't pay much attention to the natives. I do all I can.

Miss Mann, at present I need nothing, and the only suggestion I could make is that all missionaries' wives should have a thorough course in the prevention of disease and the care of the sick. It is very necessary that they receive some such course to protect themselves and help others. They could do a better work in the line of the health department than in any other in this mission.

I hope to find a stack of mail when I return.

Sincerely yours,

ETHEL HANSON.

Indian Feast

On New Year's Day the Pottawatomie Indians held a two-days' dance and feast. It was a celebration for every Indian on the reservation, and many white guests were invited. The reservation is about twenty-five miles from Topeka, and contains eleven square miles of land, on which some 500 Indians reside. The Indians all speak English, and have motor cars. The land around the reservation is built up, and the Indians on the whole are quite civilized.

The article taken from *The Daily Mercury* (Manhattan, Kansas) of January 18, continues that the Pottawatomies are proud of the fact that Senator Charles Curtis is of Pottawatomie ancestry, and still count him a member of their tribe, even though his time is taken up in the city of Washington.

Mat Septa, a young Pottawatomie, is quoted as saying: "I can remember when the dancers and medicine men used to prophesy at our dances of how the white man would one day ride in carriages without horses, and fly through the air like birds. We used to think that was very wonderful, but we have seen it happen. Our dancers also told of how there

would be a great war among the white men, in which they would cross the sea to kill one another. That was the European war. I was in France sixteen months myself with the Eighty-ninth Division. A great experience. You know what I liked about the army, you always had friends and were not lonesome. But I was glad to come home.

"Our people live softer than they used to. When I was a little boy, often they used to take us down to the bank of the creek, winter mornings, and break the ice and make us jump in. That was to make us hard and strong. They don't do that any more with our boys.

"Our prophets tell of another great war that will come among the white men, and after that, they say, there will be no more war. They tell us that the white man's heart will be changed then, and that much of the land that once belonged to the Indian will be given back to him. I do not know. It is not good for my people to have too much money in their pockets, for they spend it swiftly."

Civilization Held as Sadly Lacking

Santa Ana Register (California) reports address by Apostle Rushton in issue of January 31.

"This present civilization has nothing to boast of. Wealth has piled up far beyond that of any other age and poverty has been extended far and wide. Education so far has failed to insure a solution of the great problem before us. In spite of all we have done by way of reform legislation, the rulers and legislators are more interested in the protection of the wealth of those who are fortunate enough to have it, while the problem of assisting the poor and poverty-stricken people to assist themselves is let pass without arresting the attention of those who should be the most concerned."

This quotation is from the address of John Rushton, who last night opened a series of evening lectures at the Reorganized Church of Jesus Christ, Fifth and Flower Streets. He will speak each evening this week except Saturday night, services beginning at 7:15 with a program of music and also by a lecture, with stereopticon views, presented by Evangelist and Mrs. F. G. Pitt.

Rushton is one of the big men of the church organization. He has spoken a number of times in Santa Ana, and his forceful presentation of subjects discussed has won the admiration of a great many Santa Anans.

"The times in which we are living no doubt express the conditions which were so clearly foretold by the ancient prophets—the conditions of to-day are such as to cause profound thought and anxiety," said the lecturer.

"To-day crime is increasing on every hand, and some are urged to take the law into their own hands and protect themselves. The liquor traffic has left its mark upon our civilization, and men have stooped to that plane of brutality that women are insulted, the rights of the people and the home and children are trampled under foot.

"This country passed a law in favor of prohibition, and at once millions of dollars are spent to dodge this law. This shows to what level this nation has descended. It has become a commonplace fact, that just as soon as we spend \$10,000,000 for legislation in the interest of morality, more millions are spent by many of the citizens affected in efforts to have the law amended.

"These are only some of the problems that are before us in this present crisis. We should not be so much concerned about making wealth as we should be about seeing to it that our great wealth is properly distributed. This civilization should see to it that the great debts of the nation's past mistakes are not saddled upon our children yet unborn.

"If our boasted civilization is to meet the demands of this hour in a way that will clear our lives of blame before the great tribunal of justice as a Christian people, we must see to it that everything is done that can possibly be done to make it absolutely impossible for another great war to happen. (Continued on page 144)

MISCELLANEOUS

Conference Notices

Southern California, Los Angeles, 1114 Wall Street, March 4, 5, and 6. Program sent to all churches in district. All departments represented. David E. Dowker, president, 2911 South Western Avenue, Los Angeles, California.

Northern California, at San Jose, changed to March 12, 1921.

Central Nebraska, at Clearwater, February 25-27. Sunday school convention the 25th. Kindly send branch reports to Mary Patras, Neligh, Nebraska. We hope to see a goodly number in attendance. Send Sunday school reports to Getha Smith, Clearwater, Nebraska. We desire to have all branches represented in order that we may learn the needs of the district. F. S. Gatenby, president.

Southern Ohio, at the First Columbus Church, Columbus, March 5, 6. All reports should start August 1, 1920, and close January 31, 1921. Statistical reports should be in the hands of secretary, Sarah E. Batchelder, The Plains, Ohio, not later than March 1. J. A. Grant, president, 530 East Southern Avenue, Springfield, Ohio.

Youngstown-Sharon, at Youngstown, Ohio, February 26 and 27, 10 a. m. 26th. G. T. Griffiths expected to be present. T. U. Thomas, president.

Utah, at Provo, March 18, 19, and 20. John W. Rushton has indicated his intention to be present. Good conference expected. Various features of the work to be presented. M. A. Etzenhouser, president.

Southwestern Texas, Second San Antonio Branch, San Antonio, Texas, February 26, 230 p. m. Carl F. Wheeler, secretary, Tuff, Texas.

Reunion Notices

Massachusetts, at Onset, July 24 to August 7 inclusive. C. Ed. Miller, for the committee. 742 Broad Street, Providence, Rhode Island.

Book of Mormon Lectures Free

By a bequest of my husband, Henry A. Stebbins, a number of copies of his book, Lectures on the Book of Mormon, are to be given to his brethren of the ministry, either missionaries or local laborers, who may desire them.

The number of these books is necessarily limited, but while

they last, they will be sent free, one copy to each one who may apply for it.

Please address your request to Herald Publishing House, Lamoni, Iowa.

MRS. H. A. STEBBINS.
LAMONI, IOWA.

Our Departed Ones

FISHER.—Henry H. Fisher was born at Wellsburg, Vermont, September 7, 1841. Baptized by W. P. Robinson, near Necedah, Wisconsin. Died January 21, 1921, at Bradford, Iowa. Obsequies in charge of H. D. Green, of the Methodist Episcopal Church. Service in church near Nashua, Iowa.

MORGAN.—Martha, wife of Hyram C. Morgan, died January 29, 1921. Funeral was held from the home at 12030 Normal Boulevard, sermon by Ward L. Christy. Sister Morgan has been a patient sufferer for several years and a faithful Saint since April 5, 1896. She is the mother of 11 children. Her husband and 5 children survive her. A faithful and loved mother, a noble citizen, and a faithful, devoted Saint has gone to a well-earned rest.

SLOCUM.—Infant daughter of Brother and Sister J. E. Slocum, was born June 26, 1920, at Webster City, Iowa. Died January 21, 1921, at the home of her grandparents in Melcher, Iowa, after a period of suffering from the effects of whooping cough and other complications. Services at Melcher, January 23, conducted by F. T. Mussell. Interment at Knoxville, Iowa.

ASHBOUGH.—Julia Frances Ashbough was born June 5, 1854, at Bowling Green, Kentucky. Died January 27, 1921, at Independence, Missouri. Baptized April 13, 1884. Survived by one daughter, Mrs. R. E. Givens of Ranger, Texas, 9 grandchildren, and 7 great-grandchildren. A mother in Israel, indeed, she was loved by all. Funeral service from the home of Brother and Sister A. L. Yingling. Sermon by Joseph Arber; prayer by U. W. Greene. Interment in Mound Grove Cemetery.

LAWSON.—Martin Lawson, born in Ephraim, Utah, 53 years ago, died at his residence in Provo, January 23, 1921, and was buried from the Saints' Chapel. Leaves a wife, one sister (Mrs. M. Coleman) here, a brother in Independence, and one in Idaho. He and wife have been members of the church for a long time, and he was a Saint indeed. Attendance at the funeral and floral offerings testified of the esteem in which he was held.

MAMEROW.—Theodore George, eight-year-old son of Brother and Sister Frank J. Mamerow, died January 23, 1921, at Bay City, Michigan. Funeral was held from Saints' church, E. S. White officiating. Leaves to mourn, besides the parents, one brother, John R. Mamerow, of Fort Lyons, Colorado, and a host of friends.

WATTS.—Charles Alfred, son of John W. and Annie R. Watts, was born at Troy, Illinois, October 5, 1906. Died January 15, 1921, at the home of his aunt, Miss Jeanette Jones, Belleville, Illinois. He was ill a long time, yet bore his affliction and suffering patiently and cheerfully until the end. He received all the care that loving hands could bestow. Baptized May 23, 1920, at Belleville, Illinois, by James Wild. Preceded in death by his parents. Survived by 3 brothers, one sister, and many other relatives and friends. Sermon by James Wild.

BOOTH.—Sarah Booth was born at Kersley, Lancashire, England, April 19, 1847. Baptized at Fall River, Massachusetts, August 3, 1884. After an illness of nine months our sister passed away peacefully January 4, 1921. She was faithful to her sacred covenant, was loyal to the church all through her life, and patiently awaited her departure to the paradise of rest. The beautiful floral tributes, and the many Saints, relatives, and friends attending the funeral service held in the church, evidenced the love and respect of those who knew her. Interment at Oak Grove Cemetery January 7, 1921. Sermon by Horatio W. Howlett.

THE SAINTS' HERALD

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

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

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"It is an authenticated fact that this country leads the world in crime and debauchery. Other nations are doing the same thing, but we are outdoing them all. I invite a challenge to this statement.

"There never was a time when so much money was being spent for churches and for good speakers, yet it is everywhere painfully apparent that the great masses everywhere are losing interest in the message of Jesus Christ."

"The permanent elements of religion," will be the subject of Rushton's address to-night. His lecture will begin at eight o'clock.

MAQUOKETA, IOWA, February 2, 1921.

Editors Herald: Already one month of the present year has passed into history, and we are therewith reminded that we have no time to spend in idle reverie. The importance of the present time requires the very best there is in us, but how prone we are to come short of the best. We are too often contented with the commonplace, when we ought to be striving for the extraordinary. We become botches instead of artists in the unfoldment of life.

We have entered well upon the activities of this, the best year of our experiences; what the end may be is to be determined largely by the energy and diligence we put forth in the discharge of our respective duties. If we are to achieve the highest and best, we must be ever ready to grasp every opportunity that presents itself, and as we pursue our course, we should make every legitimate effort to become efficient. We must become artful and skillful in handling that which has been intrusted to us, that we might be able to present as the result of our labor, a life that is beautiful and complete. We should make our effort worth while.

We are trying to enable the membership of our district to realize fully the importance of coordination in our work. If the missionary is to perform effective work, he must be supported by the membership. I mean by this that the lives of the members should be so developed that the Christ shall be reflected therein, and then the missionary may preach with power because back of him there is a strong body of consistent believers. The church needs the moral, intellectual, and financial support of the entire membership if it is to reach the maximum degree in service. May we bend every energy to make the present year the most eventful in the history of the church.

Very truly,

J. E. VANDERWOOD.

OKLAHOMA, CITY, OKLAHOMA.

Editors Herald: Brother W. M. Aylor left here the first of the week for Wilburton, Oklahoma.

Brother R. M. Maloney went to El Reno and preached there last Sunday morning and evening, and reported that some are nearly ready for baptism. On last Tuesday he was called to Calumet, Oklahoma, to preach the funeral sermon of our aged sister, Mary Amelia Sanders.

Elders Harvey Syckle and J. G. Smith passed through our city Saturday, en route to Red Rock to visit the Indian branch there.

The Women's Department has taken up the study of church history in connection with their educational work.

We are having the interior of our church building re-decorated and will have it completed in time for the district conference which is to be held here February 12 and 13.

STOCKTON, CALIFORNIA, January 20, 1921.

Editors Herald: On the evening of January 19 the usual social service was dispensed with, and we had what we called a departmental service. Each department in the branch, Sunday school, Religio, Women's, Temple Builders, primary, publicity, church, and orchestra, had a part in the program, which proved to be a novelty and furnished us much pleasure. Each department was represented by an original reading on the subject of the work of that department.

The orchestra, which is only two months old, played two selections, which was a surprise to all, for most of the members knew nothing of music before joining the orchestra. It is a great thing for Stockton, and everyone is interested and new members are wanting to join. It has been named "Zion's Symphony Orchestra."

One of our members, our deacon and branch treasurer, is very sick and has been given up to die by three different physicians, but we all know that if it is God's will he can recover.

We now have three organized classes in Sunday school, and they are proving a good thing.

We feel that Stockton is going ahead and that God is blessing the efforts of our pastor and family, and in fact the whole of Stockton. We hope and pray that other branches are enjoying the blessing of work. CORRESPONDENT.

PEORIA, ILLINOIS, February 3, 1921.

Editors Herald: On January 15 Brother Henry C. Ziegenhorn, of Buffalo Prairie, died, and was buried the following Monday at Buffalo Prairie, Elder James Norris preaching the sermon.

Brother Ziegenhorn has been Bishop's agent for the last few years and as such his labors brought him into close relationship with the Saints in the district. He was much loved and respected by them all. Wise and discreet, tender and kind, he went about doing good. Many could speak and tell of help given from his own purse in their time of need and not even the "right hand" permitted to know.

When he was ordained at Peoria a few years ago by Apostle J. F. Curtis, it was spoken by the Spirit that "he should be as a strong tower of defense to his people" and that "he should be a comfort to his people." These things have been literally fulfilled. His faith and his works are surely a source of strength and of comfort to those who have been permitted to be associated with him. Kewanee has lost one of its most faithful workers, and we sorrow for our loss.

And now to-day comes the news that another is gone. Word just received announces the death of Mira Cady Howlett, formerly of Millersburg, Illinois. She passed from earth February 1, 1921, after a brief illness with pneumonia and after giving birth to a baby girl who still lives. She also leaves a little son, her husband, brothers, sister, and many friends aside from the Saints who knew and loved her.

We have known Mira for some fifteen years, and in most of that time found her bearing heavy burdens. Yet with cheerful patience, she lived a godly life in Christ Jesus. I have often heard her speak in prayer meeting and "bear her testimony." But her life spoke far louder and in stronger terms and, to me, she "bore testimony" that there was something real and sustaining in the gospel which she believed.

We cannot understand why those whom we need most should be removed from our midst, but surely the Lord knows why. And believing as we do, and as Mira did, in the unfailing wisdom and love of our heavenly Father, we can only pray that comfort and consolation may be given in full measure to those of her family left behind.

MARY E. GILLIN.

FLINT, MICHIGAN, February 4, 1921.

Editors Herald: We have had some fine meetings of late. There have been five calls to the priesthood, two to office of deacon, one a teacher, one a priest, and one an elder. We desire the prayers of the Saints for success in our work. We want God's servants who are coming to hold a debate to feel that we as a body of people are doing our part. We are glad to have Saints and friends visit us at 1533 Jane Street.

FLOYD G. SMITH.

The Saints of Holden Stake have been sent Bulletin No. 6, by C. J. Hunt, bishop of the stake, with a brief appeal to them, including helpful suggestions as to whom they may pay. A blank is inclosed for the convenience of those who have not the convenience of a branch solicitor, that tithes and offerings may be remitted.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, FEBRUARY 16, 1921

NUMBER 7

EDITORIAL

For These Two Things I Am Thankful

Address by Elbert A. Smith at the Stone Church, Independence, Missouri, Sunday afternoon, February 6, 1921.

I am here this afternoon to sound a note of optimism. I am not disposed, as yet, to hang my harp upon the weeping willow tree, and I do not find it necessary to do so, because too many have already utilized that tree for that particular purpose. Possibly that is the reason why it weeps.

It may be true as some allege that there are some things being done that ought not to be done. At the same time, there are so many splendid things being done that should be done that I feel like getting in and giving them my moral support. When we go to a football game, of necessity most of us stand on the side lines; but, thank God, in this work it is not necessary for anyone to stand on the side lines unless he wishes to do so. There is something good for everyone to do. If you can do no more than to visit a sick neighbor or help to build up an obscure and struggling group prayer meeting, by all means do those things.

The Importance of Small Things

Let no one, either young or old, think that he is too obscure or unimportant to be of use; and let no one imagine that any task that ought to be done is too small or insignificant to be worthy of his attention.

Yesterday Brother R. V. Hopkins and I spent the afternoon in the woods in search of recreation. When we came to light our camp fire in the evening, do you imagine that we attempted first to kindle an enormous log? No, indeed; we had trouble enough as it was. We took a great many very small twigs with which to start our fire, and with their aid we presently had all the fire we needed. Think of the thousands of little, apparently unimportant, perhaps tedious tasks that have been done by hundreds of hands that made possible the great revival meeting of young people that closes to-day.

This is true in the building of Zion. Zion will not be built by a Hercules piling bowlders to the skies, but by a great many common people doing their day's work every day as God wants it done.

There are two things that encourage me. They may not appear to be correlated, but each has a bearing on the thought I wish to present. One of these is that the church is still the object of attack. In this sheltered place in Independence, the young people may not have been conscious of that fact, but in the out-lying branches from which many of our Saints come, people are keenly aware of the fact that the church is still the object of very bitter attack; and I anticipate that in the future, perhaps not many years hence, men and money will be concentrated in this very locality in organized opposition to our work. We are coming to be recognized as the real exponents of the work begun in 1830.

The Man Who Should Sue Himself for Libel

I believe it to be a fact that many of the forces of so-called Anti-Mormonism are being directed against the Reorganized

Church. In fact, several so-called Anti-Mormon lecturers have expressed themselves publicly, either in print or in oral statement, to the effect that they believe that the Reorganized Church is more dangerous and more of a menace than is the Utah church. I do not know what to say of the moral perception of a man who will make such a statement as that; but I know what he ought to do: he ought to sue himself for libel.

It is true that there are arrayed against us a great many honest fanatics. I have nothing to say against them. Their judgment is at fault, but they believe that they are honestly doing God's will when they are opposing his work. But at the same time there are a great many others who may or may not be fanatics, but they certainly are not honest. Many of these men are knowing to certain facts.

I want to make the contrast between these two classes of facts so clear that anyone may draw his own conclusions. These men know certain things. We know they know them, and they know that we know they know them. I want to state definitely some of the things we know they know.

A Comparison of Facts

They know that this people as a rule are law-abiding, moral, and good citizens—at least averaging with the people of other denominations.

They know that we support the Government in time of war, with men and money.

That we teach at all times that "he that keepeth the laws of God hath no need to break the laws of the land."

That we teach men and women to be temperate, honest, moral, chaste, and industrious.

That we support the highest ideals of the home and the strictest form of monogamy.

On the other hand if they would go out and lead a crusade for the betterment of the world, they know

That the whiskey evil is still very real in spite of prohibition.

That the drug traffic ruins thousands annually.

That the social evil grows worse constantly.

That an army of criminals waits the gospel of repentance.

That another army of prostitutes awaits reclamation.

When these men turn from those evils to concentrate their force and fury on us they know that they are not serving the nation, or the community, or God. The pretense is too thin. It is too hypocritical to command our respect. These men may be our enemies. Jesus said we were to love our enemies; but, thank God, he never said we should respect them. Love may spring from pity; but pity is no basis for respect—respect has to be earned.

The Church a "Going Concern"

Why does this give me encouragement? Simply because it is one of the things which demonstrates to my mind that the church is a "going concern." If it were dead, men would not pay enough attention to it to furnish a tombstone; but it is alive and they realize its potency just as much as ever in the years gone by. I think perhaps the opposition will become more strenuous instead of less strenuous. I anticipate that when Zion really arises to shine she will attract the attention of the whole world, and that every power which loves iniquity and hates righteousness will be arrayed against her,

5 Jan 22
Mrs Thos France

and that earth and heaven will empty themselves of those who love righteousness and hate iniquity, and they will come and help Jesus Christ in the warfare.

The second cause for my feeling of joy and satisfaction is the fact that God also recognizes this church as the true exponent of the work begun in 1830. In our humility, beyond our merits, he has singled us out and blessed us. The spiritual endowments and revivals and benedictions received during the past year indicate to my mind without a shadow of doubt that God is working with this people and recognizes them as the true exponents of the great work of the Restoration begun in 1830. Not the least of these experiences is that which we have felt during the past week of the young people's revival. Certainly I believe it to be true that this church never saw the things we have seen during the past week. Never before did we see fourteen hundred young people from a local congregation assemble night after night to hear the word of God preached.

"Give Us Room That We May Dwell"

Why, the Saints used to sing a song,

"Give us room that we may dwell,
Zion's children cry aloud,"

when their General Conference would have been lost in the dining room back of this church. That shows the faith that they had and the prophetic vision, when they were beginning already to clamor for more room. How their hearts would have rejoiced if they could have seen this day, when the walls of this building are almost burst asunder with the crowds and our young people are making reservations for a week in advance for seats that they may hear the gospel preached! And I do not think that the rejoicing is confined to this audience. I believe that on the other side Joseph and Alexander, E. C. Briggs, Heman Smith, and scores of others are looking back and are rejoicing to see the fulfillment of that which they were asking for in years gone by when they sang,

"Give us room that we may dwell,
Zion's children cry aloud.
See their numbers how they swell!
How they gather like a cloud!"

The Spirit Uses the Organization

It is worth while for us to notice that the success of the meetings which the young people have put on has been to a certain extent the result of organization. They went at it in a very systematic manner. They left nothing to chance. And we must not forget, either, that this is not the work of the moment. Back of it is the work of years. They could not have accomplished it without the work of the organizations of the Sunday school and the Religio that preceded them; neither could they have done it without the organization of the church which is so detailed in this place.

We might have felt a little hesitancy about the change when the branches here were all submerged in a central administration, also when the group system was inaugurated, but just see the blessings that have come to the people. The young people used this group organization in the preliminary campaign, and it has to a large measure been responsible for their success. But the thing, of course, that is of most supreme importance is not the organization, but the constant and spontaneous operation of the Holy Spirit with us as individuals, and with the young people, collectively and individually. This means simply that the Spirit of God is using the organization of God, that the Spirit of God is working through the organization just as he intended that it should. The body of Christ is still vital with the Spirit of Christ.

I am happy to be able to report that in my opinion this revival of young people here in Independence is by no means purely local, but we have seen evidences of it in other places, as a forerunner of that which we might expect.

I remember attending a reunion last summer at Erie Beach, away off there in Canada, as we here are accustomed to term it. The young people went down to the lake shore to pray about eight o'clock one morning and remained there until noon. As I remember, there were 307 testimonies borne by the young people on that occasion.

I remember two sights I witnessed at the Lamoni reunion. One Sunday morning the young people had been in their own tent having their early prayer meeting, and shortly before 9 o'clock they came marching over to the big tent in columns of four, facing the morning sun. They came singing, "God is marshaling his army." A most splendid sight! And that evening just as the sun was going down I saw coming up out of the woods an apparently endless file of Boy Scouts, marching in single file, each one dragging the limb of a tree to furnish the evening camp fire. I wish I had a moving picture of those scenes. I know there are some criticisms of the Boy Scouts, made no doubt in all sincerity, but I can say this, that so far as I observed, those boys at the Lamoni reunion were a part of the camp life. They were orderly and disciplined and helpful, and that was a marked contrast to the unorganized gangs of boys that we sometimes used to have on reunion grounds.

Just yesterday came a letter to the office from the pastor at Des Moines, Elder A. E. Warr, which is perhaps typical of a good many we receive. He writes, "Our young people's prayer meetings are becoming very encouraging and interesting. The young people of this branch are becoming the most potential factor in the branch."

You see, this revival among the young is not purely local or spasmodic or sporadic; but God is indeed marshaling his army, both the aged and the youth.

A Living Institution Holds Its Young

What is there significant about this? Listen! A dying organization cannot hold its young people; they have not time for such an organization. It cannot enlist their services or appeal to their imagination. They will not invest in it. It may hold the older people, who are more or less traditioned, but never the young. Notice also the reverse of that; it is just as important: A living organization holds its young people; if it loses anyone, it loses the older ones; because of the very fact that it is a living and growing and going organization as they get older they may lose the vision, lose the step, lose the Spirit. This is a living organization. It is going to hold its young people. You say in your hearts that the young people stand in slippery paths and do well to look to their salvation; but I say unto you that the older people, too, have their spiritual perils, and they do well that they maintain the fires undimmed in their altars and keep alive the spirit of their youth and their love to the church to which they pledged their troth in years gone by, lest they be found fighting against that which they promised to serve.

Fundamentals

I think it is a time for us to cling to fundamental principles. I may say, by way of testimony, that never before did I have so strong a faith in the fact that Jesus is the Son of God and the Savior of the world. Never before did I have so great faith in the beautiful fundamental principles of the gospel that we have heard preached here this week. I know I have heard people say that the time would come when the principles would not need to be preached; but so long as the world stands in its present form it will need the gospel of repentance. We cannot fit anyone to enter into Zion or even

to see Zion until they have yielded obedience to the principles of faith in God and repentance from sin and spiritual regeneration and rebirth. Those things will always be the very heart and core of our missionary program. Never before did I have so great faith in the church and in its all-embracing mission. It, to my mind, is sufficient for the spiritual and moral development of its devotees.

Perhaps I ought not to touch on this now, but some one asked me the other day what the attitude of the Presidency was on the question of secret societies. It seems to me that the best answer we can give is that neither member of the Presidency has ever belonged to any secret order. I think that a mistake the church made in Nauvoo was when many of the leading men of the church rushed into the Masonic order and built a splendid Masonic temple while the temple which God commanded to be built waited and was never completed. I see in the Church of Jesus Christ all we need. I do not, however, launch out in a fanatical attack on other organizations. Let them do their work; let us do ours.

In conclusion, then, I may say that for these two things I am thankful: I am thankful that the church is still alive so that it challenges the attack of the opposition; and I am thankful that it maintains its hold upon the loyalty and enthusiasm, the devotion, the love, and the imagination of its young people.

It is true, perhaps, that I would not dare to say that all is well in Zion. That is not my cry, because we know very well that all is not well; but I do say that I see Zion beginning to stir herself; I see her beginning to flex her muscles; I see her beginning to look up; and through the clouds that have overshadowed her for ninety years, a ray of divine light penetrates, and I hear the Lord say, "Arise, O Zion, and put on thy beautiful garments!"

Revelation in Ethics and Religion

A review of some late literature on the religious outlook in general.

Taking up the *Hibbert Journal* for January, 1914, we are struck with the number of articles just before the World War concerning the decline of the English and Scottish Church, along with other Protestant churches. There are five articles, about half the contents of the magazine, concerned with this question, including one under the blunt heading, "The failure of the Church of England." In an article concerning "Changing religion," by J. Arthur Hill, emphasis is placed upon social service, and upon the necessity for religion being practical. This is true, but as the author continues:

"The tendency, then, is to elevate morality (including social service) into a religion. This is the right direction, but it overshoots the mark by being *too* practical. Morality cannot take the place of religion so long as the human constitution remains what it is.

"In the first place, it ignores the speculative, cause-seeking, metaphysical instinct. Probably all men, even in our busy and practical times, are in various hours of stress or exalted perception (some one's death, a 'sunset-touch, a chorus-ending from Euripides') impelled to address to the universe, however inarticulately, a series of questions which morality cannot answer. What am I? And whence? And whither? And what does existence mean? The positivist tells us that we ought not to ask these questions, because there is no answer to them, though how he knows that is not quite clear. If he is relying on his intuitions, he is no more likely to be right than the metaphysician, whose intuitions point the other way. And, anyhow, we cannot get away from the fact that the human mind *does* ask these questions, and cannot help asking them. And (*pace* Mr. Frederic Harrison and other excep-

tions who were to prove the rule) the vehemence of the asking is in direct ratio with the general mental power and spiritual elevation of the asker. The yokel wonders least, and questions least; a Carlyle—yes, even an optimist Browning—wonders and agonizes in strenuous demand. The questioning is there, right or wrong. Religion answers the questions. The ethical society and the positivist do not. Therefore, morality cannot replace religion."

The article continues that the reasons of morality are not sufficiently answered by either the ethical society or positivism. Why should a man do right? Religion answers directly, because there is a God; because there is a life to come, and the life hereafter depends upon the life here.

Nor is the interest in mortality altogether mere selfishness.

"It is often on behalf of others that we most strongly feel that justice is not done here, and that another stage of existence is needed to square things up. Also, we have a kind of instinctive conviction that, quite apart from moral desert and payment, there is a bigger meaning in our existence than this life manifests to us, and greater powers in our own selves than we are at present able to make use of:

"... if the wages of Virtue be dust,
Would she have heart to endure for the life of the worm and the fly?

She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky:
Give her the wages of going on, and not to die." . . .

"The appeal to revelation and metaphysics is now obsolete. The cast must be tried at the bar of science. The science of the nineteenth century disclaimed the power to deal with the question directly, but thought that the notion of survival of death was indirectly rendered absurd by the establishment of regular concomitance between mental and cerebral changes. However, we have now changed all that. We know now that science *can* deal directly with the problem of death, while, as to psycho-physical parallelism, it is now recognized that this parallelism—even if it were much more complete than is yet proved—is no argument for materialism."

The work being done by the Society for Physical Research makes a strong appeal to this writer, that there is definite evidence of scientific value not entirely limited to this world.

There then succeeds the question, Granted survival, whether there is moral continuity. The only explanation that has been offered, as secured by the Society for Physical Research, at least requires some supernatural explanation with the probability that the explanation will finally involve, if it does not directly affirm, the supposition of man's survival of bodily death.

He concludes that real good, the spiritual elevation of character, is not necessarily identical with intellectual ability or knowledge. The "once born" is inclined to the intellectual, and to consider the mystical emotion morbid and pernicious. But this, of course, he is unable to prove, since he has never had the experience. Each has as much right to his opinion as the other. "I confess with regret that the mystic is much more confident than I am, and therefore happier." This confidence, he insists, is not a proof of his real rightness.

But it seems to us that this confidence is a factor to be considered. The mathematician or scientist who has gone through the experience of learning certain mathematical or scientific principles and applying them has a confidence not possessed by one who knows not, and therefore has not attempted to apply the rule.

As to the future in religion, he suggests at least a hope that the mystic emotion of religion may be in the course of changing its mode, and instead of appearing only as emotion it may appear as intellectual energy. He admits a large hope of his own that this may prove to be the case, and the

exercise of intellect and higher duty and cultivation of union with the divine. The savant's sincerity, his unremitting, uncompromising, toilsome search for truth, the enlargement and systematization of the concept of God's universe glorifies him, and is akin to religion.

"There is much of intuition in science itself; discoveries are made by happy flashes of genius. The 'scientific uses of the imagination'—in Tyndall's phrase—are great. But the orientation is different. The savant has more faith than the mystic, more faith in the possibility and power of knowledge. And this is contributing to the linking up of peoples and the beginning of a Brotherhood of Man."

We would differ from the writer strongly in this, that we do not accept his theory, which is the commonly presented one, that religious ecstasy is purely emotional.

The religious experiences of the true prophet are not to be compared with the emotional ecstasies of some religious devotees. Far above such is the ecstasy inferred in the theme, "The glory of God is intelligence." This includes scientific knowledge, but the spiritual revelation is greater than that inspiration claimed or admitted by science. This spiritual revelation involves the fullest power of the intelligence, and brings the realization at once of the brotherhood of man along with the fatherhood of God. It comes with the conviction of a theorem of mathematics. It possesses the power and certainty of light, and is a higher manifestation of the intellectual flame, burning purer and higher. With this intellectual power there comes also love of humanity, of law, and of nature—the love of God.

We would agree with the writer that the highest ecstasy is intellectual, and would claim that ecstasy for religion. The highest intellectual ecstasy is religion; the best and highest, the truest and purest religious ecstasy is intellectual in the sense the glory of God is intelligence, and confirms and increases the natural power of human reason till it becomes clear and certain, and the prophet *knows* God has spoken.

S. A. BURGESS.

Young People's Services

The arrangements for services in Independence provided for one week of special devotion, January 30 to February 6. One song was printed for use each evening, and an outline of the sermon distributed at the end of the service; also letters were sent out to those unable to be present. One of these letters contained the following account of the last service of the series, Sunday evening, February 6.

"As small tokens of appreciation to those who had helped make these meetings successful, Brother John Gardner, president of the A. O. Y. P. Z., presented a Bible to Brother Williams, a Bible and baton to Brother Burgess, a Bible to Brother Phillips who had been preaching to older people downstairs all week, and Books of Doctrine and Covenants to Sisters Ella Jones and Lois Waits, who have cared for the children in the nursery every evening, that the young parents might be able to attend the services.

"The introductory remarks of the presentation speech gave some interesting notes on our campaign which do not appear elsewhere in our letters:

"The history of this revival would be incomplete if there should not be written into it a thought expressed by Brother Walter Smith in the special prayer of thanksgiving he was asked to make at the morning service. The thought was that we should be thankful for the pioneer efforts of those who have grown old in the faith. It is true that without the pioneer work of the older members of the church it would have been impossible to have assembled fourteen hundred young people in revival service to-night. It is, therefore, appropriate at this time that we should pay a tribute to those who have made this splendid success possible. They have worked and

prayed and longed to see this day. And many have passed on without seeing it.

"In every movement of this kind there are three distinct elements which mark its progress: There is the beginning, after which there is a point reached in which it is decided whether there shall be a defeat or a victory; and there is a time at the close when the last word is said and its final accomplishment is history.

"The beginning of this series of Gospel Sermons for Young People was made in the private office of President Elbert A. Smith and Pastor R. V. Hopkins. There were present at this conference seven young people who had asked for the appointment that they might tell the President of the church and the pastor in Zion that they would like to have a week of revival services on the subject of church doctrine. It would have been an inspiration to the fourteen hundred young people who are here to-night could they have heard these young people plead for the opportunity of these meetings. Those present can never forget the scene as those young people sat around the council table and talked heart to heart with their leaders. This beginning resulted in the services which are about to close to which Brother Elbert Smith and Brother Hopkins without reservation pledged their moral support and the resources of their office.

"Then followed three weeks of intense preparation and organized effort. At the hour of 6.30 on Sunday evening, January 30, just one week ago to-night, in the little upper room where we have made our campaign headquarters and which has become sacred by the coming and going of hundreds of young people seeking reservations for the services, or working out the preparatory plan of organization, there were called together five men—R. V. Hopkins, Daniel Williams, Harold Burgess, R. J. Lambert, and your speaker. It was a moment of sober thought, and it was recognized that all that human endeavor could accomplish by publicity and organization had been done. If God was not in this movement it meant failure. A few hundred feet away was the Stone Church, brilliantly lighted, and crowds of young people pouring in at its doors; it seemed that at this particular moment the appropriate thing to do was to pray. These men prayed as perhaps they have never prayed before. To Brother Williams and Brother Burgess, who from now on were to carry the larger part of the burden, there came a peace and confidence of the kind that passeth understanding. This was the crucial experience in the progress of the meetings. To-night we are met to hear the last word as the experiences of the week are written into history."

"Then followed the personal mention of the work done by Brother Williams and Brother Burgess upstairs, and Brother Phillips downstairs; and the presentation of the books with the names in gold on the covers.

"Brother R. V. Hopkins made the presentation of the Doctrine and Covenants to Mrs. Waits and Miss Jones, their names also being printed in gold on the covers of the books."

The Lamoni Young People

The revival on the part of the young people the past few years is marked, specially in young people's services at reunions and at the churches—east and west.

It is not therefore surprising that on Wednesday evening, February 9, the young people of Lamoni, in their prayer meeting, unanimously resolved to undertake a special revival service, and on the same evening a similar resolution was adopted at Graceland College. After the vote was taken, the Stake Presidency was notified, who, considering the request justified, granted it.

The meetings will be for the young people primarily, and will be undertaken by them and carried on under their direction.

The young people in Independence are fully organized, and it was the amalgamated organized classes that took charge

(Continued on page 167.)

ORIGINAL ARTICLES

The Jews and Jesus Christ

By Edward Rannie

This missionary proposes the question: "Will the Jews believe on Jesus Christ before he comes?"

Will the Jews believe on Jesus Christ before he comes? is a question often asked, and in the answers some say yes and some say no. The writer will try to tell some things that the three standard books say on the subject. In the sixteenth chapter of Jeremiah, including the tenth to the thirteenth verses, the prophet tells why the Jews would be driven out of their land and go into captivity, and in the fifteenth verse the promise of their gathering and of all Israel is made in the following language:

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

In Ezekiel 34: 11, 12, 13, the prophet tells about his people being brought back to their own land. That prophecy was given B. C. 587, just at the time when the captivity of the Jews was being completed and they were being taken into Babylon, and in chapter 37, verse 21, the same promise is made. The term *Israel* sometimes means the ten tribes that were taken into captivity and sometimes it includes the Jews. Paul said all Israel should be saved. (Romans 11: 26.)

In what might be called the preface to the Book of Mormon, one of the purposes of the book is said to be "to the convincing of the Jew and Gentile that Jesus is the Christ."

In 2 Nephi 7: 12, Jacob gives us the following concerning the Jews:

"But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance."

In 2 Nephi 12: 85, the following statement is made by the prophet:

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land."

In the Book of Mormon, page 699, the Prophet Mormon is speaking prophetically about the preservation of the plates and their coming forth in the due time of the Lord, and verses 41 and 42 are as follows:

"And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant."

From the above it is very evident that one of the purposes of the book is to convince the Jews that Jesus, whom their fathers rejected and crucified, was their Savior, the Son of God.

In 3 Nephi 9: 69, 71, Jesus speaks as follows:

"And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. . . . Then will

the Father gather them together again, and give unto them Jerusalem for the land of their inheritance."

In Doctrine and Covenants 87: 3, the Lord tells how this work is to be done. He tells about the organization of the school of the prophets and the preparation of the ministry for their work, and then this prophetic statement follows:

"The word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."

In Doctrine and Covenants 104: 12, we are told what the work of the Twelve is under the direction of the Presidency of the church. To build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews." How can they regulate the Jews unless they belong to the church? God has but one church for Jew and Gentile, and all will be governed by the same kind of officers in the one church.

Whenever God has a work to do he calls men, and by the inspiration of his Holy Spirit qualifies them for their work, and so he called Moses, Lehi, Nephi, and Joseph Smith, and while the work that they accomplished was a great work, the restoration of Israel and the redemption of Zion will be a greater one. Jesus Christ is at the head of this great work. Those who believe in him will have the great responsibility of doing his great work.

Israel was rejected because of unbelief. (Romans 11: 20.) They turned against Christ and cried out, "Crucify him, crucify him." Paul said "blindness in part is happened to Israel until the fullness of the Gentiles be come in." (Romans 11: 25.) "And then all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Romans 11: 26, I. T.) What will deliver the Jew and all Israel from spiritual darkness? A belief in Jesus Christ is the only means of salvation. God has no other plan, and their deliverer will come out of Zion. Where is Zion? The headquarters of the church is located there, and the First Presidency appoints the Twelve to their work in the different nations, and they appoint seventies and others to go to the nations of the world and in the several nations where the Jew is found, so they will be delivered from spiritual darkness by receiving the gospel preached to them by the missionaries sent forth from Zion.

Another important event in connection with the Jews is when Jesus Christ shall show himself on the Mount of Olives. (Zechariah 14: 4.) When will that be? Let the reader turn to Doctrine and Covenants to get light in addition to what is in the Bible. In section 45, verse 6, we are told about some of the signs of his coming. In verse 7 we are told: "But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept shall come forth to meet me in the cloud." If that is not the first resurrection, pray what is it? "Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount." (Verse 8.) If that is not after the resurrection, then when is it? What mount does the Lord have reference to? It can be none other than the Mount of Olives, and in verse 9 that follows, it reads thus:

"And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King."

The Jews that are living when Jesus comes are not the ones that persecuted and crucified him. They have already been dead nearly 2,000 years. If those who were his enemies and put him to death are ever in the presence of Jesus, it will be after they have been resurrected.

Music as a Factor in Church Work

By A. Jensen

"Good music has a purifying effect. It is an art of life and power."

"Praise him with the sound of the trumpet; praise him with the psaltery and harp. . . . Praise him with stringed instruments and organs. . . . Praise ye the Lord."—Psalm 150.

Henry Ward Beecher said, "Music cleanses the understanding, inspires it, and lifts it into a realm which it would not reach if it were left to itself."

Music of the right kind is a great factor in the work of God. It carries with it joy and gladness, and if we would take it into our life as a God-given gift, it would be uplifting and encouraging. Good music has a purifying effect. It is an art of life and power. It should mean to us strength to bear the burdens of life.

To make music a fitting garment to the words of the hymns is both impressive, delightful, and edifying. But that means a talent in that line. Jesus said, "Seek and ye shall find." When God gives a gift to man he intends for them to make the right use of it, cultivate it, and make it bear fruit. But the gifts of God cannot be bought with money. There is no royal road to learning. I know by observation, men whom I associated with in my younger days, who had a desire to learn music, learned what we might call to play, but there was no music to it.

As a people of God, we should look inside of ourselves and discover the natural ability we possess. And if we would seek to know where we can be of most use in the Lord's work, and be willing to work where the Lord can best use us, there would be a power manifested for good.

Music, as well as preaching, will never cleanse, inspire, or lift us up until it reaches the understanding. To sing with the understanding is a part of the divine injunction. This is impossible without some degree of musical education.

There is no easy road to success in any good undertaking. To listen to a choir well-trained is as interesting as good preaching. Almost all occupations are cheered and lightened by music.

One writer has said: "When the gifts of music and of song bring us near the Infinite, when it expresses the things that have no shape in human words, and the soul looks across the cloudy elements into the glories of celestial light, it is then we recognize the value of music and of song in the house of God."

The old Spalding Institute at Nauvoo, Illinois, has been converted by the Government into a Federal Vocational Board School for former service men.

The ministerial association and the funeral directors of Des Moines, Iowa, have agreed not to officiate in Sunday funerals hereafter. They feel that it is an imposition to expect them to do this work on the Sabbath, and the only exception will be in cases of contagious disease where the law compels interment within thirty-six hours. The no-Sunday rule has been in effect in other cities for some time, with a much better observance of the day as a result.

OF GENERAL INTEREST

A NEW SORT OF REVIVAL

Saints' meeting to strengthen faith, not for converts. Fourteen hundred young persons met in Independence Stone Church and six hundred of their fathers and mothers came, too.

A song broke in upon the quiet prayer of fourteen hundred young persons in the Latter Day Saint Stone Church at Independence last night. Six hundred older persons, who were holding a service in the basement chapel, had begun a hymn. The gospel services for young people which are being held in the Stone Church every night this week except Saturday are for those between thirteen and thirty years, but the older people come anyway and hold their services in the basement.

Every seat in the auditorium was filled last night when Harold C Burgess, musical director, opened the service with songs in which people in different parts of the house took part by turns. It resembled a revival. But so far as it is a revival it is to awaken a deeper faith on the part of those who belong to the church. There is no attempt to convert others, and there is not room for them in the church.

Elder Daniel T. Williams of Lamoni, Iowa, who conducts the services, uses crisp sentences and striking illustrations from the Bible. He appeals to the reason rather than the emotions, and seems to be speaking to a jury that he would convince rather than to boys and girls whom he would arouse. His sermon was on baptism last night and he went into considerable detail and gave many quotations to show that the Latter Day Saint form of baptism is the true one.

"Be as logical with things of God as you are with things of everyday life," Elder Williams told them. "Do you know how food is turned into muscle? You would not think much of the man who would not eat dinner until he found out that mystery. There are mysteries connected with God's laws, too."—*Kansas City Star*, February 3, 1921.

LABOR SHARING IN MANAGEMENT

Probably three hundred corporations are now operating on the management-sharing plan, according to the *Literary Digest*. This is a decided step towards industrial peace. Included in this number, it states, are Bethlehem Steel, Standard Oil, Western Union, Westinghouse, American Cash Register, Colorado Fuel and Iron, General Electric, and half a dozen others equally famous.

The article, which is taken from the *New York World*, states that it is purely in an experimental stage, the great majority of those trying it establishing their systems within the past three years; it still remains to be tested by hard times. But so far as tried, it has been found to be quite successful, both with the management and with the men, and both are reported as being enthusiastic for it. It is suggested that it is the remedy for strikes. It gives laborers recognition and manhood, in a direct share in the management. It seems quite certain that the best work is done only when the workman feels a personal interest in his work, and feels that he has a share in the company, that it is his company, and that this pride is developed.

This is a factor that we should remember in our attempt toward industrial justice. Unfortunately many men in the church do not yet recognize the value of such loyalty and esprit de corps.

It has an importance in bearing on the subject of steward-

ships. Does the stewardship belong to one man, the manager, or are all those who work for the church coworkers, to whose united efforts is due the credit of success?

CHRISTIANITY AND MARRIAGE

By George Shillito, M. A., of Hope Congregational Church, Oldham. An address delivered to the Congregational Union at Southampton, England, September 30.

This is not a subject I should have chosen for myself, but the urgency of the situation with regard to marriage may well demand the earnest thought of this assembly. It may be said that such deliberations have not been pressed upon us by any special experiences within our own churches. A man may spend fifty years in our ministry and never be brought into contact with the dissolution of a home by divorce; and though he may know of unhappy marriages, and even of cases of separation, it has been rare to find such cases embittered by the sin of adultery. We have therefore assumed that these unpleasant matters might be left outside our formal and open conferences. In our decent, cleanly homes how indelicate would be any allusion to the vice-inspired tragedies outside! And most of our churches feel a similar sense of discomfort when their preachers imply that they have any direct or personal interest in such experiences.

I believe that the habit that has kept our pulpits and assemblies aloof from these dire evils is an artificial convention, made possible only by blindness to facts, and that satisfaction with selected virtues which colored the mood of the Pharisee in his contempt for the publican. We have few divorced people amongst us—guilty or innocent—but how many have quietly slipped away from our fellowships before the calamity became manifest? We pride ourselves on the virtue of our young people, but what of thousands who have left our schools? Why did they disappear from our churches without a word of farewell or explanation? When we seek them out, their excuses are plainly unreal—after a while we understand.

It was always a preposterous idea that our churches could be in the world and yet shut out the world. The tides of evil creep through our little palisades. Doctor Dale, who never allowed himself to be the victim of pleasant fancies, said to his people—the decorous, responsible middle classes of Birmingham—as far back as 1870: "Among ourselves, among our people with whom many of you are in constant association, there is an amount of sin not suspected by many, but known to some of us, which fills me with sadness and dismay." Any man in Lancashire with Stanley Houghton's gifts might have written *Hindle Wakes* out of his experiences of those whose fathers and mothers were once in our churches.

Young People and Marriage

In epochs of revolt it is by no accident that marriage and the church become twin objects of assault. The family and the church stand and fall together, and the influences abroad just now that threaten the disintegration of the family demand the instant and virile antagonism of the church.

Marriage, as a fundamental social institution, has always been challenged by laxity in sexual relationships. When chastity is ignored, marriage is contemned. If, to-day, we ought to avoid panic in our dealing with the condition of things, it is still more urgent that we should not blind ourselves to the grim challenge of a widespread sensualism. It is everywhere. No class, no community, can prove exemption.

As we turn into the reverence and calm of our churches at evening worship, I wonder whether we realize the tumult

of passion that surges round our young people in these strange days—yes, and within them also. Life is not an excerpt from a decorous mid-Victorian novel for our young men and women. Our sermons, I fear, often miss the accent of reality because we do not speak with sense of the facts of life. And one sad fact is this; that unchastity has ceased to disturb the conscience of multitudes, who in all other matters of the law are straightforward and honorable. Now to those who yield to this atmosphere, marriage is deprecated, and at the best it is a mere expedient. It may be broken any time, with divorce or without it.

But we have to do with something more than mere indulgence. It is not difficult to discover both in life and literature the doctrine that marriage frustrates the true self-development of the individual; that such relationships are infringements of the personality, which must be free to live its own life to the uttermost. This is not a mere apology for lust. The contention has within it elements of truth, for which the Christian theory and policy of life must find place. As long ago as 1874, Ibsen wrote *The Doll's House*, and many have slammed the door since then.

Frivolous Degradation of Marriage

It is here that the advocate of divorce appears with the sweet reasonableness of the mediator. The individual, he says, must not be cramped in personal development, but society needs the security that can be assured only by the institution of the family. Children must be borne, nurtured, and educated. He would safeguard all interests by a cheap, easy, and comprehensive system of divorce. Thus chafing personalities shall be liberated, and homes of a sort maintained by a succession of wives and husbands. The goal of this new ideal order and its present limit is one wife, one husband, in three years.

A further trouble arises from that uplifted conception of womanly status which Christianity itself has developed. So long as woman was regarded more or less as a chattel possessed by a family or a husband, and so long as she herself accepted the position, it was possible to have multitudes of homes—and not necessarily unhappy homes—based upon the supposition that it was a sufficient career for the wife to care for the children, minister to her husband, and spend her whole time in housework and its implied duties. There are still women quite content with such an experience, but they are becoming fewer every day.

That ideal of a woman's life is assailed along various lines of criticism. What of the higher calls of life—knowledge, art, music, the interests of public service? Ought marriage to cripple womanhood by frustrating the development of its undoubted capacities? The tide of pleasure is running at its full just now, and questions are being asked on a lower range.

Why should a woman be fastened to a round of drab routine and lose the joy and pleasure of life? From another point of view it is asked, Why should she occupy a status which by the law of the land is still inferior or subordinate to that of the husband? Legally, her children are not her own. And yet again, she resents the position of the unpaid partner in which she so frequently finds herself. The worst danger of all, probably, is the ignorance, levity, and frivolity with which men and women enter the marriage relationship. In thousands of cases there is no deep love, no romance, no sense of spiritual significance, no grasp of moral obligation, and no understanding of reciprocal sacrifice and service. The giggling and cackling of middle-aged fools at wedding feasts is a correct symbol of all that many understand by the sacrament of marriage.

Now, the church cannot remain passive and inert in the midst of an onset that threatens one of its fundamental institutions. When the City Temple issued its attack upon the old order of religious thought a few years ago, every preacher and every teacher sprang to arms to defend the faith which he imagined had been delivered to the saints. Even our primary departments stood fast in that evil day—with diagram and picture drove the terrors of immanence from their doubting infants. This attack upon marriage is a far more dangerous threat to Christianity than any new theology, or even than the old theology. Ought it not to be fought with a worthy passion and determination?

The Christian Ideal of Marriage

No form of society can be indifferent to the marriage ideals of its people. The Christian ideal is indeed the crown of an evolution stretching across the ages; but however crude the first traces of a marriage order, however revolting some of its customs, no form of society has ever been different to that order. No society has tolerated promiscuity as the basis of its continued existence. The sure instinct of communities compels them to guard the family. Still more is the church interested in its purity and preservation. The more precious our faith, the more we shall resist all influences undermining the Christian conception of marriage and the family. The Romanists, at any rate, are loyal to their faith: with a perfect logic, they passionately resent the disintegration of the family. Now, we claim that our Protestant conception of marriage is higher than that of Catholicism. If Catholicism exalts the virginity of monk and nun to the highest moral order of human experience, say what it will, the normal married life of the ordinary man and woman must be something lower in moral value. We repudiate that depreciation of marriage. Then we ought to be more and not less strenuous in our defense of the family.

The Christian conception of marriage, based as it must be upon the teaching of our Lord, and developed by the interpretation of his teaching through the guidance of the Holy Spirit within the church is essentially spiritual and essentially mystical. The New Testament does not disregard the physical relationship involved in marriage. It frankly concedes something in view of the hideous temptations of a heathen world, but it does not teach that marriage is to be a remedy for sin. The New Testament inherits all that was best in the Jewish conception of the family, and is imperative concerning the nurture of children, but it nowhere lays down that the bringing of children into the world is a sufficient reason for the marriage of man and woman. Marriage is neither a physical relationship nor a utilitarian device to preserve the race. Its physical basis is itself a spiritual thing. It is a fellowship within the highest form of human love, that love which can exist only between man and woman. Thus is created a sphere within which character is elicited, disciplined, and developed. The soul of each is strengthened by the love and faith of the other. It is upon such a fellowship that God bestows the blessing of children and the sacred tasks of the family. Only within such a sphere can the race be worthily continued and its progress insured. Marriage, to Christ, is a perfect union of love and affection, an entire community of aims and interests and worldly possessions. Because in the beginning God made man and woman, each for the other, a man at last leaves father and mother and cleaves unto his wife, and the twain become one flesh, so that they are no more twain but one. "What therefore God hath joined together," he says, "let no man put asunder." No exegesis, however skillful, can overthrow the clear record of Saint Mark in the interest of a doubtful

phrase in Saint Matthew. If Saint Paul can say, "Husbands, love your wives as Christ also loved the church," he can hardly contemplate a relationship terminable by divorce. Christ does not divorce the church for unfaithfulness. The church of John's vision is often a faithless church, but in the end it is still the bride of the Lamb.

The subordination of one to the other within the marriage bond is a secondary matter. Saint Paul does not achieve the final interpretation of the Christian theory, nor even of his own principles in his practical counsels of wifely obedience, though there is little cause of offense in what he enjoins. If man and wife alike are in the Lord, neither need resent the word of the partner. But the development of the Christian theory of marriage is not conditioned by such temporary injunctions, but by the deeper principles that declare "there is no male nor female . . . but a new creature in Christ Jesus," and by such a word as Saint Peter's "husband and wife . . . joint heirs of salvation." Such words as these are authoritative for our understanding of the marriage order, and if marriage is to be preserved it will be through the right fulfillment of their implications of an equal fellowship.

A Union Spiritual and Physical

We have, then, to teach our young people a high doctrine of marriage; that is a divine, spiritual thing, a mystic union of man and woman, not unlike the mystic union of the soul and Christ. We must put away that unwholesome shame that still seems to regard the sex relationships of marriage as in some way a falling away from high idealism. Let us say frankly that two persons who achieve a healthy, happy fatherhood and motherhood have thereby entered into a fuller realization of their true life in God. Let us teach also that in the sacrifices and considerations and toils thereby involved they are preparing the stable social order of the future, making possible at last the kingdom of God on earth. We ought never to permit any silly jests about marriage in our churches. Let it be idealized there, in thought and word. Two great moments we can teach our children to anticipate, of which wistfully to dream: the moment when the soul knows that it rests forever in the love of God, and the moment when two souls find life in an imperishable love.

Training for Married Life

There are practical defenses by which we must protect the ideal from human weakness and infirmity. Some sensible training both for man and woman should anticipate the possible strains of the new life. There ought to be a more equal division of labor in the home. We ought to strengthen marriage by delivering the wife from the burdensome weariness of dull days and routine tasks. We are in the grip of inherited incumbrances. Our homes are designed to give the maximum of work; our towns are canopied with unnecessary smoke and swept by clouds of dust. We cover our floors with carpets demanding daily sweeping and furniture specially designed to harbor all possible particles of dust. We indulge in needless and over-elaborate meals. We neglect the most obvious labor-saving contrivances. Our love of the open fire means hours extra work per week for our wives. If Christianity preaches romantic idealism in marriage, it preaches also the supremacy of common sense in the home. We insist on our Marthas being cumbered with much serving, whereas but one or few things are really necessary. Our girls, with their broadening and deepening education, will not endure days of futile, wasteful, dreary routine in their homes. They will be better wives, better mothers, and nobler women by being set free from such bonds.

WHAT WE BELIEVE

Immortality and the Resurrection

By Elbert A. Smith

A discussion of one of the most vital of religious issues—one with which every thoughtful person will desire to be conversant.

"Those who hope for no other life are dead even for this."
—Goethe.

"Our Savior Jesus Christ . . . hath brought life and immortality to light through the gospel."—2 Timothy 1: 10.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Corinthians 15: 12-20.

In the death cell where great Socrates waited for his draught of hemlock, they fell to discussing that question of the ages, immortality. Some contended that man is like a harp; his emotions, his thoughts, his deeds merely the music that issues from the harp; that when the harp is destroyed man ceases to be.

Socrates replied that man is neither harp nor harmony; that man is the harper; and even if the harp were broken the musician would still exist.

The Rock That Became a Throne

The belief of Socrates was put to the test when Jesus was laid to rest in the rock-hewn tomb. A great stone was rolled before the door and the august seal of Rome was placed upon the tomb to certify that all was over and done. There reposed the hopes of humanity; and humanity, through its dominant governmental authority, had said that the tomb should forever remain sealed and inviolate.

But this man said, "I lay down my life, that I might take it up again. . . . I have power to lay it down, and I have power to take it again."—John 10: 17, 18.

The great rock that rested on the heart of the world, sealed by imperial Rome, was presently rolled aside by divine power, and became the throne of an angel from heaven, with raiment like snow and countenance like lightning, who announced:

"Ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay."—Matthew 28: 5, 6.

Hear it, ye mothers who weep by night over empty cradles! The angel rolled the rock from off your broken hearts. Hear it, all people!

"But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15: 20-23.

"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."—Revelation 1: 18.

Even Atheism Discerns a Star of Hope

It is a strange phenomenon of the times that many have lost faith in immortality, whereas formerly it was generally accepted. Some even put on a spirit of bravado, and pretend to treat the subject with indifference. Men shrug their shoulders and dismiss the subject, saying, "One world at a time."

Probably this attitude is assumed by those who, having

To rebuild the houses of the nation under the dictates of a sane judgment would be a profitable investment, for it would minister to the creation of millions of happy homes, in which husbands and wives might find a full development of soul and mind and body.

Some form of sex teaching ought to be given; but who can say how, or when, or what? The love of romance and poetry and good books will probably achieve more. I feel surer of a lad's purity if he has learned to love Rosalind and Portia, Rose Bradwardine and Di Vernon, than if he had been elaborately instructed in the mysteries of sex. If some of us sped through years of stirring passion without shipwreck, it was because we were drawn past the perilous isles by the desire for that shining dream of romance—that star whose track of light on the waves we followed—and saw not the luring dangers within the shadow.

Moral Stability of a Nation

What has Christianity to say or to do about the failures within the marriage state, and the moral failures outside it which have such a strong influence over it, with the crowds waiting in the courts, and separated from one another, and living openly or secretly in sin? Surely, first of all, we have to say that we will not sacrifice the moral welfare of the race—our race—to the minority who have made shipwreck of their earthly destiny. We did not hesitate to bid a million men to die for the political stability of the empire. We plunged a million homes into the shadow of death that England might endure. If the moral stability of the community depends upon the great historic institution of marriage, rooted in the very fabric of human nature, brought to all the fullness of its worth and beauty in its Christian development, then we must have the courage here, too, to say that the moral welfare of the race must be preserved, even though the individual suffers. The way to health is not the performance of millions of skillful operations, but by the wise developments of preventive sanitation and medicine.

Yet that is not the last word—Christian men and women have something better to offer than divorce. It is part of the evangelistic mission of the church to put aside forever the morbid tradition of monkish psychology, that these have sinned an unforgivable and unforgettable sin. There is no hope for us in this age of moral calamity unless our message of hope and mercy is accompanied by the final refusal of Pharisaic exaggeration and of artificial moral valuations. Let us meet the problem of the fallen not with the hideous barbarity that inscribed the scarlet letter on the breast of Hester Prynne, but with the infinite love and pity of Him who, stooping down, wrote some gracious word silently with His finger in the sand and said, "Neither do I condemn . . . sin no more."—*The Christian World Pulpit*, October 13, 1920.

According to recent analyses made by the Department of Labor, the increased cost of living in New York City, of December 31, 1921, as compared with June 1, 1914, is 101.4 per cent. In other words, the cost of living is slightly more than double. This, however, represents a decline since June, 1920, for the same costs of a family were 119.2 per cent above the cost of June, 1914. Figures are based on an estimate of 42 per cent for food; clothing 16.6 per cent; housing 14.3 per cent; fuel and light 4.3 per cent; furniture and furnishings 3.3 per cent; miscellany, doubtless including savings, vacation, doctor bills, etc., 18.7 per cent.

He that can have patience can have what he will.—Franklin.

lost faith, feel that they may as well put on a bold face to a bad situation that they cannot remedy.

But when men come face to face with the loss of loved ones, when in hours of contemplation their spiritual vision is opened, this attitude of indifference breaks down. Even the agnostic expresses a feeling of great concern. Ingersoll, standing at the side of his brother's grave, declared, "In the hour of death hope sees a shining star, and listening love can hear the rustle of a wing."

Materialism Has the Worst Hell of All

Huxley, who was agnostic as touching this question of immortality, wrote:

"It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I would sooner be in hell a good deal, at any rate in one of the upper circles where the climate and company are not too trying."

So it has been reserved for the creed of materialism to imagine the worst hell of all. Subscribing to the creed that death ends all, the heaven-aspiring, immortal soul of man is filled with intolerable despair.

Darwin said, "It is an intolerable thought that man and all other sentient beings are doomed to complete annihilation, after such long-continued, slow progress."

The "Creeds" of Materialism

If we adopt the thought that death ends all, with correlated ideas, we are in essence adopting a creed. We might just as well face the issue and decide for ourselves the logical conclusions that will follow such a position.

Granting the creed of materialism to be correct, the universe is irrational, and we are the victims of blind forces that are both unreasonable and unjust. Having struggled upward for centuries untold and having finally brought into existence *personality*, something that can feel, that can aspire, than can sacrifice, and love, struggle, and die for an ideal, then these insensate forces blindly destroy the climax of their production, the most valuable thing in the universe.

We must conclude then that "the great soul of Abraham Lincoln was sacrificed out of deference to the few particles of matter that were deranged by the bullet of the assassin."

The Violin Maker

What would we think of one who should toil for many years to produce a violin, a perfect instrument, and learn to play upon it a divine melody, and then smash it to atoms? We would say that insanity entered in somewhere into that proceeding.

What shall we say of the forces of the universe if for eons they have toiled to produce a human spirit, an intelligent entity, that can think, feel, aspire, love, hate, reason, and then at the hour of death dash it to oblivion, and start the process all over again with some other individual?

"Is God blowing soap bubbles? Did he dip the pipe of his power in the suds of matter and blow the character of Jesus, that it might entertain him with its iridescence, burst to his satisfaction, and be gone?"—Fosdick.

If we take this materialistic view and believe that death ends conscious existence, it all appears as a great, irrational, unjust tragedy—the superlative, universal tragedy.

All Adequate Incentive Gone

This conception blots out from our philosophy faith, hope, and charity. There is no ground left for faith in God; there is no ultimate hope left for either the individual or the race; and there is no adequate incentive for charity.

But the Apostle Paul says, "Now abideth faith, hope, charity." There is the contrast.

This other philosophy takes away all hope of ultimate reward and fear of ultimate punishment. No incentive left there. It takes away that which is vastly higher and nobler than either of these, the impulse and the desire to serve, because it offers no adequate incentive to service, indicating as it does that there can be no ultimate fruitage of our service worthy the sacrifices we are called upon to make.

A Short Look Ahead

Some seek a ray of light in the universal gloom of such a theory by assuming that society will gather up and conserve human gains. The individual will perish but society will go on. They have acquired "social consciousness" and are willing to obliterate self for succeeding generations—as they should be.

It is a noble sentiment, so far as it goes, but the merit of their theology is apparent rather than real. Its plausibility depends on "a short look into the future." If we take a "long look into the future," we discover nothing in it worthy of our consideration.

If we look far enough we discover that if the *individual* must perish, so sometime, somewhere, the race must perish. The world will have burned out. The race will have expended its initial impulse. And sometime, somewhere, the last living man must go down to his grave in a world of graves.

Where then are the social gains? Where then are those things we have sacrificed for and bequeathed to society? They are eternally lost.

Absorption Into Deity

Another class long for absorption into Deity, or some mysterious reservoir of soul energy, and thus hope to escape the eternal loss incident to the blotting out of personality.

"What does it matter?" they ask, "if individuality perish, so long as all love, justice, morality, and truth that are in the individual flow back into the great source and are preserved?"

But remember, these attributes we do not wish to have blotted out and lost are attributes that can be exercised only between and among individual entities. They cannot be exercised by one individual upon himself alone.

And so when we look far enough into the future and see this old planet nothing but a tomb, all those qualities gone back into God, we have God alone, all love, with nothing but himself to lavish that love upon; all justice, with no one to exercise justice toward but himself.

How much more sublime is the New Testament conception that we are collaborators with God, that we are and always shall be independent, ever-existing, intelligent entities between whom and God there can always exist this continuation of justice and this flow of love.

Better Had We Never Been Born

Neither absorption into Deity nor self-effacement in society offer any permanent hope for humanity. If the creed of materialism be true and death ends all, then, as Paul says, man is of "all creatures most miserable"; by blind, unreasoning forces having been brought up to the heritage of intelligence only that he may contemplate the black abyss at his feet.

Then the language that was used concerning the miserable Judas Iscariot may well be used concerning the entire human race: "Good were it for that man if he had never been born."

Well does Fosdick say:

"Nevertheless, when, believing in annihilation, one takes account of the long travail of the ages, weighs in his imagina-

tion all the agony of struggle and misfortune there, and perceives the inevitable end, when, like a burned-out cinder, the earth whirls back to its primeval chaos, he can understand the meaning of the philosopher who wrote: "Considering the immense and protracted sorrows of mankind, it would have been better if the earth had remained like the moon, a mass of slag, idle and without a tenant."—The Assurance of Immortality, p. 24.

A Better Creed

But how much higher and better the thought we have to present. We may say of all worthy men, as was said of one of old:

"We doubt not that for one so true
There must be other, nobler work to do."

Paul takes up the same thought and says that God has not baptized us with the spirit of fear; and he goes on to add:

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."—Hebrews 12: 22, 23.

Belief in Immortality Not Unscientific

Should any man or woman hesitate in making a choice between these two conceptions, between these two creeds?

Ah, but some one says, science has demonstrated that man is wholly mortal, and that death ends all. That is a misconception. Science has never done anything of the kind. A belief in immortality is not inconsistent with scientific research and enlightenment.

Many quotations from eminent authorities might be given to support that statement. We present two or more from two of the greatest of modern scientists: William James, the psychologist; and Sir Oliver Lodge, president of the British Association for the Advancement of Science.

During comparatively recent years the science of psychology has demonstrated in a remarkable manner the dependence of the mind upon the physical brain. This dependence is so great and so marked that many students have concluded that when the brain ceases to exist the mind ceases to exist.

With the facts of psychology religion has no quarrel. They but sustain the statement made in modern revelation emphasizing the extremely intimate relations of body and spirit: "The spirit and the body is the soul of man."—Doctrine and Covenants 85: 4.

Erroneous conclusions drawn from the facts stated by psychology and kindred sciences have caused this modern loss of faith in immortality.

In an address at Harvard University, Professor William James took pains to correct these false conclusions. He said:

"But such dependence on the brain for this natural life would in nowise make the immortal life impossible—it might be quite compatible with human life behind the veil hereafter."—Human Immortality, p. 18.

"Even though our soul's life (as here below it is revealed to us) may be in literal strictness the function of a brain that perishes, yet it is not at all impossible, but on the contrary quite possible, that the life may still continue when the brain itself is dead. The supposed impossibility of its continuing comes from too superficial a look at the admitted fact of functional dependence."—Human Immortality, p. 12.

In his presidential address before the British Association, 1913, while considering psychical facts brought before the attention of scientists, Sir Oliver Lodge said:

"The facts so examined have convinced me that memory and affection are not limited to that association with matter by

which alone they can manifest themselves here and now, and that *personality persists beyond bodily death*.—Continuity, p. 103.

And he wisely adds,

"Yes, and there is more to say than that. The methods of science are not the *only* way, though they are *our* way, of being piloted to truth."—Continuity, p. 104.

Science, it is true, may not have demonstrated that life continues beyond the grave. Demonstration is made by those who pass over the other side, and the moment their demonstration is completed they are removed from the circle of mundane investigators. We can only learn what they have learned as we shall receive revelation from some higher intelligence that knows what is existing on the other side. And we do not need to depend on doubtful manifestations of Spiritualistic mediums. We have a "more sure word of prophecy" whereunto we do well that we give heed.

Religion and Revelation Enter

Here is where true religion enters. Here is where true revelation appears. That is why Paul says that Jesus Christ has "brought immortality to light."

Jesus revealed it, not only by word, but also by his great experience when he came up on the other side of the grave and said that the keys of death and of hell were delivered into his hands.

The Ancient Promises

It is our purpose to call attention to and reiterate the ancient and eternal promises. The hope as well as the morality of the race depends upon a proper understanding of the nature and destiny of man.

Apparently in anguish of spirit, Job cried out: "If a man die, shall he live again?"

That question has ever been in the hearts of men. In every little hamlet some home has darkened windows and crepe upon the door.

Job got the answer to his question. He got it by revelation from that Man who brought immortality to light. The answer is so important that it brings hope to replace despair. It gives a different color to life.

It was so important that Job wished that his words were printed in a book, "graven with an iron pen and lead in the rock forever."

Listen to the answer to his question:

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19: 25-27.

The Promises of Jesus

Jesus, who demonstrated the resurrection, and issuing from the tomb in defiance of Cæsar and Death, brought immortality to light, "the first fruits of them that slept," made these promises:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11: 25.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 25-29.

Two Resurrections

Jesus thus clearly announces the resurrection, and that there shall be two resurrections. The resurrection of the just shall occur at his second coming, and they shall reign with him a thousand years. The wicked are not raised up until the thousand years are ended, prior to the great judgment mentioned in the twentieth chapter of Revelation.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thessalonians 4: 14-16.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years."—Revelation 20: 4-6.

With What Body Shall the Dead Come Forth?

Volumes of profitless speculation might be written on the character of the body that shall come forth. Innumerable questions might be asked that no man could answer with our present knowledge. The facts of the resurrection are no more wonderful or strange than the facts of birth and life that we see every day but do not comprehend.

We are content with this confession:

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalm 17: 15.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3: 2.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Romans 6: 5.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Philippians 3: 20, 21.

"But God giveth it a body as it hath pleased him, and to every seed his own body."—1 Corinthians 15: 38.

"It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power."—1 Corinthians 15: 42, 43.

What Manner of Men Ought We to Be?

In closing we wish to present this thought. If we are in fact immortal, we are at the present time in one sense immortal. That is, we have already entered upon an existence that will never have an end.

In view of that fact, what manner of men ought we to be? The things that we do now not only affect us here, and for three score years and ten, or less, but they affect us forever and forever. They will either make or mar for eternity. If men could only sense this, they would not live as they live now.

Jesus Christ came here with that conviction and always retained it. He gave us the supreme example of right living. He demonstrated the manner of life that a man lives who in

HYMNS AND POEMS

A Prayer of Consecration

By J. E. Vanderwood

O thou God, how I adore thee!
 Wilt thou not enrich my life?
 Let me be thy servant fully,
 Overcoming sin and strife.
 Help me, Lord, to know thee better;
 Help me live the life of love;
 Let my spirit be directed
 From they courts of light above.
 There is hope and joy and blessings
 In the gospel of thy Son;
 And I plead for light, O Father;
 Let me see thy Holy One.
 Let me see him yet the clearer,
 Let me know his mighty power,
 Let me hear his voice in counsel
 Every day and every hour.
 Let me, Lord, possess thy wisdom
 In the measure thou dost choose,
 That in all my life and action
 Foolish ways I may refuse.
 Let me live as one that loveth
 All the pure, the true in life—
 Help me, Lord, to teach my brother
 To forsake the fields of strife.
 Let me teach him ways of wisdom—
 Let me see thee as thou art,
 That to him, my erring brother,
 Thine own truth I may impart.
 Lord, I feel my lack without thee,
 Oh, how faint my soul would be
 Were it not for thy good Spirit
 Speaking words of truth to me!
 I would be far more efficient;
 Lord, I crave for light divine;
 Let me see and know thee better—
 May I thus be wholly thine?
 Take me, Lord, my all I give thee—
 Use me as you can and will;
 Let me learn each day my duty—
 All thy purpose to fulfill.

his heart and his soul believes he is an immortal being who will never die.

"Whatever crazy sorrow saith,
 No life that breathes with human breath
 Has ever truly longed for death.
 'Tis life, whereof our nerves are scant,
 Oh, life, not death, for which we pant;
 More life, and fuller, that I want."

—Tennyson.

In reply to that great appeal for fuller life, coming up from the human heart, Jesus said, "I am come that they might have life, and that they might have it more abundantly."

He shows us how we may be worthy of the greater, fuller, better life, here and hereafter, forever and forever.

Editors' Note: The foregoing article may be had in tract form by ordering No. T1224, 5 for 10 cents, 100 for \$1.75.

I am strong when thou art with me;
 Thou hast been my shield in life,
 Only keep me now, my Father,
 From the foolishness of strife.
 Let me learn to be constructive,
 Let me lead my fellow men,
 Let me speak thy truth in kindness
 With my tongue and with my pen;
 It is thee, O Lord, my Savior,
 That I would reveal to men;
 Help me then to fully know thee,
 And to hear thy voice again.
 When the shadows gather thicker
 And tradition would assail,
 Speak thy Word again, my Father,
 That thy truth may thus prevail.
 Lord, I have no wealth to offer;
 All I am has come from thee;
 Wilt thou use me, thy creation?
 Wilt thou draw me, Lord, to thee?
 Wilt thou give me understanding?
 Wilt thou take me, Lord, to be
 Thine own servant? Although feeble
 Let me serve my fellow men;
 Let me feel the joy of giving
 For their good, that they again
 May awaken to the privilege
 Thou hast given unto them.
 To the service of my fellows
 Lord, I consecrate my all.
 May I help my needy brother,
 Even though my life is small?
 Wilt thou, then, sustain me, Father?
 Lead me by the hand, I pray;
 Teach me how to serve the needy
 Better, every hour and day.
 Let me feel thy gentle presence,
 Let me see and know thy will,
 Let me know thy truth, my Father,
 And thy purpose I'll fulfill.
 Please accept my consecration;
 It is all I have to give;
 But if thou wilt bless the offering,
 It will triumph, Lord, and live.
 Take it, then; my all I give thee;
 Let me live for thee each day.
 Help me, too, my blessed Master,
 To show erring ones the way.
 I contribute full and freely,
 This my living sacrifice;
 May all others see and follow
 And be numbered with the wise.
 This, O Lord, is my petition;
 Hear it in thy court, I pray—
 Take the sacrifice and use it
 As thou wilt, in thine own way.

Sabbath Day

By Hattie Hughes

We rally round the banner
 This day of all the days,
 In joyful adoration,
 To sing the Savior's praise.
 We meet by his appointment
 To worship here below,

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

New General Cradle Roll Superintendent

We have a very happy announcement to make to our cradle roll workers. It is that Sister Horace B. Roberts, who served the Sunday school so many years in the capacity of general cradle roll superintendent, has consented to take charge of this part of our departmental work. She succeeds Sister Rebecca Mills, who, because of illness of herself and various members of her family throughout the summer, was compelled in October to relinquish the work, sharing with us the regret that circumstances had hindered her from giving the full contribution of service to this welfare work she had desired to give.

Sister Roberts brings to us not only the experience born of her past association with it, but an enlarged vision of its possibilities obtained from her recent studies of child welfare. With her experience and high ideals, too, are coupled a deep devotion to the cause of childhood and an energy and consecration due to her loyalty to the church and its mission. This is a combination which augurs well for the advancement of our cradle roll department and its connection with the great child welfare work needed throughout the church.

Sister Roberts, following the splendid efforts of our birth registrar in that direction, has been able to catch up with much of the correspondence which had accumulated upon the cradle roll desk. She feels, however, that some of it is dated too far back for her replies now to be of much assistance, and she requests all those interested in the cradle roll work, who have written and received no reply, to accept the explanation here offered, and to write again, assuring them that their letters will receive as prompt attention as she can possibly give.

All local cradle roll superintendents—and there should be one in every branch of the church—will do well to write Sister Roberts and receive the inspirational messages she will be wishing to give them. She is planning some very constructive and worth-while welfare work for the children of Independence, the latest being a campaign to teach parents the value of milk in the diet of young children, and an effort to bring all under-nourished children in the Columbian School (which most of our Latter Day Saint children attend) up to average through its more liberal use. Not long ago Sister Roberts prepared a petition to Congress asking for the passage of the Sheppard-Towner bill for the protection of mothers and children, which petition she circulated through Independence, obtaining hundreds of signatures. These activities may well be reproduced in other places, and our cradle roll workers, as they become enthused with the real service they are able to render the church through pushing the welfare

And thus we come together
 Our gratitude to show.

To prove that we are willing
 Again to take the stand,
 For loyalty and service
 In work divinely planned.

For working for the Master,
 Is anything more sweet
 Than acts of loving service
 We bring to Jesus' feet?

Accept our praise, O Savior;
 Help us thy love to see;
 Bestow us with thy favor
 Until eternity.

(physical and mental as well as spiritual) of its children, will be grateful for the suggestions and ideas which may be passed on to them through this department.

Address Sister Roberts in the usual way—Women's Department, Box 255, Independence, Missouri. A. A.

Just a Little Heart-to-Heart Talk With Our Cradle Roll Visitors

Sister Laura Mann, R. N., nursing director to the church under appointment from the church physician, and head of the health division of our Women's Department, has sent in a notice to all cradle roll visitors which she desires to have given wide publicity. Sister Mann and her assistants examine very carefully all the records sent in by the cradle roll workers, and she wishes to insist upon greater care and accuracy on the part of those workers in filling out the records.

She says some of the records are not dated, and some fail to put down the date of the visit. Some fail to record that the visit is the "first," the "second," or whichever one it happens to be. Be careful about this, as it helps those examining the records to properly link up the various examinations.

Some leave off the age of the parents. Sometimes it is difficult to get the parents to consent to give their ages. Why some people are reluctant about this is a mystery, and of course we cannot compel anyone to give his age if he prefers not to do so. But if the parents could know that no use is made of this information except through its bearing upon the health and development of their child, they might be helped to overcome their reluctance. Some scientists claim there is a direct relation between the ages of the parents and the physical and mental status of the child. Physicians and nurses are able to diagnose more correctly when possessed of these facts.

Some visitors fail to tell what is the father's occupation, or the mother's, if she is occupied in any professional capacity. And yet it is not difficult to understand, for instance, that a man whose work takes him out-of-doors habitually, such as a teamster or farmer, has a physique more conducive to the transmission of health to his offspring than has one who stoops over a ledger all day, or inhales the vitiating air of some manufacturing concern or chemical laboratory. A mother, too, who "takes in washing" or does heavy manual labor right up to the day of her delivery is apt to find in her child a reflection of the severity of her work and a deprivation of some inheritances to which the child was entitled. Will not the cradle roll visitors consider this fact carefully and try to fill out the record with all the items requested? Sometimes a mere entry, "Housework for family of five," will be sufficient, or "Sewing outside of home," will tell its story to the trained physician or nurse who examines these records.

Sister Mann says also that some workers fail to tell whether the child spends a part of each day out-of-doors, and about how much. The rural child is fortunate in being able to grow up as God intended it to grow—in daily contact with Mother Nature in her most simple forms. The child of the city, no matter whether he is shut in a luxurious apartment which nowadays takes the place, in many cases, of a real "home," or shut in a crowded tenement house, or lives with a mother who does not realize the value of the out-of-doors for her child, is apt to be deprived of the health-giving forces contained in fresh air and sunlight. Try to bring this fact out in your record-taking, and if the mother has been lax in this particular, help her to see her duty and the necessity for arranging that her children shall spend a certain portion of every day in the open air.

Some records fail to have on them the mother's and father's given names; some fail to record the address of same. Some forget to obtain the nature of the child's feedings, or to say who prepares the food. Does it not make a difference, think you, as to whether a devoted and intelligent mother carefully prepares her child's food, balanced according to the values needed for his development and served wholesomely and reg-

ularly, or whether it is prepared by a careless nurse, or maid, or even by a mother without knowledge of what is needed? And, in the case of an infant, think you it matters not whether a babe is fed artificially or at Nature's table?

It will help materially in this important part of our child welfare work for you to be careful in all these details—and do not forget to sign your own name as visitor, your address, and the date of your sending the record in to our office.

A. A.

Notice to Cradle Roll Visitors

In regard to the health records and birth records the cradle roll visitors are asked to fill out, we would like to make the following requests:

1. Fill all blanks out as fully as possible. If the child you are examining is too young for some of the questions to apply to it, simply answer "yes" or "no" as the case may be. If you simply do not know, say that—"Don't know."

2. If the mother cannot give you the State registry number, you write for it (to the County or State Board of Health) and send it to us in a letter following your report. If we don't receive it inside of a reasonable length of time, we shall probably write you for it, but we desire to be spared the necessity of so doing.

3. We are going to ask the visitors to make these health records every six months. We are extremely anxious to have these health examinations made at least that often, as more good will result for the baby's welfare. We ask you to be both prompt and regular in this particular.

4. To measure a small child: Lay a blanket on a table, placing a large book near one edge. From the book lay a tape measure, stretching it out smoothly. Place the baby on the measure with feet flat against the book. See that its body lies straight, full length. Read the number of its length on tape measure at top of head. A book placed just at top of head may be used to mark the place on the tape measure to be read when baby is moved out of the way.

5. To measure the head. *Around*: Measure as you would for a cap, only be sure to go around the largest part. *From forehead to nape of neck*: Measure backwards from the top of the baby's forehead to where the hair ceases to grow on back of neck. These measures are not difficult, and there are important medical reasons why we wish them given.

6. Duplicate records. Remember that we wish *two* copies made of every record you take. If it is your first visit to the baby, please make out two of the birth records, one being an exact copy of the other and on the same kind of blank. If the child is over six months there will be also the health record to be made out with its duplicate copy. That will make four filled-out blanks to be sent in. After that only the health record will be necessary, every six months, always remembering to send two copies to our office each time—one for the cradle roll department and the other for the health department. If there are still any questions in your mind, write Box 255, Women's Department, Independence, Missouri.

LAURA MANN, R. N.

A Cradle Roll Demonstration

In connection with a meeting of the women of the North-eastern Nebraska District, your general superintendent was able, with the assistance of Sister Martha Larson, R. N., cradle roll superintendent for Omaha Branch, to put on a demonstration of a visit of a cradle roll worker to the home of a young mother. The demonstration followed a brief sketch of the nature of the work undertaken by the department along these lines.

A tiny baby was weighed, measured, and its birth record filled out before the interested group of onlookers. An older child was brought up and its health record taken, each item as it was determined being explained and its importance impressed.

Following the demonstration, the cradle roll leaflet from the Women's Department was read to the assembly, and the

message from the health department also explained. A number of bulletins and pamphlets from the Government, on "Prenatal care," "Infant care," "Feeding the children," etc., were displayed, and information given concerning their availability.

An explanation of the "Child care" course published by our department was followed quickly by several orders for the same. It was a pleasure on the morning following for the superintendent to send in fifteen orders for this little leaflet course, all of them going to mothers of young children. One registered nurse who examined these lessons says in many respects they are more valuable than some of the material sent out by the Government for the reason that they are simple and easily understood by the average mother. The tables and charts Sister Wight has introduced have also a great value in putting the information before the mother in a most concrete, practical, and "usable" form. We feel every young mother should have this course, which costs but a trifle and is full of information gleaned from the best authorities. Address our office, inclosing twenty-five cents, and the course will be mailed to you as rapidly as the lessons are printed.

A. A.

Woman's New Power

VI

Mothers have always been our most frequent and our most interested school visitors. Now, thanks to the nineteenth amendment, they will have an opportunity to vote for members of the school board who will choose the teachers for their children. In many cases, we hope, they will become members of the board and aid directly in this choice of teachers for the public schools.

In school legislation for the State women should be watchful as to the membership of the educational committees. These committees have an influence upon educational matters throughout the State and should be composed of men and women who are in sympathy with the progressive ideas of our best educators.

The public schools have done much for America, but we are anxious for them to be put in position to do more for us. Poorly as we have provided for our free public school system, it has demonstrated its value in the democratic and humanitarian ideals of the American citizens of to-day. To assist the schools in their important work will be a pleasant task for the new voter.

We are practically all agreed that the fundamental weakness of our schools to-day is to be found in the immaturity, the brief tenure, the inadequate preparation, and the small salaries of an overwhelming majority of our teachers. They teach for a few years and then are succeeded by another group, equally immature. One fifth of our children are taught by boys and girls under twenty-one years of age—many of them having very little education beyond the eighth grade. Enrollment in our teachers' colleges is only one third or one half that of the years before the war. Our colleges and universities are full to overflowing, but the departments for teacher training are slimly attended. This will make the teachers' graduating classes small for several years.

This situation, if continued, can mean but one thing: a reduction of the standards of certificates until practically anyone who is willing to teach will be given a license—a situation plainly unfair to the next generation. To make this calling more attractive is the gigantic task assigned the present generation. The chances are that as a nation we will be more illiterate twenty years hence than we are to-day unless drastic reforms are called into service at once. Educators agree that our system of education has reached a point where relief must come, or the whole fabric of our school system will totter and fall.

During the war we learned the value of propaganda. During the summer of 1920 the teachers of New Jersey determined to use this method to secure recruits for the cause. Their plan may give us a helpful idea. From the office of

Commissioner Calvin N. Kendall the following call was sent to all of the high schools of the State:

"To High School Juniors and Seniors: You are needed! Your country calls you as it called its young men two years ago. To keep democracy safe we must have 'a second line of defense'—not in the trenches but in the schoolhouses. Ignorance may conquer where the enemy failed.

"If you have longed for something big and fine to do, join the most powerful army in the world—the army of those who lead the children of the people. One teacher has a thousand times more power to make her country better than has one voter.

"What will be your rewards?

"1. You will be doing something worth while. You will be as truly an artist as one who paints pictures or writes verse.

"2. John, Tony, Mike, Mary, Fanchette, and Alice will love you, and you will love them. No reward can be greater.

"3. You will be not in a blind alley occupation but in a profession where there is opportunity for growth. There is always room for originality and a chance for advancement in teaching. There is always a better position somewhere ahead and always a reward for ability.

"4. Many teachers marry. That is one reason why so many new ones are needed. When you marry your training as a teacher will help to make you a good wife and mother and neighbor.

"5. The public, which has just begun to discover how valuable teachers are, will pay you a better salary than most business men can afford to pay. Teachers' salaries have risen rapidly and are still rising."

This letter was prepared by a committee of State normal school-teachers in the hope that it would attract attention to the needs of the hour. It is encouraging to note that salaries for teachers are rising. But already they are threatened with reduction as the price of commodities is being brought to a prewar level. We must consider the expense for adequate training of teachers before determining salary schedules. No less than two years beyond the high school and better four or six years should be required for acceptable work. There is but one way to hold enough efficient people in the profession to do the work acceptably and that is by an attractive salary.

The Smith-Towner bill is designed to aid us in this matter of salary. It is asking for a new department in our Cabinet—the department of education—whose secretary would then have the right to ask for Government money to aid our schools. Since the Secretary of Agriculture is asking for 53 millions, the Secretary of the Navy estimates that next year he will need 692 millions, and the Secretary of War estimates his needs for the army to be 814 millions, it ought not to be much trouble for a secretary of education to secure a very handsome appropriation for the schools.

The Smith-Towner bill has been before Congress for a long while, but it is crowded down and out by the politicians. Doctor Bagley tells us that not many months ago a shrewd and influential member of Congress made a significant statement in that body. He was opposed to the Smith-Towner bill, and he said in effect, "If you don't wish to pass increasingly large appropriations for education, kill the Towner bill, for under the budget system, which we hope soon to adopt, the Cabinet will very largely apportion the expenditures. The Secretary of War will tell you what he wants for guns and fortifications, the Secretary of Navy will tell you what he wants for battleships and cruisers, and then the secretary of education will tell you what he wants for the schools and the children. After voting large sums for the army and navy," he added, "you could not have the face to refuse equally large sums for education. So," he concluded, "your best way out of that predicament is not to have a secretary of education." And Doctor Bagley adds, "Let me repeat this advice to you school men and school women of this country: If you do not wish to have large appropriations for the schools and the children, kill the Smith-Towner bill."

There are efforts to make the new cabinet department something else. The doctors are urging it to be a health bureau with a doctor at its head. Women's organizations all

LETTERS

Germany Needs Missionaries

By T. W. Williams

We have had many articles and letters on the war against Germany. This letter shows something of what the war meant to the German people. It is also a strong appeal for needed missionaries for work in Germany, and elsewhere in Europe. Germany needs missionaries who can speak her language. Who will volunteer?

Germany!

A nation crucified by her friends.

A race despoiled and depressed.

A commonwealth smitten by its enemies.

A people misguided in the past and misguided in the present.

A country of bleeding hearts but unconquered will.

Germany. The Ishmael among the nations!

One must visit Germany to understand Germany. One must live a long time in Deutschland to fully sense the underlying national spirit and purpose.

The Germans are different—they are much like other people. The men are stolid, painstaking, methodical, thorough. The women are stoical, patient, tireless, uncomplaining, clean, and frugal. They are real Spartans.

The Germans are like others in developing and encouraging a strong national spirit, in thinking in provincial terms, in being moved by partisan purpose. This is coincident with national isolation. It finds expression wherever nationalism is accentuated. Its manifestation is well-nigh universal.

A nation is an evolution. It is not a creation. Nations are not born in a day—not yet. They are the culmination of struggle and experience. They are the reaction from the operation of internal and external forces. The national life, like tides and currents, has its ebb and flow, its well-defined yet varying course in the political sea.

These are modified by countercurrents, adverse winds, shore lines, territorial limitations, and national rivalries.

A trip through the heart of Germany is, or should be, a specific against retaliative and revengeful hysteria. I am not now placing responsibility for the great war. I do say, and that emphatically, that the man or nation who to-day desires to inflict a hardship on the German people and who would, like the Egyptian victors of other days, compel the vanquished to make bricks without straw, thinking thereby to even up the cruelties and barbarities of the past six years, is both shortsighted and unjust.

German People Not Subject to Ostracism

Whatever may be said of the former government of Germany, or of the purpose of some of her people prior to and even during the war, it is both vicious and unfair to hold the great mass of the people responsible and thereby subject to

over the land, however, are working for the Smith-Towner bill, and they are urging every woman voter who believes in it to send the following note to President-Elect Harding:

To Honorable Warren G. Harding, President-Elect,
Marion, Ohio.

I beg you to recognize the importance of education in a "government of the people" by naming the new department which you have so wisely proposed to create, The Department of Education and Public Welfare.

(Name)

(Address)

DORA YOUNG.

international ostracism. It is both un-Christian and dangerous to crowd the German people to the wall. The allied nations must not demand the last pound of flesh.

The tremendous handicap imposed upon the German people to-day is demoralizing her business and industrial life. If this is pushed too far it will result in complete collapse. Germany's ability to comply with the terms of the Treaty of Versailles hath limit. To go beyond that limit will produce chaos and open wide the gates for another European tragedy.

The long lines of discarded railway engines, the rolling stock and equipments, reveal the government's plight. They are mere junk. It is impossible for the nation under present conditions to secure the necessary material for rehabilitation. The railway coaches now in use are most of them dilapidated and ramshackle. All of them are well-nigh denuded of pre-war furnishings. Coaches on many lines are without heat and unsanitary. The depreciation of currency, the commercial boycott, the embargo on imports and exports, are all significant evidences of Germany's isolation.

One finds touching and pitiful evidences of the ravages of war. It is a great mistake to hold that the German people have not suffered, simply because the activities of war have occurred on foreign soil. These people have suffered untold and indescribable misery and deprivation. They are suffering to-day.

True, there are no ruined cities, no hills and valleys plowed and furrowed by shot and shell. There are no denuded forests and devastated vineyards and orchards. Still, war has left its desolating blight. The hills and valleys are here as of yore. There is grazing abundant for cattle on a thousand hills. The cattle are not here. As a result, Germany to-day lacks milk for her babies, her sick, and infirm. She needs fats and grains and sweets. She needs fuel. She needs credit. She craves and should have international good will.

Certainly France is entitled to reimbursement for loss resultant from the war, but not to the extent of jeopardizing life in Germany. The hatred of the French for the Germans is as intense and fierce as the hatred of the Germans for the French. It is the heritage of centuries. The war did not eradicate it. It intensified it. This presages another war. The extremists of France are both shortsighted and partisan in their demands on Germany. They are unwittingly jeopardizing the future of their own nation.

All War Is Brutal

Some terrible stories were told during the war of German brutalities to women and children. If true, they were revolting and terrible. I have reason to believe that isolated and exceptional instances have been magnified to arouse anti-German action. The exception has been taken as the rule. The atrocities were not all on one side. True, war brutalizes, but it brutalizes all who come in contact with it. Granted the worst, still we cannot even up one wrong by committing another. Are we to avenge the death of women and children during the war by slowly starving women and children in Germany to-day?

Malnutrition and underfeeding have demanded heavy toll in Deutschland. Conditions are improving slowly since the close of the war. It is bad enough even yet. Germany does not need charity. She needs and must have a chance to re-

NOTE: With this number Sister Young desires to "leave the subject with us," although she adds that there are a few more phases of the questions she has discussed which she would like to consider. We know we are but echoing the sentiment of all our readers when we express to Sister Young the very great interest with which we have followed her articles, and our sincere appreciation of them and of her happy way of presenting them. We hope she will, from time to time, continue to contribute to our columns along the lines of those subjects which have received her special consideration and study.

This series, entitled "Woman's new power," may be obtained in pamphlet form from our Loan Paper Bureau. Address Women's Department, Box 255, Independence, Missouri.

habilitate her industries, to intensively cultivate her fields, to put her people to work producing the necessities of life. She should be encouraged in extending her imports and exports, in taking her place as a commercial nation with all the other nations of the world.

Let the allies exact with rigidity and severity their prescriptions on war equipments and preparation. Let them reduce to a minimum the creation of munitions of war. Let them insist that Germany turn her face from thoughts of war to activities of peace. At the same time let them show good faith by setting the example. Aside from this it is imperative that they lift the commercial and industrial embargo. They must give the German people a chance.

Reparation but Not Robbery

Germany should make reparation to her capacity. To exact more will make the payment of anything impossible. It is parallel with a man having a mortgage on a cow and demanding that the mortgagor give him the food which the cow would eat and furnish the milk as well. Naturally this resulted in the death of the cow. It is so with Germany. She must have a chance to recover. She can never pay her indemnities unless she is permitted to develop the sources from which the funds to pay these indemnities are secured.

Shortsighted statesmen in France seem not satisfied with less than the utter annihilation of the industrial and commercial activities of Germany. This extreme French hatred is without reason or justice. Many of the things charged against the Germany of to-day, such as secret munition factories, are evidently born of fear in France rather than fact in Germany. It is up to the United States and England to do the square thing by Germany. They can and should stabilize her credit, and stimulate her commerce. She will care for the balance. If French extremists continue their present frenzied and unreasonable antagonism, they will fan the flames of hate which will eventuate in another Franco-German war. France may not be the victor next time.

Remarkable Hospitality

We entered Germany from the south. Boarded train at Basel, Switzerland, in the morning, traveling all day through the fertile and beautiful Rhine Valley and reaching Frankfurt in the evening. The next day we ran through several ranges of mountains in a north by east direction, reaching Halle am Saale in the evening. This was Christmas Eve. We spent Christmas and Sunday with Brother Kippe and family. Came on to Einbeck, thence to Hannover, Braunschweig, Reischen, Ericka, and Berlin. We expect to go from Berlin to Hamburg, then on to Holland, as there are demands for baptism.

During our sojourn in this land we have lived with the people. We ate at their tables. We slept in their beds. We have come to know them as they are. It is remarkable, the fortitude under which these people bear without murmur or even comment the severe conditions under which they are forced to live.

Extreme Poverty

I have stopped at homes where there was nothing on the table but potatoes and a little thin gravy made by cutting up a small piece of sausage and boiling in water—no bread—nothing else. I have been with people who have not tasted milk or butter for years, and to whom wheat bread is only a fading memory. Black bread, black coffee, and potatoes is the daily diet of the poor people of Germany. For those who can pay, a very sparse quantity of oleomargarine, or butter, and sugar is rationed.

The food restrictions are still rigid in most parts of the country. A family is allowed about four ounces of butter per person for a period of three weeks. The average American will consume that in one day. Three pounds of black bread must suffice for a week. Sugar can be secured only in very limited quantity. The price of sausage is almost prohibitive to the poor, and meat? it is well-nigh out of the question. Even this menu is considered as a luxury by those

who came through the terrible experiences of the year 1917, when bread was made out of sawdust, soap, potato peelings, and refuse.

Contributions of food or money from charitably inclined people in America is only palliative—scarcely that. What the people of Germany want is opportunity for remunerative employment, equal chance with other nations in commercial and industrial activities. A German will take care of himself if given a chance.

Speaking of German hospitality: In all my wide and varied travels I have never seen anything which excelled it. The way in which these people welcome you to their homes and hearts, giving the very best they have, would make a meal of husks a veritable banquet. One could even die from starvation with increasing faith surrounded by such living, Samaritan examples. One cannot live with these people without loving them. Their kindness is proverbial. Their hospitality is spontaneous and without affectation.

Prolific Field for Missionary Work

Germany offers a very prolific field for missionary work and particularly for our kind of missionary work. I know of no more inviting field, and the time is propitious. We need and should have one hundred missionaries in Germany now. We have two! Two missionaries for fifty million people! And we expect to warn the world before Jesus comes!

Oh! If the Saints in America could only develop the real missionary spirit! If we could only awaken within them that latent something in every true man which leads him to lay down his life for his friends! What opportunity there is for expression! Methinks that there must come a shaking among the dry bones if we are ever to accomplish the work that is mapped out for us.

In the early days of the church men worked during the week at manual labor and ministered to the local churches on Sunday. We had but few missionaries supported by the general church. Located and remunerated pastors were practically a thing unknown. Those were the days of power and expansion. Those were the times when we leaned heavily on God. A church without a definite and predominating missionary purpose cannot long survive.

A Definite Suggestion

I have recently thought that if some of our Saints in the large centers who are suffering from spiritual indigestion and have become epicures in religious thesis and who demand the best talent of the church to furnish high-seasoned and delectable spiritual menus would become impressed with the real missionary purpose of the church, they would say:

"We have been selfish and self-centered. We have considered our own comfort and entertainment. We have been served rather than serving. We have had itching ears. We have been sponges. We have been content to receive. We have not given out. Here, take our pastor who is now a general church appointee. We love him, but we can get along without him. We will line up together and carry on the work. We will lovingly support and uphold our local men. Send this our pastor to carry the good news to the nations who are famishing for the word of God."

There are church appointees in America who are eminently fitted for, and can be spared for this work. They could be stationed at strategic points among the nations. God could, and would, raise up friends for them. A great missionary spirit would sweep over the church. It would have its specific action abroad, and its effective reaction at home. The old-time fervor and enthusiasm would be manifest among the people. God haste the day!

God is going to hold to a strict accounting the men to whom he has intrusted the right to represent him. Every man holding priesthood is obligated to give his first and utmost service to his ministry. All else is but incidental. The only excuse is the occasion which demands just so much of his time as may be necessary to supply material necessities for self and dependents.

Great Hunger for Spiritual Food

How I wish every Latter Day Saint could have had a "peep in" our meetings at Gross Raeschen last Sunday! We met in a private house. We packed (that's the word) over fifty men, women, boys, and girls in one room. The first meeting began at nine-thirty and lasted until noon. We assembled again at three in the afternoon and continued until seven in the evening, and even then the people would not leave.

We made a move several times to close the meeting, but the people would have none of it. They had been isolated from the church. Communication with the general church had been cut off for years. Yet despite this, a half dozen members, under the leadership of a God-fearing man, had grown to thirty-four. These people wanted to know all about the church and its progress. They hung on every word spoken. They were not fingering over the food to see whether they wanted it. They ate with relish and asked for more. The glistening eye and the tear-stained cheek spoke volumes to us. Why, it was worth the effort and expense to come all the way to Germany just for that one experience!

And Gross Raeschen is no exception. All over Germany the people are ready for our message. I am convinced that thousands can be added to the church through a well-directed and intelligent missionary effort.

To my brethren of the ministry: Let me urge you to put away from you everything which tends to divorce you from your ministry. Magnify your calling. Trust God. He will not fail you. Be diligent and earnest in your ministry.

To the membership: I plead for more complete consecration. The one great obligation which we cannot shirk is our mission to warn the world. Catch the missionary spirit. Be a missionary—a real missionary for Him!

The doors of Europe are open to us! Germany, Austria, Poland, Russia, the Balkan States—all these give promise of great results. Missionaries must go to these lands and soon. Will the church be able to answer the demand? God is far ahead. He is waiting for us. How long must he wait?

Have You Filed Your Annual Tithing Report?

In the last two issues we have presented the beginning and the successive annual computations of the tithing report.

Mistakes have been made in filling in the blanks in the past, and we expect some will be made hereafter. The tendency to hold off until you can "pay all or none" is a bigger mistake. Pay as you can, regardless of the amount. But the biggest mistake is to fail to report at all. God blesses those who *try*.

The task to which we are unaccustomed, the deferred task, is "hard." In attempting to apply the tithing law to all the complex phases which arise in life, it cannot be made so simple as to place all points above question. Yet we have tried to make these instructions plain, simple, and comprehensive.

We present below one more case which covers an exceptional condition but may be made necessary where proper records are not available.

Computation No. 3

Brother "C" has paid, during recent years, \$100 tithing, but has never filed a Statement with the Bishopric and, hence, has no former figures to which he can refer. He, therefore, lists his present resources and liabilities and follows computation No. 3.

(Computation No. 3 may be used *once* as a last resort. In following years Computation No. 2 should be used.)

(To save space the resources and liabilities are not itemized.)

10. Total resources	\$5,000.00
15. Less total liabilities	1,000.00
16. Present net worth	4,000.00

Add to item 16
Expenditures Subject to Tithing

17. Pleasures, education, offerings, etc.	150.00
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19. Amount subject to tithing	4,150.00
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Computation Number 3

No.	Item	
19.	Amount subject to tithing	\$4,150.00
28.	Less amount of net worth tithed (nine times total tithe paid	900.00

The tithe equals one tenth, therefore the nine tenths (tithed) would be nine times the one tenth.)

29. Amount yet to be tithed.....	3,250.00
20. Tithing due, one tenth of above	325.00
27. Less tithing paid this date	325.00
23. Tithing still unpaid on above	none

Tithe Payer's Work Sheet

(To save space we have not itemized the resources and liabilities.)

10. Total resources	5,000.00
15. Less total liabilities	1,000.00
16. Actual net worth	4,000.00
17. Add expenditures subject to tithing	150.00
19. Total amount subject to tithing	4,150.00
25. Less net amount tithed previous report	900.00
26. Annual increase to be tithed	3,250.00
20. Tithing due, one tenth of above	325.00
14. Add tithing still unpaid on last report. (From item 22 on last year's work sheet, deduct all tithing paid since.)	none
21. Total items 20 and 14	325.00
27. Less tithing paid this date	325.00
22. Tithing still unpaid	none
16. Actual net worth	4,000.00
24. Less tithing due (item 20)	325.00
25. Net amount tithed	3,675.00

Note.—The item numbers always indicate the same item by the same number wherever found.

In making out your report *use only one of the three forms* of computation. Each has been provided to meet a different condition of affairs. Study carefully the circumstances under which each should be used and follow the one applying to your particular case.

BENJAMIN R. MCGUIRE,
INDEPENDENCE, MISSOURI, Box 256. *Presiding Bishop.*

Council Bluffs Items

Since the proverbial ground hog day we have been having some winter, but it has not been cold. Several inches of snow. The storm of Sunday prevented many of the Saints of the district from attending the district conference that was held here on the 4th, 5th, and 6th. While the storm raged without there was a perfect calm within the confines of the conference sessions. The sessions were marked with special peace, so much so that many were heard to remark about it. Elder U. W. Greene was present at part of the sessions, and stirred up the ministry especially to greater activity, and many of the Saints have expressed great benefit accruing from his Sunday evening sermon. A petition coming from the Council Bluffs Branch, in accord with a recommendation from the district president, to increase the seating capacity of the place of worship was very heartily supported, and it was decided that the committee to enter into an examination as to the possibilities of such improvement should be O. Salisbury, T. J. Smith, O. A. Currie, H. M. Kerns, and A. E. Dempsey, they to report their findings to the next conference. It is reported that there were present at the sacrament last Sunday at 11 a. m., over 320. Four were baptized and three ordained, two young men to the office of priest, and a brother of P. T. Anderson, now on a mission to Scandinavia, was ordained to the office of elder. His desire is to join his brother in telling the gospel story to those of his native tongue.

The priesthood of the branch are entering into greater activity, and their work is telling for increased activity on the part of the Saints.

A fathers' and sons' day has been appointed for a week from next Sunday, to be provided for by the Religio.

The officials who were selected for the district were O. Salisbury, president, with Brethren George Beaty and Henry H. Hand as associates. The same persons were sustained as other district officers, and as heads of the departments. This was on the account of the good work done.

An error occurred in the item of Ruth Mintun occupying as teacher in the schools of this city so as to be with her father since the decease of the mother. The board of education here elected her to a position, but the board where she was teaching would not release her, so that the loneliness will be continued by the brother.

Successful Institute Work at Hamilton

Extract from letter to Presidency by G. E. Harrington, Hamilton, Ontario, January 31, 1921.

I have been exceedingly busy preparing and working for and with the institute work planned for the district at Hamilton.

It was concluded last night, leaving with us pleasant memories. Bishop McLean was the last speaker. The speaker was alert and impressive, and the audience quick to express itself when opportunity was given. It was a delightful week to many attending. The satisfaction felt was such as to cause a motion to be passed, going on record, as desiring others to follow.

Lunches were provided by the Women's Department for noon and evening at a reasonable figure. No complaints were heard, but rather expressions of pleasure were heard frequently, more particularly with reference to the work carried on. Our morning sessions were well attended, averaging about eighteen. However, all were not on time, but our sessions were from nine to twelve.

The musical work and instruction was fine. We had talent from Owen Sound District, most noticeable being the singing of the twins, Laura and Amelia Taylor. A quartet of singers went to the city hospital and sang last night by the bedside of Brother Orma Kniffin. The brother has been sorely afflicted but has been improving for the last six weeks. They went also to the home of Brother T. J. Thompson and sang for him. Expressions of pleasure were heard following. Music abounded, and charming selections were given. One lady on invitation (a friend of Sister Smithers, daughter of Brother Hiram Dickout) sang beautifully, had a wonderful voice. All were delighted. Several readings were interspersed throughout the week. Brother Samuel Clark, our enthusiastic North Toronto Branch president, spoke on the value of music eloquently. Brother T. R. Seaton threw his soul into the work. Brother Joseph Yager contributed with his violin. A nice-sized orchestra rendered splendid service in the song services had. The intellectual uplift was considerable, much aided by the contributions of Brother R. J. Farthing, whose knowledge of psychology served to awaken the mental powers to high thinking. Sister Miller's wit added to the pleasure of the gatherings. Brother James Pycoc's apt sayings disturbed slumbering minds and gave cause for thought, as did also the remarks of Brother M. J. Crowley. Sister McPhial stirred up considerable thought and questioning.

Taking the session throughout and comparing it with other experiences and opportunities had of a similar kind I regard myself as having secured more benefit than before.

I look for a better working force as a result of the meetings. The evening sessions were well attended, particularly Sundays. An effort was made by the sisters of the Hamilton Branch to raise a fund for a piano the last day and realized about \$100.

I should mention that Brother James Morrison exhibited great ability. He is a fine speaker, very entertaining.

There can be no question as to the institute being a success. A few collections were taken up, which met all ex-

penses leaving a balance for use to carry on other institute work.

Farewell Address to English Students

An address to Brethren Harry and Frank Holmes, previous to their departure for Graceland College.

To Brethren Harry and Frank Holmes, from the members of the Clay Cross Branch of the Reorganized Church of Jesus Christ of Latter Day Saints:

Dear brethren, as you are about to leave us to take up a course of education in Graceland College, that you may be better prepared for service in the interest of the church, and for the salvation of mankind, we your brethren and sisters desire to express to you our appreciation of your volunteering for service in such a noble work, "for it is God's work."

You, having been raised in our midst, we shall certainly miss you in our assemblies; your places will be vacant here, but we have that pleasure, joy, and hope, that our loss will eventually be the greater gain for the whole church.

You have our utmost confidence, and our hopes and desires are that you may become powerful men in the hands of God, to be able to do much good in your time.

We pray for your divine guidance and blessing in all things, for the necessary preservation and protection of your lives; also, that you may be blessed with knowledge and wisdom from above, and that you may ever retain the confidence of the church throughout your lives.

In recognition of your help, whilst with us in the church, we desire you to accept at our hands, this small present of a fountain pen each, which we trust will be a means of ever retaining in your memories your association with us.

On behalf of the brethren and sisters of the Clay Cross Branch.

Yours in gospel bonds,

W. E. TIMMS, *Branch Priest.*

A. T. SAVIDGE, *Branch Secretary.*

Missionary Work in Sweden

First Presidency: Our meetings of late have been well attended, and I have had opportunity to tell the gospel story with good liberty.

I appreciate every opportunity that is given, as it has been quite an unrest to me in the past that I have not been able to meet people in the public.

Many come of course out of curiosity, but at the same time it will help to make the work known among the people. In our meeting yesterday we noticed that we had several kinds of religious believers present. I gave out several tracts and one copy of *Zion's Ensign*. Another thing that has troubled me many times is that it seems so hard to get in touch with my relatives on gospel topics. On my way from meeting last night I called on a family, a cousin of mine, and had the opportunity to give them some of our belief on gospel lines. The conversation lasted several hours, and when we parted they expressed their satisfaction over what they had heard. I assured them that no one could be more satisfied than I was.

They promised to come to our meetings in the future. This country is sharing its part of the troubles and unrest that are in the world to-day. Many thousands are out of work at the present time and there is not much encouragement for the better in the near future.

May the time for Zion's redemption be hastened.

Yours in gospel bonds,

C. OSCAR JOHNSON.

EKLUNDEN, LANGSJOVAGEN, ELFOJO, SWEDEN.

January 17, 1921.

The annual report of the Lamoni Stake bishopric indicated an increase in tithes paid into the office of approximately fourteen per cent.

Stones and sticks are flung only at fruit-bearing trees.—Persian.

1920 Christmas Offering

Receipts, March 1, to December 31, 1920	\$11,016.23
Receipts, January 1, to January 8, 1921	9,031.86
Receipts, January 10 to January 15, 1921	12,207.73
Receipts, January 17, to January 22, 1921	6,702.27
Receipts, January 24, to January 29, 1921	4,620.80
Receipts, January 31, to February 5, 1921	9,058.27
Total	\$52,637.16

Look for next week's report

Watch It Grow

Help It Grow

Question: "Can the Christmas offering be used for local branch expenses if a majority of the members of the Sunday school vote in favor of so doing?"

Answer: "All funds contributed for a definite purpose are impressed with a trust, and it is not lawful to divert them or any part of them for other purposes."

"The Christmas offering has been dedicated by action of the Order of Bishops and the General Conference for the purchase of lands in the land of Zion."

Let all who are charged with the care and safety of these offerings guard jealously this sacred trust.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

FULTON, IOWA, January 26, 1921.

Editors Herald: We are still here and working away, sometimes under much difficulty, but we are hopeful for the final outcome.

We had our church painted and shingled this fall at a cost of \$300; then our portion of the auditorium fund was placed at \$1,400. My! we thought that was beyond our reach, but unitedly we went to work, and had over \$1,600 subscribed, then came the Christmas offering. We did not wish to go back on that so we raised about \$171, so you see we had our hands full, but everything has gone smoothly so far.

Our numbers are few, and at times we had sickness to hinder, but we desire to do our duty, let come what will. We want to be of those who will receive the plaudit, "Well done."

Brother Vanderwood is holding meetings at Maquoketa, eight miles south of here, and will hold forth here if we can get out at night, as the roads have been very bad for awhile, since there is very little frost in the ground. We have had a soft winter here so far.

Ten have been baptized the past year in this branch, and we hope for better results this year, as we expect to press forward with more zeal and energy.

Your brother,

JOHN HEIDE.

WARRINGTON, LANCASHIRE, ENGLAND, January 26, 1921.

Editors Herald: I feel that a line from this part of the vineyard will be of interest to many of the English Saints scattered about the land of Zion. I rejoice to publish good tidings, and make known the fact that a handful of faithful Saints here have purchased their own church building, which contains its own baptismal font. The people who previously occupied this room kept their coal and coke in the symbolic grave of our Lord. Surely this was offering "strange fire."

We soon cleared it out, and the Lord has added to our numbers "such as should be saved." Thank God we have been blessed this year with some good people for us to care for, and we have passed our number of converts towards the church's desire to have 20,000 with their faces towards Zion, and amongst them is a family who many years ago fought against the work being established in this town. This man is Brother Samuel Smythe, who has served the Lord Jesus according to the light he had for thirty years, and has now opened his home for the Saints, and servants of God.

We have a Sunday school under the direction of Priest An-

drew Fleming. He may be proud of his school, with his capable officers and teachers. We have a normal training class under the supervision of Brother George Shingler, and there is a nice band of young Saints now whom we are about to organize into a Religio society. We are also organizing a sisters' auxiliary society. The demand has come, so we mean to avail ourselves of the opportunity.

We had a single sermon from Apostle T. W. Williams, and when he realizes the good impression left behind, and opportunity occurs, he will not fail to come along and give us a few more.

Now in conclusion let me pay a public tribute to the Saints under my care. No shepherd could have a finer flock of sheep and lambs. I love them, and they do truly show they love me; and as a body we are very free from the evils of modern society. There is very small need to complain. The picture house, dancing, card playing, etc., are strictly taboo. We have our own remedy. We meet in each other's homes for social intercourse.

In gospel love,

W. H. CHANDLER.

BLAIRMORE, ALBERTA, January 30, 1921.

Editors Herald: We cannot tell you how much we appreciate the HERALD with all the instruction from its many writers. It brings joy as we peruse its pages.

We noticed an article, "Why do we not live the law of the church?" It has given us some food for thought. I must say, I always thought that everyone who obeys the principles of the gospel should go on to perfection. Our first thought should be, What are the laws of God's church? We are now his children. In what way will we deport ourselves? I am persuaded that we should study to make ourselves approved workmen.

I remember well the lessons I received in different ways from the officers, from writers in the HERALD, and direct guidance of the Holy Spirit. But always, in God's way, this is the promise to the faithful to be guided into all truth, and if we neglect so great a salvation, the fault is with us, not the officers. It is an easy thing to criticize those whom God has called, but that kind of criticism does not always come from the right source. John said, Try the spirits; see if they are kind, meek, humble, peaceable, long-suffering. Yes, charity. If this be the spirit that guides you, you will be fruitful in the knowledge of the Lord.

I do not believe that the church officers do conflict in opinion on the law of the church. But we often answer a question before we have made a proper study of it. This is folly. I found the presidents of the different branches always ready to give the Saints all the instruction about Zion and its laws that are taught in the books of the church. Why blame the teachers? We very often find the Saints not willing to listen to the branch officers' teachings of the law of the church. At times your branch officers need encouragement.

Once while the writer was president of a branch, he was often told that it was too bad they did not have some good, smart elder, and that they had some people interested whom they would bring to meeting when the missionary came. And the Saints also found fault with all the officers of the branch, the deacon as well, and would not trust him with money enough to meet the demand, and at the same time wondered why the branch was not prospering.

We must be submissive to those whom God has placed over us, from President F. M. Smith down to the deacon of the branch. Study the books, read the HERALD, and pray for wisdom. We will find we are preparing for Zion, and by doing what we learn, we will be preparing Zion for the Saints and be ready for the word, "Come home to Zion."

Yours for the building up of Zion,

MACK BROWN.

He overcomes a stout enemy who overcomes his own anger.—Greek.

The great successes of the world have been affairs of a second, a third, nay a fiftieth trial.—John Morley.

Woeful Lack of Reverence Prevailing

A report on an address by Apostle J. W. Rushton, appearing in the Santa Ana, (California) Daily Register, February 4, 1921.

"The crimes, vices, and sins of the age, whether individual or social, are the result, first of all, of a lack of reverence for the holy thing. It is a significant fact that our young people in America seem to have lost their reverence for everything which should command respect, and we are confronted with a problem in social purity which is appalling in its dimensions and tendency."

This statement, made last night by John W. Rushton, who is delivering a series of evening addresses at the Reorganized Church of Jesus Christ, was preliminary to a startling assertion as to the number of young men and girls who fall by the wayside each year in the United States.

"Out of 700,000 young men who reach the danger zone of sex each year, we are assured, on good authority, that 450,000 are tainted with disease and, therefore, unfitted to function as parents of the race, and for every fallen girl there are twenty fallen boys," continued the speaker in clinching his point.

Indifference to Laws

"The almost callous indifference to law and order, with the dilatoriness of execution which makes our jurisprudence a scandal, is another fruit of this irreverence so characteristic of the times.

"Our menace in the strained relations between capital and labor grows out of a want of reverence for the spiritual qualities which underlie humanity. We have lost sight of the image of God in man in the passion for gain. The quest for riches blinds us to true spiritual values. We need in our educational processes to revive the old-fashioned idea of reverence which is enshrined in the statement of the Bible: 'The beginning of wisdom is the fear of the Lord.'

"Education is preparation for life and the true test of life is in the amount and quality of service which is rendered to the social weal.

"My message to the people of Santa Ana is one of cooperation in doing good to all and to emphasize the value of the Christian religion and encouraging all to apply it in their everyday life."

Cites Challenge

"Man's attitude toward God," was the subject of the address last night. In quoting Paul's statement in the letter to Galatians, "I do not frustrate the grace of God," Rushton said that this was a challenge to the doctrine of determinism, which was more popular with many people of the age.

"While there may have been economic, social, and hereditary influences which hindered man from being all he ought to be, or desired to be, it is not true that we are the sport or victim of forces which drive us helplessly along," said the speaker. "Man has the power to hinder or assist in the improvement of his own as well as the social conditions."

There will be no services to-morrow evening. The meetings are attracting large crowds, it is said.

(From letter to the Presidency.)

DES MOINES, IOWA, February 7, 1921.

I have been receiving advertising matter sent out by the A. O. Y. P. Z. and have watched their movements with a great deal of interest. There is no doubt the Spirit of God is working mightily with the young people of the church. We can sense it in Des Moines as elsewhere, and it is an inspiration within itself. One of the most pleasant phases of my pastoral work in Des Moines has been my work with the young people, and it is just now beginning to bear fruit. Until I came here I was never able to have the association I desired with the young, my work taking me with the older Saints most of the time, so many times I have felt "hungry" for their association. Naturally my own age makes this feeling, for I am not yet out of my twenties. Daily there is pressed upon us the fact that the statements of the Doctrine and

Covenants relative to the "young" and the "middle aged" are absolutely true, and upon their shoulders rests the responsibility of Zion's redemption, for verily they are "the strength of my house." Very sincerely,
A. E. WARR.

WITT, ILLINOIS, February 5, 1921.

Editors Herald: I am sorry to say I am isolated at the present time, and I suppose this is one reason that I am sending for tracts, etc., that I may be able to get others interested in the promises and blessings that are contained in the Bible. I am also trying to form a Bible class of all who are interested, that they may be able to study the word of God in its purity.

I wish to testify that since becoming associated with the church, I have witnessed a great change in myself, both as I see myself and as others see me. I have also been blessed in more ways than one, as those who have been associated with me can bear record.

When I was contemplating becoming a member of the church, there were two things that were a kind of obstruction to me. First, I could not get it out of my mind but what the church was in some way or other connected with the Salt Lake faction, and of course I am no longer worried over that.

Second, what will I have to say to my associates when they ask me what I have joined the church for?

I was not troubled by any such question until I had been in the church eighteen months, in which time I had studied the books of the church. So I was prepared for the question when it came, which it did in the place and manner that might have confused and embarrassed me had not the Lord foreseen the situation and helped me to prepare myself for it. It came about in this way: I was working in the mines, and the distance between my home and work being about seven miles caused me to have to go and return by train. One evening while waiting at the station for the train, an argument was going on, and had been for some time, about scripture. One of them turned to me and said, "You believe in the Book of Mormon, don't you?" The majority of them knew I was a Latter Day Saint. I did not hesitate. I answered him, and asked him a question at the same time thus, "Yes, and why shouldn't I?" I received no reply, so I asked him again, also what he found about the Book of Mormon that would cause me not to believe in it; but still no answer. So then I told him that before he tried to pull anything to pieces in the future, to first learn of what it was composed.

One of the commercial travelers turned to me and said, "Say, I would like to ask you a question. Doesn't your church believe that you are the only church that is right, and all other churches are wrong?"

That was a puzzler, but I knew at once what he had reference to. It was the reply that Joseph Smith received about what church he should join, and the Lord told him none of them. Now to have answered that question in the affirmative would have turned all against me, and to have answered in the negative would have been giving the lie, but the Lord was with me again, and my answer was, "Our church believes that all persons who believe in the teachings and principles as laid down by Jesus Christ, and practice the same, will gain everlasting life." Just then the train came in and put an end to further controversy.

It was through a sermon that Brother A. M. Baker preached that I was persuaded to join the Latter Day Saints. Brother R. L. Fulk baptized us. I feel thankful to both of them for the part they played in convincing me of the truthfulness of the gospel, and may God bless them in their further efforts, that they may be the means of bringing many more into the kingdom of God.

Your brother in Christ,

ALBERT E. JOHNSON.

Choose always the way that seems the best, however rough it may be.—Pythagoras.

Courage consists, not in blindly overlooking danger, but in meeting it with the eyes open.—Jean Paul Richter.

MISCELLANEOUS

The Bishopric

Kewanee, Illinois, District

Owing to the death of Brother H. C. Ziegenhorn, who has served the church faithfully for many years as Bishop's agent of the above district, it becomes necessary for us to appoint his successor, Brother Edward Jones, 926 North Vine Street, Kewanee, Illinois, to whom the solicitors of the various branches and the scattered Saints will kindly forward their tithes and offerings on and after March 1, 1921. Until that time they can be sent to Sister Ziegenhorn.

Brother Jones comes to us well recommended, and we solicit the confidence of the Saints in his behalf.

The existing business conditions should impress upon the minds of the Saints the greater necessity of each one being faithful in supporting the Lord's work financially. While many will find their incomes less under present conditions, the revenues of the church will thereby be affected to some extent, and while many may find themselves in a position where they have no tithing to pay, yet out of the abundance which the Lord has given them in other years they may contribute a free-will offering that the Lord's work may not suffer.

Appreciating the efforts of the Saints of the above district to support the Lord's work, I am,
Sincerely yours,
BENJAMIN R. MCGUIRE, *Presiding Bishop.*
INDEPENDENCE, MISSOURI, Box 256.

Notice

To the Women's Department and home department of Eastern Colorado: Send Women's Department reports with your annual dues, ten cents each, to me before the conference at Denver, February 26. Home department send reports. Some have sent reports and dues. Home department Christmas offering, mail direct to Bishop McGuire. Mrs. J. R. Sutton, Genoa, Colorado.

Addresses

J. W. Vail, Bishop's agent, Fairview, Montana.

Conference Notices

The coordinated convention and conference of the Fremont, Iowa, District will convene at Tabor, Iowa, Friday evening, February 25, and continue over Sunday the 27th. Sister Tier, field worker for the Women's Department, will be present and will occupy several sessions in presenting the work of her department. We hope to see a full representation out to get the benefit of this special work. T. A. Hougas, district president.

Mobile, at Bay Minette, Alabama, March 18 to 20 inclusive. All departments will be given time for business or institute, as those in charge desire. Edna Cochran, secretary, Ocean Springs, Mississippi, Box 39.

Far West, with the First Saint Joseph Branch, Seventeenth and Faraon Streets, Saint Joseph, Missouri, Saturday, March 12, and continue over Sunday, March 13. R. S. Salyards, president, 517 North Twenty-second Street, Saint Joseph, Missouri.

Minnesota, at the Kress Hotel, 31 South Fifty-third Avenue West, Duluth, Minnesota, March 5, at 10 a. m., for business session. Afternoon meeting, 2.30. Sunday services: Sunday school, 10 a. m.; sacrament 2 p. m.; preaching 8 p. m. Those coming by train take the West Duluth and Aerial Bridge Car to Main Street; walk two blocks east, one block south. The car to West Duluth passes on Superior Street, one block from the G. N. and N. P. depots, and in front of the Soo depot. If necessary, phone C. A. Kress, Calumet

2398W. A new branch is to be organized at that time. Visiting Saints will be provided for while there, and a cordial invitation is extended. William Sparling, president; D. C. Moody, secretary, 2311 Tenth Avenue North, Minneapolis, Minnesota.

Convention Notices

Northern California Sunday school, at San Jose, March 11, 2 p. m. Election of officers a special feature. Mrs. L. Day, secretary, 3839 Clark Street, Oakland, California.

Eastern Colorado Sunday school, at Denver, afternoon and evening, February 25. Specialists from Denver County Sunday school association will speak on these subjects: "The beginner and primary pupil," and "The junior pupil." Local Saints will furnish lodging and breakfast to visitors. Send delegate credentials to Mrs. Agnes Massey, 1117 West Thirteenth Avenue, Denver, Colorado.

Conference Minutes

SHEFFIELD.—At Clay Cross, Derbyshire, January 8 and 9, 1921. District President C. Cousins in charge. The recommendation from the Presidency of the church and the Quorum of Twelve that the Sheffield District now comprise the whole of Yorkshire, Derbyshire, Lincolnshire, and Lotting Lancashire was approved at this conference. Statistical reports received from Sutton-in-Ashfield, Leeds, and Sheffield branches. The late officers of the district were elected to act pro tem, until a special conference convened, when the President of the church and the representative of the Quorum of Twelve (Apostle T. W. Williams) were expected to be there, these brethren being notified to this effect. The places for the holding of conferences and reunions during the ensuing year left in the hands of the district presidency. John W. Foster, secretary.

Our Departed Ones

BURTON.—Charles N. Burtch was born at North Branch, Lapeer County, Michigan, August 18, 1882, and departed this life January 31, 1921, at Boyne City, where he had resided for several years. Baptized and confirmed by James A. Carpenter when thirteen years old. On October 25 1908, ordained priest, and served in that capacity until October 13, 1912, when ordained elder. Served church several years as an active missionary and brought many souls into the kingdom, for which his reward is sure. Ill health of late had hampered his work in the church, although he was at the time of his death secretary of the Northern Michigan District, which position he had held for fifteen years, district Sunday school superintendent, district Religion field worker, and superintendent of Boyne City Sunday school. Survived by his wife, Bertha; father, mother, brother, and several other relatives. Funeral at Saints' church, Boyne City, February 2, in charge of Arthur E. Starks. Sermon by J. C. Goodman, after which he was laid to rest in beautiful Maple Lawn Cemetery. Beautiful floral offerings and the many friends present gave evidence of the esteem in which he was held.

BOYD.—Jasper Cletus Boyd was born at Sedalia, Kentucky, May 29, 1890. Died in Independence, Missouri, February 4, 1921. Married Miss Earle Mae Cook in 1910. To them one child was born, Charley Vester. Survived by widow, Mrs. Earle Mae Boyd; five-year-old son, Charley Vester; father, Doctor A. M. Boyd, of Independence; and two brothers, Vester and Truman, both of Independence. Baptized by J. A. Dowker, of Farmington, Kentucky. Funeral at Walnut Park church, H. A. Parsons in charge. Sermon by George Jenkins. Interment in Mound Grove Cemetery.

NICHOLS.—Elmira O. Nichols was born December 23, 1837. Died at her home in Brooklyn, New York, January 17, 1921. Married Luther Nichols, and to this union were born 4 girls and 2 boys. Leaves to mourn 5 children, 5 grandchildren, and one great-grandchild. Baptized July 15, 1872, and lived a faithful and devoted Saint. Sermon by J. F. Sheehy. Interment in Malone Cemetery by the side of her husband.

DAVIS.—Americas Vilroy Davis died of pneumonia at the home of his son Vere, January 3, 1921, near Eldorado Springs, Missouri, at the age of 71 years. Leaves to mourn, wife, 3 sons, Edwin and L. V., of Belding, Michigan, and Vere, of Eldorado Springs, Missouri; 2 daughters, Vivia Freeman, of Montana, and Lillie Goodworth, of Belding, Michigan; 2 sisters, and other relatives and friends.

CUMMINGS.—George W. Cummings, son of Benjamin and Anna Cummings, was born May 3, 1868, at Mount Pleasant, Iowa. Married Elma Rodgers, of Bonaparte, Iowa, December 25, 1890. To this union 5 children were born, 4 of whom survive, Albert J., of Ottumwa; B. G., of Kellogg, Idaho; Hallie Warner, of Spokane, Washington; and Irene, of Davenport. Baptized January 19, 1907. Married Rebecca Burke in 1914, who survives. Died January 11, 1921, at Ottumwa, Iowa. Sermon by D. T. Williams, sr.

HOWARD.—Marie Howard was born in Brooklyn, March 8, 1874. Died October 29, 1920, at her home in Brooklyn, aged 46 years. Married James Edward Howard October 5, 1904, and to this union 2 boys were born, who, with their father survive and mourn her death. Baptized February 26, 1892, and remained a faithful Saint through life. Funeral in charge of Reverend Buchannan. Sermon by Ephraim Squire.

WHITMAN.—At his home in Seattle, Washington, Elder Gilbert M. L. Whitman died February 2, 1921, at the age of 76 years, 7 months, and 4 days. Born in the State of Maine. Lived a number of years in Omaha, at which time had charge of the Northeastern Nebraska District. A number of years were spent in Canada, the last three in Seattle. He leaves a bereaved wife, 5 sons, and 2 daughters. Funeral on the 6th, from the undertaking parlors. Prayer by F. W. Holman. Sermon by J. M. Terry.

ROBBINS.—Mary Eliza Robbins was born March 7, 1885, at Apple-dore, Ontario. Died at New Westminster, British Columbia, of appendicitis, complications following operation. Married Frederick Lewis Robbins January 23, 1901. Eight children were born to them, 2 sons, and 6 daughters. One daughter died in infancy. Baptized 1904 by J. L. Mortimer at Bon Accord, Alberta. Was a loving mother and Saint. Will be greatly missed in the church as well as in the home. Funeral from Saints' hall, New Westminster, in charge of Samuel Pope. Sermon by S. S. Smith. Interment in Ocean View Cemetery, Van-couver, British Columbia.

STEARNES.—Maud Estella Stearnes was born October 27, 1916, in Kansas City, Kansas. Was severely burned January 20, and died in the Swedish Hospital 3 a. m. January 21. Services from Carson undertaking parlors in charge of J. A. Tanner. Burial in Mound Grove Cemetery. A father and mother mourn their loss.

Story-Tellers Entertain Old People

The old people at Liberty Home were very much pleased Sunday afternoon to be entertained by Miss June Whiting, of Graceland, and her story-telling class, who spent the afternoon at the home and told them many interesting stories of Book of Mormon history and other themes. The northwest group has started the evening entertainments once a month at Liberty also, and last week on Thursday several young people went out with Mrs. Roy Derry and entertained them royally.—*Lamoni Chronicle*.

At the Religio session at Lamoni recently the pastor of the local Methodist Episcopal church attended, in company with the Boy Scouts in his congregation. The following Sunday evening, the Boy Scouts and their teachers in Religio are to attend en masse following the Religio session, a service at the Methodist church, where Pastor Gray will address them.

Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—Sydney Smith.

It is an uncontroverted truth that no man ever made an ill figure who understood his own talents, nor a good one who mistook them.—Swift.

Be what nature intended you for, and you will succeed; be anything else, and you will be ten thousand times worse than nothing.—Sydney Smith.

THE LAMONI YOUNG PEOPLE
(Continued from page 148.)

of the work there. The young people of Lamoni are not organized. The request comes from the young people as a whole. The plan, we learn, is to consider first of all how the meetings were conducted and the methods used in Independence, with the intention of using so far as possible in outlining the work in Lamoni.

Later announcements will give dates, speakers, those who have charge of the work, and other arrangements.

Sunday School Aims

A minor error appeared in setting forth the Sunday school aims in a recent HERALD. The board spent some time discussing the proper ages, and finally suggested that the intermediate closed with the 14th year, because it was believed that the break comes more naturally at the end of the 14th rather than the 15th year. This list is only tentative, however, and the board would be very glad indeed to receive criticisms and suggestions.

At a recent meeting held in Independence, some discussion was had as to dividing into four-year periods, or some other plan than the present three-year. Eight years is the earliest age for baptism. Should it not be made significant by being either the last or the first year of a department? At what age is the change most readily made to the senior *Quarterly*, at the end of the 13th, the 14th, or the 15th year? We will be glad to have the results of the experience of our Sunday-school teachers.

Church Store Establishes Mail Order Department

The Lamoni Storehouse has taken a new step in merchandising by establishing a mail order department. They issue complete price lists every few weeks, keeping up with market changes, and offer to pay freight on orders of \$100 or more. They have a representative who has already secured some large group orders from Des Moines, Chariton, and other points. This is one step toward cooperative purchasing by the consumer, and no doubt another natural development will soon be cooperative buying on the part of the various storehouses, to the advantage of the producer and the consumer.

"Some men are thrown in the shade and others stand in their light."

THE SAINTS' HERALD

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

PRICE \$2.25 A YEAR IN ADVANCE

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

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Here Is the Good News

--- on the ---

General Conference Auditorium Campaign

To Date

Three Quarters of a Million Have Been Pledged,
\$800,000, at the Least, Is in Sight, \$200,000
in Cash and Bonds Are Paid.

WE REALIZE that the people have been anxiously waiting for a report on the big Auditorium Campaign; and we are certain that they will feel well repaid for their waiting when we report the splendid result of \$750,000 pledged and \$200,000 now in hand. There are several districts that have not yet sent in complete reports, and from their preliminary statements we know that the total will reach a full \$800,000.

Within a week or two we will publish a detailed report of the subscriptions by districts.

The church is to be congratulated, and the districts are to be thanked most sincerely for the splendid result thus far achieved. The committees worked nobly in every branch and district, and the spirit of consecration evidenced by the people is an index of the faith that is in them. Let us go forward, redeem our pledges as soon as we can, and take courage in the progress of God's work.

Benjamin R. McGuire

Presiding Bishop

Independence ··· Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, FEBRUARY 23, 1921

NUMBER 8

EDITORIAL

A Fair Wage

The wages workers may receive depends in the end on production. Our ideal should be maximum results at minimum expense, not minimum results at maximum expense.

Much is said concerning the right of labor to a living wage. Many assume without proof that the laborer produces much more than he receives. That a few men have received and still do receive more than their share, more than the equivalent of their contribution to society and industry, no one, so far as we know, has challenged. If the total income of the country were divided pro rata, it would make considerable difference to a number of people, especially to many in the professional class—preachers and teachers. But it is a query how great would be the difference to the laborer.

Recent estimates show that 88 per cent of the population receive about 65 per cent of the income. There is a discrepancy of 23 per cent, which would represent only a one-third gain. It is probable, however, that 23 per cent of that 88 per cent receive 20 per cent of the gross income. If so, that would mean 65 per cent receive only 45 per cent. A pro rata division would raise their share to 65 per cent or about one half.

We are quite willing to agree that every man should have a fair living and adequate recompense for his labor. The plan of the church for social equality proposes an equitable division between the business manager, society, and the laborer. It also recognizes clearly the importance of able management for the success of any undertaking. It recognizes clearly also the value of silent labor—the use of machinery. Just at present we have the strange spectacle of many men idle who would be very glad to work to produce for themselves if permitted to use the machines. There are many discussing this who are not able to analyze the whole situation thoroughly, nor how much or how little the question of profits may have to do with the question. Any reasonable man would prefer to have his plant running without making profit rather than to have it lying idle, and would prefer to see those working with him employed rather than unemployed, even though in either case there was not any profit received.

But it is doubtless true, as one business man expressed it, that we did not hire you to see that your living expenses are paid, but we hired you because you convinced us you are capable of doing certain work we had to be done. We decided long ago what it was worth to us to have that work done in a certain way by a certain type of man. It is on that basis we pay you. We pay only "for services rendered." We do not undertake to pay for living expenses, paying each man according to the financial scale of his private life.

Now at first glance that seems hard-hearted. But the same speaker continues, as quoted in the *American* for December: "I want to pay you more money. Just as soon as you earn it I will do it, too. The way you can do that is to do the job you are on better than it has ever been done before, which will make your work earn us more money, from which we will be able to pay you. When you are too good

for that job, we will give you a better one, paying more money."

Some may say that that represents the ideal of the world and not of the church. Yet we frankly must recognize that if the church—if any economic institution—is to continue to do business, it must pay on the basis of value received. We do not refer here to the care of the sick, the poor, the widow, and the orphan. We do refer to what is sometimes referred to as the economic and social foundations of Zion. There must be a disposition of how much work can be done at how little expense, rather than the spirit, How much can I get for how little work?

A system of wants and needs unless very wisely administered has evidently the disadvantages of lack of incentive. It also has the disadvantage of personal restriction and great rigidity. Rightly administered, it will prevent poverty, but unless it is very carefully administered it will not prevent pauperization and the result that a man's efficiency is lowered instead of being increased. He is forced upon his heels instead of being on his toes, ready to give the best of which he is capable.

It is vital to the success of the work that every man, every able-bodied man, shall give one hundred cents worth of service for every dollar he receives. But if the widows and orphans and those in need are to receive due care, it becomes necessary that he give more than one hundred cents worth of service for each dollar; otherwise there would be no surplus to care for those who really deserve such help.

We strongly urge greater economic justice and social reform which goes with Zion—that cooperation in service to humanity and to God; but we must also remember there are practical business principles which cannot be ignored, and one is that we cannot continue indefinitely to pay a man more than his service is worth. Of old it was said, "Be ye wise servants, harmless as doves." And again, "The children of this world are wiser in their generation than the children of light."

General Interest and the Forum

The following letter was received from one of our missionaries, and we are printing it as several others have raised the same question.

"*Editors Herald:* I am going to try to make friendly criticism of some things that appeared in the *HERALD* of late. About two weeks ago a letter from Des Moines telling about wireless telegraphing that was being fostered by the church was as sensational as any yellow journal. Such things are liable to do us great harm. The statement that we had established motor lines to carry produce and that we were taking over industrial institutions is absolutely false. I live here, and if such things were in existence I would know it. The whole article is sensational and misleading and will do us more harm than good.

"Twice during 1920 articles have appeared from writers in which the statement is made that Saints coming to Zion should deed all their property to the Bishop and then get back enough for a stewardship. That kind of teaching is false and misrepresents the Bishop and the church; all that the Bishop asks in an inventory. I am not objecting to writers expressing their views in the *HERALD*, even though

differing with the Bishop or others, but it seems to me that where there is such an important doctrine affecting the financial interests of the church and the gathering, an article so absolutely contrary to the teachings of the church and the Bishop, you should append a note making it clear that the writer was in error and state what the church believes as taught by the Bishop. A very large percentage of our people are the plain and unlearned, and what appears in the *HERALD* and *Ensign* they believe as though it was in the Bible, in short it is Bible to them."

The first article was evidently one appearing under the heading, "The church using wireless," which was printed in our department Of General Interest. It is copied from an Iowa newspaper, written in a friendly way by one of the editors of that daily paper. It does not even pretend to be verbally accurate. The reported message is used only by way of illustration. Some gathered the impression therefrom that the church is trying to run a monopoly. Of course they are mistaken. The use of motor trucks, of course, would be a progressive matter, and will no doubt be taken up by many people in the years to come. The article in part presents the ideas of some as though they were facts and to that extent is inaccurate. But there is nothing in the existing facts which need cause the slightest uneasiness.

A company of young men in Independence have organized a radio school. They plan to establish substations at Kansas City, Holden, Saint Joseph, Lamoni, Des Moines, and Omaha. It offers good practice, and has been used at times advantageously by others, and is an advantage in the sending of church communications. But there is nothing disturbing about that. There are many young men scattered all over the country who are doing the very same thing.

Occasionally something appears in the *HERALD* which we had not expected to be so used. But there is seldom anything which appears in the department Of General Interest which is not a clipping—and nothing that either the editors or the church vouches for in any way, shape, or form.

We have noted in looking over some of the old *HERALDS* that the editors did not assume personal responsibility for communications in certain departments. Literally that is true of all of the *HERALDS*. The editors do not undertake to print simply that with which they personally agree, or which they personally think represents the position of the church. On two or three occasions we have attempted what this writer suggests, and have been very severely called down by some of our brethren, with the demand that they have the right to say what they please without comment. We have continual pressure all the time by those wishing articles to appear on certain subjects not germane to our church work, as the Mooney case, Socialism, remedies for certain ills, etc.

The articles to which the brother refers most certainly were printed in the *Forum*, which is especially a place for exchange of opinions, and in which articles regularly appear which we do not think represent the position of the church. The purpose in using is that they are moot questions, and questions which are being discussed. We believe we cannot progress until these questions are thought about, and faced. We print articles to which we are diametrically opposed at times, because they give a viewpoint which should be of interest to some of our readers as a matter of information.

The *HERALD* should be a source of information, but there is of course the danger that some accept everything that appears in it as being practically infallible; there is also the danger that some of our enemies, either intentionally or otherwise, will grossly misrepresent our position by taking extracts from such articles. We try to keep these facts in mind, but should we exclude everything with which we do not agree? or, is the *HERALD* to be rather a source of information, giving us items of news value, discussing various subjects

from time to time, so that we may have light thrown on them from a variety of positions?

We do not think there is an article printed in the *HERALD* which does not represent the writer's views. He is sincere to that extent. The fact that they are not our views does not seem to us sufficient excuse for exclusion. Most emphatically the church is not bound by the variety of opinions of different men. The church is not bound by the opinion of the assistant or associate editor. Our late President, Joseph Smith, emphasized on one occasion that his own opinion as set forth in the *HERALD* was his opinion, and not intended to commit the church. Still, without doubt, his opinion would carry much greater weight than would that of the assistant or associate editor. The church takes its definite position through General Conference. Its constitutional law is laid down in the three books, and interpreted. It belongs to the Presidency to teach and interpret the law. An action taken by them, and adopted by General Conference, represents the position of the church.

An action by the Presidency or joint council, to a lesser degree, represents the position of the church. The actions of the bishopric, or the Presiding Bishopric, are worthy of considerable weight when they concern the financial law with which they have to deal because they are the officers to consider and interpret the law. Still they have not the same binding force as has an action of General Conference, though their interpretations should be accepted and acceded to, and acted upon, until they are called in question before the proper body and set aside.

Speculation is not profitable. We ought to have real leadership. We do not want simply news in an abstract sense. We want to give as much of the truth as possible in our church publication. Our aim is real information, and to make our church organ a source of instruction and of thought. If errors appear we are always glad to see them corrected. When there are errors of fact, we will see that the correction is made ourselves; but when we consider there are errors of interpretation, the editors often wait to give others an opportunity, since many writers object to our making comment at the time or afterwards.

S. A. BURGESS.

Elbert A. Smith to Address Lamoni Young People

The Wednesday evening prayer meeting, February 16, in Lamoni, was set aside for prayer for the success of the revival meetings to be held by and on behalf of the young people of that stake. There was the largest attendance we have seen recently at a Wednesday night prayer meeting in Lamoni. It was similar to one held four years ago when the Saints met to pray for President Elbert A. Smith, when he was ill in California. Then there came the assurance of the Spirit that he would be blessed and restored for service in the church. So at this meeting assurance was given that our heavenly Father is with the young people in this movement.

At Independence the work of preparation, as well as the services, was marked by a great degree of the Spirit of God. We do not know that we have ever felt a larger measure of the Spirit at a preaching service than was present there.

The comment is made in the *Kansas City Star*, as published in the *HERALD* last week, that Elder Williams spoke more as trying to convince a jury than as appealing to an audience of young people. This is a significant point of our message. A revival is not simply an appeal to the emotions, scientifically worked up, as is the case with a revival in the sectarian churches. But not ignoring the appeal to the hearts of men, it is much more a challenge to their reason and intelligence than is the case with any other church of which we know.

President Elbert A. Smith will be the speaker at these meetings in Lamoni, which will be held March 13-20 inclusive. President Smith was the unanimous choice of all the young people for these services. The music will be in charge of Elder Harold C. Burgess.

The success of these meetings will depend, more than anything else, on unity of effort, prayer, and humility. Organization is necessary, but humble prayer is essential.

It must be remembered that this movement is not at the request of the presiding authorities, but in each case at the request of the young people. Also that it is not merely the holding of one week's meetings, nor is the work over at the close of the week's services. There is the work of spiritual preparation beforehand. But completion of the services is only a preparation for greater devotion to the cause of Christ.

The Successful Auditorium Drive

Our readers are no doubt more than pleased to learn the excellent results of the auditorium drive, with \$200,000 actually in hand, and pledges up to \$750,000, and probably of \$800,000.

Bishop B. R. McGuire informs us that the plan for the campaign was outlined by Bishop J. F. Keir and Arthur E. McKim. The work was actually done by these men and the office force in the Presiding Bishop's office and in the recorder's office. It required aggressive work to prepare the campaign literature and to see that it was sent out properly.

After that, Brother Arthur E. McKim gave diligent application, secured the reports from time to time, and saw that they were compiled and published. It has been a source of regret that complete figures could not be given at an earlier date, but that was because of delayed reports from the various districts. Individuals, branches, and districts wished to do a little more before sending in final reports. It is the present intention, at an early date, to give a list of districts, showing the amount pledged by each district.

It has been a piece of work well done, and we are pleased to see the credit given where it belongs.

S. A. BURGESS.

Our Reunion Work

Early in the fall of 1920 a letter was forwarded by the Presidency to the HERALD Editors, in which a request was made for some articles or discussions concerning certain phases of reunion work and asking for some four or five manuscripts. After giving the matter consideration, it was agreed that it was too late in the season for anything to be prepared advantageously in connection with the reunion season of 1920. It was therefore postponed to this spring, and the list of articles requested has been very much increased, and requests have been sent practically to all parts of the country, and the work of the reunion covered in most, if not in all of its details.

The aim is to secure first, the best experience of our reunion workers in the various fields. Second, suggestions for improving our reunion work in the future. On most subjects there will be more than one article, in order to give a real symposium or survey of the situation.

It is our intention to begin the publication of this series at an early date in March, continuing it for the succeeding two or three months, as the interest warrants.

From articles already in hand we can promise that the information given is good, not only for reunion work, but the writers have taken a much broader scope and give many valuable suggestions for work in church and home.

A Social Sanitarium

The George republic plan has been extended to adults with good results.

Some twenty-five years ago, Mr. William R. George organized a junior republic for the care of young delinquents. His purpose was to cure rather than to punish, by the placing of proper responsibility.

In a recent article in the *Independent*, he attacks with fervor the nonsense of calling a boy past eighteen years of age an infant. War will take him and use him on the battle front, and use him as a man, but when he returns after peace is declared, he is considered an infant. Many boys eighteen years of age are fully prepared to assume the responsibility of life. The difficulty is that, ready to assume the responsibility but not being given self-government, he develops a sense of lack of responsibility, so that those who are weak turn easily to that which is evil and utilize their energy in a fight against laws with which they have nothing to do, and with this there is little sympathy, even from the good.

Once these young men, who are to become good citizens, are considered of age and receive manhood's responsibilities, the right to vote, and a share in the state, childish ideas are put away, and the former hero is no longer considered heroic.

At the base of social life, Mr. George places self-government, self-support, recreation, and service as being fully as vital as are the activities of the heart, lungs, stomach, and kidneys in the physical body. The need for recreation and service he thinks is already rather fully recognized, but not the value of self-government and self-support. So in the junior republic boys are given the right of self-government, and in the junior municipality, in which all over eighteen years of age are enrolled, a mayor is elected, and all the other usual city officers, the same as in the vicinity of home, and the mayor appoints the same civic officers as in the neighboring cities.

In the junior republic, boys are elected president and vice president respectively. They have executive officers and legislative and judicial officers. Young boys and girls are both taken and are thus helped to full citizenship—development rather than punishment.

Mr. George many years ago came to the conclusion that there was need for a social sanitarium rather than prison and so-called reformatory. He also doubted if the officially dependent and delinquent is the only member of human kind subject to social irregularity. Twenty years ago he worked out the theory. For the past five years it has received a fair trying out with adults who are delinquents. Mr. George emphasizes the fact that only a small percentage of crime is actually punished, and emphasizes the delinquency of others who keep out of jail. He emphasizes the weakness of the theory of punishment and the gain that is made by developing the sense of responsibility.

He has also organized a social sanitarium to which delinquents are committed. It consists of five successively guarded inclosures; each inclosure comprises several acres of land, and each inclosure constitutes a complete self-governing community. There is nothing in the architecture or style of clothing or the character of the building to differentiate the residents from other residents in any part of the country miles away from the sanitarium. Also there is an attempt within the sanitarium to duplicate as closely as possible conditions in the outer world, so there is no loss of citizenship. The one sent there is still a man; his family may reside with him, if they desire, but they may leave also if they wish, though of course the individual committed to the sanitarium may not until his treatment is completed. The so-called delinquent has full opportunity to exercise a portion of self-government, self-support, recreation, and service.

If the laws are violated in the first inclosure, the courts of that community, conducted by the patients themselves, send the offender to the second inclosure, where he remains until readmitted to the first again by the citizens of the first inclosure. Generally speaking, the conditions of the second and succeeding inclosures are patterned closely after those in the first, and those in the first are patterned after the world at large. The farther removed one is from the first, the farther he is from being released to the common world; while those who enter the fifth inclosure are so hopelessly deficient that there is little hope of any permanent improvement, so these remain under the care of social doctors for the balance of their days, and are made as happy and comfortable as their circumstances and their cases will permit.

Recreation

Recreation in its primary significance means to create again, to renew. In a special sense it is used for diversion, and for play. Is there ever a time of life when recreation is primary? Considering it logically it would hardly seem so, except in case of convalescence. It would seem to be primary to do something. Recreation is then secondary to the work of life, as a general rule.

In the case of serious illness, or of serious injury, of course recreation or upbuilding is primary, though not in the sense of play. In the period of early infancy, upbuilding is primary, so that the young infant should sleep by far the greater part of the time. But that is not recreation, in any sense, because it is first a creation and building up of the physical powers of the child.

If there is a period of life to which play belongs, as a primary consideration, it is to infancy and to childhood. Play is more important than study or school. Yet even then a means will be found for recreation in the sense of diversion, and recreation in the sense of the need of long hours of sleep to build up the waste places of the young body, for it must be remembered that activity is, after all, primary, as it makes possible needed growth and muscle coordination.

There is no period of life that does not really need recreation, and physical activity or play could well be indulged in to advantage by those older in years—the middle aged, if not even those who by their years are considered old. Recreation through sleep is essential; recreation through play possesses greater value than we have been inclined to recognize, as it involves a release of the tenseness of ordinary life—a relaxation which makes for upbuilding.

Recreation in the sense of diversion, or a change of activity, is always valuable.

The young adolescent, being but a short time for childhood, should naturally indulge in play of greater activity and will desire more of it.

Most students agree that the young child is not social. He is individualistic. Strong social instinct develops about the time of early adolescence or just prior thereto—the period when we have so many boy gangs in the city. This desire for social reaches its fullest aspect in later adolescence among the young people and young adults, yet by no means dies out in later life. Certainly there are differences in individuals, but we can hardly state that the social instincts and desires belong to only one period of life; they belong to all, from the later years of childhood on. Though perhaps it is true that social considerations are upon the whole primary in later adolescence, there are individual exceptions.

On the other hand, young youth is serious. It is the period of great dreams and visions. Youth hopes to accomplish wonders; youth is the period of study; youth is the period of storm and stress of religious conversion. At least many place this in the period of adolescence. So large are the interests of youth, and so deep, that it may be seriously ques-

tioned if after all, social and recreation is in any sense primary. In childhood the need of study is not felt as keenly as it is later in life. The period of adolescence, the high school and college age, marks a period of greater interest in the work of the school as well as in the work of the church.

It would seem to follow from these considerations that an organization for young people will not be solely recreational and social; but it will by no means neglect these very important factors, and will see that they are amply provided for. On the other hand, in an organization for the young people there may be little room for children or those older in years, as it has its own problems to meet.

Yet there is a very great need by children for play. Play should form the larger part of their life, and that play should have reasonable supervision. Again, not only sociability but recreation and even play is needed by adults, in fact all through life. Better provisions are needed to meet this lack.

Subjects Being Discussed

Laurel Club in Civic Improvement Program

The Laurel Club which since 1906 has been continuously engaged year in and year out in doing various helpful tasks for the church at Independence, has taken up a new line of endeavor this winter, and at the request of the Women's Department has agreed to oversee the work of civic improvement. The forty-five women composing this club have had their preliminary meeting, and have formulated a program of work which meets the approval of the church authorities, and also has the indorsement of the Independence Chamber of Commerce. While this is a church organization, it hopes in its work of civic betterment to obtain the cooperation of all the residents of Independence, and perhaps by these efforts ultimately gain interest to such an extent that there will be a general town clean-up. As far as the church part of this work is concerned, the group officers will be asked to lend a special cooperation to this, to enable a really worth-while crusade to be carried out. Further announcements will be made at an early date regarding this work.

New Church in New Zealand

The following from a letter by H. W. Savage, written from Auckland, New Zealand, is of interest:

"We have witnessed the rise of a new church here of late. It is the 'Independent Presbyterian Church.' It is built on the doctrine of baptism by immersion, founded by the Reverend Mr. Murry and about three hundred of his followers from the old Scotch Presbyterian Church. Mr. Murry was expelled from his parish and his ministerial license suspended by the council of the presbytery of New Zealand because he became convicted of the need for baptism by immersion, and was baptized by a Baptist 'reverend.'"

In anticipation of the coming series of young people's meetings in Lamoni, each teacher in the senior and adult departments of the Lamoni Sunday school will devote the session of February 27 to a lesson on prayer. Definite aims are outlined and outlines furnished for material from a scriptural point of view. One of the underlying motives is the development of the attitude of prayer toward the services to be held March 13-20. Elder H. C. Burgess will address the college students for thirty minutes on February 23 concerning the meetings held at Independence.

Elder J. F. Garver, president of Lamoni Stake, is to be in attendance at the Northeastern Kansas conference, February 24-27, at Topeka.

ORIGINAL ARTICLES

Joseph Smith the Foe of Polygamy

Sermon by Walter W. Smith, Sunday, November 7, 1920, at the Stone Church, Independence, Missouri. Reported by Howard W. Harder.

The last two verses of the fifth-ninth chapter of Isaiah:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Here is a promise that three generations of those into whose mouths the Lord should put his word should be loyal and true to the same.

I also want to read to you from the seventh chapter of Matthew, beginning with the fifteenth verse:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth forth not good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

I think perhaps I owe you an apology. I feel that to any decent, respectable, and truth-loving congregation of this size is due the apology of any minister who stands forth to speak on a subject so hackneyed and dirty as the one I assay to speak upon this evening. It is not my choice that this subject should be so necessary at any time. As a minister for Christ, I stand in defense of the truth, whatsoever it may be. Never under any circumstances, never under any pretext, never at any time, is it right to defend the truth with an error. And anything that purports to be true but which requires to be defended by a lie, carries with it its refutation, its own negation. Were it not for circumstances over which my friends and I have no control, there would be no occasion for an address such as I am about to make this evening, on the subject, "Joseph Smith the foe of polygamy."

For the comfort, assurance, and guidance of all that may now hear me speak, I want to say to begin with what I believe you ought to know as a sort of guide or gauge of what I am likely to say, that Joseph Smith was not in any way responsible for the introduction, the practice, or the teaching of polygamy.

Now, I expect you will say to me, "You are rather a young man to make such a bold statement." And so I am. My experience with this church goes back only about twenty-six years, so I cannot bear you my personal testimony as to the character and conduct of Joseph Smith as a minister for Christ, who was assassinated on the 27th day of June, 1844, several decades before I was born; but the information concerning his life, the results of his ministry, his own public teachings, the witness of those who knew him best, are all available—they are not lost.

I want to say to you that Joseph Smith's only relation to polygamy was that of a relentless foe who fought it without mercy until he was slain. Now you know my position, and I can prove my assertion.

I am going to divide the evidence on this subject that I have acquired during my short ministry into three classes.

And I want to say in the beginning that, owing to the insidious and untimely remarks of those who seem to be poorly informed, I have made it my business to make a very careful study of that which seems to some people to implicate Joseph Smith in the practice of polygamy. After a careful and prayerful and consistent reading of these documents, I can say to you to-night that his only relation to polygamy was that of an uncompromising enemy.

We ought to divide this evidence into groups so that we can talk about it a little more plainly. I shall try not to read you anything to-night unless it be something that I could not do justice by quoting.

Personal Evidence

Of course, there would be no necessity for any explanation if some one did not accuse Joseph Smith of being responsible for polygamy. Brigham Young presented in August, 1852, a document called by him a revelation. He presented it to the church, or that branch of the church which was then in the Salt Lake neighborhood of Utah. He told the people at the time he presented it that the document had been in his possession for a long time under lock and key, and that nothing leaked out that should not.

Brigham Young is reported by the *Deseret News* of July 1, 1874, to have said in a sermon delivered June 21, 1874, in the tabernacle at Salt Lake City, speaking of this doctrine of polygamy:

"While we were in England, in 1839 and 1840 I think, the Lord manifested to me by vision and his Spirit things that I did not understand. I never opened my mouth to anyone concerning them until I returned to Nauvoo. Joseph had never mentioned this. There had never been a thought of it in the church that I ever knew anything about, at this time; but I had this to myself, and kept it to myself. . . . And when I returned home and Joseph revealed those things to me, then I understood the reflections of my mind while in England; but this was not until I had told him what I understood. This was in 1841. The revelation was given in 1843, but the doctrine was revealed before this."

Brigham Young says that he had a revelation in his possession which he had kept some seven or eight years and that he was now ready to present this to the church, to the people. This was in August, 1852. Mind you, if you are willing to accept the personal testimony of this man (he is not my witness) you should remember that in the same breath in which he testifies that Joseph Smith had been the author of this revelation he also testifies that he knows by the witness of the Spirit that the principle of polygamy is of God. Beware how you accept such witnesses. You should also remember that it is not the privilege of a man who introduces a witness to take parts of his testimony and deny the rest, for, if he is trustworthy and acceptable in testifying to the thing which you are bringing forth your witness to prove, his word must likewise be accepted by you on other points as well.

Perhaps that will be as much as I need to say concerning this man who is responsible for the introduction of polygamy, whoever may have been the author of the document he presents. However he says that he himself was the first to speak of it.

I want to notice another side of this question, and I may have to read just a little to refresh my mind, because it is so exceedingly delicate that I do not want to risk making it any worse than it is.

The next witness I want to notice is one Zina D. Huntington Jacobs. She is not my witness. She is the witness of those who say Joseph Smith was responsible for this doctrine of polygamy, which I think is untrue. This woman, Zina D. Huntington, testifies that she was married to Joseph Smith

in 1841. That is a very direct testimony, isn't it? On page 12 of Representative Women of Deseret, you will find the following:

"Sister Zina was married in Nauvoo, and had two sons, but this was not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the Prophet for time and eternity, after the order of the new and everlasting covenant."

Also in Pictures and Biographies of Brigham Young and His Wives, page 32, you will find:

"Sister Zina was married to Henry Jacobs in Nauvoo, and had two sons, but this not proving a happy union she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the Prophet Joseph for time and eternity, October 27, 1841, her brother Dimick Huntington officiating."

Mind you, this is the kind of evidence that is adduced by our enemies and those who would try to prove that the doctrine of polygamy originated in the teachings of Joseph Smith. Here is a woman who says that she was married to Joseph Smith. Now, let me give you just a little reference that will help you to appreciate the worth of this woman as a witness. What she was as a woman, I do not know. She may have been a good housekeeper, an altogether satisfactory nurse; but as a witness you can see how far she misses the mark. The records of marriages for Hancock County, Illinois, show that Henry B. Jacobs and Zina D. Huntington were married in Nauvoo on the 7th of March, 1841, John C. Bennett, mayor of Nauvoo, officiating. This woman testifies that she bore two sons, not twins, to Henry Jacobs between March 7 and October 27 that same year, got tired of marriage and was divorced! Shades of witnesses!! Then the story goes on that she married Joseph Smith in October of that year, but unfortunately for the situation so far as the witness is concerned, she is recorded as the mother of a son born at Pisgah, Iowa, in 1846, whom she called Chariton, being the son of Henry Jacobs. She had not quit living with him yet, notwithstanding she testified that she was married to Joseph Smith in October, 1841. You can imagine what a witness like that is worth. I have quoted in every instance from those that are friendly to Zina D. Jacobs. Why, it almost makes me ashamed to think that I have to do this thing to-night. If you all had these witnesses and had this matter before you, certainly you would not need anybody to preach a sermon on the subject.

The next witness I would like to introduce—not my witness, understand, but a witness for those who say that Joseph Smith was the author of polygamy—is Eliza Snow, the poetess. She herself says that she married Joseph Smith in March and June, 1842. I do not know why she was married twice, but fortunately for Joseph Smith and the friends of truth, Miss Eliza Roxey Snow is on record bearing date of October 1, 1842. If she was married in June, it is just a short time, and if in March, but a little longer time before she bore testimony with a group of other women that there was no law known in the church relating to marriage except the one published in section 111 in our present Doctrine and Covenants, called the "Article on marriage," as published in all the Books of Doctrine and Covenants between 1835 and 1876, and in all of ours up to the present date.

Now, if this Miss Snow was married to Joseph Smith in March and June, or either one, 1842, she knew in October, 1842, some other rule of marriage than the one established in the Book of Doctrine and Covenants, as everyone present may well know; for the rule laid down in the Book of Cove-

nants says distinctly, "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And that was the rule published at the time she made her certificate, October 1, 1842, saying that she knew that was the only rule of marriage in the church. She made this affidavit to prove that the things being said by John C. Bennett were malicious and unfounded lies. If Miss Snow was not dead and was not a woman, I would like to ask her when did she lie. Certainly she perjured herself hopelessly one time or the other, and in either event her testimony is not worth the reading.

I could go on and give you a list of witnesses longer than there is any necessity of doing, and I could point out the very same kind of discrepancies, each and every one of these witnesses having attempted to say that Joseph Smith taught and practice polygamy. A few of them seem to glory in the fact that they had the wonderful and glorious privilege (?) of being a *concubine* to Joseph Smith. These women could not be *wives* of his, because the law of the land prohibited a man from having more than one wife, and the law of the church says that a man and wife must keep themselves wholly from all others and for each other, otherwise they are guilty of adultery; and those guilty of adultery shall be cut off unless they repent, which means a turning away from it.

I am sure I do not know why these people tell these stories about themselves. I have wondered about it a good many times. I have always had a great deal of respect for a statement once made by R. C. Evans in reference to these testimonies. He said that those who preferred to take the testimony of this class of people could take it if they wanted to, but he didn't care to associate with such people. Of course, he has since changed his mind, but he is at liberty to do that. Anybody who wants to pick that kind of a crowd to go with and accept that kind of testimony, may do so, and if they can be proud of it, they have a remarkable adjustment.

I want to give you some of the testimony of people on the other side. Emma Hale Smith, the lawful, wedded wife of Joseph Smith, was married to him in 1827 at Bainbridge, New York, lived with him until his death, bore him several sons, and bore his posthumous son, David Smith, five months after he was killed. She was a fine, God-fearing, truthful woman, loyal to the memory of Joseph Smith to her dying day. She said that she was knowing to the situation so well that she could say positively Joseph Smith never had any wife but herself; she even goes further and says "nor did he sustain such relations with any woman or women other than myself." And if anybody on earth would know whether a man was marrying a dozen or half dozen women and teaching other people to do it his wife would surely know it, especially as she lived right in the same community where it is alleged to have been taught, and, according to the testimony of these people, she was present at such marriages and gave her consent thereto. Isn't it remarkable that anybody would testify to that kind of thing when the people who should know, and did know, said such a thing did not happen?

Joseph Smith the Prophet, son of Joseph Smith the Martyr and father of Frederick M., was twelve years old when his father was killed, and he says that his father never practiced polygamy. (Do you think a twelve-year-old boy isn't knowing?) Where there are jarrings and contentions between a father and a mother, do you think a young boy of twelve years of age would not know it? Do you think he could live in a house where his father was keeping a harem and

not know it? Yet, he bears an unflinching testimony as to the character of his father.

James Whitehead, private secretary to Joseph Smith, and lifelong friends, during his entire life and to his dying day bore witness that there was no such thing as a revelation on polygamy known at the time of which these people bearing testimony speak, and that if Joseph Smith wrote it or had anything to do with it, it was wholly unknown to him, and he was his private secretary from 1841 to the time of Joseph's death in 1844.

I have heard father Richard Lambert, sr., twice in my life say in unstinted words that he was a member of the Nauvoo Legion and lived at Nauvoo and that there wasn't any doubt in the world but what the criticism of Joseph Smith was a gross misrepresentation and that there was no ground for the saying that Joseph Smith was responsible for polygamy.

I have spoken to a great many people and I have talked with those who were living at Nauvoo, not in great numbers because they were thinning out by the time I came along; but I have talked to quite a considerable number, all of whom testify personally to knowing that Joseph Smith was not responsible for this doctrine.

Think of the ridiculous situation with which we are confronted. We meet people who testify that they were Joseph Smith's wives, but when we inquire deeply into the matter we find that the marriage ceremony takes place in Salt Lake City and that Brigham Young or some other person stood proxy for Joseph Smith. There is no way in the world to save a man's reputation from such calumny. It is really quite ridiculous.

Circumstantial Evidence

The circumstantial evidence in the case is one that is rather difficult to deal with, because every person puts his own interpretation on what he considers a circumstance, and we sometimes hear this kind of a saying, "Well, where there is so much smoke, there must be a little fire"; or, "Where there is so much talk, there must be a little truth." "There must have been something or other to start this talk at Nauvoo, or else there would not have been so much to talk about." There *was* something. There certainly was something. To attempt to say that there wasn't any talk of polygamy nor any hint of it is only to weaken the cause of truth. There was talk about it. President Brigham Young says he talked about it and he told exactly where he got his cue—by a vision when in England. He said he came home and talked it to Joseph Smith, and if he had the temerity to talk to Joseph Smith about it he would doubtless have the courage to talk to others about the same thing.

Turn to *Times and Seasons*. There are a half dozen copies in town, and anybody who wants to read it can easily borrow one. If you will turn to the issue of the first of February, 1844, you will find there a statement from Joseph Smith touching the preaching of polygamy. Isn't that strange? And it was just a few months prior to his death. A certain brother up at Lapeer, Michigan, had been teaching polygamy and other false and corrupt doctrines. This notice in the *Times and Seasons* says plainly that the brother is silenced and has been cut off and is cited to appear at a special conference to answer for his conduct. This notice appears over the signatures of Joseph and Hyrum Smith.

A Brother Richard Hewitt in March, 1844, called on Hyrum Smith and asked his views concerning some doctrines which were being taught to the Saints in Hancock County. Under date of March 15, 1844, we find this notice published in the *Times and Seasons* of same date, signed by Hyrum Smith, the presiding patriarch of the church:

"To the Saints Residing on China Creek: Whereas Brother

Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say that a man *having a certain priesthood* may have as many wives as he pleases, and that doctrine is taught here: I say unto you that man teaches *false doctrine*, for there is no such doctrine taught here; neither is there any such thing practiced here."

I have this to submit, that it is a most unusual thing that we find a situation like this, where a man has spent the last few days of his life in combating in a most vehement manner such a gross evil and then after he is dead have the thing palmed off on him, the very thing that he was fighting.

It reminds me of an argument I once heard in a class in philosophy. It was said that a certain prophet was a prophet because he prophesied. Then when they got through with that end of the argument, some one asked how they knew what he said was a prophecy; the answer was at once given, "Why, because he was a prophet!" On that basis, I can prove that any act was a good act, or was a bad act, just on that kind of evidence. I will say that John Jones is a very good man. How do I know? Because he does such and such good act. How do I know that what he does is good? Why, because John Jones does it! First of all, let some one establish beyond the point of contradiction one single instance where Joseph Smith was in any way associated with polygamy, either in conversation, preaching, teaching, or writing, except as condemning it, then there will be another story to tell.

Now, concerning the circumstantial evidence. What would you think of a man who was the author of a set of rules by which he organized a large and flourishing society, to perpetuate which he lived and gave his efforts, and finally his life—I say, what would you think of a man who would live and labor and work to break down the very thing he was living and working and dying to build up? Do you find that kind of thing? No. Read in the Book of Mormon the most clear-cut and forbidding denunciation of polygamy to be found in the written word, whether in the Bible or the Doctrine and Covenants: "*There shall not any man among you have save it be one wife, and concubines he shall have none, saith the Lord.*"

In section 42 of the Doctrine and Covenants, given through Joseph Smith, is the statement that a man shall cleave unto his wife, "and they twain shall be one." He is the acknowledged minister who first in this church used the formula that was written into the article on marriage and became the law and governing rule of this church. It is said that at a marriage feast in Kirtland he asked the contracting parties if they both mutually agreed "to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?" He is the author. Oliver Cowdery may have written the article, but the contract of marriage was not his, so we are told in the History of Joseph Smith; but it was Joseph's own invention. If it was a revelation to him he doesn't say so, but that was the ceremony he used, and when this Doctrine and Covenants was prepared it was written into the book. Can you imagine the author of a document like that subsequently aiding or abetting or consenting to anything so diametrically opposed to a doctrine which says one man shall not have more than one living wife at the same time? Can you think of it? Can you think of a man making the bold attack that he made on John C. Bennett for his adulterous practices if he were conniving in even the most secret manner to do likewise?

One of the documents used most frequently is a letter written by William Marks, bearing no date. We do not know just when he did write it. It is published in a periodical

published at Saint Louis, called *Zion's Harbinger*, and this periodical bears the date of July, 1853. This is a letter that has been very much used and misused, and in the course of this which I shall read to you at considerable length, he said, "Now, Brother Marks, I want you to go into the high council and I will have charges preferred against all who practice this doctrine, and I want you to try them by the law of the church and cut them off if they will not repent and cease from practicing this doctrine, and," said he, "I will go into the stand and preach against it with all my might, and in this way we will rid the church of this damnable heresy."

What do you think of the probable standing of a man who is said by those who testified in favor of Joseph Smith's complicity with polygamy, to have been married to a half dozen women already and to have been the author of a document said to have been a revelation commanding the men to marry more wives than one? What do you think of the probability of a man talking to the president of the stake, the chief pastor in the church, saying to him "I want you to go into the high council and I will have charges preferred against all who practice this doctrine"? What would he look like coming into the stand and declaring openly and fearlessly against the doctrine of a plurality of wives, if he were guilty as charged? Why, that would be the most unheard-of thing you could imagine!

Does anybody have any idea that Joseph Smith was a fool? Why, his worst enemies give him credit for being very cunning and shrewd, and cunningness isn't one of the traits of fools. All those people who seek to fasten upon Joseph Smith the responsibility for the doctrine of polygamy, whether or not they believe in him as a prophet, whether they believe him true or false, all with one accord are willing to admit that knave he may have been, or prophet he may have been, but fool he was not. Can you imagine such an unseemly circumstance as a man who had just submitted himself to being married to a half dozen females getting up in public and preaching against the doctrine of a plurality of wives? It seems to me that circumstantial evidence would fade out very fast indeed and it would be very hard to fasten this doctrine upon him by circumstances if the circumstances that are known were to count; but it is easy, quite easy to raise a hue and cry when there is nobody around who knows anything about it.

Documentary Evidence

I want to present just a few words under this subject. The only fragment of documentary evidence to be had is section 132 in the Utah Book of Doctrine and Covenants, already referred to, which document was presented to the people by Brigham Young at the special conference of the church in August, 1852. Of course, there was a large company of people at that time who were well acquainted with Joseph Smith and knew his handwriting and who knew the handwriting of his clerk, who might easily come forward and say, "Let me see the manuscript." I imagine there were many people there who were still quite in love with Brother Joseph. Note the ingenious attitude of Brigham Young. He said he had this document in his desk for some years under lock and key, but these friends would naturally enough recognize that it was not the handwriting of Joseph Smith nor that of his secretary, so he said that Joseph Smith had William Clayton write the revelation, but why that was done nobody knows. After William Clayton is said to have written this so-called revelation, Bishop Whitney wanted to borrow it, so they say, to get a good look at it. It is very interesting, you know; and so he had a copy made; and then the original copy which Joseph Smith had written, from

which William Clayton made a copy, from which Bishop Whitney made his copy, was stolen by Emma Smith and burned. See the circuitous route by which the original copy is loaned and lost.

Now, of course, Sister Emma was still living, so friends went to her and asked her if she ever at any time burned a revelation on polygamy. She says she did not, that she did not have anything to do with such document, that she did not even know there was such a revelation. So that little link between the original, which was burned, and this copy which was afterwards taken over to Bishop Whitney's office and copied again, which went to Utah, is broken.

These men were still living at the time the revelation was given to the church in Utah. A lot of people were anxious to know if this so-called revelation came from Joseph Smith, so they sought to interview them. Kingsbury said that he copied the revelation. What was it about? Well, it was about the eternity of the marriage covenant. Did it have anything to do with polygamy? Well, yes; I think it did—yes, I am sure of it. Was it the revelation published in section 132 of the Book of Covenants? Substantially, yes. Well, how long did it take you to write that revelation, Brother Kingsbury? After thinking it over for a while, he said it took him about an hour, not any longer. Then he was asked, Brother Kingsbury, what did you write it on? Foolscap paper. (Most of you have seen foolscap paper. It is a little longer than the ordinary sheet of paper and is folded in the middle, making four pages in all.) How much paper did it take, Brother Kingsbury? One sheet. How many pages did you write? Well, it covered all of the front page, at least. You are sure of that? Yes. You copied it yourself? Yes. All on one page? Yes. Substantially, such testimony was borne in the Temple Lot Suit by Joseph C. Kingsbury in 1894.

These men went to Utah and subsequently bore testimony before God in the Temple Lot Suit that this was verily true, and their entire testimony is to be found in the records of the courts of Missouri. They testified right out in Salt Lake City while they were living. I will admit it was a long time after they were supposed to have copied the "revelation"—it was about fifty years—but here is the marvelous thing about it, that this thing they have testified they copied in an hour and on one page of foolscap or a little more, is so long they would have had to use a half dozen pages to write it.

I haven't a copy of the Utah Book of Doctrine and Covenants with me, but any of you who happen to have one can immediately turn to section 132, and if there is any man or any woman living who can write a fine enough hand to write that document, section 132, on less than half dozen sheets of foolscap paper they can do better than most copyists can do. There are over eleven pages (sixty-six paragraphs) of the printed book. That is the thing that this man solemnly before God testified he copied on one sheet of foolscap paper in an hour. Why, I doubt if there is a typist here who can copy it on a typewriter in less than one hour; and yet people come to us and tell us in all earnestness of feeling that they are really anxious to break off the shackles from our benighted eyes and show us the error of our ways in believing that Joseph Smith was a good and wholesome man, and then drag that kind of evidence before us to prove that he was a polygamist, or the author of polygamy.

When anybody comes to you and asks you what you think about this question, if you feel as I do you will say you do not believe that Joseph Smith had anything to do with the introduction of the doctrine of polygamy. I believe this because I have read everything I can find on the question. I

have read the books published by the Utah church, and I have in my library some fifty odd volumes written against this church which I have been reading systematically. Every time I hear about a new one I waste some perfectly good money to see what this new author has to say. But the farther we get away from this situation, the more ridiculous and altogether unreliable is the testimony borne concerning it. If you read what I have read, if you will read what has been presented and will take the time to go to the bottom of the situation—and there has been so much written about it that it will take you some time—when anybody comes to you and asks you if Joseph Smith was responsible for polygamy, you can say with all good conscience, void of offense toward God or man, “No, he was not responsible for polygamy.”

I do not make any subterfuge about it or beat around the bush. You may say, Well, if he *was* responsible for polygamy, it doesn't make any difference. But I say he was not. His only connection with polygamy was that of a determined foe. Let me read to you from the same letter I quoted a little while ago. This letter is written by William Marks and published as I told you, in Saint Louis in *Zion's Harbinger*, July, 1853. He said Joseph Smith came to him early in June and said to him:

“Brother Marks, I have something to communicate to you. We retired to a by-place and sat down together, when he said: We are a ruined people. I asked how so? He said: This doctrine of polygamy, or spiritual wife system, that has been taught and practiced among us, will prove our destruction and overthrow.”

“There,” you say, “certainly he was to blame for it!” But don't run too swiftly. “I have been deceived, said he,” and the friends who want to break the shackles off us put in a period and stop right there. I have had to wrangle over that very point more than once with somebody who insisted that he had read it and that was the way it read. “I have been deceived, said he, in reference to its practice.”

He told the brethren to let this thing alone. He had silenced one man for preaching it, and now he has discovered that in some few places they were still talking about it. But if some one wanted to tell the truth, how easy it would be to tell it, instead of telling something else using only half a sentence.

“I have been deceived, said he, in reference to its practice; it is wrong, it is a curse to mankind, and we shall have to leave the United States unless we can put it down and its practice stopped in the church. Now, said he, you haven't received this doctrine and how glad I am.”

Do you think that if he had been teaching it he would tell another man he was glad he had not accepted it? Really, I do not know where some people's conscience goes to, when they use in this way the plain, printed statement of an honest man. William Marks meant to say that Joseph Smith was always opposed to it. He doesn't say anywhere that he ever had anything to do with it, other than to oppose it.

“Now, said he, you haven't received this doctrine, and how glad I am. I want you to go into the high council and I will have charges preferred against all who practice this doctrine, and I want you to try them by the law of the church and cut them off.”

If he was married to all the people that the critics say he was, where would he have come out? Cut off with the rest of them, of course.

“If they will not repent and cease the practice of this doctrine, they should be cut off. And, said he, I will go into the stand and preach against it with all my might, and in this way we may rid the church of this damnable heresy.”

There is no question about its being taught in Nauvoo by Brigham Young. Why, he tells us exactly how it started! He was the first one to get the tip on the situation, and that was while he was in England. He came home and introduced it to his friends, talked about it earnestly, and went into its practice in a rather clandestine manner.

Now, the situation is just this: If Joseph Smith did practice polygamy, he broke the law of God which God had given him, but the records show that Joseph Smith's attitude toward polygamy was that of an uncompromising foe, and all of the evidence brought to bear against him is just as poor as this I have furnished you; and if a man comes to me and asks me if I think Joseph Smith was responsible for polygamy, I have to say, “No, sir; I do not think he was.”

I have read in the New York library for weeks in years past and gone; but lately when others have raised such a furore I thought that perhaps I had missed something, so this summer I had a chance to visit again the same library and I did so; and when I had read everything others had seen and read on the matter and everything in the vast collection of literature for and against this church, the best and most complete collection in all the world, I came to the conclusion that the evidence is not there.

The revelation on polygamy was not written in the lifetime of Joseph Smith. It was written some place else by somebody else, and the men who say they copied this, that, or the other document at Nauvoo, are mistaken. Whatever they did copy, they did not copy the revelation on polygamy.

Just one more item, and perhaps this last will be a sort of a stumblingstone to some of our kind friends who wish to help us. This matter came up squarely before judicial ears in 1894 when Wilford Woodruff and Eliza Snow and the others were still living. William Clayton, Joseph C. Kingsbury, and all of that crowd were still living, and their evidence was taken at great length. They said all they wanted to say, they were prodded and encouraged and refreshed in memory, and when they finished telling all they knew about it, the evidence was all laid before a fair, square, and impartial good old Presbyterian judge, who carefully and painstakingly went over it, and said that the evidence did not prove that Joseph Smith was guilty of introducing or practicing polygamy. And yet people tell us that they can go into the matter now with all these people dead; and these people say that they find that he was a bad man and was the author of the polygamous revelation. They certainly must have a very high opinion of their own judicial minds. It ought to be refreshing to us when we know that a clear-minded man, after hearing all the evidence that the Utah people could bring in support of their contention, decided it did not prove.

I have come to the same conclusion: that he was a godly, upright, trustworthy man, a man of God, and that his only connection and relation with polygamy was to do all that he could to stamp it out and save the church from ruin, and in his effort to do it he went down to his death, and the church was rejected of God because those left alive did practice it.

Do not be afraid to say to all people that Joseph Smith was not responsible for polygamy, for he was not.

Sad news has been received from Independence, of the passing of Elder C. Oliver Leeka. He had been a member of the Standing High Council of the church, a member of several important General Conference committees, and was one of the first students of Graceland College. He was also city attorney of Independence for several years, and a son-in-law of Francis M. Sheehy.

OF GENERAL INTEREST

WHAT JUDGE PHILIPS SAID ABOUT POLYGAMY

March 16, 1894, Judge John F. Philips, in the Circuit Court of the United States, for the Western District of Missouri, Western Division, rendered a decision in the famous Temple Lot Case, from which we quote.

The Book of Mormon itself inveighed against the sin of polygamy. True it is that Brigham Young taught that these denunciations of the book were leveled at the Indians—the Lamanites. But I confess to an utter inability to interpret human language if this be correct. In chapter 1, Book of Jacob, in speaking of the people of Nephi, the favored people, they are arraigned for growing hard of heart and indulging themselves somewhat in wicked practices, such as like unto David of old, desiring “*many wives and concubines*,” and also as did Solomon, David’s son; and in chapter 2, same book, after alluding to the filthiness evidently of the Indian tribes, it says:

“Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, *are more righteous than you*: for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none. . . . And now this commandment they observed to keep; wherefore, because of this observance in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them, and one day they shall become a blessed people.”

How it can be that the Lamanites please God in sticking to one wife and the Nephites displease him by imitating David and Solomon in multiplying wives, and yet polygamy is to be a crown of righteousness in the teachings of the Angel Mormon, challenges my power of comprehension. It requires transfiguration to do so.

Conformably to the Book of Mormon, the Book of Doctrine and Covenants expressly declared “that we believe that one man should have but one wife, and one woman but one husband.” And this declaration of the church on this subject reappeared in the Book of Doctrine and Covenants, editions of 1846 and 1856. Its first appearance as a dogma of the church [the dogma of polygamy] was in the Utah church in 1852.

Claim is made by the Utah church that this doctrine is predicated of a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. This was never done.

No more complete and caustic refutation of this claim made by Brigham Young can be found than in exhibit “W” in this case, in a book entitled *The Spiritual Wife System Proven False*, issued by Granville Hedrick, the head of the respondent church, in 1856. He ridiculed the pretension of Brigham Young that he had this revelation, unproclaimed, locked up in his private chest for nine years. He says:

“Now how strangely inconsistent, that the revelation should be given nine or ten years before its time, and have to lie eight or nine years under his patent lock before it would be time to proclaim it. Here, then, we have a specimen of an abortive revelation, come before its time, and had to be put in the sacred desk, under a patent lock, for eight or nine years, and shown occasionally—just often enough to get the thing used to it, so that when it got old enough it could go abroad. So much for this curious revelation, come in an abortion—got burned up—then locked up—and now has gone forth

to damn everybody that don’t believe in it. Why! It is a perfect phoenix.”

When the present president of the Salt Lake church, Wilford Woodruff, was on the witness stand, he testified that on the 15th of November, 1844, there was no marriage ceremony in the church except that published in the [Book of Doctrine and Covenants] edition of 1835. He was then asked why the church, of which he is president, in the publication of the Book of Doctrine and Covenants in the Salt Lake edition of 1876, eliminated the section on marriage as found in the 1835 edition and in all editions thereof published up to 1876, and inserted in lieu thereof the claimed revelation on polygamy of July, 1843. “Answer. I do not know why it was done. It was done by the authority of whoever presided over the church, I suppose. Brigham Young was the president then.”

It is charged by the respondents, as an echo of the Utah church, that Joseph Smith, “the Martyr,” secretly taught and practiced polygamy; and the Utah contingent furnishes the evidence, and two of the women, to prove this fact. It perhaps would be uncharitable to say of these women that they have borne false testimony as to their connection with Joseph Smith; but, in view of all the evidence and circumstances surrounding the alleged intercourse, it is difficult to escape the conclusion that at most they were but sports in “nest hiding.” In view of the contention of the Salt Lake party, that polygamy obtained at Nauvoo as early as 1841, it must be a little embarrassing to President Woodruff of that organization when he is confronted, as he was in the evidence in this case, with a published card in the church organ at Nauvoo in October, 1843, certifying that he knew of no other rule or system of marriage than the one published in the Book of Doctrine and Covenants, and that the “secret wife system,” charged against the church, was a creature of invention by one Doctor Bennett, and that they knew of no such society. That certificate was signed by the leading members of the church, including John Taylor, the former president of the Utah church. And a similar certificate was published by the ladies’ relief society of the same place, signed by Emma Smith, wife of Joseph Smith, and Phoebe Woodruff, wife of the present President Woodruff. No such marriage ever occurred under the rules of the church, and no offspring came from the imputed illicit intercourse, although Joseph Smith was in the full vigor of young manhood, and his wife, Emma, was giving birth to healthy children in regular order, and was *enclente* at the time of Joseph’s death.

But if it were conceded that Joseph Smith, and Hyrum, his brother, did secretly practice concubinage, is the church to be charged with those liaisons, and the doctrine of polygamy to be predicated thereon of the church? If so, I suspect the doctrine of polygamy might be imputed to many of the Gentile churches. Certainly it was never promulgated, taught, nor recognized, as a doctrine of the church prior to the assumption of Brigham Young.—*Reorganized Church vs Church of Christ, et al, pp. 36-39, 42-44.*

A page digested is better than a volume hurriedly read.—Macaulay.

I cannot hear what you say for listening to what you are.—Emerson.

The secret of success is constancy to purpose.—Beaconsfield.

He that studieth revenge keepeth his own wounds green.—Bacon.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Ten Lost Tribes

By William France

"The ten lost tribes are still where the Lord led them, beyond the icy barriers of the north."

"And whereas thou sawest that he gathered another peaceable multitude unto him: those are the ten tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar, the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep the statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half. And the same region is called Araareth. Then dwelt they there until the latter times, and now when they shall begin to come, the Highest shall stay the springs of the streams again, that they may go through; therefore sawest thou the multitude with peace."—2 Esdras 13: 39-50.

We here see that they went one and a half years' journey to a country where never man dwelt, the Lord held still the flood till they were passed over, they were to stay there until the latter time, and then the Lord would again stay the water that they may go through.

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence."—Doctrine and Covenants 108: 6.

They are a people dwelling apart from the rest of the world. They have prophets, and they hear the voice of the Lord, and in his power they smite the rocks, and because of God's power being with them the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. This could only mean that the earth should be cast up from the bottom of the sea to make a highway. A map or chart describing an imaginary line by which ships should cross the ocean could not possibly fill the bill. And the boundaries of the everlasting hills shall tremble at their presence.

They will come in a body and the power of God will be with them to such a degree that the boundaries of the everlasting hills shall tremble at their presence. This bringing of the ten tribes from the north will so far overshadow the miraculous way the Lord led the Israelites from Egypt, that they will no more say, "The Lord liveth which brought the children of Israel out of the land of Egypt, but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country."—Jeremiah 23: 7, 8.

Jesus when on this continent told the Nephites:

"But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the

Father, for he knoweth whither he hath taken them."—Book of Nephi 8: 1.

Jesus says:

"For behold, I shall speak unto the Jews, and they shall write it; and I shall speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it."—2 Nephi 12: 8.

When they come from the north country they are to have a book in which they have written what God has spoken to them. Some will say that these people cannot come in a body to this country, as it is already thickly populated by a great nation. Turn to Church History, volume 1, page 261. Joseph Smith says:

"And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country."

Turn to Book of Mormon, Ether 1: 4:

"And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done."

Also read Nephi 9: 8-12, how the Lord warns the people of this land to-day and what he is going to do with them.

We might quote many more passages, but there is only one conclusion, and that is that the ten lost tribes are still where the Lord led them, beyond the icy barriers of the north, and all the wisdom and power of man cannot find them until the Lord gets ready to bring them back.

Missionaries to South Africa

Wireless informs us that the British Government has given permission to Apostle Aylor and Elders Clifford and Rogers to go to South Africa, where they were appointed last General Conference. As missionaries they are now free to go when they wish to do so, so far as passports are concerned.

Juvenile Courts

The Children's Bureau reports that 175,000 children were brought before the courts of the United States in one year, and of these at least 50,000 came before courts not adapted to handle such cases. Every State except one has laws providing for juvenile probation, but less than half the courts hearing children's cases actually had probation service. The majority of the courts failed to make adequate investigation of the child's home and family conditions, his physical and mental status, as well as personal tendency. This was especially true in small towns and rural districts, where the child is still subjected to unsocial treatment. Still the effect of intelligent methods is coming to be felt more widely, especially with the cooperation between the courts and other social agencies. In some cases the children are tried before the "family," or "domestic relations" court, so that the case is merged with the family, and the child is dealt with as a member of his family. This means progress, and a greater realization of the needs of the child.

THE SEMINAR

The Gathering and Its Relation to Zion

By Max Carmichael

A basis for a series of lessons for adults in Sunday schools. Other subjects will be discussed in succeeding issues.

Seeing the grave need of adult lesson work in Sunday schools for those who have completed the senior grade, A. M. Carmichael, superintendent of the Lamoni Sunday school, has given special attention the past year to this problem. The result is a series of lessons on the gathering and Zion, the first of which we are printing herewith in article form.

In actual class work, almost every sentence is made the subject for discussion, the three books of the church being used for reference, and especially in this article the Doctrine and Covenants.

We are sure these articles will be of great interest to our readers and of distinct value to classes desiring advanced work in Sunday school or Religio. The problems of the church connected with the gathering are very clearly presented and will repay a careful reading and study.—
EDITORS.

The gathering is generally accepted as one of the fundamental doctrines or beliefs of our church. The reasons for such a doctrine are as fundamental as the doctrine itself and are not to be found by superficial thinking only.

First of all we gather together upon this earth in order that every man may answer more readily the problem which every man must solve. This problem is that of making a living, the most fundamental problem of every man. This problem consists in the process of adjusting oneself to the physical world, to our physical environment, and also to society.

Relation of Climate to Density of Population

One adjustment that man must make to physical environment is the adjustment to climate. Taking the course of least resistance, man tends to pick out the climate in which to live that he can easily adjust himself to. This is easily demonstrated by studying the geography of the world. A comparison of a world rainfall map, a map of the world's isotherms, with a chart showing density of population, will reveal the fact that men have gathered most thickly into those regions where the rainfall and the temperature are the best adapted to earning a living easily.

This study will perhaps show that there is not perfect correlation between the best climate and density of population, nor perfect correlation between the best rainfall and density of population. In other words there are other factors which enter in to affect the gathering of mankind into groups. One is the soil and its fertility, another is the existence of minerals of value within the soil, another is the transportation facilities offered by the country, by its topography, such as waterways, valleys, etc. These all enter in to entice man to settle near these valuable assets in making a living.

But beyond the physical environment, man finds himself under the necessity of adjusting himself to his fellow men about him, in order to secure the most pleasant existence. This adjustment of man to man is becoming more and more necessary every day. Stating it in other words man's economic interdependence is steadily growing more complex. As society becomes more and more complicated and the division of labor more minute, specialization of preparation

for life's pursuits becomes more necessary. These economic adjustments of man to man were not so necessary in the early days of the world. These economic adjustments becoming more and more necessary every day are facilitated by organization of units of society founded more or less upon geographical considerations of location. Hence they have been a strong motive for a gathering of man into special places.

A central place of gathering once established has a tendency to remain a place of gathering even though its once favorable physical environment is diminishing. For instance, a place once favored by excellent water power tends to remain a thickly-populated place even after the water power has diminished. This is due to the adjustment of man to man that is mentioned above. This adjustment having already been effected and perfected to a degree tends to remain. Thus we have another factor entering in to effect and affect a gathering of mankind into central places.

This economic adjustment of man to man has been in the main an adjustment to conditions of working with men, or under the direction of fellow men, or in directing the activities of other men. To illustrate, a large packing plant is the gathering of men into a single building or set of buildings with the purpose in view of earning their living. Each must adjust himself to the other in the matter of giving or taking directions. Order is necessary. To effect order, organization is necessary. Thus does this economic adjustment branch out into a larger sphere, a moral and social adjustment of larger aspects than that of mere physical existence.

While man may seek to adjust himself to his fellow man for economic reasons, there are yet other reasons of a moral and social nature. Man seeks to be with his fellow man. He finds enjoyment in their presence. This finds an early expression in the child, but is more prominent during the adolescent period.

To effect and perfect this economic, moral, and social adjustment and to effect a machine by which this adjustment can be regulated and controlled, man forms various social units. It is quite natural that the first unit used should have a deeper and a more fundamental reason for its existence.

We speak of the family. This unit has a biological basis. Yet it becomes a social unit, and the fundamental unit for the control of the economic, moral, and social adjustment of the several individuals of that family. But as man's economic and social interdependence extended out beyond the limits of the family, other organic institutions became necessary. Such are schools, political parties, lodges, and the state. All of these institutions involve a locus, or a gathering place. The family must have a palace, the school its building, the lodge its temple, and the state its boundary lines, built according to geographical barriers for protection, and according to ethnological conditions for a more perfect understanding among the various individual units of the state.

Religious Zeal Determines Success of Gathering

This phase of human life, coupled with a recognition of God's existence, necessitates an attempt to adjust oneself to God. In so far as many of the past have thought this adjustment to God to be a personal matter without reference to society, we have had asceticism, or man attempting a soul salvation by getting away from society. But as the brotherhood of man has come to be recognized as inseparably connected up with religion, organizations in accordance with religious compatibility in order to aid in this adjustment, as churches, church colleges, Sunday school, etc., have been resorted to.

These organizations in turn have brought about gatherings

into a center place. The intensiveness of the gathering is measured by the religious zeal of the people making up the organization. Witness the stronger sentiment of gathering among Catholics than among evangelic Protestants. The degree of our zeal for gathering measures the degree of our zeal to adjust ourselves to our conception of our religion as embodying necessarily the brotherhood of man and the fatherhood of God.

To a degree the Christian world has recognized religion as embodying our social relationships, and to that extent we have carried religion over into our social relationships, as lodges, schools, government, as a guide to our social adjustments.

Economic Relationships Fundamental

To a greater degree than the rest of the Christian world, we Latter Day Saints have recognized God and religion as the governor of our economic relationships, which we have said are a part of our larger social relationships, but perhaps the most fundamental part of those relationships—at least, the most primitive. The evangelical Christian world is more and more recognizing God as the source of our economic relationships. This is evidenced by their recent adoption and advocacy of the doctrine of material stewardships, the doctrine of an economic accountability to God.

This advance recognition upon our part as Latter Day Saints that God seeks to regulate all of our relationships, all as fundamental parts of our religious activity, even those relationships which involve the obtaining of "bread and butter," necessitates all the more our gathering together as individuals of the Latter Day Saint Church in order more easily and adequately to adjust ourselves to the laws of God in temporal things. We cannot earn a living in accordance with the laws of God as well in a scattered condition as in a gathered condition.

Thus do we feel that the gathering movement as expressed in the Latter Day Saint faith is but the culmination of the evolutionary process through which the mind of the race has been traveling toward a complete adjustment of man to man and of man to God.

So far we have been advocating the necessity of the gathering as a means of the adjustment of man to outside conditions, more or less under his control. We now come to the second phase of the need for a gathering.

A gathering of people geographically is needed in order that man, having obtained a more or less perfect adjustment, may find expression for his accumulating powers in accordance with the laws to which he has attempted to adjust himself. As man succeeds in adjusting himself to physical environment, as climate or soil, he becomes possessed with a desire to express himself in effecting a change in climate and soil to suit himself. In other words, not only is there an adaptation to environment, but an adaptation of environment to self. This man has found that he can do better by working with others. To illustrate, man has supplemented deficient rainfall by large irrigation projects, promoted both by private companies, and by states. Man by combined effort is finding expression for his growing power in changing his physical environment.

The Social and Moral Are Strong Influences

Also in his social and moral relationships does man take a keen delight in giving expression to his acquired powers. Witness the interest of people in fostering the ideals of clubs, and lodges, the interest of politicians in government, the wishes of parents to enhance the glory of the family name. These cannot be perfected except in a gathered condition.

A man who has adjusted his personal nature to God through prayer and has succeeded in overcoming many of his personal faults desires to express his growing religious powers in service to God. This service will take direction in accordance with his ideas of what constitutes religion. If his religious ideas are still egocentric, the expression of his religious activities will be egocentric. To the extent that his ideas of religion include the brotherhood of man, to that extent is it necessary to express this service where mankind gathers. That religion that emphasizes the brotherhood of man can find expression only where men are.

As we go further and recognize God as the author and ruler of our economic relationships, as we go further and include with the doctrine of the brotherhood of man our economic relationships, we seek to serve God in these relationships. This is best done by the stewardship plan executed under a common plan. In the evolution of our religious ideas, we find this the last way man seeks fully to serve God. Strange to say, while it has been the most fundamental and the most necessary activity of man, yet it has been the last activity that he has felt a responsibility to God for. We hope Latter Day Saints are ahead in this expression. To serve God through our economic relationships, we must gather.

We have found so far that religious expression is the most impelling motive for a gathering, and that the economic phase of this religious expression is a still greater impelling motive for gathering. Hence do Latter Day Saints emphasize the gathering movement much more than does the rest of the Christian world.

Institutions which man has organized to facilitate his adjustment also find a gathering necessary to give the fullest expression to their proper functions. These institutions cannot help their individual members properly to adjust themselves to their laws nor help them to find proper and efficient expression of their powers through the laws of the institution except the institutions have their members located together in order the better to annihilate time and space. The family needs the home, the lodge the lodge room, the state its geographical boundaries and capital, and the congregation its house of worship.

Church Must Have a Gathered People

Our church in order to make possible the easiest and best adjustment of the individual to physical and social environment in accordance with the law of God, and especially to give opportunity for the exemplification of economic equality, and thus better to serve the world, must have a gathered people. Our belief in the continuation of divine revelation, particularly to us as a church, enhances the need for a gathering. God's special recognition of us necessitates that as individuals and as a church, we make special effort to express the divine intention. The continuation of revelation evidences that God plans to evolve through us at least one expression of his divine plan to the fullest degree upon the world. This expression may be small as compared with the size of the entire world; nevertheless, we hope complete within itself. Hence the need for a place of gathering is seen.

We can see God's hand at every step in forging the factors, as the evolution of the earth, the physical laws by which it is evolving into a better habitation of man, as, for instance, the wearing down of the mountains, as the physical and social obstacles mentioned before, and as the desire of expression of self upon the part of man in changing physical environment and social status, and in serving God, factors which serve to necessitate man living in a gathered state in order that the individual man might in return become a

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Study Your Child

It is with pleasure we present this week the first of a series of study questions which has been prepared for our department by Sister Parham, of Independence, Missouri. These have been ready in part for some time and are called "Mothers' and teachers' problems." We have thought it wise to call them "Parents' problems," for it has been impressed upon us of late that the fathers of the church as well as the mothers are eager for these helps and suggestions which are of value to them in the intelligent discharge of their duties as parents. It will be ideal if the fathers and mothers will join in the study of their children, will learn to appreciate the same truths discovered, and to unite in applying principles of correct training. Too often the attitude of one parent attained through thoughtful study of that which has been gleaned by observation of the many and arrived at through the law of averages is not understood by the other parent who has not taken the time or interest to share in the study. This has caused friction in many instances and disaster resulted.

God expects our men to be good parents as well as good preachers, or other successful men. He has reproved men in the past for failures in regard to their family responsibilities. He urges them to teach their children the laws of life, of reverence, of self-control, and the many other virtues and qualities which are essential to a "perfect man in Christ Jesus." That this teaching can be attained without thought and care and study and prayer is unthinkable, and the sooner we all come to see that little in life is quite so important in a spiritual sense as the proper bearing and rearing of a child, the sooner we will find parents everywhere applying themselves to that important task with the solicitude and intelligent application it deserves.

We hope Sister Parham's pertinent questions will quicken our love into productive channels of profitable study, research, and observation.

A. A.

Parents' and Teachers' Problems

Introduction

The problems of parents began away back with the first human family. We have records given in latter times which disclose the fact that not all of the sons of Adam and Eve were obedient or followed closely the teaching and training of their parents. Ever since, the hearts of parents have often been made heavy because of the perversity exhibited by some of their children.

How much of the failures on the part of children to obey the counsel and instruction of parents is due to inborn tendencies of the children themselves or how much is due to the ignorance and inefficiency of the parents is a question. It is safe to presume, however, that the more persistently parents study about their children, the more familiar they become with the principles which govern proper training, and the more conscientiously they try to apply those principles to their own problems and conditions, the more successful they will be in the discharge of their duty to their offspring and to society at large, and the less likelihood will there be of absolute failure.

That God saw the tendency of modern times to view lightly these grave duties, may be noted in his oft-repeated injunction to the leaders of the church to "set in order thy house." Carelessness and indifference on the part of parents can

perfect being. The evolution seems slow and uncertain, but it is nevertheless true and certain. Shall we help it out to the utmost, or shall we be laggards?

have nothing but disappointment as a consequence. Since we are struggling towards the establishment of Zion homes throughout the church, it behooves none to ignore this command of the Lord's or to refuse to try to overcome lethargy and indifference concerning this most fundamental and important task. "Bring up your children in light and truth," is not so easily done that we can afford to drift along without taking advantage of every opportunity for study and enlightenment ourselves.

The following questions based on the text, *Child Study and Child Training*, by William B. Forbush, cover in constructive fashion the material presented therein, chapter by chapter. In the hands of the leader or teacher, they will form the basis for most helpful and intelligent discussion of the problems which arise in the experience of every conscientious parent. They have been prepared by Sister Maude Peak Parham, whose vision of a parent's responsibility has been broadened by her experience as an educator as well as by her consistent study of the ideals of our church.

AUDENTIA ANDERSON.

PARENTS' AND TEACHERS' PROBLEMS

Text: *Child Study and Child Training*, by W. B. Forbush.

CHAPTER I

The Study of the Child

1. Why is the study of the child important to parents? To teachers?
2. Why is not a child a miniature adult?
3. Why is a child so often misunderstood by its parents and teachers?
4. Why is a parent who "thumps his child into docility" called ignorant?
5. Illustrate why the second definition of a child is wrong.
6. What is meant by "original nature"? And why cannot we understand it?
7. According to Coe, what is "the great illusion of child study"?
8. Of what importance is environment to the child?
9. Then how may child nature be defined?
10. What other study will aid us in the study of the child?
11. What was the aim of early educators?
12. Explain why their "imparting" was not "training" for the child.
13. What are the four methods of child study?
14. What are the advantages of observation of the child in the home?
15. Of what value are records? How should they be kept?
16. What period in the child's life has been studied comparatively little?
17. What do you suggest could be done by us as a church along this line?
18. How does the author suggest working out observations of these ages (8-12) may be done accurately by a class in child study?
19. Of what value has memory of one's childhood in the rearing of one's child?
20. Of what value are diaries, autobiographies, etc.?
21. Name some of the literary interpreters of child life in poetry.
22. Read in class one or more poems listed in this chapter, depicting some trait of childhood.
23. How may we profit by these interpretations? How may they be treacherous?
24. How is "scholarly study" applied to the study of the child, and how may we be benefited?
25. If possible, read one of the references given at close of chapter, and discuss its merits.

M. P.

The great American need is a vision of larger life.

Personality is the result of right thinking.

He who sips of many arts drinks of none.—Fuller.

Color in Dress

[Our readers will find much that is helpful in the following article, clipped from a daily newspaper. The name of the writer is not known to the editor, who regrets her inability to give proper credit.—EDITOR'S NOTE.]

Life is just one optic adventure after another. Before you were born little touches of color were being woven into the baby clothes. In babyhood your life is a field of color—colored picture books and toys and gayly colored little dresses. After that the choice of color in clothes is an abiding problem. Your eye registers color every hour you are awake.

So, a knowledge of color is a feature of education that should not be neglected. It is curious that a theme that is as basic in life as color should be so neglected as the lack of popular works on the subject show it to be. Youngsters are made to study music, and yet self-expression in color is not thought of as a study that should be urged.

Lack Color Sense

The reason you see so many gowns of doubtful becomingness on women is above everything else due to a lack of color sense. One does not have to be born with an eye for color. It is a study you may become proficient in.

A girl will say, "If I had her money, I could dress beautifully." Without her money and with a well-developed knowledge of color you may dress beautifully. You may have a beautiful home without oriental rugs and Persian pottery if you know how to apply color to its decoration. So you may have a dream of a frock if you know what colors bring out your best points and what complimentary colors add to the color of the frock.

Many a woman with money will see a frock on a model and buy it, to discover on her it makes the eyes dull, the hair faded, the face weak. Such is the influence of color.

Making the color of the dress match the eyes is not a guaranteed formula to achieve dress harmony, although it is a common notion. Take a baby-blue-eyed woman, weighing many pounds, dress her in baby blue, and you have a ridiculous-looking picture. Or a gray-eyed woman following gray; a black-eyed woman wearing black, and so on.

Color Expresses Mood

Color may make the short and stout less stocky; the tall and extremely thin less so; it may set off the face with an added luster to eyes and hair, and it may give the skin a warmer glow. It may express mood. It may impart airiness and youthful freshness on one hand and warmth and good nature on another.

Colors, to be successful, have to be selected more with concern for complexion, features, character of expression, and personality than for the color of the eyes. A blonde in one color may be made a sallow-looking creature, whereas another shade would make her skin pearl tinted.

It is not only knowing the main color of a frock or hat, but knowing what trimming to use. Related colors like yellow or orange, if there is little contrast in value, tend to deaden one another.

Black Shrinks Figure

The youthful brunette of olive type will look matronly in unrelieved dark colors; if slim, her features will be made sharp; if plump, the result is a look of maturity.

A sallow person should avoid blue for it emphasizes the yellow in the face. Black makes a sallow face more yellow. The face of ashen gray, lacking vitality or luster, without being sallow, must avoid pure, warm colors. The intenser the color of the face the more lackluster the face will seem.

Black tends more than any other color to shrink the figure. There have been some good books written on the subject of dress and color, which would be of great aid to woman in her planning of dress and home decoration. And I would advise you to study them carefully and follow their suggestions about looking to nature, to the art gallery, to old tapestries and rugs for help in color contrasts.

A Helpful Table

Although it is hard to characterize definitely types for certain colors because of varying complexions and heights and weights, the following table may be of help if you are still wondering which is the best color for you.

The fair blonde with flaxen or golden hair, with blue, gray, or brown eyes and clear complexion: Black or high luster with touches of bright colors and white; a clear and oyster white; dark brown and bronze brown; peacock, navy, and delft blue; pale and dark green; pearl and dove grays; soft violet and wisteria; no reds; softest yellows and most delicate shades of pink.

The Titian blonde: Black, in velvet, heavy satin, or transparent goods; cream and ivory whites; deep, dark browns; reddish browns and pale tans not so good; midnight and darkest navies; pale greens in evening and summer dress, but dark greens or Irish greens too contrasting; taupe with a pinkish cast; purples too vivid a contrast; no reds, amber tones, and pale yellows; flesh pink or palest blue.

Light chestnut or brown type: Black not especially good; white relieved with some color; golden brown; blue, especially with blue-gray eyes; bright blues to be avoided; blue gray; darkest purple; no red; pale and soft rose; bronze.

Pale brunette with black or dark brown hair: Black with white relief; cream and ivory white; all shades of brown; electric and sapphire blues, if eyes are blue; orchid; burgundy and dark red; amber and canary yellows; all pinks, unless highly colored.

Olive brunette, brown or black eyes and hair: No black; ivory and cream white; mahogany and negro browns; darkest blues; dark green; gray not good; purple not good; dark, warm reds; terra cotta and buff and apricot; pink in warm and pale colors.

Highly colored brunette: Black with color touches; cream and ivory; golden, buff, and nut browns; pale and peacock blues; silver grays; no purple; cardinal and clear red; yellow in every tone; coral, old rose, and flesh pink.

Fair-skinned, mature woman with gray or white hair: Black, relieved by white; white; seal and chestnut browns; dull old blues; pastel tints and midnight blue; soft grays with blue touches; heliotrope; grape, and darkest purple; no reds; buff; palest pink and rose.

Sallow, mature woman with gray or white hair: Black with white or cream or bright color relief; creamy white; no browns; midnight and navy blues; avoid green; warm gray; lilac and dull toned purple; dull burgundy; no yellow.

In choosing colors, a woman's age has to be taken into consideration, of course. Deep pinks are for the youthful, while a woman of sixty may wear white, delicate pink, flesh, mulberry, lavender, and pink violet. White may be worn by a woman of any age, but the pure and blue white must be softened to creamy and pink whites to suit the individual.

Textiles: How to Know, Buy, and Use Them

IV

SCHOOL CLOTHES

It was Friday, and as Miss Samuels fastened her coat snugly about her throat before going out into the winter storm, she was thinking of how she should present the subject the Parent-Teachers Association had assigned her for the next meeting—the subject of "Right clothes for school children." She thought of her own motley group and, in making her comparisons of the members, began to gather her ideas into concrete form.

There was dainty Marguerite, child of a widowed mother. The little girl had only two gingham dresses she had been wearing alternate weeks all year. Yet she was always clean. Then there was Hazel who always wore such pretty yet plain wash dresses all fall and spring but donned a warm serge for winter days. Her winter dresses, like her summer ones, were spotless and always well pressed. Tommy wore just a blue shirt and overalls, both often much patched but clean.

LETTERS

The European Situation

By T. W. Williams

"Despite the Old World chaos and uncertainty, I am fully convinced that NOW is the time for the church to inaugurate a European program," says Apostle Williams.

Anything is liable to happen in Europe.

Political prophets are discredited. The past seems no criterion. Old landmarks have disappeared. The sky is overcast. There is no "guiding star."

The statecraft of Europe is "at sea" without chart or compass. The pilots have lost their bearing. The ships of state are without definite direction. The sea is turbulent. It is full of floating and hidden mines.

The recent sessions of the league give evidence of this. Every important issue has been deferred or referred. France continues hostile, obdurate, and exacting. Germany has indicated that she desires definite statement as to what is demanded of her. The allies hesitate.

Fact is, Europe is at the breaking point. Affairs will not and cannot continue as they are. Some definite determination of the obligations of Germany must be determined upon before her currency can be stabilized or her credit established at home and abroad. Russia gives concern. If hostilities are resumed in the spring with Russia in the aggressive and Poland on the defensive, the peace of Europe is at once involved.

Should the Russian army overflow Poland and move westward it will find little resistance at the German border. Germany has reached the point where she thinks that present conditions are intolerable, and she will gamble on any change, hoping for improvement. Many Germans, high as well as low, express a willingness even to cooperate with Russia to the complete elimination of France, if occasion presents itself. Germany feels that France, taking advantage of a victory won by her allies, is determined now to exact the uttermost farthing and to wreak her vengeance on Germany. The hatred between these two nations grows more menacing. The feeling in Germany towards the United States and England is quite friendly. In fact, the one hope of Germany to-day is the United States.

Should war be resumed, France will be in a pitiable situation. She is now on the brink of bankruptcy. She is in no

There then was the other type of child—Hattie wearing a poorly-kept, cast-off, once-good dress of many ruffles and much lace; Dick in his serge trousers and coat, neither of which had been guilty of a brushing or cleaning for many months.

One thing was sure; it was necessary to consider two factors in choosing children's clothes—cleanliness and comfort. Whether the garments were to be of woolen or cotton materials mattered but little so that they met these essential requirements.

Wash goods afforded the best kind of material for the majority of the children, because more easily cleaned. So few seemed to understand how to clean and keep woolen materials in good condition. One point especially, in favor of wash materials was the fact that the cleaning by laundering removed all disease germs. Besides, germs do not cling to cottons as they do to woolens.

Only now and then some little girl wore an outgrown or cast-off silk. Usually such garments were made over in some way more suitable for school wear.

To clean easily and quickly, there must be no excessive amount of trimming. The middy suit, the Peter Pan, and the simple styles of gingham shown in our best style books are excellent styles to copy.

By simple garments is meant garments made with very

position to renew hostilities. She can expect little support from either England or America. England has her hands full at home. The unemployment problem grows measurably worse. Organized labor is showing its teeth. The march of the unemployed in London on January 23 reveals Britain's problem.

England would be loath even to attempt to recruit another continental army. In doing so she would invite revolution at home. What is true in England is correspondingly true in the United States. The average workman reasons that if fighting abroad means subsequent idleness and suffering at home, the thing to do is to solve our own problems instead of being embroiled with the troubles of others.

The only seeming hope for peace in Europe is the recognition of Germany and Russia in international affairs. Antagonism and ostracism widens the breach. It solves no problem. It provokes others. Unless some means can be found whereby Germany and Russia can be led to cooperate with the other nations in determining policies which affect them, there will be a renewal of hostilities. Germany must be given a chance to recover. The Russian people must be saved from the rule of a fanatical minority. The allied nations have naught to lose in treating with these countries. Isolation makes for solidarity. Concerted attack from without means a united force within.

People in all walks of life predict an early change in the German Government. It seems that a trial of strength between the monarchists and Communists cannot long be delayed. When this comes it will eventuate in the overthrow of the Ebert government, and the reestablishment of the monarchy or the beginning of the Communist reign. If the former wins there will be an attempt to rehabilitate the House of Hohenzollern. If the Communists succeed it means cooperation with Russia and a combined attempt to crush France. It is even hinted that Ludendorf, Hindenburg, and others would welcome the opportunity of cooperation with Russia in teaching France a "much-needed" lesson.

France has suffered and suffered terribly from the war. One has but to visit the battlefields to have unmistakable proof of this. As Americans we must and do sympathize with her. She has not been alone in her suffering. It is to be hoped that she will maintain her record in comprehending the rights of others and rise to the occasion where altruism means so much and not permit provincial purpose to darken international vision.

Despite the Old World chaos and uncertainty, I am fully convinced that *now* is the time for the church to inaugurate a European missionary program. If the government officials in the various countries come to understand our purpose and

little trimming and of a style or pattern that will require only a reasonable amount of time for washing and ironing. They need not be ugly or unbecoming but will rather be the opposite. Remember the child should be the real center of interest. The clothes ought to be so inconspicuous they will scarcely be remembered except for their immaculate condition.

Cottons of course require the weekly washing and ironing, but really the woolens should have a weekly cleaning and pressing, too. Both kinds of material require this much attention besides the sewing on of fasteners and the constant mending and patching called for as garments begin to wear out.

One duty every mother owes her children is to see that they exchange their school clothes for home ones and put away the school clothes where they can be kept fresh, unwrinkled, and clean. A habit so formed in childhood is of untold worth through life, for it instills pride in keeping clothing in a clean and well-kept condition, let alone extending the life of a garment for a longer time than one at first realizes. Besides, clothing so cared for is not so liable to be worn back to school carrying the odors and disease germs of the home.

Just as soon as a child is old enough, he should be taught the simpler processes of cleaning, repairing, and pressing, and be required to keep his own clothes in good repair.

BERTHA L. MADER.

to realize what our religion comprehends, it should guarantee an open sesame into these lands. Ours is a message of hope and peace. Our appeal is not to sedition but to loyalty—loyalty to God—loyalty to man. We teach that all men are brothers and that humanity is one. Our philosophy is a panacea for revolution. It is a specific against anarchy. It clarifies vision, promotes personal discipline, and develops fraternal endeavor.

It were folly to send missionaries to Europe unless they have a clear conception of the social and political conditions obtaining here. It would pay the church to send one or more representatives to each of the various countries to make a comprehensive study of conditions and thereby develop a definite program for the missionary work in each country. We must make adaptation of our work to the conditions obtaining in each country. God is opening the way for our taking the gospel to the nations. We must institute a "follow up" campaign.

We have already an excellent beginning in Germany. Our local churches are thriving. The local ministry is enthusiastic and in earnest. With an augmented missionary force, we may look for a marked and gratifying increase in membership. Germany will give commensurate returns for time and means spent in establishing the church.

There is no legitimate embargo on our work in Switzerland. There is evidence that the Utah church has been using politics to prevent the establishing of our work but, now that we know where the real trouble is, we believe that we will be successful in overcoming past difficulties. The Swiss laws provide for absolute religious freedom. We will insist on our rights. The local church at Basel is flourishing. Our representative has more calls than he can attend to. Other missionaries should be sent to this country. This is a land without a common language. Missionaries should be able to speak German or French. In each canton there is a provincial modification which can easily be mastered if one understands the dominant language.

We have opened the work in Holland. Baptized two the other day, these being the first baptisms in Holland. Here, again, we need young men and women who can master the Dutch language and acquaint themselves with Dutch customs. These people also will be responsive to our message if we can present it to them in a way to connect up with their highest ideals. Our representatives in Denmark, Norway, and Sweden should be increased. With members in England, Scotland, Wales, Ireland, Switzerland, Germany, Poland, Holland, Denmark, Norway, and Sweden, we can rightly claim that the gospel has been opened to all of these nations. The church should be prepared aggressively to prosecute missionary work in each of these countries.

Looking ahead we must commence to make preparation for opening up missions in France, Spain, Portugal, Italy, Greece, the Balkan States, and Russia. In order to do this young men and women must be selected who can learn the language and study the history as well as the political and social life of the countries to which they have been assigned so that when they are sent on missions they can at once commence their work. The next five years should witness the extension of our church work to all parts of Europe.

It would be a significant and legitimate missionary effort to see the majority of the Quorum of Twelve, augmented by one or two Quorums of Seventy, sweeping through Europe—war-ridden Europe—preaching the evangel of peace and good will!

I would enthruse our young people and stimulate a desire to master at least one language with a view to offering their services to the church. Let us pray the Lord of the harvest to send more sowers and reapers among the nations!

The funeral of Mrs. A. K. Anderson was held at the Saints' church at Lamoni, February 16. Presiding Patriarch Frederick A. Smith preached the funeral sermon, the service being in charge of Elder John F. Garver. It was preceded by a short service at the home. Sister Anderson was over eighty-five years old, and has been a resident of Lamoni for forty-nine years, all of which time she was a faithful member of the church.

Baptisms in Holland

Letter from President F. M. Smith, who writes from Rotterdam, Holland, January 21, 1921.

E. A. S.: We reached Rotterdam from Hamburg yesterday about 1 p. m. After getting settled at the hotel I sent a telegram to Brother Graven at Schiedam, and about six o'clock he came to the hotel, and we visited with him and a friend he brought with him, a member of the Utah church who has become interested in our church. Brother Graven had been in Utah and was converted to our work in Ogden. His young sons, William and Peter, being ready for baptism, we made the necessary arrangements, and to-night, at a bath house in the western part of the city, we attended to the ordinance. Brother T. W. Williams performed the baptisms, and afterwards we came to our rooms at the hotel and confirmed the lads. In the room during the baptism were Brother Graven and his wife, the friend I spoke of above, and his wife, and a woman who seems to be a friend of the family.

All but Brother Graven and the boys are members of the Utah church. So far as I know, the baptisms to-night are the first by our representatives in Holland. But from what we have observed, they are likely to be followed by many others if we follow up the opportunities.

I wrote to Brother P. T. Anderson after I received the letter he wrote about the question of securing police permit to remain in Denmark. I have just received from him a letter from Copenhagen saying he has secured the necessary papers.

We expect to be back in London soon. Hope to see the brethren there shortly after we get there.

Des Moines Conference

Most of the branches in the Des Moines District are within convenient distance of the capital city where the largest branch is located, and appreciating this fact, the Saints attended the district conferences in goodly number.

The recent conference on the 11th, 12th, and 13th of February at Des Moines was really a representative affair. Meals were served in the basement of the church, free to all visiting Saints and at a nominal charge for Des Moines people. On Sunday the committee had located about a hundred visitors, while some were not accounted for, making their own arrangements with relatives.

Coordination prevails in the district in spirit if not altogether by resolution, there being excellent cooperation between the heads of the various departments and nomination of subordinate officers by those chosen to preside.

The district president is Henry Castings, who has as associates C. E. McDonald and Roy Cheville, while the financial affairs are in charge of Bishop E. O. Clark.

No special legislation was effected, except that the conference went on record as favoring a censorship bill in committee at the Iowa legislature. The Sunday school adopted a new standard of excellence, which has some most progressive features.

One interesting development was the arrangement between the Des Moines District department workers and the Lamoni Stake departments (superintendent of the Sunday school, R. J. Wildey, being present for Lamoni Stake) for an inter-district institute, beginning May 4, and to continue four full days. It is planned to hold three big educational programs a day during that time, with the best procurable talent to take the lead. This grew out of the prevalent fact that at the usual conference there is not time enough for the necessary schooling of Sunday school, Religio, and Women's Department workers. There is demand for such cooperation in institute work, and we should like to see more efforts of the kind made for the sake of efficiency.

Among the visitors were Bishop J. F. Keir, O. Salisbury, and E. D. Moore, each having special part on the program. An interesting round table discussion was in charge of Bishop Keir, the questions brought up being worth while and the

answers satisfactory. He also preached an excellent sermon as well as addressed the priesthood and had a part in the impromptu "get-together" meeting held on Saturday evening.

Elder Salisbury preached a typical illustrated sermon and gave interesting information as to the methods of handling group work in Council Bluffs.

Some of the subjects discussed by Elder Moore were "How to teach the Book of Mormon," "Motivation in teaching," and "Evolution of the Religio." He also preached on Sunday evening.

The Women's Department had one session, and two good papers were read, on "Child welfare," and "Our girls" respectively.

The various reports, financial and ministerial, were presented to the conference in printed form, materially cutting down the time required for consideration and providing a valuable source of information. It made a considerable item of expense, but the conference considered it worth the price.

The prayer meetings at this conference were well attended and generally participated in, with a high spiritual tone, indicating that the Saints are making progress in their struggle for control of the spiritual forces that make for the abundant life.

One of the distinctive features of the conference was the pageant by Margaret Davis, "The life of Lincoln." It was entirely by home talent and was not only well done on the production end, but the whole sentiment pervading was wholesome and inspiring. Several of these pageants have been produced in the district, especially at reunions, and those who see them are impressed with the value of this method of presenting historical truth. The editor of *Autumn Leaves* has made arrangements to print the one "A hundred years of Latter Day Saintism" in an early number, for those who wish to use it at reunion work the coming season. No doubt other pageants by this author and still others created by our talented church writers in other communities will be made available for general distribution ere long. "The Restoration," the pageant produced at the general Religio Convention in 1920, is being distributed by the Religio Department, Box 255, Independence, Missouri.

The conference closed with an excellent feeling prevailing and a seeming resolution to continue the good work. Announcements for the week at Des Moines indicated much activity of all kinds: Monday evening, athletics for the boys in the basement of the church; Tuesday evening and Thursday evening, classes in radio work, there being a good station in one of the rooms at the church; Wednesday evening, prayer meetings at convenient places in the four groups, three of them in cottages; Thursday, Women's Department meetings in various homes, studying child welfare and social betterment; ladies' aid society, and Dorcas Society, the latter studying the Book of Mormon; preaching Friday evening in group number 1.

During the conference, the reunion committee decided to hold the district reunion at Runnells, August 12 to 21.

PRESS COMMITTEE.

The Spirit of Giving

It hath been said that the Lord loveth a cheerful giver, and I am satisfied that the reason God loves that kind of an individual is not because he needs our material possessions, but that it spells in no uncertain manner the love which we have for him and for his work.

It is an inspiration to us from day to day to note that those who have been long identified with the work have an increasing desire to do everything within their power to forward the cause of Christ.

We are just in receipt of a letter from our Bishop's agent, Brother Roy F. Hewes, at Ogden, Utah, inclosing a letter from Sister Ellen Carlson in which she had sent him \$5 tithing and \$25 for the auditorium fund. In this letter he tells us that this good sister, who is seventy-five years old, makes her living weaving rugs. She rarely misses a month in sending tithing. She told him that when she pays tithing she is

blessed in her work, and when she forgets her tithing her work falls off.

I trust that from this example of devotion manifested in this splendid type of true Latter Day Saintism, many may catch the spirit of "Go ye into all the world and preach the gospel to every creature," for before us is open the channel through which each one may carry out this command of the Master; that is, by giving cheerfully as the Lord blesses us.

This giving may be done in various ways: First, a tenth of our increase belongs to God, but we are not limited to this means of help alone. Every wage earner should be a contributor to branch expenditures. Every branch should have a fund available so that as the missionaries come laboring among them their traveling and incidental expenses may be cared for from this fund. This, however, does not prevent any from assisting the elder in meeting these expenses as they may feel led; in fact, the Lord has indicated that it is a mark of our discipleship to remember the needs of the ministry. (Doctrine and Covenants 83: 16.) "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward; and he that doeth not these things is not my disciple; by this you may know my disciples."

Occasionally we find individuals who feel that they should not give in this way, but it is quite apparent that the Lord approved of our direct contributions to the eldership to assist in taking care of their expenses, for he has directed the eldership that should they receive more than is necessary for their expenses it should be forwarded to the Bishop.

Our interest in the work that the ministry is trying to accomplish is intensified when we contribute of our material substance for the accomplishment of that work, so that he receives not only our financial support, but our mental and spiritual support as well. All of these are good reasons why we should assist in meeting these expenses.

I feel that the Saints are to be commended for the noble manner in which they have supported the financial department during the past two years. The existing conditions in the business world will emphasize to each, I am sure, the necessity of giving consideration to the financial needs of the Lord's work in every department.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

Christmas Offering Items

The old year, with all its successes and failures, is now behind us, and we have already started upon the new year, 1921. To a very great extent we control our destinies. That which we work for, pray for, seek diligently for, and keep constantly after we will surely succeed in obtaining.

We trust that each school, each individual member, has a nice nest egg (offering) laid away as a start for our 1921 Christmas offering. Shall we not hand in an offering this year equal to \$3 per member? Let each one of us become a booster for this cause; let us ask our associate members how they are earning their offerings; tell them how you are earning your offering.

How about your class in the Sunday school? Is each of the members taking an active interest in this good work? If not, can you not influence them to do so? Surely this is a work we can all take pride in. We do take pride in it, and we are going to take greater pride in it and show this by adding constantly, day by day, to our nest egg. A penny a day would make a total of 365 pennies at the close of the year. Shall we not do this?

Let us set our aim for the year, each Sunday school and each individual member; then let us see what one twelfth of this total will be, and at the end of each month let us see to it that we have this twelfth to add to our offering. Let us not fail in a single month to have that month's quota. And in doing this let us remember that it is not a crime to fail, but it is a crime to have a low aim. Let us aim high and shoot straight to the mark. Cut the total aim in twelve parts and

hit the twelfth part the last day of each month. "God loveth a cheerful giver."

We will announce our aim a little later on, but let us all work for an average of not less than \$3 per member, and if you can double this amount it will be to your credit to do so. We will furnish each school with one large star as soon as they average one fourth of their aim, another star when they have averaged one half their aim, and another star when they have three fourths of their aim, and still another star when they have raised their full aim. There will be a large silver star for each school averaging \$5 per member or more and a large gold star for the school having the highest average for the year. Now, we are off. Let us go and go strong.

Remember, all offerings should be sent direct to Bishop Benjamin R. McGuire, Independence, Missouri, and this offering should be in his hands not later than February 28. This will be our last appeal to you for the 1920 offering. If you are isolated from the church or if your Sunday school is not sending an offering, send yours direct—be sure to state that it is for Christmas offering. Write your name and address plainly.

Here are some very interesting items regarding the offering work among the schools and individuals. Read every word; it will interest you and we hope enthuse you.

From Brother and Sister William B. and Ruth E. Leland, of Plymouth, Massachusetts, we have the following interesting letter: "We saved our offering by giving the biggest days' laying of our flock of hens. We have about 64 hens. They laid 8,530 eggs, making 710 dozen and 10 eggs. Don't you think the Lord blessed us for giving to the Christmas offering? Part of the year we got as high as \$1 a day. Shall we do this in 1921 also?" These good people sent in \$21.29. Let us hear from others who have hens. Why not have a hen club for 1921 and see if these hens will not boost our offering many hundreds of dollars during 1921? Are you willing to join with this movement. Let us hear from the hen owners.

From sister Nettie E. Potter, Wellsville, New York, we have the most interesting report following: "I take great pleasure, as superintendent of the Hope of Proctor Sunday School, in reporting our little gift as a Christmas offering, and we trust it will help a little. We have only eight in our school—just our family—but we have tried to do the best we could and look forward to the day when our loving Father will bless us with greater numbers and better conditions to work under?" I wish every member would read this over carefully and note that this school consists of one family and that they gave an average of almost \$10 a member. Surely God will bless them and help them to prosper in their work.

And here is another excellent example, one that would surely swell our offering if we could all do as well as Brother Medy Richards of Sheridan, Wyoming. He writes: "I will be sixty years old the eighteenth day of January, and I inclose a draft for \$60 to help raise the Christmas offering. If it looks good to you, all right; if not return it." You may be sure that it did look good to us and we surely appreciate Brother Richards's splendid gift to the offering.

Sister Elizabeth Beemer, Sheldon, Illinois, reports: "There is no branch or Sunday school here, but I am doing all I can and love to do it. On 'Dollar Sunday' I sent in \$3 and have sent in ten dollars more so you see I am trying to help." We hope some of the other isolated ones will join this sister in this good work.

Brother J. N. Duncan, Nowata, Oklahoma, reports: "Our Christmas offering to date is \$90.64 and our aim is \$100. One sister gave \$25 last Sunday and others are going to hand in their offering next Sunday. On 'Dollar Sunday' we raised \$15.55. We have a membership of thirty, and it is very hard for all of them to be present each Sunday."

Brother and Sister C. A. Welch, Kersey, Colorado, write: "You will find inclosed \$5 as Christmas offering. We are isolated from all church privileges. We have not been able to locate any Saints here." These good people live about nine miles southeast of Greeley, Colorado. If there are any Saints near we hope they will try to meet Brother and Sister Welch.

Brother Clarence L. Current, McDermont, Ohio: "We have

only the home class and meet in a dwelling. We have only a few Saints here, but they are all good members. We received \$7.50 on 'Dollar Sunday' and will have a total of about \$35 to send in. We hope to do better in the future." Other home classes take notice.

Sister Helen Hawley, Fort Scott, Kansas, reports: "We feel rather proud of what we have accomplished this year financially, but we did not raise the amount we aimed to raise for the offering. We set our aim at \$300 and raised only \$53.42. We bought a church for \$1,500, a piano for \$425, besides other little expenses, and we are almost clear of debt now. We have only a little branch in Fort Scott. We shall try to make up this coming year what we were not able to do in 1920. Our enthusiasm is just as great as ever."

Sister W. P. A. Willoughby, of Brumley, Missouri, writes: "Please find inclosed \$6 for Christmas offering. We are isolated. I am sending \$2 each for my husband, our son, LaVerne, and myself."

From Ivan Tittle, Mount Vernon, Illinois, we have the following: "Find inclosed \$15, raised by the Mount Vernon Branch for the Christmas offering. We have a very small branch, but we are pleased to do what we can for the advancement of the work and the redemption of Zion."

Sister Lora Strachan, Youngstown, Ohio, reports: "We have just recently organized our Sunday school in Belmont Extension, and the district superintendent has succeeded in arousing the 'Christmas offering spirit' in our school. Although so recently started we will have something for you." This is surely good news, both regarding the good work of the district superintendent, and the quick work of the new school. We wish them Godspeed in their good work.

Sister Julia A. Thomas, Rockland, Maine, writes: "We have only a small school which was started last summer. We have sent \$15 to the Bishop and will start our new offering the first of the year."

Brother D. A. Fuller, Dallas, Texas, sends the following good report: "Wish to let you know that Dallas has done very well in the Christmas offering. With a membership of 50 we have raised \$433. We have kept the matter before the school constantly throughout the year and are proud of the success we have made. I also believe you will receive a good report from balance of the district. We aim to start the first of the year and do better in 1921."

From Sister Mary A. King, Brownsville, Oregon, we received the following: "I send my offering and hope it is not too late, for I want to help in the gospel we all love so well."

Sister Earlita Smith Inslee, Yakima, Washington, sent in offering for little Nelda and Ruth Inslee. We were pleased to get this from these dear little girls.

Doris Jennings, Pocatello, Idaho: "I am inclosing draft for our offering (Pocatello Sunday school) which we gladly give toward the support of the good work to be accomplished."

Sister T. O. Strand, Moorhead, Iowa, reports the following good news: "I wish to report that the offering for the Moorhead, Iowa, Sunday school for 1920 is \$537.40—an average of \$6.55 plus per member. Our enrollment is 82 with an average attendance of 55. We were quarantined all the month of January, 1920, and lost two Sundays during reunion, a total of six weeks during the year. We take it for granted that you are going to try for a large offering in 1921, and we now have \$18 on hand, more than a third of the amount we used to send in for a year, and we thought we were doing fine then." We have learned to depend on Moorhead to do their share and have great respect for their splendid work.

Sister Irma Robson, secretary of the New Philadelphia, Ohio, Sunday school, writes: "Owing to the fact that our school pledged \$2.50 per member with a total of 115 members and made an average of \$3 per member, totaling \$426.88, we wish to have our name on the honor roll for 1920." You are surely on this honor roll right now, New Philadelphia, and we are glad to have you there.

From V. D. Ruch, Huntsville, Missouri, we have a splendid report: "Inclosed please find bank draft for \$66.69 for offering. We had a membership of six, so this makes an average of \$11.11 plus per member." Huntsville, with its little school,

has been one of our big boosters, and they have made splendid averages. Fine, Huntsville; keep up the good work.

Our opportunity is now before us. Shall we not take full advantage of this fact and devote ourselves diligently, faithfully, and prayerfully to the task ahead of us?

Thanking all for their splendid support of cooperation, I am,
Sincerely yours, A. W. SMITH.
SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

1920 Christmas Offering

Receipts, March 1, to December 31, 1920	\$11,016.23
Receipts, January 1, to January 29, 1921	32,562.66
Receipts, January 31, to February 5, 1921	9,058.27
Receipts, February 7, to February 12, 1921	6,595.43
Total	\$59,232.59

Look for next week's report

*Watch It Grow
Help It Grow*

SPECIAL NOTICE

February 28 is the date which has been agreed upon to close the 1920 Christmas offering books.

Funds received after that date will be included in the 1921 report.

All individuals, classes, schools, or Bishop's agents who have offerings for the year of 1920 should send at once to

BENJAMIN R. MCGUIRE, *Presiding Bishop*.
INDEPENDENCE, MISSOURI, Box 256.

Missionaries Write En Route to England

The safe arrival of the party was reported by cable some time ago. This letter was dated January 28, 1921.

We are eight days out from New York and will reach Cherbourg, France, to-morrow noon or soon after, the several hours there with the five hours to cross the English Channel bringing us to Southampton too late to land. So we will land Sunday morning, January 30, the tenth day from New York, which is an unusually long time for this trip. The *Imperator*, though the largest ship on the ocean, has proven to be about the slowest on this trip. She is capable of making double the speed, especially with the calm seas we have had all the way. We have had no sickness and have been faithful at the table. The passage across has been enjoyable.

Among the up-to-date things we have on board are elevators, commodious bath and lavatory rooms, large swimming pool, bank, railway ticket office, daily paper (a copy of which I will send you), laundry, and other more general institutions such as store, barber shop, library, orchestra, besides doctor, surgeon, nurses, etc.

Passengers meet as strangers, and the tendency is with many to cast aside restraint and indulge in whatever their whims suggest. Various forms of gambling, drinking, and other more gross evils are manifested. Brethren Gillen, Bishop, and I have a room to ourselves, which we appreciate. We have been blessed with peace and comfort and move forward with a strong hope in the future.

May peace and blessing attend the brethren at home,

Sincerely, CHARLES FRY.

Toronto Prepares for Battle

Two and a half years ago Toronto Branch, weary and heartsick, distressed and despairing, deserted by hundreds of her members and betrayed by men in whom she trusted, was counted out of the battle. Since then she has been gathering up the remnants of her scattered forces, repairing the breaches in her defenses, and marking time as she prepared for a new advance against the powers of sin and error. And

now Toronto is again in the battle line with ranks refilled and forces united.

At the beginning of this year the membership was divided into six groups, and elders, priests, teachers, and deacons, so far as available, appointed to labor in these groups. A wonderful spirit of harmony pervaded the Toronto priesthood. However, the need for additional help was apparent. At the suggestion of the branch president the priesthood fasted from Friday evening till after the sacrament service on Sunday, February 6. At this service, through a prophetic message, fifteen were called to the priesthood: one elder, five priests, six teachers, and three deacons. At the prayer service on Wednesday evening following, the branch approved the calls and ten were ordained, five asking further time for consideration and preparation. Those ordained were: Elder, J. Leslie Prentice. Priests, Edward C. Williams, Frank Clifton, Ben Hewitt, Russell Whitehead. Teachers, Thomas McPhee, Lloyd Taylor, James Kirkpatrick. Deacons, Percy Robb, Norval C. Brown.
R. J. FARTHING, *Correspondent*.

Curtis-Jones Debate

The debate between Elder J. F. Curtis of our church and Elder A. A. Jones of the Missionary Baptist Church, at Dresden, Tennessee, is now a matter of history. It began on Monday, February 7, and closed on Saturday, the 12th, two sessions of two hours each being held each day at 10 a. m. and 2 p. m.

The discussion was held in the Oak Grove Baptist Church, three miles south of Dresden, which will seat about three hundred. The weather was rainy and cold all week, and the roads were impassable for cars, but the farmers came from miles around with their families in buggies and wagons, bringing their dinner and remaining for the day. The debate had evidently been talked of for weeks, and a little mud and rain could not prevent attendance. The last three days, standing room was at a premium.

During the first three days the proposition discussed was: Resolved that the Missionary Baptist Church is scriptural in origin, organization, doctrine, and practice. On last three days the proposition discussed was: Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is scriptural in origin, organization, doctrine, and practice.

Elder Jones has a very defective voice, which makes him tiresome to listen to. Two days before the debate, Brother Curtis had such a cold that he could not talk, but the Lord came to the rescue and his voice rang clear and strong during the entire discussion.

Jones contended that the church established by Christ had continued down to the present time without interruption and that the Missionary Baptist church was the church, but Brother Curtis showed by Baptist historians that the church was not on earth for more than one thousand years, and that the American Baptists went back only to the days of Roger Williams, 1639 A. D.

Jones held that living prophets and apostles ceased with the New Testament period and in contrast Brother Curtis presented the church as restored to earth by God in these last days, with living apostles and prophets and all the scriptural gifts and blessings of the New Testament church.

The Baptists' favorite doctrine, "Once in grace, always in grace," that if a person is once born of the Spirit it is impossible to fall away, was strongly contended for. And that it might hold good, when Judas's case of transgression was cited, he contended that Judas was a devil when he was ordained. Brother Curtis showed that the Scripture says Judas was a disciple when ordained, and then later he showed how the Spirit of the Devil entered into him.

When the second proposition was up, Jones used Beadle and Neal as his authorities, and dished out their lies in regular doses from the deception of the audience. Brother Curtis showed from Bancroft that Beadle's work was unreliable and showed from the book itself that it contradicted itself.

Jones was not very familiar even with Beadle and Neal and got so badly rattled that he mixed dates and facts:

promiscuously. For instance, he stated that Beadle's work was reliable history, and written to prevent the seating of Reed Smoot in the United States Senate and that it was successful. When Brother Curtis showed that Beadle's book was written in 1870 and that Reed Smoot was elected to the Senate in 1903 and had served there continuously since that time Jones's reputation as reliable authority began to wane.

The climax came when on the last day Jones claimed the Saints were driven out of Missouri on account of the Mountain Meadow Massacre and that they deserved to be punished for such a dastardly deed. When Brother Curtis showed how the Saints were persecuted in Missouri and driven out in 1833 and 1838 and that the Mountain Meadow Massacre happened in Utah in 1857, Jones stock dropped still lower.

Brother Curtis showed from numerous writers on ancient America that there were mighty nations in this land many centuries before Columbus's discovery, and that God was in duty bound to reveal his law unto them, as he had done from time to time on the Eastern Hemisphere, as recorded in the Bible. He showed that the Book of Mormon was a true history of God's dealings with the people in ancient America, being corroborated by archaeological discovery, predicted by Bible prophecy, and testified to by the Holy Ghost, to honest readers.

Jones acknowledged he had not read the Book of Mormon because Oliver Cowdery went back on his testimony and said the book was no good. Jones presented a tract by Neal which he claimed had a sworn statement from Oliver Cowdery in 1885 stating that his previous testimony as one of the three witnesses to the Book of Mormon was false. Brother Curtis showed that Neal's claim was false, that Cowdery had borne testimony of the truthfulness of the Book of Mormon at a conference at Council Bluffs, Iowa, in 1845 and that on his deathbed he had reaffirmed his previous testimony. And since Cowdery died in 1850, he must have been resurrected to bear testimony in 1885 as claimed by Jones.

Brother Curtis showed how the angel of Revelation 14:6 had come and the gospel had been restored, but Jones claimed that Revelation 14:6 was fulfilled by the appearance of the angels to the shepherds when Christ was born. And this is a fair sample of his interpretation of scripture. But he was in his own church with the "faithful" of his flock for a backing and in addition there were some half dozen Baptist preachers from the Baptist Theological Seminary at Martin, Tennessee.

Jones's chief argument was to get excited, wave his arms and stamp with his feet, pound the desk, and yell at the top of his voice. This invariably brought a volley of "amens" from the fledgling preachers.

He is an expert at misrepresentation and browbeating, and Brother Curtis told him if truth was a mountain and he (Jones) was ten feet from it, he did not believe he could see it. Brother Curtis also told the people that he did not mind meeting argument, but did dislike to meet such profound ignorance.

Jones did not make a point that Brother Curtis did not overturn and every point for our proposition was maintained with ease. Of course the Baptists made a lot of noise at the close and the faithful few tied a blue ribbon on their pastor, but the more intelligent of them openly acknowledged their defeat. Among the Methodists and Christians we found many friends, and expressions as to the favorable outcome of the debate were numerous. Hundreds of tracts were distributed and the work there will be followed up next summer by our missionaries.

A few of the Saints from the Kentucky and Tennessee Districts were in attendance and they went home more firmly grounded than ever in the faith and proud that they were Latter Day Saints. The truth will stand the test of opposition, and when the light is turned on it but shines the brighter.

We trust that all who have been enlightened by its rays may continue faithful to their covenant.

Nauvoo Conference

The Nauvoo district conference was held at Burlington, February 11 to 13, the first session being Friday evening, consisting of educational numbers and special music. Illness interfered with part of the program, but other numbers were supplied, and the interest seemed exceptionally good.

The conference was exceptionally good, and an epoch-marking event in a number of ways. Provision was made for the organizing of a branch at Nauvoo with full quorum of officers. There has been, prior to this conference, a live Sunday school, Religio, and Women's Department at that place, and the ordination of Brother Fusselman Sunday to the office of deacon gave them the last officer necessary for branch organization. Brother August Lee, who now resides there, was ordained to the office of priest on Sunday also. A third ordination was that of Brother John McKiernan of Fort Madison to the office of priest.

The budget system was adopted without a dissenting vote, thus providing that our district bishop act also as treasurer of departments.

The report of the priesthood, our district president advised us, was the best during his six years in the district work. The work of the Sunday School Department Saturday afternoon also showed some strides in progress. In addition to the adoption of the budget in concurrence with conference action, a new standard of excellence was adopted which we are assured will prove much more of an incentive to special training of workers and other desirable features; and a new basis determined for awarding the district banner which has proved a decided stimulus to attendance at conference sessions. There is a better showing than ever before in enrollment in normal department, and promise of increase.

We were glad to hear again one of our pioneers in the work, Brother James McKiernan, Saturday evening. His counsel and instruction have brought strength and help to the district membership for many years.

Sunday was a full and wonderful day: Priesthood meeting at 8 a. m. followed by Sunday school at 9.30 and preaching by Bishop George P. Lambert at 10.45. The social and communion service in the afternoon was a feast from the start. Some personal messages were given and a word of counsel and instruction and promise to the membership through our district president. The time was filled and the feeling deep throughout the assembly. There were two baptisms in the afternoon, both candidates being from the Montrose Branch.

Religio at 6.15 was a live session, followed by preaching by Brother J. W. Layton of Nauvoo, the kindly counsel of a "father in Israel."

This was the first conference for some years in which every branch in the district was represented, and our church, which is becoming crowded even for local needs was crowded to almost more than its capacity. The local membership hope to entertain in more commodious quarters when another conference assembles here.

Throughout the entire time, the spirit was one of peace and unity and alertness. We rejoice in the prospect for the future.

In Burlington we are rejoicing in the release of our pastor and wife from quarantine after a quite severe siege of small-pox. We had hoped Sister Williams might escape an attack, after the less severe one that Brother Williams had undergone, but are deeply thankful now that she is regaining strength and may soon be able to resume her place in our midst. They are both much beloved because of their faithful and untiring service, and we are deeply grateful that they have been spared for further association with us. Brother Williams was quarantined on New Year's Day, and he told us last Sunday at the morning service, which was prayer and social service, that it was New Year's Day to him.

The local priesthood were faithful in their efforts to keep the meetings according to regular schedule during the quarantine, and occupied well.

Provision has been made for a normal class in the Sunday

school, and one in the Religio, thus providing so far as possible for the needs of workers in both departments. There is an earnestness on the part of those undertaking the work that is most encouraging to those attempting to direct it, and promising of more efficient work to be done.

The Religio featured an impromptu program two weeks ago which proved most amusing and successful. Last week two classes joined in the rendering of a quite unusual program, among the features being a number of charades and a parody on "The little brown church in the dell," their rendition being "The little white church on south hill." This number was repeated for a social given by the "Builders" after the Saturday evening service, where a number of other original and unique numbers were given.

CORRESPONDENT.

Massachusetts Conference

The Massachusetts conference convened February 5 and 6, with the Saints at Providence, Rhode Island. Ordinarily the church at Providence is one of the finest, if not the best, in our district. It is not above the average in size nor is it of superior material, but the plan of this little church such that it bespeaks dignity, and its cleanliness brings with it a breath of spiritual fragrance which permeates the atmosphere, greeting one as he enters, making him feel he is in a holy place where God meets his children often.

Upon this occasion as we enter, lo and behold! this cozy edifice is prepared as a bride for her husband, for the art of the painter greeted us pleasingly.

We were among the very first, and in a few minutes Saints of the several branches arrived, one after the other, all with that smile and cheery greeting which we all value more as the years go by.

Our district president, C. Edward Miller, believes in punctuality, and at the scheduled time, 3 p. m., we were off.

The opening prayer of earnest faith and humility by one of our noble veterans, Brother John Smith, brought with it added spiritual force, and the still small voice whispered that we were to have a conference long to be remembered.

That prayer by our worthy brother, whose days of front line activity are over, brings to us a train of thought which is unfolded and enlarged as the conference grows; yes, a picture of days past and gone, with the present, the ever-living present, and the comparison fills us with awe as well as solemn responsibility.

The business was marked by the welcome absence of arguments which have featured in other days, and no time was lost in this unnecessary pastime, for surely it seems to have been one of our pastimes when in legislative assembly. Possibly we might present the flowers where to us they appear due.

Our district president is one of the finest men with the gavel we have seen in the church, using rare judgment and wisdom, drawing friction from none, winning the support of all by his right doing. In him we have a leader who does not say, "Go ahead," but, "Come!" He leads all the way.

This leader and workman has material and, Massachusetts, we know more fully than ever before you are equipped in that manner that God is continually selecting special ambassadors from your ranks; yes, you in Massachusetts are speaking in terms of service in a far greater way than it is possible for our pen to carry to HERALD readers.

In the place of those grand veterans, some of whose names are households names in our church, we saw young men in action.

Peter Whalley, of Attleboro, a few months ago came staggering back to us from the war in the Macedonian mountains, a physical wreck with just a breath left, to die in about six months. Elder Peter Whalley stood before our conference physically sound and rugged, a spiritual force, and as president of the Attleboro Branch explained organization to us which is reflected in the condition and service of the little flock over whom he presides. This young man stands as a testimony to us that God is, and miracles of healing are still with his Saints.

Herman Chelline, of Providence, a young man unafraid and willing, is an educational and spiritual asset to us.

E. L. Traver, of Boston, spoke of Brother Richard Baldwin's work there in a very interesting manner, and about the wonderful results obtained.

The social service Sunday morning was one that will linger. To us mortals wonderful healings were related by our new members. This meeting was on a high plane of spiritual power and intelligence.

Every branch president in attendance was at the front, and we can begin to realize what good organization means.

In the afternoon we listened to our "boy missionary," Elder E. J. Gleazer, deliver a sermon on "Equality and stewardships." This was a powerful message, well balanced, welding spiritual blessings and material things together in a convincing manner.

Following this service was a fine ordination service at which were set apart one elder, one priest, and one teacher, with one confirmation.

Proselyting is being carried on more actively than ever before in our history, especially in Boston, Providence, and Brockton.

The closing message was delivered by C. Edward Miller, and we regret we could not stay to hear it. And we must not ask for space for all the grand things of this conference; besides, words do not tell it as it should be told. We do not put in much time these days creating slogans, but if there could be a sentence summing up the attitude of those present, it might be, "Now is the accepted time."

Yours in bonds,

FRANK S. DOBBINS, *For Press Committee.*

A Former Church Official Comes to Himself

The writer is not a member of any church, nor has he been for over ten years. Your church, however, is no stranger to him. It was, in fact, his home for over fifteen years.

Being a member of it for all those years, and knowing all the particulars of its origin, organization, doctrines, claims, and blessings, my faith in its claims and virtues has never wavered from the first day since I heard and learned of the peculiar plans of God. The fifteen years of church relationship, and ten years of the life of a prodigal has not in the least caused me any doubts as to the prophetic calling of the prophet, Joseph Smith, nor the divinity of the hand of God behind it, strange as it may seem to members of your church, and astonishing to the onlookers to see and hear and know that I should tender my resignation as a member of what I knew to be the work of God, and wander back into an ungodly life. It is a puzzle even to skeptics.

Such has been the fact, nevertheless, in my case, and what I wish to say through your paper is that my reason for asking to be severed from the church was, I saw I was not strong enough to withstand the test of a thorough Christian life, and rather than cause the church any reproach and hurt the work of God, I preferred to resign, out of respect for the church; and from that day, ten years ago, till this, I have never offered a prayer, read any church books, or papers, till this very day, when my wife handed me a SAINTS' HERALD some one had given her, with a letter from Elbert A. Smith about the death of the late R. C. Evans. Strange as it may seem to you readers, no two men were more closely associated in your church than were R. C. Evans and the writer. We were bosom friends for many years, and I would like you to know that the worship of man will lead people away from God, for that was one of the main traps set for my downfall, and when he and I quarreled and separated, he was a very high, popular, and influential church leader.

My faith got so pinned to man that it finally ended in my leaving the "old homestead," and since then I have been living in this far-off country, trying to make friends among the wicked, seeking a home to try to make life happy. And now to learn that since I left the old home, those who worked

(Continued on page 192.)

MISCELLANEOUS

Reunion Notices

Toronto, at Lowbanks July 23 to August 8. Suggestions for improving the service in any department solicited. Any member caring to undertake a position in the dining hall or kitchen for remuneration communicate with the undersigned. Mable Clark, secretary, 48 Fern Avenue, Toronto, Ontario.

Eastern Iowa, at Maquoketa, August 12-21. Further notice later. Amos Berve, president.

Convention Minutes

GALLANDS GROVE.—Sunday school at Dow City, Iowa, February 10 and 11. Officers elected: Superintendent, Leonard Copfair, Mallard, Iowa; assistant superintendent, Merle Myers, Deloit, Iowa; secretary, Alta Mae Schafer, Denison, Iowa; treasurer, C. E. Anderson, Fort Dodge, Iowa; chorister, J. D. Talcott, Arion, Iowa. Thursday evening a very interesting lecture entitled, "Child training," was given by T. J. Elliott, of Omaha, Nebraska. Friday evening a very interesting and instructive musical and literary program was given by the Dow City local. Alta Mae Schafer, secretary.

Conference Minutes

GALLANDS GROVE.—At Dow City, Iowa, February 12, 13. In charge of District President J. B. Barrett. The recommendation by district presidency that the conference make provision for the purchase of a district tent was approved and committee chosen to arrange for raising the necessary funds; also a purchasing committee was provided for. Preaching by S. T. Pendleton, J. B. Barrett, David Baughman, and George Juergens. Adjourned to meet at Mallard, Iowa, in June. Lena M. Talcott, secretary.

WESTERN COLORADO.—At Durango, February 12 and 13. Statistical reports from Delta, Bayfield, and Durango. Voted to approve of the disorganization of California Mesa Branch. District president reported \$625 above the quota for the district in the auditorium drive. J. D. Curtis, seventy, and supervisor of Eastern and Western Colorado Districts, helped with some very fine sermons and timely advice. Sister N. E. Glick has been appointed as organizer in the Women's Department. The prayer meeting was very spiritual and was enjoyed by all. J. T. Scannell, secretary.

POTTAWATTAMIE.—At Council Bluffs, Iowa, February 5 and 6. Amos Graybill and Cleo Hoover ordained priests; Hans Anderson, elder. The officers elected: O. Salisbury, president, with H. H. Hand and George Beaty associates; Elsie Lapworth, secretary; J. A. Hansen, Bishop's agent; W. T. Spanwick, chorister; J. C. Jensen, historian; Cora Salisbury, organizer for Women's Department; J. R. Epperson, auditor. The following resolution was adopted: Resolved, that we the members of the Council Bluffs Branch recommend to the district conference that the district look with favor on erecting a church of sufficient size to meet the demands; that this church be in the city of Council Bluffs, and that a committee be appointed consisting of five members whose names are here attached: O. Salisbury, T. J. Smith, O. A. Currie, H. M. Kerns, A. E. Dempsey. Time and place of next conference left with the presidency. Apostle U. W. Greene was present. Elsie Lapworth, secretary.

SOUTHERN NEBRASKA.—At Lincoln, February 11. District presidency in charge. All visiting members given voice and vote. J. A. Roberts chosen secretary pro tem. Report of district officers read. Evening program under auspices of Religio Department. Interesting talks by J. M. Baker, W. M. Self, J. A. Roberts, and R. Bullard. Preaching

by Walter M. Self, R. Bullard and J. A. Roberts. Adjourned to meet at Lincoln, Nebraska, in February, 1922. Conference well attended and all enjoyed a goodly portion of the Spirit while there. J. A. Roberts, secretary pro tem.

Our Departed Ones

SANDERS.—Mary Amelia Powell was born March 4, 1843. Died January 23, 1921. Married John Sanders April 4, 1865. To them were born 8 children, 4 sons and 4 daughters. Two sons, Lewis and Luther, preceded her in death. Baptized in November, 1895, by W. S. Macrae. A patient and gentle Christian woman. Her departure is mourned by husband, children, relatives, and a host of neighbors and friends, who recognize the example and golden legacy left them by the influence of a saintly life. Funeral services in charge of R. M. Maloney.

STAFFORD.—Priscilla Stafford was born at Corinth, Ontario, September 13, 1843. Died February 10, 1921, at Independence, Missouri. Baptized February 20, 1888, by Edward D. Long, at Davidson, Michigan. Married George Stover in 1860. To this union 4 children were born. Survived by a son, L. Stover, and one daughter, Mrs. Carrie Hastings, who were present at the funeral. Her husband passing away, she married Calvin Stafford of Montrose, Michigan, who had a large family. He died in 1908. She remained loyal to these children, until they were married. Was a faithful Saint. Sermon by Joseph Arber. Prayer by C. E. Guinand. Interment in Mound Grove Cemetery.

HAWLEY.—Lenora Emeline White, daughter of Valentine and Martha White, was born January 8, 1868, Sandwich, Illinois, died February 1, 1921, Lamoni, Iowa. November 3, 1889, she married Eber P. Hawley, and to this union were born Ruby Lillian Foreman, Lamoni, Iowa, Zadie Estella Nelson, Kingston, John Valentine, Grant City, Missouri. David Eber, Lamoni, all of whom were present at her death and funeral. Buried from Saints' church, Lamoni, J. W. Wight preaching, and C. Scott having charge. She was laid to rest in Rose Hill Cemetery.

ANDERSON.—Enger Oiehaven Anderson was born January 17, 1836, at Stavanger, Norway, and died at Lamoni, Iowa, February 14, 1921, aged 85 years and 28 days. She came to America in 1857, and married A. K. Anderson at Mission, La Salle County, Illinois on July 5, 1857. To this union were born 8 children, the first, a son, dying in infancy; the others are all living. Andrew, Anna A., Daniel, Oscar, and Nellie, of Lamoni, Iowa; Benjamin of Omaha, Nebraska, and David, of the State College, Pennsylvania, all present at obsequies. Baptized March 17, 1862. Moved to Decatur County, in the vicinity of Lamoni, in March, 1872, and have made their home near the town and in the town until the time of her death. Her life has been one of exemplary habits, faithful and diligent in her religious associations, a life of service to others. Funeral services in charge of J. F. Garver, the sermon by F. A. Smith.

FINNEY.—Sarah A. Gorden Finney was born in Washington County, Pennsylvania, January 10, 1851. Married Lorenzo Finney December 25, 1869. To this union were born 3 children. The eldest died in infancy. One daughter, Mrs. Jessie Sawyer, died in 1907. Nelson Finney, of Dalton, Nebraska, is left with his father to mourn the loss of an affectionate wife and a devoted mother. Baptized about 18 years ago. Died in Winterset, Iowa, February 12, 1921. The funeral was held in the Christian church. Sermon by J. S. Roth, assisted by Reverend Martin, pastor of that church.

McCARRISON.—Donna Elizabeth McCarrison, infant daughter of C. A. and Inez McCarrison, was born December 30, 1920, at Kansas City, Missouri, died February 7, 1921. Funeral service from the home in charge of J. A. Tanner. Burial in Mound Grove Cemetery at Independence, Missouri.

Work dignifies life and saves us from many of its worst evils. No man knows what it is in him to do until he measures himself against some great task.—Elwood Worcester, in Religion and Life.

THE SAINTS' HERALD

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

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Does an Education Pay Financially?

The United States Commissioner of Education Says

There are three factors in the production of material wealth:

1. Natural Resources.
2. Native Ability.
3. Acquired Ability.

The first two factors are fixed:

You cannot change the natural resources of a country much.

Only through the slowly swinging centuries can you alter the native ability of a people.

The third factor—acquired ability—the thing we call education, that comes directly or indirectly through the schools, is the variable factor,

As that varies, so does the product of wealth vary.

Suppose we let 4 represent natural resources and let 6 represent native ability. Then 4 times 6 equals 24.

Let us suppose 1 represents acquired ability, or education of the people. Then our product of wealth is 24.

Double the value of acquired ability and the product is 48; make it 3, the product is 72; make it 10, the product is 240.

But suppose the value of the acquired ability of education to be ZERO, what about the result? Imagine for a moment that all the education of the people should pass away, that we forget our science, our mathematics, our medicine; that we forget how to read and write; that all the education and training of the schools, that differentiate us from the savagery and barbarism of our forefathers, should be swept away. What takes place? Our wealth is gone. **NINETY-NINE PER CENT OF THE WEALTH OF THIS COUNTRY IS DUE TO ACQUIRED ABILITY.**

It is incumbent upon us as a church to see that our children are given the best education possible for the highest quality and degree of production attainable.

Issued by the

Educational Commission of the Church

LETTERS

(Continued from page 190.)

with me on father's farm have, since we left, also gone to a far-off country, only in a different direction—this along with the host of love letters and personal visits with two personages of Catholic religion, has caused me to ponder and look back with a lonesome longing to pack up my "turkey," sell out my little belongings, sacrifice the temptations of this selfish, every-man-for-himself, go-as-you-please country full of trials, dealing with crooks and liars, wandering around with no certain home, and has caused me of late, for the first time in all those years, to try to save up enough money (metaphorically speaking) to secure a ticket for the home train, and that is our intention at present, to make preparations to go back again and work on the "old homestead," and be content to labor at any old job in father's home.

And oh, as I write, for the first time has my heart been touched with the tears of peace. The question is, Can I make it? If I fail you will know I'll have tried, and should I not be able to endure the long journey home, this is my last testimony: That the greatest man of these last few centuries was none other than Joseph Smith the Prophet; for to me he had the hardest task of all the prophets chosen since the days of Adam, and he introduced a work that baffles the wisdom of all the learned men of this age of light and advancement.

TORONTO, ONTARIO.

GEORGE BUSCHLEN.

PISGAH, IOWA, February 16, 1921.

Editors Herald: The Little Sioux District met in conference February 12 and 13 at Woodbine, Iowa. The attend-

ance was fair as the bad condition of the roads hindered many from attending. The district seems to be progressing spiritually and temporally and many are looking Zionward. Bishop Carmichael gave some very instructive round table talks, and all enjoyed a very beneficial meeting. Seven were baptized. Five young men were ordained to the priesthood.

CHARLES SMITH,
C. S. VAN EATON,
Press Committee.

Saint Louis reports that R. A. Lloyd who is treasurer of the General Religio was unanimously reelected as superintendent of the local Sunday school.

Suppose we could reduce all music to intelligible ideas and words, what would become of our greatest compositions? By rationalizing music we should ruin it. It would no longer speak its own language, but one of the petty languages of the earth. It would no longer translate us, it would have to be translated.—Elwood Worcester, in *Religion and Life*.

Now we understand what the Psalmist means by ascribing "the strength of the hills" to Jehovah; and a new light comes into the song:

"As the mountains are round about Jerusalem,
So Jehovah is round about his people."

—Henry van Dyke.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
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OF LATTER DAY SAINTS

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

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NUMBER 9

EDITORIAL

Effect of Prayer

To pray aright means to be ready for the endowment of God's Holy Spirit.

Recently Elder A. M. Carmichael approached us in Sunday school with the sudden request for an example of the effect of prayer in the development of character, taken from the Bible, Book of Mormon, or religious history.

At once our mind went forth to the many wonderful prayers set forth in the word of God, for the healing of the sick, for the performing of miracles. But this was not what the question asked; it was the formation of character, conversion, and the preparation for work.

There came to mind the prayer of Adam; the prayer of Enoch as he walked and talked with God; the prayer of David in his youth; of Solomon in his youth; of Solomon at the dedication of the temple; of Joseph in Egypt; of Samuel; of Daniel and the three Hebrew children; of Nephi, and many others; and especially of Paul, who, when he heard the voice, entered into the silence, and then after baptism went down to Arabia for three years to commune with God; of Alma, and of his wonderful conversion; and how much Paul had to do with giving us the epistles of the New Testament; of the conversion of Augustine in later religious history, and of many others.

But we were suddenly struck with the fact that of all who have prayed, of all who have ever walked the earth, Jesus of Nazareth is preeminently the man who prayed. He prayed as never man prayed before or since. His coming to the world was preceded by prayer. When he was baptized, he went aside for forty days to fast and pray. When he called his disciples, named the Twelve, he went aside first and fasted and prayed.

He had gone alone to fast and pray, and knowing his disciples were in danger, he came walking to them on the waves of the Sea of Galilee. Then there was that wonderful prayer for his followers, as is recorded in the seventeenth chapter of John, and his prayer in the garden of Gethsemane. There was his wonderful prayer among the Nephites on this continent.

In his ministry in Palestine he went aside frequently and alone to pray. At his transfiguration he took three with him; at Gethsemane he took three with him, but he went aside a little way alone and prayed. He prayed in public, it is true. His wonderful prayer among the Nephites was before all the people. He prayed in small groups, but he also prayed much alone.

We very often think of prayer as a petition to ask for something. Yet he was the very Son of God, and had possessed the majesty and glory of the Father on high, yet at the end he adds only, "Glorify thou me with the glory that I had with thee before the world was."

We think of prayer as connected with conversion. Jesus was already the very Son of God. Yet he then felt the need. We think of it as communion with God, yet he was himself God. If he then, having laid aside his glory, and becoming like man, a little lower than the angels, felt the need of con-

stant communion in humble and devoted prayer, how much greater is our necessity in the work before us.

There have been in the past, great prayers uttered by men of the church. A great work has been done. But for the future we should pray as we never have prayed before. If we so seek the divine Presence, we may rest assured that the church of God will be blessed as it never has been blessed before, and that we will receive a greater measure, even an endowment of his Holy Spirit.

We should pray that we ourselves may become better fitted for the work of God, and that we may come in closer communion with him.

We should pray for the officers on whom rest the burden of the work of God, that they may be held in his omnipotent hand; that they may be blessed and guided not by their own wisdom, but by the wisdom of the Spirit of God.

We should pray that the Spirit that we receive, the blessings that we receive may go forth and be felt by the people of God everywhere, that they may rejoice with us.

We should pray for the missionaries and for the inhabitants of the earth as we have been directed in these latter days:

"Pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, forever and ever. Amen."—Doctrine and Covenants 65: 1.

Then let us pray that the people of God may prepare themselves for his coming, and that he may come quickly, for the blessing and healing of humanity.

Services for Zion Builders

Every indication of success in the young people's meetings in Lamoni. They have adopted a meaningful name.

The young people of Lamoni are doing some humble praying. They are one and all greatly encouraged and rejoicing because Brother Elbert A. Smith will be the speaker. They sense the importance of these services, and are striving to prepare themselves that they may receive the greatest possible benefit.

Wednesday forenoon, the 23d, Elder Harold C. Burgess spoke at the college chapel with considerable spiritual power on the work of the young people in Zion, at the meetings recently held in Independence. He placed his baton and Bible together, and declared that they must go together for the work of the church; the musical department supporting the preaching of the word.

Despite the various ward meetings, which were held as usual throughout Lamoni and vicinity for the older Saints, the young people crowded the lower auditorium for the Wednesday evening meeting, February 23. Four, who had recently been baptized, three of them from the Children's

5 Jan 22
Mrs Thos France
116 W 8th St

Home, were confirmed. This, with the opening exercises, took the first half hour.

In the succeeding hour more than fifty of the young people spoke, one offered prayer, and three songs were sung. Not a minute was allowed to go to waste. As one was sitting down, another would arise in a different part of the room.

Next Wednesday evening, March 2, the young people will meet in the college chapel. Some will be appointed to visit the neighboring ward meetings and the neighboring branches. Some are appointed to canvass from house to house in town and vicinity to advertise the meetings and invite attendance. They also have charge of the distribution of tickets. Roy Cheville has charge of the announcements at the Wednesday evening ward meetings. Wilbur E. Prall has charge of the canvass of the town. The same committee will distribute a special lesson on prayer for use in all senior and adult classes in the Sunday school next Sunday.

Sunday morning, February 27, D. T. Williams was the speaker at the Brick Church, and Harold C. Burgess in the evening. Both of these sermons were to the young people and for the young people, in preparation of these special services.

A personal letter from one of our missionaries remarks that he is glad to see these meetings arranged for the young people, as he supposed that they are being arranged for the benefit of the young people at the college. This is by no means the case. These services are not arranged by the officers of the church for any young people. They are not a thing prepared and handed down, but are the result of a call from the young people for such services; the meetings are of the young people, by the young people, and for the young people. They are not for the young people of the town, nor for the young people of the college; they are for the young people of the church who at this time reside in Lamoni and its vicinity. This includes not only those in Lamoni, but those residing in the branches around Lamoni—all of those who reside within the Lamoni Stake being not only welcome, but invited by the young people who have this work in charge. The initiative is that of the young people. The burden of the work is upon the young people and by those quite young in years. These are the ones who are making the canvass—not those who are thirty years of age or over. A few over thirty are associated with them, but the real work is being done by those twenty years of age and younger.

We must recognize that if the full benefit of these meetings is to be secured, it must be because the young people both desire and are willing to prepare themselves. It comes from a sincere desire on their part. But this is the case, in fact, with any successful work. The few cannot successfully impose religion on the many. All the leaders can do is to lead and guide. The work, to be successful, must be the work of all, upheld by the prayers of all.

They have named the meetings "Services for Zion Builders," and intend to emphasize the broadest meaning of the term.

We sincerely hope that this movement will not stop with Lamoni, but if it is to go farther, it will depend upon the youth of the church. Adaptations, it is true, must be made to local conditions, but it is a case of "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." These services can only be successfully secured and carried in response to a sincere, humble desire for better information and better preparation.

In both Independence and Lamoni the warning was given that the result of the meetings meant sacrifice; that it meant trials with which they would be confronted. It would mean suffering, yet the young voices were raised in reply,

"Nearer, my God, to thee; nearer to thee,
E'en though it be a cross that raiseth me."

This is the spirit of consecration and devotion. May this spirit of God go forth throughout the church.

S. A. BURGESS.

Group Work

Reference to some excellent articles in another department, worthy careful study by all the standing ministry.

Special attention should be given by church officers, and especially those in large cities, to the series of articles in the Pastoral department of this week's HERALD, on group work in the various stakes. Articles have also been requested from some conducting this work where the church has had considerable membership in large cities with possibly one or more branches.

The plan is being urged, that instead of maintaining several branches in a large city, the membership be organized into one branch, as a rule, though the separate meeting places may still be continued, yet the work of the city handled as a whole, and the work organized, so that instead of many branches working in general towards a common end, the whole body moves as one. Detroit recently made such a change.

In Independence there were, under the old plan, six separate branches. There is now one branch or church, but all of the meeting places are still maintained, and in time additional meeting places will undoubtedly be erected. In Kansas City, Missouri, and Kansas City, Kansas, there were also several separate branches. There is now but the one, Kansas City Branch, but this does not mean that any of the meeting places have been discarded. It does mean the work better organized, so that the whole body of the priesthood and membership, work together and in harmony.

The same plan has been used in Council Bluffs, Iowa, and can be used to advantage in other large cities.

A rereading of these articles will show that there is not an ironclad plan, but that each local presidency are working out their own problems, adapting the plans to meet their own needs.

Another aspect of the question is, that with the advantage of the gathering, there is the disadvantage of an unwieldy body, too large for one man to give personal attention to the membership. Hence, as pointed out by Elder John F. Garver, president of the Lamoni Stake, a return is made to smaller branch conditions. The larger branch is divided into a number of groups, each group having an elder, priest, teacher, and deacon. In some cases a high priest is appointed. This permits of the development of pastoral ability and material, and members of the high priesthood become associate pastors in their particular group.

In Independence, we understand, the many groups of the city are combined into larger divisions, over which a high priest is placed. Some of these divisions focalize around one church edifice. In the case of those usually attending the Stone Church, the numbers are too large to form one division, and hence are subdivided, and the groups attending that place are combined into several divisions, over each of which a high priest presides. Regularly each month these division heads also meet with the pastor of Independence, and with the First Presidency, who of course preside in Zion.

It will be seen that the group plan is first to divide the largest branches in the interest of more effective work. But it also combines the smaller branches, located sufficiently near to work to advantage. In both cases it produces a bet-

ter organization, with both the advantages of more intensive work in a small branch, and the advantage of working together in larger groups.

S. A. B.

Wholesale House Proposed

A meeting was held in Independence of business men and bishops, on February 19, to discuss the organization of a wholesale house as a stewardship. The plan proposed is that the wholesale house do a strictly cash business; that no business shall be undertaken until sufficient capital is subscribed by individuals. It will then be used for the benefit of the various storehouses of the church, and probably the church institutions, and for the church as a whole as rapidly as possible, conducting a mail order business as well as wholesale.

A committee is appointed to consider location, having regard to freight rates; another to consider organization, which will consider from a legal point of view what form of organization will be best adapted for the purposes in view; a third committee on capitalization, to consider the raising of sufficient capital with which to begin business.

This represents a long forward step, which has been needed for some time. Every effort will be made to insure the most careful business methods.

The Lesson of the War

A community of good will, a united church, and national Christian morality needed.

Frederick Lynch, editor of *The Christian Work*, states that in the past two years he has spent four months of each year in Europe, in England, France, Switzerland, and Holland. He has spent some time in conference with many eminent men in all parts of Europe and Asia. The Germans were also present at these conferences.

In all of these countries he has asked the question: What are the two or three great lessons Europe has learned from the war? And in almost every case, including the Germans, he has received the same response.

First: There is no hope for the future of Europe and Asia unless the nations can learn to live together in a community of good will. The League of Nations alone will not be sufficient. No mechanical arrangement can be sufficient; as long as selfishness rules the world it will always bring strife whether between individuals or nations. Pursuant to this, German delegates disapproved formally the attack on Belgium.

Second: There has arisen a new yearning for unity among all Christians, and a consciousness that only a united church can prevent such a catastrophe as we have just experienced, and only a united church can build the city of God in the world. We have noted this desire for a united church in Europe ourselves, in several of the publications of various churches, reaching our desk from abroad. We have also noted some of the continental papers. The result has been, as we have previously reported, three world conferences, and in addition thereto, the World Student Congress at Stockholm in July.

A third answer was, "The war has taught us there can be no peace, no permanency of civilization, no Christian world-order until the nations of the world ordered their relationships by those same Christian principles that obtained among Christian gentlemen, were bound by the same code of honor, and the same test of greatness applied to them that is applied to men."

There cannot be two ethical standards—one for individuals, another for nations; one Christian, one pagan. And we may

add there cannot be two ethical standards—one for men and one for women. Our ideals must be high for individuals and for nations.

Illiteracy in America

Congressman H. M. Towner in a recent speech declared that America is among the backward nations, because of the large percentage of illiteracy found among the enlisted men in the army. In view of the condition, the Smith-Towner bill is proposed to raise the standard of the more backward States and to bring up the standards of rural schools. Uniform Federal education is impossible in the United States, but this may be either a handicap or an advantage. And the whole system centralized would represent a loss. Standardized education is not desirable in so vast a domain, but we do need national cooperation of individual States.

During the war Herbert Fisher of Great Britain drafted and presented to Parliament one of the most far-reaching educational bills in the history of nations, calling for a greatly increased appropriation of money; the largest ever made by any parliamentary body. This was undertaken during the war.

France also revised her school system during the war, appropriating millions for the task. Apparently there is serious need for revision.

Reports showed that outside the great number of illiterates rejected, about 200,000 were actually accepted and sent overseas, but were unable to do duty because of lack of intellectual development. Mental unfitness led to physical unfitness, so that 700,000 out of 2,400,000 were totally unfit. One out of four of the soldiers could not read a newspaper intelligently, or write a letter home. One out of three examined in the first draft were physically unfit, and 5,000,000 boys and girls have no school advantages, or are taught by untrained teachers.

The Size of One Star

Often indeed are we brought face to face with the relatively small amount that man knows, even in this age of knowledge, and the splendid plan on which the universe is laid out. Recent newspaper items state that Professor Albert Michelson of the University of Chicago, has successfully measured the size of Betelguese, in the constellation of Orion, which is always so beautiful in the evening sky in January.

He states that they are able to show that this star is 27 million times as large as our sun, yet the sun has been shown to be some 880,000 miles across. In round numbers, the diameter of Betelguese has been stated to be 300 million miles. If exactly 300 times the size of our sun it would be 260 million miles. That means that the diameter of the earth's orbit is only about two thirds the diameter of Betelguese.

If the sun were set down at the center of this star, the earth could still move in the same orbit it does now, with regard to the sun, and yet never come within 40 or 50 million miles of its surface.

If correctly estimated, it would mean that if an airplane were to sail around its circumference and as close as possible to its surface, at the rate of 100 miles an hour, it still would take a full one thousand years to complete the circumnavigation.

Our own sun is a million times the size of the earth. If the earth were set down at its center, the moon in its orbit would reach only half way to its circumference.

Such figures show how insignificant is this world compared to the mighty bodies which show in the heavens.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the Son of Man, that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor."

That after all is the wonderful fact, that "thou visitest him," and "thou hast made him a little lower than the angels," and it is the pleasure of God to crown him with glory and honor.

It is worth while sometimes for us to realize how insignificant after all is our little span, our feeding and sleeping, our eating and drinking, compared with the tremendous spiritual issue of creation.

Subjects Being Discussed

Germany of To-day

A visitor to Germany writes in the *Christian Work* that Berlin, once the cleanest capital in Europe, has become dingy and unkempt. As to the blackened snow which formerly would have been quickly carted away, it remains unmoved for days. Real want stalks there—no sugar, no milk, no butter or margarine often, and only a couple of slices of exceedingly bad bread. The invalid's ration of milk, only secured specially, by a woman of sixty, is half a pint twice weekly. A new-laid egg costs four marks. A suit of clothes may cost a thousand or two thousand marks. Many are having their clothes turned three times, or oftener, while in the poorer quarters such a thing as unpatched garments can scarcely be found.

Yet at the same time, there is but little of hate; and kindness is expressed towards the attitude of England. In reply to a query, a business man replied that the net results of the war would simply mean that militarism has transferred its headquarters from Berlin to Paris.

The writer reports of the surprising frequency and unanimity that the admission is heard that Germany deserved to lose the war, "but we did not deserve this terrible peace."

The Quakers have shown so much Christian spirit and have helped so many that a new verb has been formed to allude to Quakers, "*Ich werde gequakert.*"

Coal Profiteering

Senator Kenyon recently stated that an excess profit of three and a half billion was made by the coal owners selling to the War Department in the last months of 1920. Coal which cost \$2.82 per ton or less to produce, to which might fairly be added 50 cents as a commission of the purchasing agent, or a total of \$3.32, was sold to the Government at \$7.34 a ton f. o. b. the mines. At the same time the Navy Department was receiving coal of high grade at \$4.50 to \$4.75 per ton. The profit is evidently much in excess of 100 per cent. There was no further expense, as the coal was sold at the mine's mouth. One of the senators from West Virginia urged, concerning the coal situation, account should also be taken of other industries, such as the clothing trade and building industry, intimating that like profits would be found there.

Child Labor

The National Child Labor Committee states it is estimated that up to 1916, 75 per cent of our children left school before they were sixteen to enter industry. In New York alone 49,000 work permits were issued in 1919. In New Jersey

19,000. Massachusetts granted some 30,000 permits for children between fourteen and sixteen years. In other States the conditions are worse.

The Federal law only prevents children working in factories, mines, and quarries. Children of five years old and up pick cotton regularly while schools are in session. Five thousand children between six and fifteen years of age were working regularly in Colorado beet fields when that industry was investigated. Even in the city of Washington, children of six years old and up sell papers without permits; while in Mississippi it was found that many children engaged in industry were unable to write their names, and none of them could do so, only very illegibly, and scarcely any showed any attainment beyond the fourth grade.

Medical Skill Versus Faith

The district attorney for Los Angeles, California, has served notice that he will prosecute parents in the case of children dying of contagious and malignant diseases where no physician has been secured to attend. The *Christian Science Monitor* and others point out quite clearly some of the shortcomings of the medical profession and emphasize the value of mental control. But that is not sufficient to comply with the law of the land in many instances. Faith in God does not prevent a compliance with the law of the land, especially when our children are ill, nor prevent our giving them any help with mild herbs or through the best the medical profession is able to give to secure their recovery. This does not mean that our trust should not still continue in our heavenly Father and the message he has ordained, for there is where our faith belongs. It does mean that we should be awake to our calling and observe the law of the land in all things, and also should do everything that human knowledge can do to assist and protect our children.

Some Real Work in Social and Recreational Subjects

The class in social and recreational work at Graceland College is not content to study theory only, but are determined to qualify with actual experience.

The men of the class, totaling about forty in number, have enrolled as Boy Scouts, and will take the same sort of work as the boys do, forming into patrols, taking the tests, and are determined to become first-class scouts by the end of the school year.

The women, numbering some thirty-two, have taken up Oriole work in the same manner, and observe the rules that will enable them to say they have done all of it themselves therefore know how it is done. When they have qualified on that feature, they hope to enroll in Temple Builder work and do the same sort of thing.

This is a most practical way to demonstrate their interest in the subject, and is bound to result in a much better class of attainment at the end of the school year. It will also inspire confidence in those who come under their care in the future. We are truly glad these young people are in a position which makes it possible for them to do this, and that they are willing to do what they try to get others to do.

In this issue is announced a new manual, a product of this class that should be of great value in Religio work.

Philadelphia is planning a special series of meetings March 13 to March 27. We have no doubt that they will be preeminently for the young people, though they will be for the benefit also of the whole church there. Elder D. T. Williams of Lamoni, has been invited to be the speaker. The music naturally will be in charge of the general director, Albert N. Hoxie.

ORIGINAL ARTICLES

Foreign Fields

*Talk by Paul M. Hanson at Stone Church,
Independence, Missouri, February 6, 1921.
Reported by Howard W. Harder.*

"Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matthew 28: 16-20.

In these words is indicated the scope of the mission field of the church. The very commission to take the truth of heaven to the world reveals the Lord did not want his church to pursue a policy of isolating itself from mankind, but of permeating all society with truth. In support of this, hear his words to the church: "Ye are the salt of the earth"; "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed"; "Ye are the light of the world." It is a good thing, then, for Latter Day Saints everywhere to refuse to conclude that the murmurings of their village or town or State are the murmurings of the world.

It fell to my lot to be rocked in the cradle of the church. In my boyhood days I united with the church, and in early life was called to the ministry of Christ. One great question that came to me in my youth, and I thought it should be decided as soon as possible, and once for all, was, Is there a God? I examined it the best I could and came to the conclusion there is a God. I then felt that life itself should revolve around that great central truth, and further, that if there was a God he was my God all of the time and not simply when, if Providence should permit it, I should grow to be old, and then perhaps find the Almighty. I felt that he was my God though I was young, and would be through coming years, and I have never departed from that thought. To me this is the greatest subject in the world. If a man can really learn about the Lord, who he is, and why he ought to be worshiped, feel his power, behold the majesty of his law, and sense the marvelous promises he has made, one will indeed have learned about the best thing that anyone in human life can learn. And then one should learn who man is, what his limitations are— one will then be able to move forward.

Elder D. E. Tucker and I were invited by the church in the year 1902 to proceed on a mission to New Zealand, that little country lying in the southern seas, famed for its beauty, fertility of soil, and socialistic laws. To me it was an event of magnitude, as I had never been very far from home.

When we reached the land of our appointment, we found ourselves as far on the other side of the equator as we are here this side of the equator; when we arrived in Invercargill we were farther south of the equator than we are here north of the equator. Of course everything seemed strange. That is the experience everyone has who crosses the equator. Then the sun lies to the north, the cold wind comes from the south, and the seasons are just opposite to those of our homeland. In December, January, and February they have their summer. Santa Claus is not seen pictured coming in a sled, as all is green. We were not forgetful that we were foreigners—the one who goes into a foreign country is of course the foreigner.

In the southern part of this English colony we began our work. We did not start with a pipe organ, nor with a large

choir, nor with a small one. We did not start with a good many friends rallying around us. We were sometimes in cities without helpers, where we did not know a soul. Under such surroundings we were found lifting up our voices under the banner of Christ; and I suppose no one in the whole world was prouder than I was, for I had the honor to represent Christ and serve his church.

Many difficulties confronted us in this mission, because representatives of the Utah Mormon Church had gone through the whole colony carrying their peculiar doctrines; the people generally were convinced that a Latter Day Saint was a devotee of Brigham Young, one who believed, not only in the open announcement of the unchangeability of God or the first principles of the gospel, but also in the spiritual wife doctrine, in the plurality of gods, that gods could be created of mankind simply by developing themselves along certain lines, and in secret ceremonies in connection with their religion.

All of this we faced, but I was not dismayed. There had come to me experiences in which I sensed divinity in the church, and so I was ready to cast to the winds any doctrine that was not in harmony with the gospel of Jesus Christ. I had been trained, too, in the church by men like J. R. Lambert, whom I had often heard preach, whom I had heard take part in the larger assemblies of the church, and somehow I got an impression in those days of the church, that it was well to be precise and move along lines that are entirely within the law, and to be careful what you are doing when you get outside of the law.

I had been tutored under men like W. H. Kelley, a man who wanted fair play and no covering up of anything. I was trained under men like Bishop E. L. Kelley, whom I had often seen filled with a spirit of meekness, perhaps when under fire—a prince among men. I had been trained under such men as Heman C. Smith, who was fearless and would take a position he thought to be right no matter what other people thought about it, and hold it. I had been trained under men like our late beloved Joseph. "See to it," came often the lesson to me as I was associated with that man of God, "that you do unto others as you would they should do unto you." And knowing the example of the Master, and having the Spirit of God to assist in that foreign field, I took the ground, of course, that all the doctrines in opposition to the standard books of the church, peddled so industriously by the men from Salt Lake City, were false. I let them know that if a thing was wrong it was wrong, even though they would say that certain persons had been engaged in its practice. I understood that I was not called to deify any man. I was there as a witness for Jesus Christ. It was necessary to clear away the rubbish. I think I was as happy in my work as the one who will some day take part in the finishing of the church structure in that field, though the hardships were many and the sacrifices not a few. I felt it was just as important to take part in the laying of the foundation of the church in New Zealand as finally putting the finishing touch on the dome.

In New Zealand we baptized a young man named Robert Hall. He now presides over the branch that is making encouraging progress in Dunedin. He is a competent young man. Alone he came to the waters of baptism. I remember the occasion well; and as he came walking over the hill and down to the pond near one of the mines to be baptized by one who came from another country, no branch in which he could hold his membership, indorsing what he believed to be right, not moved by what some people would think about it, I said, "There is a man whom God can use in the building up of his church." And through the years until the present he has given active support to the church, and as a result Dunedin, a city of about sixty thousand population, knows of the church, so industriously and faithfully has our brother labored.

In Auckland a very energetic and competent young man from Australia is laboring, Elder A. V. Robinson. He is laboring to establish the church in that important port—and he is succeeding. I have seen him on the street after preaching answering questions fired by atheists, agnostics, and religious bigots, and there he stood unmoved like a rock in the ocean. The church is moving forward there. The numbers are increasing. Elder Savage, who until lately was associated with Elder Robinson in Auckland, and Elder Loving from Australia are now engaged in launching the work of the church among the Maoris, the aborigines of New Zealand. These elders are battlers. I would be happy to see the Maoris, who are said to be equal to the whites intellectually, when given an equal chance, well started in the church work. I am glad to know they are to learn of the church. I should love to see the church advance among them, and also among the Samoans, as well as in the Hawaiian Islands and in the Society Islands, where we already have a large membership of very fine natives.

In Kaitangata, in the South Island, Elder Tucker and I made our home with a family of Saints named Stewart, who had moved from Australia to New Zealand a few years before our arrival in the colony. In this family was a girl about sixteen, named May. She, with others of the family, was baptized in Australia prior to going to New Zealand. When we started our meetings on the streets, they took their places alongside of us and helped us with the singing. Then when we moved to the hall, May took her place at the organ, and taught a Sunday school class. They didn't stop to be swayed by the cost. They had friends who were dear to them, but to them their church came first. When I was about to leave New Zealand for Australia, Sister May asked if Elder Tucker and I would administer to her. I told her we would be glad to do so. After we repaired to the sitting room, she parted her hair and showed two bare spots, one about the size of a half dollar, showing she was attacked by a disease which had worked havoc with a number in the community, taking and leaving all the hair off the heads of those it attacked. I thought, Here is one that looks upon me as a servant of Christ; here is one who rallied to the church under circumstances that were trying. Memory went back to the days on the streets and in the hall. Sometimes it was raining, but that made no difference to her. This young woman was threatened with the loss of the glory of womanhood. We administered to her. I went on to Australia and heard later that she had received a blessing. When wife and I returned from Australia in 1917, we called at Dunedin, where Sister May Bradley lives, and one afternoon at her home she said, "Brother Paul, would you like to see what the Lord did for me when you were in New Zealand before?" I said we would. She took the combs from her hair and let it fall down, parting it where once was the large bald spot. She had a wealth of hair that was marvelous to look upon, reaching down with her arms outspread until it seemed at first it would go to the floor. "That is what the Lord did for me," she said. "I never comb my hair but the thought comes of the goodness of God to me."

This is referred to that you may know that the signs are following the believers as the church moves forward to the nations, as Jesus our Lord said, "Signs shall follow them that believe." Among the signs was this, "They shall lay hands on the sick, and they shall recover."

I am going to read from letters written by Elder Glaud Rodger, one of the pioneer representatives of the church to Australia. In this letter written in Australia, he said, "The mission is hard on account of no places to meet except at high rates. Oh, how different in America! But I must bide my time and make the best of it. If ever an elder was in a

tried place, I am at present. An unfriendly world pointing the finger of scorn, looking upon us with contempt and disfavor and as impostors. The cross is hard. May I have your prayers before the throne of grace." I was told by some of the old Saints in the church and by friends not members of the church that Elder Glaud Rodger walked up and down from place to place along the coasts of Australia, often weary and footsore and suffering because of what he was called upon to endure, but always there was a triumphant note, that some day a great work would be done in Australia. This letter was written forty-three years ago.

I wish to read part of another letter. This was written shortly after he arrived in America from his mission over there. "I look back with pleasure on my lonely travels for years in that far-off land, and in my inmost soul often say, May God bless those who blessed me, for I had many friends; yes, my dear brother, friends that will know me and my mission in a future day. Those are not vain words: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" And again he writes from America: "The seed sown will spring up by and by, and in Australia, though long years may pass, the church will yet bloom and blossom with fruits of praise to God and the Lamb."

In 1903 in the little town of Bulahdelah, New South Wales, when I was baptizing in the Myall River, I noticed there was some merriment on the shore. I thought it was a strange thing, but imagined that perhaps the ordinance appeared strange to them. It was a new thing, possibly. Afterward I learned the cause of the levity. The word was passed among the spectators that everyone baptized by the Latter Day Saints was required to repeat the name of Brigham Young three times while under the water or the baptism was not efficacious!"

Now we have a fine branch in Bulahdelah and a church building of our own. In Johns River when I was there the first time, the church met in a private home; now they have one of the best churches in that part of the country. In Melbourne where we first met in a hall, we now have a commodious church of our own, and the branch is dividing into groups with prospects that branches will be formed in other places. The work is moving on. The church in Australia is "blossoming with fruits of praise to God and the Lamb."

In West Australia in 1906 I held a discussion with a minister of one of the churches in the city of Perth. It was held in the home of one of the members of his church. We discussed the question of priesthood, church organization, and spiritual gifts. This minister treated me very courteously, and I endeavored to excel him in every quality that made its appeal in me. We parted good friends. When I went to Australia ten years later, one of the first things I was told was that the family where that discussion was held had united with the church. And when I went to Kalgoorlie, the famous gold mining city of West Australia, I met a man by the name of Ray Mark, a member of the church. I asked him about the circumstances of his coming into the church. "Well," he said, "you remember the debate held with Evangelist Ewers. I was present, but not there for religion. I was interested in one of the girls of the family, and being there could not help hearing what was said. What I heard never left me, and finally I knocked at the door of the church for admission." To-day he is president of the branch in Perth.

In all the capitals of the states of the commonwealth, excepting Tasmania, branches of the church are established. We have in Australia a publishing house, and a splendid corps of local and general church workers. You discover that the work of the church moves along lines abroad similar to those in our country.

Yes, sacrifices are required; but are not sacrifices being

made by those who remain at home? Many are the sacrifices being made. When one can feel that he is doing the thing that God wants him to do, he can go to the uttermost part of the earth and be happy. We are unhappy when we do the things that down deep in our hearts we feel we should not do.

Elder C. Ed. Miller once told a story in which he brought in my name. The incident had passed from memory until some one told me of his speaking about it. We were in the State of Ohio doing some work together. One day as we were walking along the street, Brother Miller said, "Paul, I have only twenty cents. How much have you?" I said, "The Government of the United States is behind my resources." "What is that?" he asked in wonder. "A two-cent postage stamp!"

When we discover God and realize that we are doing what he wants us to do, then is when sacrifices become a pleasure; hardships are not mentioned, and the church becomes all in all.

In Australia we have a field, to my mind one of the best of all the foreign missions of the church, though I believe there are mission fields in Europe and other places that in due time will loom up and be just as important. Do we as a church sense our opportunities? If so, we then can measure our responsibility. Do you remember the Lord said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes"? Some are to lament, if they have not already done so, "The harvest is past, the summer is ended, and we are not saved!"

To us has come from Almighty God in these last days his church fresh from the courts of heaven, in all purity, given by the hands of an angel; also to us has come "the sealed book" of the ancient civilizations of America, placed in our hands that we might know the path of holiness, know what it means to draw nigh unto God, and the awful consequences that come from rejecting him.

I am not so much concerned about what the church did in Nauvoo, wherein failures were made—there were a good many mistakes made in what we call the old church—as I am about the great possibilities that rise up before the church now, if we move in an organized way along constructive lines and redeem Zion.

I believe Zion will be redeemed. I believe it will be soon. God's people will be gathered and his power will be over them. Will the Reorganized Church ever be rejected of God? I do not know. I do not believe it will; but this is certain that if the church will stand within the law and hear Christ, it will move along lines where the Lord will not have to take steps to raise up another people through whom his will can be executed. Yes, it is a big thought. The Reorganization—the Reorganized Church—just a handful to begin with through whom the Lord could work. Why? The Lord could not work through the old organization and had to spit it out of his mouth. Do we sense that? The rejection did not come in one night. The church did not go to bed one night favored of God and wake up in the morning a rejected church—the latter-day apostasy came gradually. The foundation was laid for it.

Let us turn to the book of Revelation, where language similar to what was given in latter days to the church may be found. The Lord said to the church in Laodicea, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." So with the church in latter days that God had to reject about fourteen years from the time it was organized; with those

who were true and faithful the Lord would work and make his abode.

The church now numbers about 100,000. What an army, if we would lift up the banner of Christ, and march shoulder to shoulder, God working through the church, permeating it with his Spirit! Think what could be accomplished! It is our calling to move forward and engage in constructive work. Get busy! Let the world see in Zion that which will prove to them that it is the light of the world.

The world needs Christ—the alternative is anarchy. Look to the nations of ancient America and you see Christ or chaos; in the antedeluvian world it was Christ or destruction; the future is to be filled with calamity to the extent Christ is not honored. Christianity is the soundest in philosophy and the safest to practice of all existing religions. All you have to do is to try it. Don't look so much for what you think you might not understand as for the simple fundamental truths of Christianity.

Now, if Christ when a babe was worthy to have the wise men worship him, and lay at his feet gifts of gold and frankincense and myrrh, what a privilege we should esteem it to use the best gifts we have in his service, to lift up his banner, not only in our own community, but see that it is carried to the whole world! That is our mission field.

May the church prove faithful to the great commission given by our Lord respecting foreign fields.

The Immigration Problem

The American Federation of Labor states that there are now two million idle workers, or men who are willing to work who are out of work, in America. This is not simply a news item. It arises in large part from the aftermath of the war. There exist bumper crops, yet extremely low prices, and Europe and other parts of the world are suffering from lack of food and clothing. It illustrates emphatically that we cannot live in the world by ourselves alone, but are affected by the conditions abroad, as well as at home. In part, it is also doubtless the result of concentration in a few hands of wealth or production in excess of their possible consumption.

While we are preaching Zion, and considering the gathering as a place of refuge, we are confronted with the fact that many foreign countries are particularly anxious not to lose their citizens, as they need the assistance of the abler men in building up industry disarranged by the war. At the same time, there is a great deal of fear in this country because of the heavy immigration which is in sight. Some have stated that as high as fifteen million are waiting and want to come to America as soon as they can get passports and transportation. Within a very few months the passport regulations, so far as this country is concerned, will be at an end. The steamship companies state that fifteen million are demanding passage, while the United States Commissioner of Immigration in general states there are approximately twenty-five million Europeans who desire to immigrate. Some state that the politicians are willing to see them go because they do not represent the poorer class, and that this immigration will act as a safety valve. A dominant reason is given that they are unable to secure food and clothing, and unable to import it from America, they are coming here in order to get the first essentials of existence. And this, despite the fact that steamer fares have increased from \$25 in the past, to the average of \$110 now. A man must be fairly well to do, by the European standard, before he is able to immigrate.

PASTORAL

Group Work in Zion

By R. V. Hopkins, Pastor

"The division into groups is a simple, business proposition, as well as a spiritual blessing."

There is no question in my mind but that the division of our stakes into groups was the sensible and logical thing to do. Our membership had reached such proportions that it became impossible for one pastor to supervise it all. The various arms of pastoral work in a large stake make a division of labor imperative, and the general supervisor or pastor becomes really the main factor in keeping all these arms working. The division into groups is a simple, business proposition, as well as a spiritual blessing.

I have had experience in this matter in two stakes, and experience has taught me that the group system has many advantages over the old system. For instance, we have thirty-six groups in Zion, each presided over by an elder, with whom are associated a priest, a teacher, and a deacon, and in several cases, two priests.

Pastor's Report Card

Public Services held in church
 For week ending Sunday 192.....

		Number Attend.	Interest.
Preaching	{ Morning	.....	.....
	{ Evening	.....	.....
Communion		.....	.....
Prayer service	{	.....	.....
	{
Sunday School		.....	.....
Religio		.....	.....
Other Services		.....	.....
Total		.....	.....
Signed		.....	.....

(over)

(Reverse of preceding card.)

Remarks

This keeps more than one hundred and fifty men at work, and divides the work up among thirty-six pastors, instead of leaving it to one man. It is a well-known fact, too, by the

way, that the surest way to keep men in line is to keep them busy.

These groups are divided into nine districts, each consisting of a number of groups presided over by a supervisor, usually a high priest. These supervisors, who include also the pastors of our six churches in Zion, form a council, which meets monthly in the Presidency's office to go over the work of the month and to advise and counsel for the future good of the work.

We have a newly revised card file of all families in Zion in our office, consisting of over 1,300 family cards.

Our group officers call, as church officers, upon these families. They report their visits on report cards, and these visits are recorded on the back of the family card. The family cards are filed alphabetically, and by groups. It is thus easy to see just how a group is being worked, and what families still need visiting.

Since establishing our office we are beginning to get results in this line.

Unless these groups have a strongly centralized head and much personal supervision, they fall apart and die out. In fact an organization on paper is a failure. There is no binding link—nothing central to hold them together. The groups become to the central organization what the colonies were to the central government under the articles of confederation; that is, a *band of states*, instead of a *banded state*, or as Benjamin Franklin so aptly expressed, a barrel without hoops.

I am inclosing our system of report cards. They may be of assistance.

District Supervisor's Report for Week Ending, Sunday
..... 192.....

Group	No. of Families	No. of Members	Meetings	Attendance	Visits	Condition

Signed

Supervisor of District No.

(over)

(Reverse of preceding card.)

Remarks

Elder's weekly report for group Dist. No.
 For week ending Sunday 192.....
 Services Present including
 Elders Priests Teachers, and.....
 Deacons, interest
 Next meeting will be 192..... at
 the home of
 Official visits, Elders Priests Teach-
 ers Deacons
 Remarks

Signed

(over)

(Reverse of preceding card.)

Please report all changes of address of members in your group, upon the family cards. Also report all marriages, deaths, blessings of children, and baptisms, upon blanks provided, that may be obtained at any of our churches, by asking for them. Also turn in cards of visits made by group officers.

Report of Visit

Name of Family
 Address Group No.....
 Date of Visit Condition
 Remarks

Signed Office

(Reverse of this card is blank.)

Monthly Report Card

(Report of deacon; made in duplicate, second copy being sent to local bishop.)

Group No. Number of Families
 Number of Calls Made in Collecting
 Number of Members Who Have Pledged for Local
 Expense
 Number of Wage Earners in Group
 Number Contributing Toward Local Expense
 Approximate Monthly Earnings of Same
 Amount Collected for Local Expense
 Amount Collected in Tithes, Offerings, etc.
 Total Amount Collected

Deacon

The most pathetic figure on the whole canvas of our civilization (soon he will become the most menacing figure) is the unemployed man.—Elwood Worcester, in Religion and Life.

Oh, friend, there are spiritual values here, too. For how can a man know God without yielding himself fully to the processes of God?—David Grayson.

The young man who thinks only of his salary and the clock, hasn't yet learned the meaning of the word service.—J. S. Knox.

Group Work in Lamoni Stake

By J. F. Garver, President

How the work is assigned, planned, done, and some results attained.

The law and usages of the church in the matter of pastoral work on the part of the brethren of the local ministry are well known among the Saints.

It is further known where they serve in this regard effectually the brethren are a very great inspiration to the Saints in their endeavor to arise to the dignity of their calling as the covenant people of God—to the wondrous opportunity that is theirs, extending even to all the world.

The Assignment

The work of the Saints is twofold: So to occupy that through them God may effect:

- 1. The preaching of the gospel in all the world; and
- 2. The redemption of Zion.

This then is the work of the local ministry: To labor under the law to the end that the Saints in their organized and in their gathered conditions may come:

- 1. To vision the magnitude of the task to which under God their hands are set;
- 2. To divest themselves of every hindrance to their occupancy therein;
- 3. To qualify for effectual service unto the performance thereof; and
- 4. With every hindrance and every handicap removed, to labor to maximum capacity for the complete performance of the task as assigned—the carrying of the truth to every people, and the redemption of Zion.

We have said it is the part of the local ministry to inspire the people to this good work.

We say more, for we are, out of our experience and observation in local work, convinced that until the ministry qualify and serve in all things necessary unto the working out of the task or problem assigned—a service on the part of the ministry not only to the cause, but directly and personally to the Saints—until these men of the ministry do first their work in this regard, the people cannot be expected to come forward with their full part.

And we say finally, the local ministry of every order and office must be put to the task.

Given a leadership in whom they may impose confidence, a leadership worthy and capable, the people will perform their part.

Planning the Work

We have indicated that all local men, deacons, teachers, priests, elders, high priests, must have part in this work. With this the Saints and brethren will agree. It only remains then to determine the methods by which they shall work, to lay out plans best calculated to make the work possible.

In small branches, particularly where there be only one of each office, elder, priest, teacher, and deacon, the matter is simple. The problem grows complex only with increasing numbers, especially where there are hundreds of Saints, and scores of ministers, and more and more complex in like ratio as Saints and ministers increase. It may again be made simple, however, if by methods lawful it is again reduced to small branch proportions. And this is just what is being done at our gathering places and in our larger branches.

By the breaking up into groups of the Saints of these larger places, so as to leave in each group only such number of families and members as may be effectually served under such appointment, and by the specific assignment of men to each group, the Saints of which become their especial and only

direct charge, is made possible the pastoral service necessary for the development of the people unto the work required.

At Lamoni as elsewhere this method is in vogue. At this place the branch is divided up so that we have fifteen groups, thirteen in the town of Lamoni, averaging about twenty-five families to the group, and two in the country adjacent, where we have members. A high priest, or elder, a priest, a teacher, and a deacon are assigned to each group, and in some instances more than one to a group.

The brethren thus appointed are expected to sustain the same relation in a pastoral way to the Saints of the group to which they are assigned they would sustain were they associated with the same Saints somewhere else in a branch; with the addition of course of the pastoral oversight, direction, and work of the presidency of the branch, which is also the presidency of the stake.

Furthermore, the high priest, or elder, assigned to the group, is here under the same and like injunction invoked by the Apostle Paul (Acts 20:28); he is an "overseer," directing the work of the brethren laboring with him, as wisdom may indicate, or consultation with them, or with the branch presidency, or with both, may determine; he in turn in his work being under the supervision of the branch presidency, as are all the men laboring in the branch.

Working the Plan

It is our ideal that these men, the elder, the priest, the teacher, and the deacon, shall come to perform among the Saints the specific and particular duties and all the duties by law and necessity imposed.

For the present we ask them to go two by two, the teams to be determined by qualifications of the men, condition of the families to be visited, etc., and in such manner to perform the house-to-house visiting by law required, it being our conviction that each officer named may visit the house of each member. During these visits the brethren are to unite in the exhortation, teaching, and encouragement thought to be necessary and prudent. And at the same time, or at other times, as occasion may require, or allow, they are expected to perform each the specific work of his particular appointment.

By this method of work the strong are helping to develop the weak; all the brethren are urged to have part in the work of visitation; the Saints are being accustomed to receive the brethren of every office; and the families are being visited. And by the experiences coming to them the brethren are qualifying for a better work of visiting, and for the other and necessary work of their various appointments.

The branch presidency, as already indicated, exercises an immediate supervision over the entire field, over each high priest or elder, and both an indirect and immediate supervision over each of the remaining men under appointment. Each of the ministry reports to the presidency monthly. Each family and each member thereof is recorded on a card provided for that purpose. Using the report cards of the ministry just referred to as the source of information, each visit and by whom made is recorded on the back of the same family card, also just mentioned. The report cards of the men are filed, so that activity and extent thereof, or the inactivity of anyone or any number of the men may be determined at a glance. In like manner, from the family card is determined the number of times and when each family has been visited. So is information always in hand to serve in the directing of the men, to assure labor among all and in each of the families.

The branch presidency meet often with the men laboring. They encourage them to endeavor by every means to qualify, that they may become efficient; to become worthy; and to be

diligent. They gather from the several men ideas and ideals, and put them all at the disposal of each, that each may profit by the wisdom of all. In a word, the effort is to set every man to work in his calling, and to place at his disposal every available means for his development and efficient service.

So do the presidency seek to direct to the end that through the labors of the local forces the greatest good possible may flow to the people: By oversight; by system; by earnest endeavor to inspire every man to his best; by assignments which make possible effectual personal work in each home, and to each individual; by constant labor among the Saints on the part of all these men intrusted with the care of the flock of God, do we hope to come finally to perform so well the task assigned us as shepherds, that the Saints of Lamoni and Lamoni Stake may come to bear their full part, and to bear it cheerfully, in the preaching of the gospel and in the redemption of Zion.

The Results

In the matter of results we have in hand data gratifying indeed. Consulting our Lamoni Branch records, to be exact, we note:

During 1916, when the priests only were assigned to visit, and when they were left to their own initiative, and on their own resources, assisted by 3 elders, 14 priests made 286 visits.

During 1917, when still the priests alone were visiting, again assisted by 3 elders, 24 priests, this year persistently urged by the administrative officers, made 700 visits.

During 1918, under the group method, 9 high priests, 19 elders, 20 priests, 5 teachers, and 3 deacons made 586 visits.

During 1919, 6 high priests, 1 seventy, 13 elders, 22 priests, 6 teachers, and 2 deacons made 774 visits.

During 1920, 6 high priests, 11 elders, 22 priests, 11 teachers, and 7 deacons made 936 visits.

It should be explained that not all these men were under direct appointment. A considerable number, some of whom were so busily engaged in other church work as to make impracticable extensive visiting, responded occasionally to requests to visit, as did some who on account of age and infirmity are not required to visit.

It should also be observed that not all men appointed visited, some being idle for one reason, some for another.

And it should be said with reference to the year 1918, that the epidemic of Spanish influenza cut the men off from work the last three months of the year, months during which the brethren do the greater part of the work of the last half of the year.

These figures, when understood, reveal very much indeed: In 1916, undirected, 14 priests, assisted by 3 elders, made 286 visits.

In 1917, directed, and urged energetically, 24 priests, assisted by 3 elders, made 700 visits.

In 1918, directed, urged, and under the group plan, though handicapped by the epidemic as indicated, 56 men made 586 visits.

In 1919, under like conditions of organization, and under full time, 50 men made 774 visits.

In 1920, under the same circumstances, 57 men made 936 visits.

It might be asked, How is it that, in 1919, for instance, the first year offering a fair test, 50 men under the group plan made only 774 visits, while in 1917, without the group plan, it required only 27 men to make 700 visits?

In this connection it would perhaps suffice to say that for the years 1918 and 1919 the burden of the house-to-house visiting was still imposed on the priest.

We may say further, the deacon and teacher were not required to visit from house to house; they were only asked to visit as opportunity offered and other duties allowed. They

were expected to give attention more particularly to other work of their calling, to visit now and then as at liberty.

Nor was the elder or high priest directed to visit the home of each member. He was of course to visit as occasion might require; and was encouraged to visit at other times when practicable. His first attention was to his general pastoral work. As seen from above figures, however, the elders did do some visiting.

Under this arrangement, as already observed, the greater part of the work of visiting during these years was done by the priests. In 1918, 315 of the 586 visits were made by the priests; in 1919, 451 of the 774.

At the beginning of the year 1920 we for the first time urged that all the men, regardless of office, push out in the work of house-to-house visiting, in teams of two, as heretofore recited. That the men other than priests have responded as well, perhaps, as could be expected, in consideration of other work, and being for the first time required to so labor, is evidenced by the fact that during this year 6 high priests made 94 visits, 11 elders 252, 11 teachers 179, 7 deacons 145, a total of 670 visits out of the 936 made, leaving the 22 priests laboring with only 266 visits, the smallest number of visits made by the priests since permanent records have been kept.

This slowing up of the priests may be accounted for from the fact that with high priests and elders in charge, and all men required to visit, the priests no longer felt the same weight of responsibility. These priests, with some weight of reason, awaited the initiation of the elders, some of whom did not initiate.

As has perhaps been observed by the reader, the time since 1917 has been a period of transition, a passing from one method to another, a formative period rather than one of immediate result getting. And we are still in that period, with ideas and ideals for our work and brethren we have not as yet set for. With all these things in mind, we have not rested our cause on the number of visits made, but rather on results deeper, and on developments being made for a future and a greater work.

Speaking of these latter results, we may say, for the first six months of 1921 we have under appointment 70 men. For the more part these men have a mind to work. We have thus out among our people as visiting officers ministers of each order and of every office. The Saints with few exceptions welcome them, of whatever order or office, and desire their ministry in their homes.

If we had in the past three years accomplished no more than this, we would have accomplished much. With this we might well have been content. We have, however, accomplished very much more.

We have seen developing in the minds of our brethren a vision of their possibilities as shepherds of the flock; and more inspiring still a vision of possibilities under their leadership for the people of God.

We have seen them qualifying, and in many instances so rapidly as to appear to be qualifying under miraculous power.

We have seen them doing the work in greater numbers, with a deeper devotion and with a greater efficiency.

Through the eye of faith, we see them in time to come doing not only all the things now engaging them, but many more; in fact, all the things they are called to do.

And, best of all, we have seen the people responding and unfolding under their efforts, in a manner that promises in time a full service, joyfully and enthusiastically given.

The Triumph

So may we come finally to that degree of perfection which shall enable us as the people of God to preach the gospel in all the world—in word, to be sure, but better still, out of lives

of virtue, and with power divine, to the conviction of those who hear. And receiving our testimony in regard thereto, these new converts in ever-increasing numbers shall pour into Zion and her places of gathering, to join with us in making and equipping again and again new missionaries, to spread still farther abroad the precious words of salvation, the while we who are gathered and remain, broaden again and again the borders of our Zion, for refuge and for strength, till all have been warned, and Zion finally redeemed.

To this end do we under our group system in Lamoni labor. And surely God who has fired us with zeal for his cause, if we are not already there, will lead us to methods entirely approved of him. And so shall we organize and direct our forces for the fullest service possible.

And with these men of God will the people strike hands in a walk and conversation worthy our vocation, and in an activity in service which will carry the banners of our King Emmanuel to victory and triumph.

Group Work in Kansas City Stake

By J. A. Tanner, President

By the elimination of branches and the appointment of group supervisors, much better work in the way of supervision has been attained.

Group work has largely grown out of stake work. When the Kansas City Stake was organized, and operated under branch rule, I then started to work for a consolidation of branches into one whole organization. The reason for this was because under the branch rule the stake presidency could not get close enough to the people, having no agents or undershepherds through whom to approach them. All presidents being elected in the branches, hence they and the people felt they were practically independent workers. After the change, they were appointed and appointment ratified by the stake conferences. This made the connecting link between the presidency and the people.

To conduct the work and get the best results in development of the people, and also put to work a number of elders, priests, teachers, and deacons, who hitherto were doing but little unless elected to some branch office, the group system was employed. We districted the city and placed an elder, priest, teacher, and deacon over each group so long as we had officers to use. Some of these groups have a membership of twenty to thirty, some as high as fifty, and one has a hundred and twenty-five. This group will be divided as soon as we can get officers to make the change. We place the officers according to the demands of the work and try to place efficient men where most needed, and the work is the most difficult to handle.

These groups meet each Wednesday night and sometimes an extra night in the week. As a rule prayer meeting is held, or if the group can get out some nonmembers to the service a preaching service is held, or they may have a problem meeting if the stake presidency or bishopric are present. Some groups have two nights a month for class work and are studying A Marvelous Work and a Wonder by Macgregor; others Book of Mormon normal; others have a lecture once a month on church history. All of this according to the ingenuity, tact, and foresight of the group leader. Some groups have a hard struggle the same as branches have had, because their group leaders are neither efficient nor inclined to make a success of their work.

One splendid feature of group work in a city is in keeping track of the membership. All changes in the group are reported monthly to the stake president. However, some group

leaders fall down on this work, being indifferent to the changes made and failing to report such until the whereabouts of the party who moved is unknown.

The group increases the number in attendance at the Wednesday night services.

A comparison: When the services were held on Wednesday night in the church, thirty to forty was a fair attendance in warm or cold weather and but few more in normal weather. Now group one will have from eight to fifteen present. Group two from twelve to thirty; group three from twenty to sixty-five; group four from twelve to twenty; group five from fifteen to twenty-five.

All of these groups are of one church, we having thirty-two groups in the stake. The group meetings go from one place to the other throughout the group, and people who may not attend one night because of inconvenience may attend the next. This way in a month many attend services midweek who would not come near the church.

In all of these groups the bishopric is represented by a deacon, or collector where there is no deacon, and in this way many more people are helping to keep up local expenses.

Tithe payers have increased in numbers, also in quantity of money given, the last year exceeding any previous year in the stake. Much more might be said in favor of the group work, but this will give you an idea of what is being done.

Group Work in Holden Stake

By D. J. Krahl, President

The priesthood who have tried the new plan are unanimous in approving the new method of doing church work.

With reference to group work, we are still having experiences, endeavoring to work out some of the difficulties which we have met.

Throughout the stake we have advocated the dividing of the branches into groups, as the condition of the branch and ministerial working force at our service would justify. In our work along this line in the Holden Branch we have divided the branch into seven groups, four in town and three in the country. These groups are officered by an elder, priest, teacher, and deacon, who are supposed to give their attention to the Saints living within the group, according to the calling of each officer. It has been necessary for us at times, on account of the insufficient number of active workers, to place a teacher or deacon with two groups. In each group we have a social worker from the Women's Department and special workers from the Religio and Sunday School Departments.

We have held prayer meetings in the groups with fair success. People have taken part in the group service who have not taken part in the regular prayer meetings at the church. It was thought best by the officers of the groups to dispense for a time with the group prayer meetings, but we expect to commence again.

At a meeting of our priesthood a short time ago, we asked for an expression along the lines of group work, and the priesthood were nearly unanimous in their opinion that it was the best plan for work under which they had ever labored. Those who had been with the branch here for years stated that in two months we have had more visiting done than heretofore in two years. We desire to have the group more perfectly organized, feeling that in this way there will be greater activity among the Saints, and more will receive of the benefits of the church. The branch here, we feel safe in saying, would not return to the old system, yet we have two

or three who prefer to move along the old lines but have not been able to give any reason why.

The group plan is maintained at Atherton, and no branch organization was effected there. We have endeavored to divide the branches into groups whenever it was feasible. I am fully convinced that in the stakes we should have groups instead of branches, if we understand "branch" to mean what it has meant in the past history of the Reorganized Church.

I had hoped to be able to give you something which would have been satisfactory to myself along the lines of this work, but there are some matters we are trying out, and I feel that within a year we will know a little more about group work than we do at the present time from real test.

Group Work in Far West Stake

By R. S. Salyards, President

Now confined to Saint Joseph, but later to be extended to the entire stake, this letter explains a detailed system for compilation of valuable information.

1. Division of territory facilitates execution of work; divides responsibility; gives opportunity for development. Members more easily accessible; enables priesthood to get into closer touch, to get better understanding of conditions and personal needs of membership; opportunity to study what may be done to meet general demands and introduce new ideas or methods.

Far West Stake

No. 6

Visiting Officers' Blank Branch
Names Offices

Dear Brethren:

You are requested to visit the families or persons named on the opposite side of this blank,

during the month of, 192.....

The rule governing branches in the stake requires that all members be visited quarterly. To accomplish a part of this very important work you are urged to visit all the members named herein, that none may be neglected. Special effort may be necessary, but we hope you will meet the demand.

The work is distributed and each man is trusted to do his part.

Issued192..... Branch President

Returned192.....or.....Presiding

(Reverse of No. 6.)

Persons Visited	Addresses	Date	By Whom
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Note—Return card to officer issuing same, who will summarize items and hand this card to branch president.

This card may be filled to one or more officers. In that case the first named will return it.

Changes of address should be reported.

2. President of stake or branch in charge of all, under general direction, to devise methods of administration by counsel, to introduce as developments require; cannot do all the pastoral work, definite division of responsibility, other high priests, also elders, priests, teachers, and deacons have their work to do—the elder to assist the high priest; the priest, the elder; the deacon, the teacher—each has a sphere of action, a portion of responsibility.

3. High priests or elders in charge of divisions or groups. Groups limited in territory; members easily accessible; saves time and work; promotes acquaintance; permits study of all members of families.

Branch, Far West Stake No. 1

Family

Address Phone

Father Born..... Baptized.....

Mother Born..... Baptized.....

Children Born..... Baptized.....

..... Born..... Baptized.....

..... Born..... Baptized.....

..... Born..... Baptized.....

..... Born..... Baptized.....

..... Born..... Baptized.....

..... Born..... Baptized.....

Others Born..... Baptized.....

..... Born..... Baptized.....

..... Born..... Baptized.....

Remarks

(Reverse of No. 1.)

Visited

(Check thus X each one visited)

Date	By
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Those in charge to keep list of members, addresses, telephone number, and remarks concerning same, on cards, or better in loose leaf books: to report changes of addresses; to compare notes on same; to effect transfers at monthly priesthood meetings; to assign assistants their work for the month—to require a definite amount of work monthly on card No.

6, from which stake or branch secretary makes record of visits made on blank loose leaf form, or if the branch is small, on No. 1. Men in groups to report through heads monthly on No. 3. Assistants to report matters requiring attention of others to group heads.

Local Monthly Report Blank No. 3

(For all members of priesthood in branches, Far West Stake.)

For Month Ending 192..... Branch

Name Office

Address Phone.....

Sermons Preached Branches Organized

Times in Charge of Services New Openings Effectuated

Times Assisted in Presiding Discussions Held

Other Services Attended (a) Patriarchal Blessings Given

Total No. Services Attended (b) Pastoral Visits

Baptized Acted as Member Court

Confirmed Priest's Visits

Assisted to Confirm Administered Sacrament

Ordained Teacher's Visits

Assisted to Ordain Cases of Difficulty Adjusted

Children Blessed Cases Submitted to Court

Assisted Blessing Children Deacon's Visits

Administered to Sick Acted as Usher

Assisted in Administration (c) Furnished Material Relief

Marriages Solemnized

(Monthly reports to Branch Presidents are required from all members of the priesthood.)

(Reverse of No. 3.)

Remarks: Time, Place, Incidents of Labor, etc.

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- (a) Including Sunday School, Religio, and Priesthood Meetings.
- (b) Please observe that the sum of first four items gives total services attended.
- (c) Not participating in either anointing or confirmation.
- (d) Under "Remarks" state what special work you are doing, as officer in stake, branch, Sunday school, or Religio, and note any other special features of your work which are not shown in list above, such as distributing literature, delivering special lectures, etc., etc.

Note: Report should be made to Branch President. Branch Presidents and their assistants should report a comprehensive summary of labor done to their branches, quarterly.

Heads to provide group prayer and other meetings; also social gatherings, programs, etc.

To have department workers in every group to assist in promoting their departments; visit sick and backward; Sunday school and Religio workers to induce attendance; inquiry concerning needs of children in families.

4. All may distribute tracts in groups, recording territory covered; men in groups to teach regular, prompt attendance, study of church books and lessons, definite attention to privileges and duties, to observe family prayer, etc.; to love the

THE SEMINAR

The Present Status of the Gathering

By Max Carmichael

"Before gathering, every person should ask himself whether he be prepared." (This is the second of a series of articles on present-day church problems.)

What is the present status of the gathering movement? This question is of interest to us because its answer will help us solve what we should do about the gathering. We have noticed that the gathering movement is an evolutionary movement, to a certain extent world-wide in its movement, and to an extent very localized in its interest, especially as applied to our church and to the Jews. Just how does this movement stand?

The Gathering Is Now an Individual Affair

The gathering movement is carried on predominantly by individual initiative. Individuals are upon their own decision gathering into the "central place" and the "regions round about."

The decision of some is motivated by the most selfish purposes, at least apparently so, that of bettering their living conditions, the more easily to earn their living. It is impossible to determine what percentage of those gathering are chiefly actuated by this motive, but at least we know there are far too many. Many of these persons come in entirely ignorant of living conditions and the possibilities of earning a living.

Many, however, come in to better their social and religious natures. They feel a sentiment for Zion, feel that they will have more "church privileges," feel that they can live their religion better. This is a commendable motive, but would be better if combined with motives of service. Such people, whose predominant motive is the betterment of their religious natures, are apt to find severe disappointments. Their faith is apt to encounter severe trials, and is apt to be wrecked upon the rocks. Their spiritual condition is indeed poor and very fittingly needs the atmosphere of a religious community.

Many come in with the full purpose of aiding in the Zion project. They realize that the Zion project cannot be put into practice without cooperation of individual effort. They have decided to put their *all* at the service of the church. They realize that the problem of the church which it is trying to solve by the gathering movement is the attempt to give the

church members full opportunity to adjust themselves to the world and its environment economically and religiously. Such people are those whose actions are motivated by the desire to find expression for their powers in helping others to find God. The movement of these people to Zion the church fully welcomes.

The Gathering as an Organized Movement

The gathering as an organized movement has not yet begun, at least to any great extent. By an organized movement it is meant that the church has taken the actual initiative in getting certain individuals or groups of individuals to come to Zion. In other words we have not gone much further in our administration of the gathering movement than to preach its necessity in time, and to contend that it is one of the fundamental doctrines of the church, and then to leave it to individual initiative to carry out this doctrine.

In rare instances the church authorities have taken the initiative in asking certain individuals to come to Zion. Such persons are those whom the church authorities feel will come to Zion for the lofty purpose of service. They are those who can be of material and definite help in church work. These people are those who have adjusted themselves to life, and possess powers to help out in the Zion project in its incipency. They are needed here to help those who are already here, and who are perhaps floundering around for a physical living and a spiritual existence. A special need has been found for the help of these so invited to gather, and their powers are especially adapted to help out in this need.

If a person thinks somewhat of moving to Zion, and asks the advice of the proper authorities, he will get an answer. He may get a variety of answers if he asks several people. For instance, the local missionary may advise one thing, a supervisory missionary may advise another, the Presiding Bishop another, and a stake bishop another. This fact in itself demonstrates that there is no unanimity of opinion, and that the church with unanimity has not a well-defined policy toward the actual gathering in of people at the present time. This fact also demonstrates that there should be well-defined persons who should be expected and empowered to express the policy of the church in each individual case. One should not be asking advice haphazardly.

No attempts to pick whole branches up bodily and transfer them to Zion has been attempted in the Reorganization, as was done to a small extent at least in the early organization of the latter-day dispensation. Such a thing may be somewhat under contemplation for the future, but it would not be until every member of the branch was fully prepared. What

people, to be a shepherd over them, to be examples of earnestness and devotion; to look after the backward, poor, and afflicted, children needing oversight, and to note young people who give promise of developing into teachers, singers, etc.; to develop initiative, to be live heads, to be regular in every respect.

5. The deacons are to be assistants to the bishop, to collect funds, to administer as directed; to list up church property, care for it, etc.

6. Members to call upon group heads for administration, advice, etc., as feasible. Members to be visited every quarter—begin with every six months, work up to quarterly visits.

7. Groups permit men to put over things in good form. For instance: On a Sunday or a special meeting all can meet and consent to a given program of visiting, notification, or anything else. Special circulars can be issued—a secretary can be had in every group. Group contests could be arranged. Forms can be used for occasions to get attendance. All group

workers to work to build up membership, also to bring in new blood. Members should be led to take up such studies as will qualify them to teach their neighbors intelligently the gospel; a place for the cultural, also; essential things first.

8. The head of the stake or branch to supervise, and to report to quarterly priesthood meetings of all groups just what has been done by men in groups—see blank inclosed.

Group workers may have their own monthly priesthood meetings.

9. In due time all stakes to be divided into groups, each to work on budget system and to raise its own portion of general budget.

All changes in membership to be made through office of president.

EDITORS' NOTE: In order to use in these columns, we reduced the size of the spaces in the cards. The cards themselves are about 4 by 6 inches.

pastor of an outside branch can say that any great part of his flock is ready?

The general policy of the church at the present time may be expressed in the terms that the "hastening time is here," and that now is the time to *prepare* for the gathering. That means a good deal different than the *actual gathering*. Before gathering, every person should ask himself whether he be prepared. Some of the late messages of the president of the church will give his idea so far as the immediate present is concerned, especially as to how far he thinks we are actually prepared for the gathering movement. So far the actual administration of the project is characterized more by holding down the actual gathering; especially in large numbers, and especially where the prospective immigrants are unprepared, and by advising against hasty action, than by positive encouragement. This does not mean that some are not encouraged to gather. They are. But many are not encouraged, which really is a sad thing to say. This means, then, that a great part of the people gathering in are not properly prepared, and will form a dangerous and deterring factor in the actual success of the Zion project, at least, in the minds of the administrators.

Reasons for Present Status

One would naturally inquire as to the reasons for the present status of the gathering movement.

The reason why organized branches are not picked up as a whole as yet, is because it is unusually hard to get a whole branch in the right condition. This naturally will be the last method resorted to. It means that the branch must have had unusual group development. It means that that branch must have been led by an unusual pastor for some time. Such a pastor must of necessity be an embryonic Enoch. Such a pastor would have to be fully cognizant of the actual needs of Zion and of the vocational and spiritual needs of both his flock and that of Zion. It means that if such a branch were settled in the same community in Zion, it of itself must have within its membership all the essential elements of spiritual and economic cooperation. Such a method of gathering would take a careful preparation ahead of time by the authorities in Zion for the proper assimilation of the members of that branch so gathered.

The administrative authorities of the church are taking the initiative in asking certain persons to move to Zion in only rare cases as yet, because first, it means quite an assumption of responsibility by these authorities, and second, it is hard to find persons who are suited to the particular needs now existing in the advancement of the Zion project. It is hard to find a person who can be of special benefit to Zion vocationally, and who at the same time is willing to do so. Such people are generally striving too hard to hoard up the things of this world to heed the call of the church to Zion. Yet this method is being gradually extended, and is one of the encouraging signs in the advancement of the gathering movement.

Several reasons may be assigned for the present status of the gathering movement and for the present attitude of the administrators. Too many people are coming in unprepared to take care of themselves economically. They do not become acquainted with the vocational opportunities before they come in. They come in trusting to luck to find a job. They are ignorant of the vocational and spiritual preparation that is necessary. They are unsympathetic with the church authorities in their attempt to advance the cause of Zion, and they are woefully ignorant of the factors necessary to make the Zion project a success.

EDITORS' NOTE: The next article of this series is concerning "The dangers of the gathering."

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Our Organizers

Many reports are coming into our office from our splendid force of district organizers. These indicate, almost universally, an awakening among the sisterhood of the church, and an eager desire to *work together* for the advancement of the cause of Christ on earth. They indicate, too, the need for local leaders, women who are both gifted by nature and qualified and trained through study for directing others. How it impresses us with the thought that we must all be *forward-looking*, helping the young people of to-day to plan for definite service later on! Would that we had a body of educated and trained leaders in the various departments and divisions of our work! Instead of making such apparently slow progress, the work of redeeming Zion would go forward by great strides. And it would help most mightily, too, if all those people who are not good leaders, could, as was remarked recently by one of our coworkers, see the value of being *good followers*. There is food for thought in that sentence, and material for a splendid sermon.

Some of our sisters have found it necessary to resign their positions as district organizers. In such instances this was not caused by any lack of interest in our work, nor because of discouragements encountered. Our organizers seem to rise above any such hindrances. Instead, it has been ill health, removal from district, or over-heavy burdens at home which have necessitated our sisters relinquishing their important labor in our department. In one case two districts were amalgamated. One dear sister in another locality, while keeping closely in touch with our work through study and faithful reading of the church literature, found her advanced years would not permit her to get about the district as she felt was necessary, and resigned in order that she might not stand in the way of some younger woman doing the work which was so sorely needed.

We regret to lose at any time the services of efficient helpers, but in the case of these organizers, we feel that "what has been our loss is another's gain," and their devotion to our cause will find expression in a wider local service, in the giving of which we wish them much joy and great success.

Resignations

Mrs. Pearl Harndon, Fort Stanlet, Ontario.
 Mrs. E. M. Walker, Jonesport, Maine.
 Mrs. A. T. Higdon, Durango, Colorado.
 Mrs. George Pringle, Tawas City, Michigan.
 Mrs. Susie Benbow, New Philadelphia, Ohio.
 Mrs. Anna Sanders, Calumet, Oklahoma.
 Mrs. Maude McCracken, Myrtle Point, Oregon.
 Mrs. Lena Shoemaker, Beardstown, Illinois.

Some New Appointments

London District, Canada, Mrs. Margaret Gray, 37 Elysian Street, Saint Thomas, Ontario.

Western Colorado, Mrs. N. E. Slick, Ridgeway, Colorado.
 Northwestern Kansas, Mrs. Lottie Dey, R. F. D., Alton, Kansas.

Central Michigan, Mrs. Mary Harder, Beaverton, Michigan.
 Southern Michigan and Northern Indiana, Miss Louise Evans, 55 Barclay Avenue N. E., Grand Rapids, Michigan.
 Northeastern Missouri, Mrs. Roy Compton, Higbee, Missouri.

It is with pleasure we announce these appointments. We have been considerably encouraged by their willing and consecrated acceptance of the duties involved, and believe that it augurs well for the successful prosecution of our work in the districts concerned. Only thirteen districts in the entire church now remain to be supplied with such officers.

We bespeak for all our organizers that hearty support,

sympathetic understanding, and willing cooperation without which little progress can be made. This cooperation should come from the brethren as well as the sisterhood of the church; and it is comforting to know that this desired support is coming to our aid, often in quarters, and to an extent, little dreamed of. One perfectly "live" and open-eyed district president wrote to our executive not long since, asking for information about the amount of money deemed necessary to be set aside for the use of an organizer in a district. He informed us that they were anxious to take our department into the budget-making for their district, and wished a little guidance or suggestion.

Numerous letters from various localities show that the spirit of good is working that the way may be opened up for active work by and for the mothers and children. One young branch president orders Yearbook, Oriole, and Temple Builders Manuals saying that he feels it is his duty to be informed about our department work, adding that he would like to have us send him any other literature which would help him to that end.

A very few of our organizers have not yet sent in their annual reports which were due February 1. We trust these may sense the necessity for doing so at an early date. It will save us the trouble of writing for the information desired. Those organizers who because of circumstances have been to a degree inactive should feel free to write of their difficulties, even if they feel they have little of real work to report. We may be able to help you to a solution of some of your problems.

AUDENTIA ANDERSON.

What the "Other Fellows" Are Doing

We wish it were possible for us to pass on to the readers of this column some of the splendid letters we are receiving. They would indeed encourage and stimulate, and confirm in the opinion that there is a great force at work, howbeit quietly, to quicken the Saints of God. The sisters seem so anxious to do their part, to be valiant in service, and loyal and true hearted in their perception of what is required at their hands. It is a good token. It will bear a rich harvest, if those who represent our great women's work in the church will but be prayerful and energetic, studious and tactful, loving and humble.

Sister J. L. Mortimer, organizer for the Owen Sound District, writes of some Canadian activities which speak for themselves:

"The Manitowaning local, though composed of only five members and with an average attendance of from three to four, has achieved great success in a financial way. It was organized April 1, 1920, and since then has held three open nights and made \$122.98. We do not do this for branch assistance. We gave \$20 for the German relief fund, \$55 for the auditorium fund, \$10 for Christmas offering, \$5 towards helping furnish the Women's Department general office, and several other small donations for missionary work. We had \$22 on hand at end of year.

"We feel that we have made a good start for 1921, and believe that our success is due to the good spirit of harmony that prevails in our meetings.

"The Slash local reports a good attendance, and they are arranging for an open night and sale soon. They are studying home nursing. They were organized August 4, 1920.

"Providence Bay was organized November 8, 1920. They have a membership of fourteen, two being nonmembers. They report good attendance and are taking up sewing and aid. I expect to spend a little time there soon and hope to organize classes for study.

"The Owen Sound leader reports good work done and good attendance. Some who had lost interest are now taking up the work again, realizing it is a good thing. There is a great opportunity for work there, as they are located in a city. All the other locals with one exception are rural.

"The outlook for our work is good, but we need the

budget system in order to get the work adequately before the people. Our aims are upward, and we trust, though sometimes discouraged, to finally have a fully organized and fully functioning district. Cooperation is needed before we reach the desired plane."

Sister Ida Snow, secretary for the Lincoln, Nebraska, local, writes encouragingly of the development of our work there. Sister Blanche Andrews is the leader, and the group is entering enthusiastically into various studies, as well as carrying on relief work of an approved and progressive nature. She writes of their "lifting some of the burdens from tired and careworn mothers." At the recent district conference a good program was given, consisting of papers, talks, and explanations of our work, Sisters Andrews, McWilliams, Scofield, Hawley, and McCarty taking part, as well as our traveling bishop, Brother Bullard. Sister Hawley's talk in regard to her experiences in connection with the probation work of the juvenile court was most interesting and very highly appreciated, and they hope to have her address them again.

Sister Vida Smith writes of the work she was permitted to do for and with the sisters of Ohio branches on the occasion of her recent visit to her daughter, Sister J. M. Davis. She met with the Columbus and Shawnee sisters, speaks of their devoted leaders, their studies, and their eager desire to get *and stay* in step with the organized womanhood of the church. Her description of one young sister, a leader of girls, is enthusiastic: "Very wide-awake, zealous, an excellent mixer, genial, tactful, and *instant*, a quality most commendable but not always linked up with these other desirable traits." Sister Smith sees a great work to be done, women who are eager but need help and direction, and everywhere a yearning desire to rise to higher grounds.

Sister Ruth Hendricks, of Sydney, New South Wales, who is our department representative for the whole mission of Australia, writes a splendid letter concerning conditions there. The women's work is being better understood and more appreciated. At their large conference, which was voted one of the best ever held, the women's meetings were well attended and much enjoyed. She says some excitement was created when their budget was presented and some spirited discussion ensued, but they were granted all they asked, which was an amount liberal enough to cover their anticipated expenditures for the year throughout the whole mission. The mission secretary, Brother Gammidge, and Bishop Lewis both spoke well for the sister's work, and a motion of appreciation and support for the Women's Department and for our representative there was passed. This is very encouraging to Sister Hendricks, and she gladly enters upon the task of improving the opportunities given.

She writes of some splendid material she has gathered as a starting point in the presentation of social purity work. Not all the material mentioned in our Yearbook is available there, but she has kept in touch with what her government offers. She recommends certain booklets very highly, in these words:

"I have some fine little booklets entitled, What Alyce Was Told at Six, What Alyce Learned at Nine, Alyce on the Threshold, and Alyce in the Country of Teens. They were written by a Miss Ina L. Austen. I attended some of her lectures and obtained the books. She is a university graduate from America. Her choice of language was beautiful indeed. We endeavored later to find her for some lectures but learned that she had left the country for New Zealand. These are really the sweetest and most exquisite little books, especially adapted for mothers. Of all the many I have read on this subject, as a mothers' perplexity series, these, written by a lady of exquisite taste and refinement, appeal to me most."

Our organizer in the Far West Stake, Sister Anna Sal-yards, is gradually getting her territory in shape, in spite of her extremely heavy local responsibilities. Much of the studying done by our women in classes in Saint Joseph is carried on under the Sunday school or Religio banners. A good class in civics there is under the instruction of a paid teacher. A class studying "Food and the body" is under the leadership of Sister Koehler, and meets for relief work at other times. Many other educational activities keep the branches on the upward path.

Sister V. B. Etzenhouser, organizer in Honolulu, writes hopefully. She appreciates the help of Sister Reeves, who is able to go with her husband into various places and organize the work. Sister Etzenhouser says: "The Honolulu local of the Women's Department has pledged one hundred dollars towards the conference auditorium. This district went over the top. When we see the enthusiasm manifested by the people here, Zion does not seem so far away. Conditions in the world are coming to such a pass that we must needs soon have a 'place of safety.' One hears the Japanese question discussed here a great deal. We are enjoying our work and are happy in the service."

From another far-away point comes a splendid, constructive letter telling of conditions, plans, and opportunities which are engaging the attention of our organizer in the South Sea Islands, Sister May Needham Elliot. Sister Ethel Hanson, missionary from the health department, and Sister Laura Karlstrom have been touring some of the important islands, and opened up work in places long unvisited. Sister Mary Almond, who has had considerable experience in cooking, is to teach the art in its simple forms to the sisters. She has already made a good start in interesting them in modern forms of good housekeeping. These leaders are hoping to be able some day to have the simple lessons which they must prepare in the native tongue, preserved in bound form for continued or future use. Sister Elliott, having had greater experience in working with the young people, has been doing quite a bit in that direction, teaching wholesome games to both the boys and girls, and guiding their recreation. Sister Hanson aids in this work by giving simple lessons in physiology and personal hygiene, and some calsthenic work, which all seem to enjoy. Sister Karlstrom is looking after the Oriole and Temple Builders propositions, but they find much of the work must be done with the girls all together, since there are few who know their exact ages, and the dividing lines are obscure.

Sister Merchant, or "Sister Fetia" as the native sisters call her, is a great favorite. She gives sewing lessons, instructing in the proper manner of dressing, and many other practical things. Some old superstitions are found to hinder ready acceptance of some of the instruction thought necessary.

Sister Elliott says the natives have no word for "home," and so the missionaries have coined the word *homa*, and are trying to explain it in such a way as to plant in their hearts some conception of the highest ideals we are taught to connect with the shrine of home. They are hoping some day to see a model home established on every island, furnished simply but with good taste, and one where the value of cleanliness, convenience, and order may be taught objectively. Who can but echo that desire and hope?

Sister Elliott wonders if some of the native sisters would do some of their handwork, embroidery, mats, etc., which work is curious as well as beautiful, and would send it to America to be sold at General Conference time, if we would not in this way help them to obtain the money so much needed in the prosecution of their work. We should like to assure the sisters there that we of America would gladly support any such effort they might make, recognizing as we do their consecration of purpose and (only partially as we can) the extreme handicaps under which they are laboring.

"This letter," Sister Elliott concludes, "would not be complete unless I mentioned the work done here by Sister Emma Christensen who is to leave on the same boat with this letter to America. She will be greatly missed among both natives and missionaries, and she has done a work educationally among the natives which has borne fruit. I, with others, feel that a very dear friend is leaving us as she goes, but we know that she will be useful in God's hands wherever she is, and there are other vineyards besides this."

Woman's New Power

VII

"A political party is a body of men united for the purpose of promoting by their joint endeavors the national interest upon some particular principle on which they are all agreed"—Edmund Burke.

The framers of our Constitution were not believers in party government. The organization of political parties was voluntary. The fathers of our country gave no recognition to them and had an abhorrence of party divisions. Government by the people in the eighteenth century was an untried experiment. Class rule and special privilege had obtained a strong hold upon the rulers of that day.

In spite of this prejudice, parties developed, and a strong party organization must be maintained if the will of the voters is to be realized.

If one party has a policy that requires both Federal and State legislation, it must gain control in both governments in order to secure the success of its policy.

The executive and legislative divisions of our lawmaking powers must coordinate if there is to be effective legislation. So the party must work to secure control of both of these departments by nominating and electing officials having a fair degree of harmony. The Constitution does not provide for this. It is the party system that makes it necessary.

The American system of electing so many officials requires that the party be held responsible for the candidate it places in office. It is difficult for any individual to become sufficiently well acquainted with all the candidates to be able to judge as to their efficiency. It is the party's business to keep us informed on these lines, as we are compelled to depend more or less upon the judgment of the party for our choice of candidates.

We look to our party organizations to present political issues to the people. These issues are discussed in the newspapers; we are urged to discuss them in our clubs and in

Appreciative Words

"The Yearbook is superb, and our women's chapter here is stirred and inspired by it." F. L. G.

"Please accept my hearty thanks for your kind remembrance in the presentation of the Centennial Yearbook, with the compliments of your department. I have taken time to peruse many of its pages and assure you I believe it is an indication of the greater light that is bursting forth.

"When I see the splendid strides that the different departments are making it causes me to redouble my efforts, that I may do my part with a zeal and willing ability that shall receive the approbation of the Lord and all good people. We must all study to show ourselves approved along not only the line into which we have been particularly called, but all the different lines of church activities and then specialize to the fullest of our ability in the one in which we are supposed to spend the greater part of our time and talents."

R. C. R.

our homes. They are enunciated in the party platforms, and later we elect officers to enact them into laws.

Parties are held responsible for the acts of their officials. If their candidates make good, the party gets the credit; if their candidates fail as officials, the party must assume the responsibility.

Despite the opposition of the founders of our Government to the party system, two parties developed even in the Constitutional Convention. One group was in favor of a strong central government and the other group was opposed. After Washington's administration the differences became more pronounced, and two strong parties, the Federalists and the Anti-Federalists, came into being. All through the life of our Nation we have had a supporting group and a non-supporting group; a majority party and a minority party; and it is with this machinery that the new voter must work in her efforts to help control the affairs of state.

Later in the history of our Nation the Anti-Federalists were replaced by the Jeffersonian Republicans, sometimes called Democratic-Republicans.

Then came the period of the Democrats and Whigs. Since the Civil War the two dominating parties have been the Democratic and the Republican.

The rational element, or element of principle, has not always entered into our party considerations. Other features, such as heredity, racial distinctions, geographical conditions, personality, and religion have entered into the fight on our national questions.

In the period from 1880 to 1920 only about one half of the presidential campaigns really expressed a difference in principle. In 1880 there was no clean-cut issue. The tariff was discussed, Hancock lost a number of his party admirers by saying that the tariff was primarily a local issue and could not enter into the national campaign. The tariff question is working to-day, very largely, as a local issue. The South is practically a Democrat stronghold and is supposed to accept tariff for revenue as a party principle. But Alabama is an iron-producing State, and it is to her interest to keep foreign iron out. Her congressmen stand with the northern Republicans for a high tariff on iron. Louisiana, North and South Carolina, and Florida have great lumber interests. Their representatives stand with the representatives from Oregon and Washington, asking for a high tariff on lumber for fear of competition from Canada.

The northern Republicans are not asking for a high tariff on sugar. But the southern Democrats, who produced large quantities of it, are in favor of its being protected by a tariff.

The grain belt farmers, both Democrats and Republicans, are urging Congress to put a tariff on farm products because Canada is shipping in wheat and Argentina is shipping in beef, thus reducing the price on these commodities by competition. But the eastern manufacturing districts, including both parties, are against it. Hence, we see that our fundamental principles, in politics, are very often lost sight of when they interfere with our commercial interests.

Is it not apparent that the tariff question should not be a party question—that it should be put into the hands of a nonpartisan board, thus giving opportunity for the development of a National tariff policy?

In 1884 tariff reform as against high tariff was an issue. The campaigns of 1888 and 1892 followed the same line.

In 1896 we had free silver against the gold standard, a distinct issue.

In 1900 the issue was somewhat mixed. The Democratic Party claimed that imperialism was the paramount question, and the Republican Party claimed it was free silver.

In 1904 Mr. Roosevelt and Judge Parker were the candidates, and they had no issue except the permanent one of the ins against the outs.

In 1908, when Mr. Bryan ran against Mr. Taft, the issue was obscure. Mr. Bryan discussed trust control, but it could not be considered fundamental.

The year 1912 gave us three great parties, but the Pro-

gressive Party and the Democratic Party both had progressive candidates, and once again there was no clean-cut difference of principle.

In 1916 the same thing happened. Mexico, the European War, preparedness, were all discussed but in an obscure way. Nobody had a distinct policy on any of these lines. So in these ten campaigns we find four have been fought on a basis of clean-cut difference of principle. The other six have been fought on questions involving hereditary or traditional lines, or on questions of human personality.

Many writers claim that fully 75 per cent of the people inherit both their religion and their politics. In any political campaign we feel positive that 75 per cent will vote the ticket. The battle is for the 25 per cent who are open to conviction.

Personal leadership counts for much. A president or governor must use much of his time in shaping national policies. Roosevelt talked much of "my policies." When Hughes was governor of New York, if the legislature failed to pass his favorite bills, he went out and campaigned among the people. When Wilson was a candidate for governor of New Jersey, he said, "Let there be no misunderstanding of the fact that I intend to be not merely an enforcer of the laws, but to have a share in the formulating of policies." James B. Blaine was a great leader of men. Cleveland had his followers. Thousands of men gave their votes not so much for the Democratic Party as for Bryan; not so much for the Republican or Progressive Party as for Teddy. Yet personality is not the only factor that enters in, for, as a Nation, we are opposed to one man power.

Third parties have played an important part in the history of our Nation by forcing counter-reformations in the dominant parties. In 1896 the Populist Party forced the old parties to discuss the currency question. The Democrats sponsored free silver, and the Republicans declared for the gold standard.

One of the most conspicuous things in the Progressive Party of 1912 was their advocacy of woman suffrage. Neither of the old parties had ever made it an issue.

The Temperance Party worked ceaselessly and for many years before prohibition became an established law.

Ambassador Bryce said that the people of New England would make a success of any kind of a constitution because of their fine standards and high ideals. Many of us have New England blood in our veins. Let us call to life their fine spirit and apply it to present-day legislative affairs. Let us use it freely in this never-ending battle against the spoilsman and the demagogue.

Active participation by all the people all the time is essential to civic righteousness. The cry of to-day is for a more active, more constant citizenry. Abraham Lincoln's idea was that "a man should be proud of the city in which he lives and so live that his city will be proud that he lives in it."

Discouraging times will come to all. At such times it is comforting to review the history of the world and note its development and the persistence of its inspired teachers and leaders. The Prophet Hosea suffered when he saw the corruptness of his national religion and the rottenness of society. He directed his attentions to the morals and the religion of his people. In Hosea 4: 1, 2 he characterizes the people of his time in this manner: "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing and committing adultery, they break out, and blood toucheth blood."

Isaiah, looking upon a devastated Israel, summoned them with this courageous call, "Arise, shine, for the light is come, and the glory of Jehovah is risen upon thee."

It is generally conceded that the beginning of the Christian era was the darkest period in human history. Paul was living at this time and battling for the right, telling them he had glad tidings that would save both Jew and Gentile if they would accept. Yet most of them clung to their ignorant homes, superstitious religion, vice, and cruel amusements.

From the time of Martin Luther the number of teachers

and reformers materially increased, but there was never a time in the world's history when there were so many men and women working heartily and sincerely to make the world a decent, just, comfortable, and intelligent place to live in as at present.

The democracy of the present has for its background the richest thought of all the great prophets and teachers of the past. That is why it is more than a form of government; it is a spirit of life.

DORA YOUNG.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER II

Why Parents and Homes are Needed

I. The Meaning of Infancy

1. Give three ways in which the prolonged period of infancy is important.
2. What is meant by individuality? Do animals have individuality?
3. What gives a child individuality?
4. What is meant by the statement, "Infancy is the school of the soldier"?
5. What is your opinion of the ability of educated animals to reason?
6. State briefly the advantages of a prolonged infancy, to the child.

II. The Need for Parents

7. Contrast the development of a child cared for by its mother in the home with that of one cared for in an orphanage.
8. What else is necessary to adequate development in the child?

III. The Child and the Family

9. What developments in civilization were made in early times as a result of care for the personal comfort of the babe?
10. Explain how the family centers about the child.
11. How were "babies the builders of society"?
12. What had early religion to do with the home?

IV. The Scriptural Family

13. How strongly was the relation of child to parent considered by the Jews?
14. What were the parental duties of the Hebrews?
15. How did Christ emphasize childhood?

M. P.

Much is being said to-day concerning the recent effort by certain interests on behalf of the so-called open shop. As is clearly pointed out, it is really a closed shop against union labor. The churches in general have taken a decided position. The Social Action Department of the National Catholic Welfare Council and the Commission on the Church and Social Service of the Federal Council of the Churches have put out strong protest against what they consider an attempt to put the labor unions out of business.

A recent item states that while about one fourth of humanity are Chinese, to-day only about six men in a hundred, and one woman in a thousand can even read. This gives us reason to pause before we can glorify ourselves over human progress.

Some twenty States are joining in a suit before the Supreme Court of the United States on the question of States' rights concerning railroad rates, and the right of the Interstate Commerce Commission to regulate the interstate rates. The constitutionality of the present act of the railroad is also called in question as being "not only economically unsound, but violating of fundamental law."

LETTERS

The A. O. Y. P. Z.

By G. R. Wells

"I appeal to the young people of the adjoining stakes and districts to study the vitality that is in this new movement in Zion and catch the spirit of it."

What these five letters stand for might not ever have been known outside of Independence, Missouri, and many in that city would not have known of these young people's work had not something unusual happened during one week beginning January 30, 1921.

We happened to be at headquarters for a meeting of our Sunday school executive council when one of the best revivals of the church began, a full account of which has appeared in the church papers. After attending two nights I said it was one of the biggest things this church has experienced.

From now on, no one can have any doubt about the spirituality of the young Saints of Zion. It has been thought by some that because of the large city near by, with its allurements of worldly pleasures, the young people of Independence could not be as devoted and spiritual as those with an environment less tempting.

In this connection we are reminded of Paul's statement to the Ephesians, that notwithstanding they had "in time past walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; but God, . . . even when we were dead in sins hath quickened us together with Christ and hath raised us up together, and made us sit together in heavenly places in Christ Jesus . . . and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; . . . in whom ye also are builded together for an habitation of God through the Spirit." (Ephesians 2: 1-22.)

From this it is seen that in the midst of worldly distractions it is possible to make any place heavenly. Heaven is primarily a state or condition of mind, secondarily a place. The Christlike life is not developed by withdrawing oneself from the world into monasteries, but by rising above worldly environment by self-mastery, creating a newer and better environment. Every clean heart and consecrated soul is the beginning of the new heaven upon earth—our Zion.

Going about my daily toil, the initials A. O. Y. P. Z. have played upon my lips over and over, until I know it stands for the "Amalgamated Organizations of Young People of Zion." The basis of that amalgamation was the organized classes of the Sunday school and Religio, thus forming a nucleus of about two hundred, to which have been added other organizations, and those not in organization, up to about one thousand five hundred. A very large majority of these do not seek the popular forms of worldly pleasures.

When I think of the A. O. Y. P. Z. I recall the Lord's word in the Doctrine and Covenants: *Organize yourselves. Provide everything needful.* This may have been spoken directly to the ministry and adult membership of the church, but it certainly does not imply that young people are denied the benefits and development possible through organization. There can be no doubt about this in the minds of the First Presidency and the pastors in Zion under whose administration this splendid organization of the young people has developed and conducted the most successful revival ever held in Independence.

I repeat: This big event would not have gladdened our hearts at this time had it not been for the potency of organization as first seen in the organized classes mentioned. Organized class work is team work. And that is characteristic

of the times, both in and out of the church. Individualism has served its day. The group spirit is working.

The A. O. Y. P. Z. has passed through its early adolescent stage. During this magnificent exhibition of team work, it found itself. Its members now know the power of team work. They have great achievements ahead of them.

For one thing, they can apply the principle mentioned by President Elbert Smith the opening night after that vast audience had taken a pledge, and while they still stood (in token of their acceptance) Brother Smith turned to Elder Williams and said, "We propose to throw around you a ring of prayer so that you cannot fail." (And from all accounts, he did not fail.) The A. O. Y. P. Z. have it in their power to establish a new kind of environment for the young people who gather to Zion—throw around them such a strong circle of social purity, such a strong sentiment of right-doing, and such a strong spirit of service that they cannot fail.

Sometimes young people say they go into worldly pleasures because they have no society worth while in the circle of the church. We would now expect the A. O. Y. P. Z. to create and maintain a society worth while; a body that will exert a magnetic influence upon the minds and hearts of the weak and vacillating, holding them until they, too, become strong and stalwart Zion builders. We want young people to have all the fun and good times that their social natures need, recreation free from commercialism, and purged from sensualism.

And now my thoughts reach out from the center place where this new and better environment exists. I appeal to the young people of the adjoining stakes and districts to study the vitality that is in this new movement in Zion and catch the spirit of it. We want this influence that can triumph over worldly environment to reach out and out until it "leavens the whole lump." We want you, too, to establish a circle within which its workers cannot fail.

Already the spirit of the A. O. Y. P. Z. is radiating to other stakes and districts. Who can estimate the value it will have on the future of the church?

Are not the loyal young people of to-day the Zion builders of to-morrow?
G. R. WELLS.

A Comforting Experience

In these days of unemployment, the problem of providing for the necessities of life is a serious one for those who find their usual employment gone and nothing to take its place.

Naturally, those who are able to do a number of things skillfully and who are forehanded enough to have established a reputation among employers, are less apt to suffer, but even then, when large businesses close down without warning and offer no hope for the future, most anyone is apt to be caught between the upper and nether millstones of need.

The following experience was related by an Independence brother who had been employed in Kansas City in a factory which closed down just prior to Christmas. For days he had walked the streets, searching for employment, and in the meantime doing faithfully the tasks devolving on an elder among the Saints, visiting and cheering others, administering to the sick, etc.

But all the time his situation was becoming more and more precarious. His family must be provided for in some way, and he had been unable to do anything for them. He had done all he could, he was desperate.

Going out into the darkness of the night, he poured out his soul to God in prayer. He had prayed before, but this was the entreaty of one who must be heard. There was not only faith, but force in that supplication. Sometimes it requires a crisis to bring forth our deepest feelings, and this was a crisis. He plead with God to show him what to do and that soon. That night he had a dream, seemingly a spiritual dream, in which he found himself on a certain street in Kansas City. He seemed to be walking along with his dinner pail in his hand, seeking work as he had hitherto done, but with the same feeling of uncertainty. As he came

to a certain corner, he did not know which way to go and hesitated. A voice told him to turn to the right and he would find a factory where he would be given work. Obeying, though not even aware there was a factory in that place, he soon found himself a part of a group of perhaps fifty waiting men, in a semicircle outside a factory gate, waiting for a certain door to open. He took his place in the group and waited.

Ere long a man came out on to the steps and looking over the men very carefully pointed to him and said: "Are you looking for work?" The brother answered with alacrity that he was, and was told to come in, and he alone from that whole group was given employment.

The morning following his dream, he told his wife he was going to work, and that she should put up his dinner. She wondered where it would be and how he knew, but he felt a little reticent, and preferred to leave her in doubt for the day.

He went to the city, found the street he had seen in the dream, came to the corner he had puzzled over, turned to the right, and found the group of men at the same factory.

He could hardly see how it were possible for him to have any chance in that kind of a situation, but he waited with the other anxious men till the door opened and the man came out. Exactly as in the dream, the employer looked over the men, singled out the one who had dreamed the dream, called him in, questioned him a moment, and gave him employment, at which he is still engaged.

Thus the Lord continues to manifest himself to those who trust in him.

Trouble Brewing in Palestine

Things are moving along a little better. Attendance at our English school is increasing, and several that attend it are attending some of the Sunday services. I expect F. M. and T. W. Williams about February 18.

The Arabs have delivered an ultimatum to Sir Herbert Samuel, High Commissioner of Palestine, asking that he resign. They announced a parade for this week, intending to carry banners with signs that would advertise their protests against the government. The government posted bills which stated that this parade would not be permitted, so we are expecting trouble daily. Eighteen criminals escaped from the jail this week. Rumor has it that they were assisted by the Arab attendants. This has caused considerable feeling, and will probably result in the dismissal of all Arab attendants. The former rains have passed and the weather is beautiful. The valleys and mountains are now green and will remain so for about another two months.

Your brother of like faith,

HARRY PASSMAN.

JERUSALEM, PALESTINE, January 19, 1921. Box 417.

An Expression of Love to Charles Derry

The following resolution was passed by the conference of the Little Sioux District, at Woodbine, Iowa, February 12, 1921:

"To Our Beloved Patriarch and Brother, Charles Derry: Your communication containing and expressing your noble desires and behests for the welfare of God's children, engaged with you in the Master's cause, was received with appreciative and thankful hearts by all members of the conference assembled; and by unanimous voice of the assembly the same was made a part of the conference records.

"We assure you we cherish in memory your long and faithful service in the Master's cause, your unwavering and devoted love for the children of God, for the uplift and betterment of mankind.

"As a father in Israel, through your ministrations, blessings of a heavenly nature have been bestowed upon many; and it is with gratitude in our hearts we convey to you the love and good will of the Saints assembled. Praying that the God of

heaven, who has so tenderly watched over you through all your life long, may continue his grace unto you, and that he may give you strength to continue faithful to the end; and at last he will receive you unto himself in peace, that you may rest from your labors, and meet with those of the faithful who have gone on before; and that God will bless your faithful daughter and give her strength to continue her faithful devotion for you, we present to you these greetings.

"Such true and loving service will indeed merit the blessings and favors of an all wise God. Thus in this feeble acknowledgment we trust there may be conveyed to you the true spirit of brotherly love expressive of God's children for your welfare and the blessings of Almighty God."

Good Report From Toronto

Dear Brother Smith: All our departments, Sunday school, Religio, Women's, music, and publicity, are working on the coordination plan, and all, including branch, have adopted the budget system. The Boy Scouts have developed from six to forty in membership. Temple Builders and Oriole Girls are in evidence. A Latter Day Saint literati has been organized which we expect will be troubling your church publications. This morning we called our stenographers together, and to-night we will organize them so as to have two at every meeting, that is prayer and preaching services. Our group system is working splendidly. Six groups. Group prayer meetings are the order, and we will soon introduce preaching. A splendid record of group activities is being kept.

On the whole I can truthfully say that I have never seen the Toronto Branch in a better condition than it is to-day and still progressing. Our prayer meetings have just doubled in attendance. Sunday school and Religio are forming more classes, and the Women's Department has more than trebled its attendance. We have real *live* wires at the heads of departments.

Last Sunday morning fifteen were called to the priesthood. Ten accepted and were ordained last Wednesday evening. Five have asked for time. Rather a peculiar incident attended this call. Sister Robert Whitehead was at home suffering from headache. While standing by the stove, her head bent in prayer, a bright light flashed before her vision, and in panoramic view every man that was called (fifteen) passed before her. On the return of her husband and children from the meeting she told them of the call before they had a chance to speak. Russell, her son, was called to the office of priest. We feel to thank God for this addition to our staff. Toronto must add to the missionary arm (a phase of our objective). The call came through Brother J. R. Grice, confirmed by G. E. Harrington and also many personal testimonies from the Saints.

I am glad for the onward progress of the work everywhere. Toronto's face is Zionward. Remember us in your prayers.

Yours for progress,

M. J. CROWLEY.

1920 Christmas Offering

Receipts, March 1, to December 31, 1920	\$11,016.23
Receipts, January 1, to January 29, 1921	32,562.66
Receipts January 31, to February 5, 1921	9,058.27
Receipts February 7, to February 12, 1921	6,595.43
Receipts February 14, to February 19, 1921	7,305.09
Total.....	\$66,537.68

Look for next week's report

Watch It Grow

Help It Grow

Now that your 1920 Christmas offering has been sent in to the Bishop, it is important that the treasurer of each school obtain and place in the Sunday school file the receipt

which was sent promptly from this office to the sender of the offering so that this account may be properly audited.

It will be several weeks before the Blue *Stepping Stones* is published, and it is best to get these money matters all straightened out while it is fresh in memory. All discrepancies should be adjusted now.

We wish to thank each one for their generous response to the call of Nineteen Twenty.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

A Busy Year's Work in Australia

The First Presidency: As this is the last month of 1920, I expect it will be well that I give a brief review of my work during the past twelve months.

For the first three months I was president of the Perth Branch, West Australia (by special permission), and at the same time was actively engaged in missionary work. From April to October I was engaged on my missionary labors alone. During this time I was absent from my field three weeks to attend a conference and place before Apostles Rushton and Hanson a number of matters of vital importance to the Perth Branch and also my mission work.

In October I was transferred to this state (Queensland) as group supervisor and arrived here early in November. From August to the end of November I was in a bad condition with my nerves, and although I was ordered four to six weeks' complete rest, I battled on and have pulled through. For a number of reasons I have been unable to attend our mission conference, and as Christmas and New Year is a bad time for missionary work, I am at present spending a fortnight in the country to recuperate and start the year afresh.

During the twelve months I have distributed over 3,000 tracts and church papers; made thousands of house-to-house visits; preached on the streets, in new openings and branches; held four special series of services and lectures on the "Restoration"; written regularly for our mission paper; given lectures to the priesthood of several branches on certain chosen subjects as "Homiletics," "Priesthood," etc.; and labored without friction in cooperation with all branch and district authorities. I have also done much research work upon the history of ancient Israel, early Christianity, and the church in our days; and completed a large work I am forwarding to the HERALD soon, on the "Unity of God."

Prospects for the coming year are good. My companion in the mission field is Elder W. J. Vaughan, and we have already planned extensive and concentrated operations in Queensland, in cooperation with the branch and district authorities.

I can report no baptisms personally during the past twelve months. This matter I feel keenly, and if the church feels that I am unprofitable I am ready to stand down and engage in local work and let another take my place. I have tried to do my best, but ill health and other adverse conditions have hindered.

Wishing you a happy and prosperous new year in the Master's service, and looking forward to the speedy and full redemption of Zion,

Yours in the Master's service,

HERMAN PEISKER.

BRISBANE, QUEENSLAND, AUSTRALIA.

Debate at Flint, Michigan

Beginning March 7 and continuing for twelve nights, a debate will be held in Flint, Michigan. The Reorganized Church will be represented by Apostle J. F. Curtis, and the Church of Christ (Disciples) by J. W. Chism, of Hillsboro, Texas.

The Harold L. Buck Garage has been rented for the event and it is expected that it will be filled to capacity every night. There are seating accommodations for about one thousand. The debaters will cover the usual church propositions. It is requested that anyone contemplating attending the de-

bate from out of town, make their own arrangements for accommodations as the employment conditions have made it impossible for the people here to care for visitors.

A. H. DuROSE, *Correspondent.*

Third Flint, Michigan, Branch

"If you are warned, warn your neighbor," seems to be the object of every officer and member of our little branch. They are going out in the highways and byways and bidding them in to the marriage feast. They hold two cottage prayer meetings and two cottage preaching services each week besides the regular services at the church.

Although many have moved away during the slump in work, we still have a full house for our Sunday school hour. We have from seventy to eighty-five each Sunday, and if we had more room we would have a much larger attendance.

I believe our successes are due to the fact that the priesthood work in almost perfect harmony. "If ye are not one, ye are not mine."

B. F. ANSPAUGH.

Agricultural Items

Compiled by C. E. Irwin, chairman of the agricultural commission.

To Test Cooperative Production

The Montana Wool Growers Association will manufacture one thousand pure wool blankets and market them in the State of Montana as a test of the advisability of having the association embark in the business of manufacturing woolen products.

Cooperative Marketing

The most notable event of interest to farmers throughout the country is the appointment, by President Howard of the American Farm Bureau Federation, of a committee of fifteen to devise a program for the marketing of live stock. The committee of seventeen which was appointed several months ago to draft a grain-marketing program presented its final report on February 14, 1921, at a meeting in Kansas City.

Mutual Insurance

There are almost 2,000 farmers' mutual fire insurance companies in the United States. They carry a total risk of \$6,000,000,000 at an average cost of 25 cents per \$100 per year. Why not some Latter Day Saint organizations along this line?

Rural Credits

The Farm Mortgage Bankers Association has launched an attack upon the Federal Farm Loan Association and the joint stock land banks. What are the opinions of Latter Day Saint farmers in regard to the functions performed by these agencies? Your reactions ought to be valuable in suggesting certain fundamental features to be incorporated into our church rural credit program.

The Farmer and Politics

Whatever else may be said about farmers' organizations, this much is certainly true, that there is an increasing disposition on the part of legislators to have regard for the rights of the American farmer as he speaks in his organized capacity.

The limits to which he may use that power suggest other food for thought.

Cotton Growers Organize

Cotton growers of the Mississippi delta district have organized and will sell cotton on the plan followed by the California fruit growers.

National Recognition for Graceland

President George N. Briggs attended the annual convention of the American Association of Junior Colleges in Chicago last week and presented the claims of Graceland for national recognition.

It was found that her standards, the education and experience of her faculty, her laboratory and library facilities, her material equipment in the way of buildings, grounds, etc., met all the requirements of the American Association, and as a result Graceland is now fully accredited by that association.

This gives Graceland the very highest recognition possible to attain in this country. She is now fully standardized and officially accredited by the following:

1. The Intercollegiate Standing Committee of Iowa.
2. The North Central Association of Colleges.
3. The American Association of Junior Colleges.

Iowa also recognizes her graduates by granting them a State teacher's certificate if they expect to enter the teaching profession in Iowa or any other State in the Union.

With her new buildings ready for occupancy next year, thus giving her added class rooms and laboratory and library facilities as well as much needed dormitory facilities, Graceland will offer for next year the following courses:

- Liberal Arts.
- Teacher's Course.
- Secretarial Course.
- Public Speaking Course.
- Commerce Course.
- Pre-Medical Course.
- Pre-Engineering Course.
- Pre-Law Course.
- Pre-Dental Course.

These courses will all be fully accredited for advance work along the various lines of study if students contemplate continuing their liberal arts or professional courses.

WEST DULUTH, MINNESOTA, February 7, 1921.

Editors Herald: We had excellent attendance and interest at yesterday's meetings. Brother Kress has maintained a fine interest since my previous visit in nightly services for the past six weeks, and purposes keeping them up in different parts of the city, especially West Duluth, for four weeks more.

I confirmed two fine new members yesterday, and blessed four children. The Spirit was poured out and the Saints rejoiced. Wish I could stay and help out more.

Had four services yesterday, including Sunday school and teachers' meeting. I preach again to-night, and Tuesday. Wednesday I go to Fargo, and Thursday to Minot. It is exhilarating to be fully employed where the people are hungering for the gospel.

Yours in the gospel,

WILLIAM SPARLING.

OKLAHOMA CITY, OKLAHOMA, February 16, 1921.

Editors Herald: The district conference and Sunday school convention for the Central Oklahoma District convened here last Saturday and Sunday. The attendance at these meetings was good. However the northern part of the district was not very well represented. At the Sunday school convention a standard of excellence in accord with the outline sent out by the general Sunday school officers was adopted. Annual election of officers resulted as follows: R. E. Miller, superintendent; Guy Buell, assistant superintendent; Pearl Hixon,

(Continued on page 216)

MISCELLANEOUS

Reunion Notices

Clinton, at Rich Hill, Missouri, August 12 to 21.

New York and Philadelphia District: The Saints of this district will rejoice to learn of the anticipated plans for a reunion to be held at Deer Park, New Hope, Pennsylvania, commencing the first week in July. The reunion grounds have been purchased and steps are being taken at once to administer to the comfort of the Saints. Other announcements will follow as plans are perfected. A detailed description of this historical property is in preparation for the columns of the HERALD and it is further proposed to issue a special bulletin to all Saints of this district, which will be mailed shortly. If you have changed your address recently kindly advise your home branch in order that you will not miss this important announcement. Albert N. Hoxie, publicity agent, New York and Philadelphia District Reunion.

Desires Addresses of Members in Quebec

Having come to the province of Quebec I am desirous of learning if there are any of our church members within this province who would wish to have an elder visit them that he might, if possible, open up the work in their vicinity.

If there are none who are located within the province but have the addresses of those who you believe would welcome the glad tidings, I will appreciate it very much if you will supply me with the same that I may make an effort to have their wants cared for.

Those wishing to write me will please do so at Quebec City, Quebec Province, Canada, general delivery.

I will appreciate as early a correspondence as possible.

Respectfully your colaborer for Christ.

R. C. RUSSELL.

Addresses

Charles C. Hoague, Bishop's agent, Southern Wisconsin District, Evansville, Wisconsin, R. F. D. 19, after March 1.

Conference Notices

Mobile, at Bay Minette, Alabama, March 18, 1921. All branch presidency are urged to report to the conference. T. J. Booker, president, Bay Minette, Alabama.

Convention Minutes

CHATHAM.—Sunday School Department met February 5 to transact business. Reports show 16 schools in district. Motion prevailed to have mass conventions in future. Officers elected: Superintendent, Duncan Clatworthy, of Chatham; first assistant, R. H. Jones, of Chatham; second assistant, W. R. Leverton, of Bothwell; secretary, Lena Tedford, of Blenheim; treasurer, J. V. Dent, of Bothwell. G. O. Coburn, of Blenheim, was sustained as musical director. Adjourned to meet with conference at Chatham in September. Lena Tedford, secretary.

Our Departed Ones

PARKER.—Almanza Lee Parker was born on September 6, 1856, at Cameron, Illinois. Died February 7, 1921. Came to Iowa when 12 years of age, making this his home until his death. Married Minerva Lyon in 1883. Baptized September 19, 1909. A faithful worker and believer.

RAY.—William N. Ray was born in Faversham, England, July 10, 1838. Married Miss Emily Knight, December 15, 1861. They had no children, but raised an adopted daughter, Nellie, who has gone to the paradise of God. Joined the Utah church in England. Emigrated to Salt Lake City, Utah, in 1866. Became disgusted with conditions there, and left there for Iowa. Baptized into the Reorganized Church, and soon after he was ordained an elder. President of the Des Moines Branch for a number of years. Came to Lamoni in 1895. Died February 17, 1921. Leaves widow, one sister, and many friends to mourn. Funeral sermon by J. S. Roth, assisted by Eli Hayer.

HOWLETT.—Elmira Adele Gady Howlett, wife of Frederick Howlett, was born February 3, 1881, near Marston, Rock Island County, Illinois. Here she spent 11 years of her life; moving to Millersburg and losing her mother; she was left with the care of the family at an early age, serving those most dear to her as long as necessity required. United in marriage to Frederick Howlett, on December 24, 1916. To this union 3 children were born: Frederick, age 3 years; Wendall, who died at birth; Edith Esther, age three weeks. Departed this life February 1, 1921, after suffering from pneumonia for nearly three weeks. Baptized June 25, 1898, by J. M. Terry. Leaves to mourn, husband, 2 children, one sister, Mrs. J. L. Scranton; 2 brothers, Harlan R., and John L. Gady. Kept unbroken her covenant with Christ, serving him faithfully and with marked sincerity in words, music, and deeds. Her sympathy and love were with the young in her church work; her efforts were largely with them, striving earnestly by example and precept to teach them the beauty of righteousness and service to others. Mira has gone, but her deeds and words will live in the hearts and minds of all who knew her. Funeral service at Millersburg, February 3; Amos Berve, of Davenport, in charge, assisted by C. E. Holmes, of Buffalo Prairie.

Advertising is issued concerning an "Auditorium Orchestra Benefit Concert," under the auspices of the Independence Chamber of Commerce, at Independence, Missouri. It will be held at the Junior High School Auditorium, on the evening of March 3, under the direction of R. T. Cooper. The orchestra is composed of thirty pieces and is the nucleus of a proposed aggregation of one hundred pieces, to have as its chief field of operations the proposed new auditorium at Independence.

One of the members of the Chelsea group in Kansas City, Kansas, writes that Elder Ammon White recently concluded a series of thirty-six meetings with much resulting uplift.

THE SAINTS' HERALD

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

PRICE \$2.25 A YEAR IN ADVANCE

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

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LETTERS

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secretary; Pearl Greenwood, treasurer and superintendent of the normal department.

A Sunday school round table was conducted. The coordination plan was discussed at length.

The district conference met Saturday afternoon. Reports showing a healthy growth in this district were received from both President J. G. Smith and the secretary.

The Women's Department conducted a very interesting meeting. A program was rendered consisting of readings, a solo, a talk on education, a cradle roll lecture, and a duet. Preaching by Brother Fitzwater, Harvey Syckle, and W. E. Shakespeare. The Sunday school exercises were featured by an interesting talk by our Lamanite priest, Brother John Koshiway, of the Red Rock Branch.

BRANCH REPORTER.

DAVILLA, TEXAS, February 16, 1921.

Editors Herald: I have read with interest the progress of the work of God at home and abroad. By reading the SAINTS' HERALD, *Autumn Leaves*, and *Stepping Stones*, I keep in touch with the Saints, though I am far from them.

I have tried to say a word here and there to others, as I have had opportunity, on the fullness of the gospel, but when one has been taught for a lifetime a certain way, it takes much determination to change one's ideas.

I asked my husband if he would use his influence to get a place for an elder to preach, and he said he was anxious to hear one of our people preach, so if any one could come, he would be glad.

I have four little boys of whom three at least I believe would obey, also my husband, if once convinced we had the gospel.

The Christian folks chose him as an elder, although he never wanted to act in that capacity. He is also superintendent of the Sunday school, and I teach the men and women's Bible class.

We live about fourteen miles from Bartlett, Texas, a railroad town. If anyone can come, he could let us know.

MRS. MIRTIE B. KEITH.

LONDON, ENGLAND, February 18, 1921.

First Presidency: I was the first of our party to behold, from the high decks of the *S. S. Imperator*, President Frederick M. Smith watching for my eye. He saw me first. It was a joy to behold him. We were carefully escorted to the mission headquarters, where we were treated to turkey dinner and exquisite fellowship.

I have been assigned to the Sheffield District, and after a brief visit with my mother and near relatives in Wales I proceed to my field.

I have received a number of assurances of the divinity of my appointment to this field, and I go forward with more determination than ever to live fully for the work.

My monthly report is inclosed, which is poor because of preparations to make the trip here.

Yours very sincerely, JAMES E. BISHOP.

SAINT LEONARD'S, AMHURST PARK,
LONDON N. 16, ENGLAND.

DETROIT, MICHIGAN, February 20, 1921.

Editors Herald: It is quite a while since I wrote a letter to the HERALD, possibly because I gain so much knowledge and strength from those Saints who write oftener. I have often wondered whether all those older in the church realize that it is we younger ones who eventually will have to carry this great gospel on to victory. It seems to me that, were those who are just beginning to see the importance of living up to this gospel, given some office to hold, such as chorister, organist, Sunday-school teacher, etc., they would take more interest in the work, and sense the importance of being there, as you might say, "on the job."

Maybe I am wrong, but to me there are too many people

holding more offices than they can really take care of, and there are many waiting and willing to take part of the responsibility, and not given a chance.

We, as Saints of God, must not look for perfection in a brother or sister before we think they are capable of taking an active part in this great work. Did not Christ choose fishermen and humble and ignorant men for his disciples? Let us all strive to share this great work and work shoulder to shoulder, that finally all may feel that they, with God's help, have done their "bit" toward the redemption of Zion.

My prayers are that we may always be found willing and ready to move forward, and not try to discourage the young by finding fault, but rather encourage them that they may be strengthened to do the work that the Master has for them to do.

BERT COOPER.

NEW FAIRVIEW STATION.

Some Help on the New Religio Problem

A new manual on Religio activities that will be welcomed by Religio workers everywhere.

In answer to the question so often raised in progressive Religios of to-day, "What can we do at our Religio?" a convenient manual has been provided. It is of convenient size and pleasing appearance, and its contents valuable to all who seek wholesome and worthy methods to provide social and recreational activities for the Saints.

This manual has been provided under the direction of Floyd M. McDowell, superintendent of the boys department of the Religio. He is in charge of a large class in social and recreational leadership at Graceland College.

Certain chapters are written by these students, who are mature men and women known to the church, but who are taking special work to better qualify for service. We note such names as H. A. Koehler, Roy Cheville, J. F. Lentell and wife, Bruce Brown and wife, H. E. Winegar, Elmer Burt, Mary E. Steele, Pearl Dawe, Herbert Voltmann, Eugene Closson, and A. E. Bullard.

There are suggestions for girls and boys, for outdoor and indoor games, for community programs, for study, for library building.

This is evidently a worthy predecessor of a larger and more complete manual which will eventually be necessary. But we cannot wait. We must do something now, and this helps us to decide what it shall be.

25 Cents a Copy

HERALD PUBLISHING HOUSE

Lamoni, Iowa

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, MARCH 9, 1921

NUMBER 10

EDITORIAL

Our Constitutional Law

The status of the Book of Doctrine and Covenants, the First Presidency, etc.

"Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this Church of Christ."—General Conference Resolution No. 215.

There is no mention in scripture anywhere concerning any instrument known as the constitution of the church. That is a term borrowed from the customs of men. Most societies and organizations, either political or fraternal, have a constitution. It is assumed then that certain divine laws may by comparison be considered the constitution of the church. And several of our writers have referred to the Bible, Book of Mormon, and Doctrine and Covenants as the "constitutional" or "organic" law of the church. We have no objection to the use of the term, provided it is borne in mind that it is not necessarily a scriptural term and is not used to imply some fixed and rigid canon of scriptures to which God can never add by way of revelation. And that is about what is attempted at times.

It is argued for instance by some that the Book of Doctrine and Covenants is not a part of the constitutional or organic law of the church. David Whitmer took some such position. It is argued that at the time when the church was organized in 1830 few of the revelations had been given and none of them in print, therefore the Bible and Book of Mormon became the *only* constitutional law; hence, that the Book of Covenants is no part of it.

Our Constitution Grows by Revelation

How does this argument work out by comparison? Go back to the days of Christ and make a similar argument. If we may say that the church was organized April 6, 1830, when six members came together and two elders were selected, surely we may assume that the church was organized about the year 30 when Christ chose his twelve apostles. The New Testament was then nonexistent, no part of it even written, much less printed, until many years later. The Old Testament Scriptures were all they had, hence shall we say the old Mosaic covenant became the sole constitutional law of the Church of Jesus Christ? The argument is quite as good in one instance as in the other—and good for nothing in both.

As a matter of fact constitutional law is usually a matter of development. Man-made constitutions grow as truth is *discovered*. The constitution of Great Britain, for instance, has developed during many centuries and is still in process of development. The Constitution of the United States is still in course of modification—a most vital addition having recently been made in the provision for woman suffrage.

If we are to admit the figure of speech denoting constitutional law in the church, there is a somewhat similar development of our constitutional law as truth is *revealed*. Any other argument vitiates the doctrine of continued revelation, is purely human in conception, and quite in line with the age-long effort of "sectarians" to close the canon of scripture. That conception of continued revelation clears the fog away. The primitive church was not limited to the Mosaic law for her constitution; but God revealed her law to her as the organization developed and as seemed to him good, until apostasy having set in man withdrew from God. Nor was the church limited in 1830; God's revelation continued as the organization went on over a period of years, and still continues.

God's Word Is One Word

Get this thought, the Word of God is just as good and valid in the Book of Doctrine and Covenants as it is in the Bible or Book of Mormon. It is just as good given in 1836 or in 1860 or in 1920 as though it was given in 1830 or in the year 30. You cannot vitiate a line of the Lord's revelations by tying your own string around it and marking it unconstitutional.

The Lord's Word is just as constitutional in one book as in another. But if there is any one book in the church that stands for that truly fundamental and exceedingly important Latter Day Saint doctrine, continued revelation, it is the Book of Doctrine and Covenants. The other two books are closed; but it stands ready always to admit new revelations as God gives them and the church accepts them, hence no wonder it is the object of attack. Efforts to undermine confidence in continued revelation will not meet the approval of many Latter Day Saints. When they are through with that doctrine they can find as congenial and less taxing membership with the Methodists, Baptists, or Presbyterians.

Revelations received subsequent to 1830 are just as valid, vital, and binding as those received before that date. It may be good Methodist doctrine to attempt to close the canon of scripture at a man-selected date and say that all prior to that date is constitutional, all this side of it more or less negligible; but it is not good Latter Day Saint doctrine.

Who Closes Our Canon of Scripture?

The theological dogma that would close the canon of scripture with the last chapter of Moroni in the Book of Mormon is theologically twin brother to the dogma that would close it with the last chapter of Revelation—only it is born out of due season and into the wrong cradle. The Jew, who would close revelation with the last chapter of Malachi, or some other of the ancient prophets, has as good logic. Nor will it do to concede continued revelation but rob it of dignity, power, and validity equal to that of ancient revelation. God has not grown senile; nor is his bounty exhausted.

It is true that it is said that the "fullness of the gospel" is found in the Book of Mormon. We are not talking now about the principles of the gospel of Jesus Christ, all of which are found in the Bible and Book of Mormon. They will never be added to, as they are fundamental and complete. But there is very much of instruction in the Book of Doctrine and Covenants, for instance, concerning rights and duties of church officers, from the deacon to the president, that is very much

needed, and will not be by the church relegated to the scrap heap.

Why Such Haste to Bury the Book of Covenants?

In most instances, as with David Whitmer, and some later writers, the effort to sweep away the Book of Covenants with a gesture is but preliminary. With the latter-day revelations discredited or pushed out of the way it is easier to argue against the gathering, to contend that there is no provision for high priests or for a First Presidency, and so on and on back to the falling off place, where Whitmer, Gurley, Bays, Evans, et al fell off.

Of course a man may possibly make a case when he is allowed to select his own standards of evidence. But when the argument is among church members the standards of evidence have been specified by the church. They are the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. And worlds without end, when the three are heard these men have no case—hence the desire to eliminate one or more of the books. Whitmer eliminated one—or tried to. Evans and Bays tried to eliminate two of the standards—and they had as much right and logic as Whitmer and his successors have but no more.

It is argued, for instance, that in the Bible and Book of Mormon, provision is not clearly made for a First Presidency, and if the Book of Covenants be not considered constitutional, how easy the way seems. To facilitate the argument it is attempted further to discredit the Book of Covenants by trying to point out a conflict between its provisions for the prophet, seer, and revelator of the church to occupy with his counselors as the first presidency and Paul's statement in the Bible, "God has set some in the church, *first* apostles, *secondarily* prophets, *thirdly* teachers." (1 Corinthians 12: 28.) Those so arguing go on to contend that apostles were to be *first* in *both* missionary and local work; and that the First Presidency is a human makeshift contrary to the constitutional law, and a dangerous departure from the faith.

This whole argument rests upon an extreme interpretation of one or two texts; but is considered sufficient to justify the repudiation of a great mass of revelation received by the church, just as "sectarians" out of deference to an extreme interpretation of one or two texts found in the closing verses of the book of Revelation reject all the counsel of God since the days of John.

How About "Apostles First"?

Certain questions immediately arise. First, was Paul professing to give an *exact* statement of the relative positions in authority of the offices mentioned, "*First* apostles, *secondarily* prophets, *thirdly* teachers." Did he mean, for instance, that teachers are third in authority in the church? Apostles, prophets, teachers? If so he is out of harmony with the Book of Mormon, which clearly names priests as superior to teachers. Moreover he is out of harmony with himself. Read his list as given in Ephesians 4: 11. In Corinthians he has teachers third; in Ephesians he has evangelists third. In Corinthians he has teachers third; in Ephesians he has them fifth.

We can only conclude that Paul did not attempt to give a rigid list of officers in the exact order of authority—at least he did not do so. And the Book of Covenants is not necessarily out of harmony with Paul when it names one of the prophets, the prophet, seer, and revelator of the church, as the First President, with his counselors constituting a First Presidency, while the Twelve constitute a second presidency. There is no disagreement, so far as we know, between the Presidency and Twelve at this time on that question.

The Presidency Apostles

But a further and more important question arises. Even if

we were to concede that Paul gave an exact list, in order of precedence in authority, are all apostles included in the Quorum of Twelve? Evidently not. We believe that the president of the church is an apostle.

It is not necessary for a member of the Presidency to dwell long upon the argument that the president of the church is an apostle. The apostles themselves relieve us of the task. On that particular point the late William H. Kelley, for many years president of the Twelve, affirms positively that the president of the church is "the chief apostle and high priest." (See Presidency and Priesthood, pp. 52-55.)

While Gomer T. Griffiths, who succeeded William H. Kelley as president of the Quorum of Twelve, in a personal letter to the writer, says: "I have always taught that there were two quorums of apostles at the head of the church, namely, three and twelve, and these two quorums were the standing and traveling presidency of the church."

The late Heman C. Smith, for many years a very prominent member of the Quorum of Twelve Apostles, says:

"We have discussed this question regarding the apostle with only incidental reference to the prophet, because the prophet does not seem to be a specific office, but a man holding any other office may possess prophetic gifts. The First Presidency according to recent revelations are apostles. *They are the chief or presiding apostles.*"—The Truth Defended, p. 73.

We rather like the title of Heman's book. We are prepared to say that J. W. Wight and Joseph R. Lambert, for many years members of the Twelve, and Gomer T. Griffiths, U. W. Greene, J. F. Curtis, M. A. McConley, J. A. Gillen, Paul M. Hanson, John W. Rushton, William Aylor, and R. C. Russell of the Quorum of Twelve as at present constituted have indorsed the position taken by Heman C. Smith in the foregoing quotation. Other members of the quorum have not yet been heard from, but we have no reason to believe they will differ from their brethren in this.

Joseph R. Lambert, for whose learning, judgment, logic, and probity the whole church has reverence, writes:

"I fully agree with the position you set forth by quotation from The Truth Defended. Brother Heman and I talked this matter over a good many years ago, and while we did not go quite so far as this quotation from his book does, yet we fully agreed upon the matter, and our views, expressed at that time, are now found to be in complete harmony with what our lamented brother has so briefly and clearly expressed. It is only necessary for me to say, that in my opinion, this is the only position that will stand the test when tried by what is written in the Bible and Doctrine and Covenants."

John W. Rushton, secretary of the Quorum of Twelve, writes:

"I have said that the Presidency and the Twelve held inherently, by virtue of their call and ordination, the same 'priestly authority' which is essentially *apostolic*. And, that this apostolic authority was the highest authority known to the church of Christ. The seventies could be delegated to represent the apostolic quorum in emergency, and then they would exercise 'apostolic authority.' But in this case such authority was 'contingent' and not inherent. . . .

"I therefore am in spiritual agreement with the late Heman C. Smith for whose powers of analysis and exegesis I have always had the profoundest esteem; and at this time desire officially to express my obligations to him and his influence as a worthy minister of the church."

All should give a *proper* heed to the teachings of the apostles; and we imagine it to be especially incumbent upon those to do so who hold that the twelve apostles are the *supreme* spiritual authority in the church. They should not hang up hard and dry on a statement from the pen of the Apostle Paul and quite ignore or brand as "deceptive" statements on

the same subject from the pens of Apostle Kelley, Apostle Griffiths, Apostle Rushton, and many others who apparently set forth a very commonly accepted idea.

Furthermore, you will note that the late Heman C. Smith says in this same connection: "If the church is to be according to the pattern of heavenly things there *must* be the quorum of *three* holding the *chief* authority on earth." (The Truth Defended, pp. 74, 75.)

Some who would do away with the Presidency have introduced Heman C. Smith as a witness. They cannot therefore gracefully reject his testimony when it is brought out as he intended it to be. They have introduced his book as evidence with the statement that, being published and sold by the church, it must represent the church. (But, strangely enough, they failed to quote his words.) Very well; then let these statements stand as representing the church. His emphatic statements that the members of the Presidency are apostles, the chief or presiding apostles, and that *if* the church is to be in harmony with the heavenly pattern there *must* be the quorum of three holding the chief authority on earth, ought to be good doctrine to those who introduced him as a star witness. Why should they wish the church to get out of harmony with the heavenly pattern? I marvel that they are so soon removed to another pattern!

Jesus as head of the church was an apostle (Hebrews 3:1). Yet he called twelve others, whom "also" he named apostles, "also" or in addition to himself. (Luke 6:13.)

In like manner, in the Restoration, Joseph Smith as the "first" elder was an "apostle" from the beginning of the organization. (Doctrine and Covenants 17:4; 19:1.) Oliver Cowdery as "second elder" was an "apostle" (Doctrine and Covenants 17:1; 19:3) yet these were not among the Twelve selected later.

That members of the Presidency are apostles is very clearly indicated in Doctrine and Covenants 122:14, as follows:

"For the same reasons in me that it is not expedient [at that time] to fill the quorums of the First Presidency and the Twelve, who are apostles and high priests. . . ."

Seventies, also, under certain specific conditions are, as stated by the Lord, "in the power of their ministration apostles." (Doctrine and Covenants 120:3.)

The "First" Quorums Apostolic in Spirit and Calling

The leading quorums are in the very spirit of their office and calling apostolic. The first and second presidency (the Presidency and Quorum of Twelve) are apostles inherently, and the seventies also may hold delegated apostolic authority on specified conditions. So it is not too much to say that in the church God has set "first apostles," and there is no real conflict in the books on that point.

Many other specious arguments are brought against the Presidency, of which the following is a fair sample: It is argued that John on Patmos saw a woman supposed to represent the church, having on her head a crown of twelve stars, supposed to represent the twelve apostles, and that if there were to be a presidency of three there should have been three particularly brilliant stars. As a matter of fact the First Presidency represents the head of the church on earth and is surrounded by the twelve apostles as counselors and associates. It may be alleged that Christ is the head of the church (as he is in the supreme sense); but *not* in the pictured analogy seen by John. The woman is the bride, the Lamb's wife. Jesus appears in the analogy, not as her head but as her husband, the bridegroom. The husband is the head of the wife in a legal sense—but she has a head of her own as well, and of necessity appeared so in the vision, rather than as a headless woman wearing a crown of twelve stars on her neck and waiting to meet Christ, her bridegroom.

The status of the Presidency is mentioned incidentally. Others are more or less similarly situated. The argument that would remove the Presidency and high priests, eventually would eliminate the seventy. There is not much in the Bible or Book of Mormon to show conclusively that they constitute a quorum or quorums. The argument may be and is made, that they were but a group of men sent by the Master on a mission, and happening to be seventy in number.

The duties, rights, and authority of seventies, evangelists, bishops, and high priests are not set forth very explicitly in the Bible and Book of Mormon. Indeed even concerning the twelve apostles the text is singularly meager. The language of Jesus to the twelve on the American Continent may not be in point, for it is by no means certain that their status was the same as that of the twelve apostles. We would not expect to find two fully organized churches on earth at once—else the beautiful symbol of the body of Christ would be destroyed. If the three to whom Jesus gave a special consideration in Jerusalem were a first presidency, as has been argued in the church from time immemorial, we would not expect to find another first presidency on the American Continent at that time nor would we expect to find another quorum of twelve apostles. It may or may not be significant that Jesus distinguished, and spoke always of the twelve selected in the Book of Mormon Church as his "disciples," while in the same connection he spoke of the "twelve apostles" in Jerusalem.

For some reason God did not choose to incorporate specific laws governing the rights, duties, and authority of the leading officers and quorums in the historic books and the gospels; but chose to set them forth in detail in revelations as they were needed by the church. Who shall deny his right, or depreciate the validity of his revelations when given?

No Real Conflict Among the Books

There is no real conflict between the revelations in the Book of Covenants and the other two books of the church. They can be harmonized unless one has a theory to protect which demands that one or the other be discarded. The idea of the First Presidency, high priests, the gathering, etc., runs through the revelations given through three successive prophets up to the present time. To repudiate those ideas requires the scrapping of all the revelations back to 1830, for bitter water and sweet water do not issue constantly from the same fountain. If the late President Joseph Smith, and Joseph the Martyr, and Frederick M. Smith are all found frequently giving false and unconstitutional revelations on these matters their work falls and we have had but false or fallen prophets, and can truly fellowship the world for that is what the world has told us for lo these many years.

The Three Measures of Meal

Joseph the Martyr adds his testimony, and compares the three books to three measures of meal in which is hidden the leaven of life. He wrote as follows:

"And another parable spake he unto them: The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened. It may be understood that the church of the Latter Day Saints has taken its rise from a little leaven that was put into three witnesses. Behold, how much this is like the parable: it is fast leavening the lump, and will soon leaven the whole.

"Then said he unto them, therefore every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder; which bringeth forth out of his treasure things that are new and old.

"For the work of this example, see the *Book of Mormon*, coming forth out of the treasure of the heart; also the *covenants* given to the Latter Day Saints; also the *translation of*

the Bible: thus bringing forth out of the heart, things new and old: thus answering to three measures of meal, undergoing the purifying touch by a revelation of Jesus Christ, and the ministering of angels, who have already commenced this work in the last days, which will answer to the leaven which leavened the whole lump. Amen.—*Messenger and Advocate*, December, 1835.

The Church Speaks on This Subject

We conclude that if we are to use the term *constitutional law of the church* at all, we shall use it as including the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. In this we have the church back of us if there is any virtue at all in "common consent" and conference enactment. General Conference Resolution No. 215 says:

"Resolved: That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this Church of Christ."

Also note the following from General Conference Resolution No. 222:

"It is clear to us that it is destructive to the faith of the church, and inconsistent with the calling and dignity of the ministry, to decry, disclaim, preach or teach contrary to the revelations in said Book of Covenants, or to arraign them in such a way that the faith of the people of the church is weakened and they thereby distressed."

It is significant that General Conference Resolution No. 6, adopted as early as 1852, and appearing on the first page of book of Conference Resolutions contains the following very plain and emphatic statement: "That the whole law of the church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants."

It is evident that from 1852 until now the Reorganized Church has regarded the Book of Doctrine and Covenants as one of the three standard books containing the constitutional law of the church.

The three books contain the work of God. The church has indorsed all of them as standard books containing the law to govern the church, and specifically advised against insidious attack on the Doctrine and Covenants while the Lord says: "The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel: and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit."

If any man has a set of theories requiring the repudiation of the revelations, so much the worse for his theories. The word of God given to and adopted by the church is constitutional and is neither more nor less sacred because given prior to 1830 or to Nephite or Jew; but certain minds find it easier to receive ancient revelation, and if they can push inspiration back to a certain date accept it more readily.

In the light of the two great tests the Book of Covenants is equally binding on the church with the Book of Mormon and the Bible. First, the Lord gave the revelations in it; second, the church accepted and indorsed those revelations.

The Lord Speaks

In the closing part of section one, known as the preface, the Lord says:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, *it is the same*; for behold, and lo, the Lord is God. and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen."—Doctrine and Covenants 1: 7, 8.

The foregoing of course applied specifically to the revelations given up to that date; but it also very happily describes all of the revelations that the Lord has given from the very beginning of this work.

Testimony of the Twelve and Others

It is true that the Book of Mormon was attested by an angel, and by the Lord himself; but the book of Doctrine and Covenants is also attested by the Lord. The Book of Mormon was attested by eleven witnesses. Scores of witnesses testify to the divinity of the revelations contained in the Book of Covenants. See section 108 A, which is the record of the General Assembly, August 17, 1835, at which time the book was indorsed by the church. Particularly note the testimony borne by the Quorum of Twelve at that time:

"President W. W. Phelps then read the written testimony of the Twelve, as follows: 'The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose: We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.' Elder Leonard Rich bore record of the truth of the book and the council of the seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote."

Those who argue that the Twelve are indeed the highest and final spiritual authority on earth should hear and heed the Twelve in this splendid pronouncement on the status of the Book of Covenants, and if the above powerful and noble tribute is heeded, perhaps the Presidency will not need to go into the discard; for the book thus indorsed says:

"The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed."—Doctrine and Covenants 99: 6.

"Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."—Doctrine and Covenants 104: 11.

"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts

of God which he bestows upon the head of the church."—
—Doctrine and Covenants 104: 42.

Other sections say:

"For unto you (the Twelve), and those (the First Presidency), who are appointed with you, to be your *counselors* and your *leaders*, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, The keys of the dispensation which ye have received, have come down from the fathers; and last of all, being sent down from heaven unto you."—Doctrine and Covenants 105: 12.

"I give unto my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole church."—Doctrine and Covenants 107: 39.

"The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time. It is the duty of the twelve to preach the gospel, and administer in the ordinances thereof, as is directed in the scriptures which ye have received. They are called and set apart to this duty; and are to travel and preach, *under the direction and counsel of the presidency*."—Doctrine and Covenants 122: 2, 3.

Did the Lord speak in these revelations or did he not? The church has answered that question in the prescribed way. Who still has confidence in common consent? Let him heed.

Destructive Criticism One in Spirit Always

Destructive criticism of the Book of Doctrine and Covenants follows the exact lines of similar criticism leveled against the Bible and the Book of Mormon and is in spirit atheistic. Probably there are few, if any, objections urged against the Book of Covenants that are not similarly urged against the Bible or Book of Mormon, or both.

Are there passages in the Book of Covenants said to conflict with the Bible? The same charge is made against the Book of Mormon. Are there obscure passages in the Book of Covenants hard to explain? The same is true of the Bible or the Book of Mormon. Is it alleged that the human element enters into the revelations given to Joseph Smith, his son, Joseph Smith, and his grandson, Frederick M. Smith? Is that not equally true of revelations given through Alma, Nephi, Paul, John, and others whose writings are found in the Bible and Book of Mormon?

In fact aside from the small body of texts in the three books purporting to give the exact words of Jesus Christ, all revelations in all the books are versions that men give of their perception of God's will as revealed to them. If humanity may enter into one of these revelations, then into all. In fact one writer in the Book of Mormon explains that the imperfections in that book are due to human errors. Why, then, select the Book of Covenants alone for that criticism?

Is it alleged that changes have been made in the Book of Covenants? A similar charge is made against the Book of Mormon—one writer alleging that one thousand changes have been made, neglecting to state that the changes were corrections of errors and the effort always to get back nearer to originals. Is it alleged that not all the revelations given to Joseph Smith are in the Book of Covenants? What bearing has that on those that are included and indorsed? Have we all the Nephite records in the Book of Mormon? Are all the words of Jesus in the New Testament? Is it claimed that

some very few of the sections in the Book of Covenants are not revelations? How about some of the sayings of Paul and certain of the chapters in Job, that are cheerfully given place in our "constitutional law"?

The same effort that some expend to discover conflict among the books would if more wisely directed discover underlying harmony. Truth is one. Revelation is continuous. The books stand or fall by the same test.

Who Paves the Way for Apostasy—and How?

Finally, brethren, heed this warning: the way for apostasy in latter days was first paved by the famous Brighamite dictum, "The books are not worth the ashes of a rye straw." Any theory that to-day requires the removal or discrediting of even one of the three standard books of the church is dangerous and is justly an object of suspicion. You know not what it may lead to.

The Book of Doctrine and Covenants would have saved the church from apostasy and incredible folly, from shame, dishonor, and from years of agony had its teaching been heeded. But it was thrust aside. Shall we even lend the comfort of a pleasant countenance to similar attempts to-day? There can be no halfway stand here for Latter Day Saints. No man can be for Christ who is against his revelations.

Let no man who rejects the later revelations obscure that fact to your vision by fervid eulogy of the Book of Mormon—the rejection of one of the books leads logically, ultimately, to the rejection of another, and finally all. The church walked that path once. Wise men do not fall twice into the same snare.

ELBERT A. SMITH.

Zion Builders

The young people of Lamoni have adopted for their services the name, "Services for Zion Builders," and will have a special one week's services, March 13 to 20. They hope to make the meetings thereafter mean much in their lives. The ages of those granted first admission is eleven to thirty-eight, inclusive. Invitations have been sent to all the neighboring branches. At the prayer service last Wednesday night, an invitation was extended to the young people of Independence.

The enthusiasm of the movement is indicated by a message from the young people of Independence, that they would meet Sacrament Sunday morning, at 8 a. m. and make the special topic of prayer the success of these meetings in Lamoni. They feel as we feel, and quite rightly, that all are interested in the success of this movement, wherever held, and hope that it goes abroad throughout the church.

Later messages inform us that special services will be held in Saint Louis, March 6 to 20 inclusive, with Elder Elmer E. Long as speaker; and doubtless E. C. Bell, for more than twenty years musical director in Saint Louis, and at one time general musical director for the church, in charge of the music.

The Philadelphia series will also begin on March 13, and continue over the 27th, with Elder Daniel T. Williams, of the Lamoni stake presidency as speaker, with no doubt Albert N. Hoxie, general director of music, in charge of that department.

But in both Independence and Lamoni, these services have differed from those previously held, in being first for the benefit of the young people of the church; second, being thoroughly organized, and preceded by a period of prayer for divine guidance; third, by a personal solicitation at every Latter Day Saint home within the city where there are young people; fourth, an extension of the invitation to the young people of the neighboring branches, not only by letter, but also by personal visit. The young people go in couples to other

(Continued on page 239.)

ORIGINAL ARTICLES

Intelligent Work

By A. H. Christensen

"Absolute success is possible for every man, and none can thwart him, but it is duty well done—work—that brings it."

"Two men I honor, and no third. First, the toilworn Craftsman, that with earth-made implement laboriously conquers the Earth, and makes her Man's. A second man I honor, and still more highly; him who is seen toiling for the spirituality indispensable; not daily bread, but the bread of Life."—Thomas Carlyle's "Sartor Resartus."

Man should not think of work as a curse placed upon him because of the sin of one or two persons; but should think of it as one of the forces of nature which must be present to sustain life or to induce any new thing or condition.

Everything works, or at least there is some unseen thing called power which works in some way, more or less, through everything. Some have sought to define and locate this thing, power, in one place or another, or in a number of places; but too many have been content to leave the question just as they were about to discover its trail on to a common source.

Some argue that things fall toward the earth because the earth draws them, and that in the center of the earth is the center of gravity, thinking that there is found the lodestone to which all things within the radius of its power tend. Others say that not the center in particular, but the entire mass of the earth generates a drawing force in ratio to its mass.

This seems strange to one not taught in science, especially should he have before him a negative substance and observe it repel certain objects. I blow upon my soup (impolitely) to make it cool; the gentle zephyr cools the brow of the harvester that he may continue his work.

To discover the fact of the source of power in the one case and that a mind directs that power in the first case is a simple matter; and to say that the other is a spontaneous, undirected cause unassociated with mind is folly. I hold that all action is effect, and effect cannot exist without mind, be it far or near removed.

Furthermore, work must in every case have mind for its starting point. But work should in every case be right work; and no one has a right to do work which is not right.

What Is Necessary Work?

When God decreed that man should earn his bread by the sweat of his face (work), he intended that all should do their share of the necessary right work essential to insure the living of all men.

We must not form too narrow an idea of what is necessary work. It is necessary work to grow food, build houses, manufacture life's necessities, as well as to distribute them; but since we do not live by bread alone, it is necessary that some one should work in those other lines which do not touch the bread question at all. Public servants, from the policeman to the statesman, as well as the poet and painter, are necessary, workers.

But it does not follow that every worker has a right to work as his conscience may suggest, for some farmer might please to raise Johnson grass which is prohibited by law in some places; another might please to build a frame house within the fire limits of some city which might also be prohibited by law; another might please to manufacture rum in a country which has had its eyes opened and has made prohibitory laws.

Nor have writers a right to work night and day, should they please, in writing seditious and libelous articles for publication; or lawyers to spend their lives in creating strife rather than in settling it; or commercial men have the right to institute some commission business or any other business enterprise with a sole view to self-aggrandizement, unless that work is a necessary work for sustaining life or making it better.

On the other hand no mortal has the right to cease work, let his fortune be as great as it may. Inability is the only exception to this rule.

No amount of bargaining and shrewd trading can justify any man in shirking his part of the world's work. Too many business men and men desiring to attempt business, have the word *success*, as reflected by the balance sheet exclusively, too indelibly impressed on their minds. They imagine they have a right to form almost any business rules they choose in order to make the yearly statement encouraging.

A glance at the market quotations of some of the dailies will reveal a long list of suggestions to this class of workers (?), whereby they may by a wise investment and later sale increase their capital to that extent that they will be able to avoid work for, perhaps, the remainder of their lives. Investment in interest-bearing Government bonds seems little less than getting one's name on the list to whom the tax-paying public must pay taxes.

What Is Capital?

A young man may inherit a considerable sum of money. This he may invest in railroad stocks. Then he may be able to retire and live without work, at some seaside home. This we call capital. There is nothing wrong in this save that he is out of work; but should he continue in diligent right work, using his capital for the good of humanity, not for making their conditions more intolerable, I can see no great objection to his owning that capital. And if he should take me from the bench, for which I was not well fitted, and establish me, by the right use of that capital, in a work for which I was fitted, I should not care much whether he that had done so for me was an American, an Englishman, a company of men, or the church. I hold that the question of who owns the capital is irrelevant to the question of its proper use. One hundred million persons, each owning capital and using it properly, will function as well as a nation of one hundred million persons whose capital is owned collectively, and who use it properly.

Every man's stewardship is his work with respect to how he, by his energy, causes it to function rightly as a part of the world's work, and that independently of his relation to the balance sheet.

Do Your Work Well

Every man should do his work well! This should be the only rule of work. To adulterate foods, to lay a drain tile poorly, or to administer the office of governor poorly, are alike mischievous and reveal a mind behind the deed which is not right. We are not helping humanity forward when we do bad work. Every man is bound to learn to do his work well, be it ever so humble.

Some have esteemed machinery as a curse; but I believe that few men have done a better work than the inventor who has made it possible for man to perform the world's work which must be done to-day, that he may have more time tomorrow for the vast fields yet untouched.

Let us take the word *ought*, and make it the foundation stone of all our work, whether it be the business or the labor effort. *Ought* comes from *owe*. The thing I owe to God or society. This brings in the original question of right. One

cannot owe himself anything. It must come from without. All you have is with you and is yours; so how could you owe yourself anything? Could a business owe itself? If so, what kind of an entry would the bookkeeper make of the fact?

Consider a case or two: I agree with my neighbor to do a certain piece of work or to return an implement upon a certain day; but before that day policy suggests that I either postpone the matter or fail entirely to keep the contract. This is not right. Nevertheless this is what is being done by small dealers throughout the United States because policy suggests that to cancel orders placed a few months ago at high prices and order again now at the cut prices will amount to a saving or profit. Astonishing shrewdness indeed; but not right.

Or, my neighbor agrees to pay me a certain sum on a certain date. When that date arrives he faithfully approaches me with the money, but I know that great suffering will be entailed on his family. Be the demand ever so legal from one viewpoint it would yet be not right. I should modify my demands, and never use the subterfuge, "It's only business."

Almost all men desire to have a successful life, but think it a game of chance in which luck plays a prominent part. This is untrue. Absolute success is possible for every man, and none can thwart him. It is to exert all one's power throughout one's life, doing well one's duty. It is work; right work.

Then when one shall come down to his last hour he will understand the words of the Master when he said: "My meat is to do the will of him that sent me." Having done so throughout life, one will eat and drink the bread and water of life forever, which is largely the memory of his good works. Faith without work is a dead issue.

Education

By A. H. Parsons

Observations by a brother who urges the younger generation to "Go and prepare for efficient service."

After so much has been written and said about education I thought perhaps it would be permissible for one of sixty-odd years of experience to say a few things relative to this (in his mind, at least) all important subject. As a rule he that is forced to work and dig hard for the little he gets generally knows how to use it.

The question might be properly asked: What is education? Webster says: "Instruction; formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and to fit them for usefulness in their future stations."

This being true, the question can be safely answered in these words: Education is knowing what to do and how to do it.

Who could raise objection to this qualification? Some people seemingly are afraid of an education for fear it might make them foolish. Education does not make people foolish, neither will it prevent people from being foolish if their bumps are so developed. An educated fool is more conspicuous as a rule than an uneducated one, the bump of government being undeveloped. And as a general rule those who are considered foolish because of their education are not considered so because they have too much—but because they failed to get what they possess properly mixed.

Many have only a smattering and conclude they have it all. They are not aware of the fact that they had only the skimmed milk and that so thin they were stunted in their educational growth. They think themselves men and women

when they are about the age of a ten- or twelve-year-old child, hence appear more foolish because of stature. Shall we close our eyes and stop our ears so that we cannot develop mentally, because of some unfortunate person or persons whose mind failed to leave the cells of childhood, yet obtained an education to some degree?

What we may know is usable, propely speaking, only when we know how to use it. It takes the little babe some time to learn to say that wonderful word, *papa*, and mother is wonderfully pleased when she can help the little one to say it and also to know papa from other men. By degrees this little one develops, and what a world he has entered! He never reaches the end of discoveries and development till he stands before the Perfect One.

Big Letters

I have heard people find fault with education because some who have had that privilege love to flourish their big letters. Well, some people know that if they do not blow their horn it won't be blown. Why not let them? Men and women, in my observation, who really have an education say little and think less of the big letters they have earned by hard work than many uneducated people would want to concede.

Big letters attached to the name mean but little unless we are capable of imparting in a teachable manner that for which they stand. I may wear a button or some insignia that represents my social or religious standing in society. What good will it accomplish if I fail to express the Christ?

Knowing what to do and how to do it is the only panacea for the present defects and spiritual ills of the human family.

Until our education reaches that standard of efficiency, there is little hope of converting the world or attracting their attention to any great degree. Is it worth our while to seek for efficiency? In fact, can we exercise an intelligent hope of interesting others, who are or are not religiously inclined, if we are lacking in efficiency in acting out our part in the great program of saving souls?

Then why not qualify for better service and give God the glory possible for human intellect to accomplish under his divine guidance?

"My people are destroyed," not for knowing too much, but for "the lack of knowledge." Moses found some people in his day who found fault with some of the brethren who they thought did not have the right to know and to exercise their faculties in honoring Jehovah, and he rebuked them and said, "Would God that all the Lord's people were prophets," efficient for better service. Shall we curb the desire to know? Personally I wish that every Latter Day Saint had rightfully, by honest work, all the big letters possible to be obtained, and would consecrate what they had to the betterment of fallen humanity and to the glory of God.

Education is not so bad as some people have thought. Because some foolish people get a smattering of education and try to let people know they have it means but little. We might not have known it if they had not tooted their own horns. Just thank them for it, and let it pass by as a happening in life's pathway. Do not charge it up against the better class or the grown-up people—in mind as well as in stature.

Remember that knowledge is the knowing what to do and how to do it. There are many ways a person may obtain an education besides through book learning. Observation is to a person of an observing disposition an avenue from which he or she gathers by the eye and also the ear many profitable lessons. Association is another avenue which helps to develop our faculties in words, use of them, and manners. Travel is a most wonderful school for filling the mind with thought and impressing our faculties with knowledge of towns, cities,

OF GENERAL INTEREST

THE CARPENTER AND COLLEGE GRADUATE

An after-dinner speech at a London banquet, by a man who had never before made a speech, and printed in *The Citizen*, of Ottawa, Ontario, January 9, 1921.

The following article was also printed in the *Teachers' World* and *Public Opinion*. Education is evidently preparation for service in life. A blacksmith needs an education, and a carpenter, just as much as the school-teacher. Much food for thought follows:

"About one hundred and fifty students who had just received their degrees met for a final dinner, before they separated to go into various parts of the world, probably never to meet again. They had been so surfeited with dignified drivel during the four years at college that they decided to omit the address at the final function.

"Of two hundred professors there was one man whose criticism of college addresses was well known. He had never made an address in his life, and it was suggested, more as a joke than with any serious intent, to invite him to deliver the address. If they had imagined for a moment that he would accept the invitation he never would have been asked. He accepted, however, and the committee decided to let the class grin and bear it."

A Luxurious Setting

"The dinner took place in one of the world's greatest hotels. The banqueting hall was known far and wide for its artistic arrangements and luxurious furniture. The young men were dressed in conventional full evening dress. Most of them were future captains of industry. During the course of the dinner there was a good deal of joking and some speculation about the professor's address. When the dinner was over the chairman rapped for order and introduced the speaker.

"Gentlemen," he began, "I never made a speech in my life, and I don't intend to begin now. I have something to say, however, and in saying it I will follow Luther's threefold rule: "Stand up straightly, speak out boldly, and sit down quickly."

"We are in one of the famous banqueting halls of the world. Belshazzar's hall compared to this was a lodging on the third floor back. No such art existed in those days as we see around this room. No such viands graced his board. What there was there was elegant for that day, but we live

in another age, an age of art, artcraftsmanship, and luxury. From the four corners of the earth came the things on this table. From the lowest forms of day labor to the highest forms of art we have around us samples of at least a hundred forms of human work.

"Take this tablecloth, to begin with. It is of most exquisite workmanship. It involves weaving—to go no farther back—bleaching, smoothing, designing. It is a damask linen, beautiful and most pleasing to the eye. I want to ask you a question: Is there anyone here who knows from personal experience anything about the labor involved? Have any of you ever contributed any labor to the manufacturing of table linen? I am serious, gentlemen. If any of you have, I would like him to say so." There was absolute silence. "I understand, then," he continued, "that the making of such a thing is beyond your ken."

Aliens to Pottery

"Let me draw your attention to the samples of pottery here. Surely the men and women who produce such beautiful things are artists. What a joy it must be for a man to hold such a thing in his hand—complete—and say, "I made it!" Many forms of labor are involved here, also—the digging of clay, the carting, fashioning, painting, burning, baking, and finishing. If there is a man here who has ever touched this form of labor, let him answer. No one!

"There are samples of the most exquisite, and, I know, costly, cut glass. That also involves much labor and great art. It is a unique industry in itself. I will not detail the process; we see the result, but the various forms of labor involved are practically unknown to us. I would be rather surprised to find a man among you who had ever touched this industry at any angle."

"In this way he went over the silver, and dwelt rather lengthily on the subject of mining and the life of a miner. Nothing escaped his notice. He drew attention to the carpet and rugs on the floor, to the curtains and drapery of the windows, to the mural decorations, executed by the greatest living mural painter. There was a rich fresco around the room. He called attention to it. When he had gone over most of the things in the room he turned again to the table.

"There are cut flowers here," he said. "Most of you spent some years in the study of botany, but I don't think any of you would undertake to give us a complete classification of what we see and enjoy on the table." There was a disposition to laugh, but he wiped the smile from every face around the table by quietly saying, "Perhaps you are to be congratulated that you are at an age when a sense of humor covers

countries, and peoples, their habits, language, and method of applying it. Knowledge of words and their relation to one another and how to hitch them up together so as to say the thing we want said and not what we desire not to say, is education, pure and simple.

Do You Want It?

I only wish I were younger than I am so as to enjoy the opportunity our young folks have now to qualify for better service. I feel the need of it more and more as I grow older, and yet I have been a student all my life, and the more I learn the more I see to learn and the more I feel the lack of being developed before starting or at least having a start toward efficiency. You may be satisfied with what you have, but I am not and hunger for more. Am I in a state of apostasy? I would offer my service and start in anew, if the authorities had not placed a ban on the age. So I with others will have to plod on and get it by hard knocks. I know what I am talking about. I have spent a few years in the front

ranks as a missionary and believe that our young people should be encouraged to move forward and occupy for efficiency.

I do not desire to play the dog-in-the-manger. Because I cannot eat the straw I should not prevent the ox from eating. No, I say to the young people, Go and prepare for efficient service. I have done the best I could in my day. Your duty is to do better, by reason of opportunity and the call for better work. Do not fail, for if you do you will regret it as long as you live and will feel the loss on the other side.

Moses, after becoming "skilled in all the wisdom of the Egyptians," enjoyed much of the inspiration of God and he came to an experience in which he confessed that up to that time he had not known "that man is nothing, which thing I never had supposed." If man can always keep in mind while he is developing his faculties this one thought, "No one can assist in this work except he shall be humble and full of love," it will help him to occupy where he belongs and will make him useful in the hands of God and the church in saving souls.

a multitude of sins, but personally I cannot enjoy that which gives me pain.”

The Motive of Education

“I am a representative university man, seriously asking myself and you whether the system we call education educates.’ The silence became oppressive. The men were thinking.

“Perhaps,’ he continued, ‘I should have put you more at ease by telling you at the beginning that I have never experienced the joy of fashioning articles with my own hands—nor anything useful for that matter. Here we are, then, a group of men on whom a university has set its stamp. We produce nothing we eat, we could not even lend a hand in the making of anything we see around us, and truth compels me to venture the suggestion that in ninety-nine cases out of a hundred the chief motive of a college education is to escape actual participation in just such work as gives or ought to give joy to the worker.

“A timekeeper performs a useful function, so does a cash register, but the function of education is not to turn out timekeepers or cash registers. It has been truly said that if ten bachelors of art were wrecked in midocean they could not build a pontoon to save their lives! They would be equally helpless in any critical emergency where practical knowledge of the ordinary things around us was imperatively necessary. A statement of the problem is not a solution, and we do not gain much by stating that the system is to blame and we are not.

“You certainly are not to blame. You are the victims of whatever system we have. I cannot say that I am blameless. I do not believe that a smattering of languages, of mathematics, and history is education. I believe the system of cramming these things to pass an examination is pernicious. So having been asked for the first time in my life to make an address, I made it an opportunity to enter my protest.”

The Purpose of Education

“Education is to prepare and equip for the duties and responsibilities of life—not to turn out industrial and commercial bosses, gaffers, timekeepers, and cash registers. I would hardly be justified in taking up your time with these observations alone. So, in addition, I want to say this: Most of you are destined to be masters of men. You will organize and mobilize their labor; you will oversee it.

“When you see men around you actually creating beautiful things with their hands, I would like you to remember that it was my opinion that actual labor in the arts and crafts and industries is an infinitely nobler contribution to the happiness of mankind than clipping coupons and living on the sweat of other men’s brows.

“It will not come in our day, but the world will ultimately come to understand that the training of the mind is as necessary as the training of the body. Why should it be considered an unthinkable thing that a blacksmith or a carpenter should need an education? Why should college men consider it degrading to handle tools and make useful and beautiful things?

“Why should a university perpetuate such a revolt against nature in which the man who does no useful work at all is considered a gentleman, and the creator of wealth and beautiful things should be considered low caste, in Anglo-Saxon civilization.

“I want to point out to you that the highest form of culture and refinement known to mankind was intimately associated with tools and labor. In order to do that I must present to you a picture, imaginative, but in accord with the facts of history and experience.”

A Dramatic Conclusion

“He pushed his chair back, and stood a few feet from the table. His face betrayed deep emotion. His voice became wonderfully soft and irresistibly appealing. The college men had been interested; they were now spellbound. He raised his hand, and went through the motions of drawing aside a curtain.

“Gentlemen,’ he said, ‘may I introduce to you a young Galilean who is a master builder—Jesus of Nazareth!’

“It was a weird act. The silence became oppressive. As if addressing an actual person of flesh and blood he continued:

“Master, may I ask you, as I asked these young men, whether there is anything in this room that you could make with your hands as other men make them?”

“There was a pause, a brief moment or two, then with the measured stride of an Oriental he went to the end of the table, and took the tablecloth in his hand, and made bare the corner and carved oak leg of the great table. In that position he looked into the faces of the men and said: ‘The Master says, “Yes, I could make the table—I am a carpenter!”’”

MAYAN RUINS DISCOVERED IN GUATEMALA

Ruins have been uncovered in Guatemala, recently, some fifty-seven miles inland on the Atlantic coast, revealing a number of strange monuments, which seem to date about 520 A. D. The carvings are deep and the work excellently done, attaining a perfection not to be exceeded to-day.

In the *Christian Herald*, Ruth Laughlin Barker, in an article on “America’s mystery monuments,” discusses the finds at length, and mentions a queen, who seemed to be a favorite with the sculptors. From all appearances, she was a ruling monarch at one period, and her face and figure are preserved in sandstone.

The Mayans who chiseled these remains seem to have worshiped animals, the sun, moon, and stars, as well as the forces of nature.

Students of the Book of Mormon will associate the date suggested with the chaotic period following the disintegration of civilization among the inhabitants of this land, the last known date of their history being 422 A. D. when a great battle of extermination left the dark-skinned tribes the victors, the remaining whites being the dissenting Nephites who renounced all allegiance to God. But since civilization does not ascend to great heights in a day, neither does it become extinct in a century, consequently the perverted forms of religion were manifested in the ruins of the cities inhabited by the ancestors of the Aztecs and the Incas, while the scattered remnants, having even less of the permanency of those in the former centers of population, would easily become the Indians as discovered by Columbus and the Spanish hordes.

As this writer says, the key to the many hieroglyphics found on these and other monuments, may some day be discovered, and the history more clearly revealed from an archaeological standpoint.

There is no expedient to which a man will not resort to avoid the real labor of thinking.—Joshua Reynolds.

Edison says that the principal reason so many men do not amount to anything is because they do not think, but instead follow an ordinary routine. Hence the question is raised, Do you sleep eight hours a day, or twenty-four? When you get up, is your mind active, or does it go on sleeping while your body moves around? This is of vital importance, not only for business success, but also for spiritual success, and the work of the church. The glory of God is intelligence; the more we become like him, the more we will use that intelligence in our service for him and humanity.

PASTORAL

The Value of the Social Survey

An address made before the Women's Department, in April, 1920, by Hale W. Smith.

I have been wondering how many physicians, when they go into a sick room, bow in the presence of their patient and say to the Lord, aloud: "Now I do not know anything at all about this case, Lord. I have asked no questions. I have not made a study of the symptoms. I cannot determine the nature of the affliction, but oh, I know that you can, Lord, and I want you to tell me this morning just what is the matter, and what I should do for this sufferer," and, in a moment or two, expect the reply to come: "This patient has a fever. Give aconite, or belladonna, or nux vomica, and, perhaps, a little milk toast."

What kind of a practitioner would this be? It would certainly seem a novelty for the Lord to have to suggest to a physician what to do under normal or certain conditions well known to the medical fraternity, would it not?

Would it not seem rather a peculiar situation also for a minister to go into a pastorate to take up his assigned work there, and have to say: "Now, Lord, you know I don't know anything about this people. I have not studied about them. You know it all. You tell me what to do for them," and expect the Lord to say, "There are certain people here who have spiritual weaknesses; some here have spiritual fevers. Give them a good dose of real faith and repentance."

Would it not be better for the pastor to be able to say to the Lord: "I have studied human nature. I believe I understand certain things. I note certain manifestations upon the faces of the people in this congregation which I interpret as discontent, mistrust, malice, envy, and the like. I need you to supplement my weakness, increase my strength and my wisdom, that I may truly minister helpfully to this people."

If for no other reason than to learn to read human nature, to classify it, and to apply known principles, a man in charge of a group of people should study his society and make a survey of its conditions.

Society

What is a society? I do not know that we all agree with the definitions given by men who study the subject thoughtfully, but most of them say, in substance, that a society is two or more persons banded together, having a definite, common purpose or goal, and working toward that objective.

If this definition will hold, I think we will be safe in saying that any of our branch groups is a society, since its members have definite, common purposes, and they are, presumably, working towards a common objective. While these purposes may be termed "religious," that should not be limited to a simple preaching of the written "word," nor verbal explanation of its message.

Survey

And what is a survey? A social survey is nothing more nor less than making an inventory showing the resources and liabilities of the particular society under observation. This includes an observation of all the units of the society as well as its environments and the influences which bear upon it.

A Biblical Survey

For scriptural basis for surveys it will be interesting to read Numbers 13: 17-33, in which you will find very excellent ideas along this line:

"And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain; and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not; and be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes. So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

What was this but an illuminating survey, one that disclosed temporary quarters, such as the tents, permanent strongholds or dwellings, and productive and unproductive places? It even indicated the season of the year in which the spies entered the land, calling it the "time of the first ripe grapes." They established the truth of their report by bringing back as evidence, fruit of various kinds, including a bunch of grapes so heavy it required two men to carry it. Notice, also, that there came back as well a false report from those men who did not have the courage, evidently, to enter far into the land, declaring it was full of giants who could not possibly be conquered.

In the New Testament, too, we find that the Master speaks of sending men into the vineyard. In Doctrine and Covenants, fifty-eighth section, we read of a commandment given unto Sidney Rigdon to go into the land of Missouri and to see the land, and then write a description of what he saw, even the "land of Zion."

Kinds of Surveys

There are two classes of surveys: general and specific. A general survey of the church would be for the purpose of gaining a more complete knowledge of the needs and activities of the church members as a whole. Its value would be to assist the executives of the church in outlining general policies to be inaugurated and carried into effect. Specific

surveys are those which are limited in their nature, such as a survey to ascertain housing, sanitation, educational and industrial conditions, and the like.

Our Rural Problems

Would it surprise you to be informed this morning that more than 65 per cent, yes, nearly 70 per cent of the people of our church live in rural districts or in small towns strictly rural? We have districts in which there is not a single urban church. These facts impress upon us the necessity of giving careful consideration to the questions of rural economics and the rural church, which have been almost altogether neglected in the past. It is only within a very few years that conference appointments have been given to men instructed to use rural churches as centers around which to build up their congregations. The majority of appointments have been made to meet the needs of the cities.

It may surprise some to know that surveys show that the people of rural districts own or control twice as much property as people living in cities. Yet, we find that twice as much tithing is paid into the treasury of the church by people living in cities as is paid by those in the rural communities. Why is this? A farmer will say, "We have no ready money." Because he speaks the truth, should there not be established in the rural districts storehouses where the people may bring in their produce, grain, and live stock and deposit them as tithing, since our law provides that tithing need not always be currency? Looking toward this event, might not a specific survey of the church be made, by which conditions and facilities among our rural membership may be improved? A specific survey for the purpose of determining the industrial relationships of the members of the church in rural districts is certainly in order soon.

I was pleased when President Smith made the statement to us in his address that he expected to form an industrial council, a business council, composed of the best business men we have in the church, for the purpose of studying industrial conditions throughout our organization. To me this move will simply precede the putting into execution of some form of survey through which all liabilities and resources of our membership may be determined, spiritual as well as material.

This rural problem has interested me for a number of years. Some time ago I wrote not a few letters to some of the representative men of the church in an effort to gather some information concerning this question. I sent out 115 letters, to pastors, district presidents, and others. Only a few of these replied, and but one or two in a way that showed that the subject had received their thoughtful consideration. Two men said frankly that they knew nothing at all about the problem. One replied that he could not see how it would benefit him if he did know. I thanked these brethren for giving me valuable information, which was contained in the fact that they did not know.

Perhaps this may do as far as outlining to you what consideration has been given the subject of surveys, general as well as those having some definite purpose in view.

Do We Need a Church Survey?

What tests may be made to show we need surveys for intelligent church work? With your permission I will read from a book, written by Charles E. Carroll, called *The Community Survey in Relation to Church Efficiency*. I am really sorry that I cannot say that this book was written by a Latter Day Saint. I wish it were. Are we always to be about fifteen or twenty years behind in fostering advanced movements? And after other people have begun progressive movements, when we try to wake up to the situation and

attempt to do something, are we always to hear the cry, "Oh, that is copying after sectarianism"?

I read: "1. What definite and specific things can be pointed to that this church is accomplishing in the neighborhood?"

"2. To what extent has this church cooperated with other social agencies working in the city or neighborhood?"

"3. Into how many homes, rich and poor, is a train of Christian influences being directed through the work of this church?"

"4. How many persons in the neighborhood are being definitely and *regularly* influenced for Christ?"

"5. What share does this church take in the promotion of the wider interests of the kingdom, outside the neighborhood?"

I stepped into the position of pastor of a certain church absolutely at sea about the work there, with the exception of the information passed on to me that there were fifty-two members in the branch, eleven of whom were widows. Not even a list of the names was provided. I was ignorant of the social relationships of the people; knew nothing about their everyday problems. To have entered into constructive and efficient work there, I should have had the names and addresses of the members, a brief history of their families, something of their health and economic conditions. I could have gone to work with a light heart had I been provided with this foundational knowledge. If I could have even had, upon a sheet of paper, a summary of the activities of the members as a whole for the past two or three years it would have been of great assistance to me. But I did not have this help. I had to go at it blindly, and to such extent, hesitatingly. This is not as it should be.

Signs of Advance

I am glad to see the policy being introduced into our church program by which changes that are contemplated shall take place more gradually. When a pastor is sent out to succeed another he will have the benefit for perhaps two, three, or four months of being in close touch with the one who went before him. Thus he may be put in touch with conditions. Instead of an outgoing pastor saying, "Oh, well, you can find these things out for yourself, as I had to do," we will hear them saying, "You will find such and such conditions here."

For these reasons we feel there is absolute need for a pastor to make careful survey of the membership of the church over which he ministers, not only for the prosecution of his own work in a more efficient manner, but that he may have something definite to pass on to his successor, a bird's-eye view, as it were, of the situation into which that successor finds himself through the appointing powers of the church.

I recall to mind that once, when I accepted a pastorate, I was cautioned by one of the officers over me not to introduce any new legislation into the branch until I had been there at least one year, "because," he said, "it will take you that long to find yourself." Should this be true? Need it be true, if we pastors take the time and trouble to study the social conditions we find, and record them carefully? Even the little survey suggested by Mr. Carroll in the book from which I have read would help a new pastor wonderfully, and it need not take a year, nor even six months, to discover important features of the local situation.

The rural pastor finds that he is expected to visit with the membership of the church. Usually the men are not at home, but he is expected to give a great deal of attention to the women and children, spending a social time with them. After visiting all the members in this way, what time does he have for study or the constructive plans needed to develop his pastorate? One of the things I refused to do upon going into a branch where this extensive visiting was ex-

pected of me, was to do the work which should plainly devolve upon the local officers. I told them if the local brethren could not do their duty as visiting officers, they need not expect me to do it in connection with a pastor's duty, already full man-size. While I was criticized by some for the stand I took, the local priesthood had a lesson let us hope they did not soon forget.

Visiting the sick and the nonmembers, which work is also very necessary in rural communities, will usually occupy any spare moments which may be left from the usual demands of the membership, and no pastor should be expected to do so much of it that he has not time to study the social conditions, not only among his own members but in the neighborhood. It is poor policy for a man to view things from one standpoint only. He should study them from several angles. One of the lessons I was taught by my father, especially illustrated in the game of chess, was to look at my vantage ground from the other fellow's position, and study the game from the opposite side of the board. Following this cue, a pastor who makes a survey of the conditions outside as well as from the inside of his own membership is better prepared for intelligent service.

The Local Survey

How may the pastor ascertain the social condition of the people of his branch? Two methods occur to mind: One by personal contact with the individual members, with the liability that he may forget facts so obtained; and the other, by a social survey, conducted more or less expertly. A third might be, by inspirational information received from God, a process more or less contingent upon the high spiritual attainments of the one in charge.

Not all of us as pastors have had the privilege of seeing the branch over which we labor unfolded to our view by the Lord. I heard the late president of the church, Joseph Smith, say that on one occasion he asked the Lord to show him the entire membership of the church, and his request was granted. He saw where they were and what they were doing, and because so much of it was of a nature to cause him sorrow and regret, he asked that it might be taken from him. Our present leader told us a few days ago that he was permitted to see the condition of the church outlined before him. He could see certain men in certain offices, and in due time these men would be with us and doing their specific work in the church. In substance, this is about what he expressed. Not all of us, however, are permitted to see these conditions in vision, hence we must use our mental faculties in some other way and not depend upon these rare instances of inspiration or revelation. We must "study them out in our own minds," and then the Lord may "cause the burning in our hearts" which will show his approval. Thus, the value of the social survey.

Necessity for Surveys

We find, in the cross purposes and misapplied activity usual in the ordinary branch, a reason for comprehensive surveys. There should be a dovetailing of these various activities, if not a paralleling. They should not cross each other. The only way in which we can find out accurately concerning branch activities is to make some kind of a social survey, some classification of efforts, some determination of purposes and objectives. There should be cooperation, not cross-firing. There should be clear goals, and organized movement in their direction.

As far as possible a pastor should seek to use the existing organization in a branch until he determines positively that it will not function. Then his attempts at reorganization or reconstruction are in order. All will concede that it

would be easier to set up a new organization entirely than to inject vitality and efficiency in one almost defunct. Our great desire should be not so much to evangelize the community as to get every person in the church and community to functioning along progressive lines. A social survey is of inestimable value in attaining this result, since its summaries and averages will show tastes, temperaments, and values which must needs enter into the proposition before success will follow. It is also a lens through which conditions which should not exist may be examined and steps towards elimination may follow.

Cooperative Production

One of the peculiar problems before this church is that of cooperative production. Volumes have been written upon the subject of cooperation in buying and in selling, but very little has been written upon that of production cooperatively. Since Zion, the city, will have to depend for its sustenance upon the outlying rural districts which produce, pastors and district presidents in charge in these places should study closely the subject of cooperation in this matter. Our people everywhere should begin to study social conditions and relations in industry, with a view to applying the principles of cooperation to their own labor. When Zion is fully established, when manufacturing plants will be in operation where the necessities of life are made by the combined labor of trained workers, out in the rural districts we will find our farmers and producers also combined, not for selfish or ulterior purposes, but to the end that each may do his part towards this latter-day redemption. Only through proper and comprehensive surveys, intelligently conducted, can this be accomplished, and all who are praying for Zion should gladly unite and respond when these are inaugurated.

Books on Survey Work

Some preliminary study of psychology and sociology seems advisable to anyone wishing to prepare for efficient work in survey. Betts's *The Mind and Its Education*, Titchener's "Primer of Psychology, Bogardus's *Introduction to Sociology*, Blackmar and Gillen's *Outline of Sociology*, some good text in philanthropy, or E. T. Vine's work—these would form a good foundation for the study of the survey.

I have before me some good books and material that I have gathered—the very best I have seen—and I have tried to keep in touch with available material. *The Community Survey*, by Charles E. Carroll, which I mentioned a while ago, is published by the Abingdon Press, Methodist Church. This is a survey made in the city of Denver, so you people living out there may go and get the report of the survey if you wish to make one of your own church. You will find your own church mentioned in this survey made there by that community church.

Here is *A Social Program for the Parish*, by the Joint Commission of the Protestant Episcopal Church. Another one is *The Technique of Social Service*, by Manual C. Elmer, of the University of Kansas. *A Collection of Social Survey Material*, by Florence Rising Curtis, and *The Church, a Community Force*, by Worth M. Tippy are both helpful. A little pamphlet put out by the Department of Service and Exhibits of the Russell Sage Foundation, of New York City, the *Presbyterian Church Community Action Through Service*, by Sheldon M. Harrison, *Social Survey*, from The Russell Sage Foundation Library, and Lippincott's *Home Manual* are all illuminating.

Would it surprise some of you to know that the Presbyterians and Methodists, and, in fact, the evangelical churches of the United States have spent upwards of \$3,000,000 in the

last eight years in survey work alone? They have come to the conclusion that there must be some change in their methods of applying the information obtained if they are to "get anywhere." It is an open secret that the Methodist Church itself has not gained in membership in the last year, but on the contrary has suffered a marked decrease. This is true of many of the churches. They do not know where they are.

I wonder if we know. Let us be ready to put into operation some comprehensive surveys, by which we may find out. Will it not be worth while to members, pastors, and church officials, for us to have a complete general survey throughout the entire church of our district and branch organizations?

The Calling and Duties of Elders

By E. S. White

Elder White is president of the Northern Michigan Quorum of Elders and sent this letter to his members.

Every elder is to be ordained according to the gifts and callings of God unto him; and to be ordained by the power of the Holy Ghost in the one ordaining him. (Doctrine and Covenants 17: 12.)

No person can be ordained to any office in this church, in an organized branch, without a vote of that branch. (17: 16.)

No one to be ordained to the office of elder without the voice of the district conference or the sanction of the missionary in charge. (General Conference Resolution No. 312, April 13, 1886.)

The office of an elder is an appendage to the high priesthood. (Doctrine and Covenants 83: 5.)

The elders are to administer in the spiritual things of the church. (104: 7.)

The elder is to preach, baptize, lay on hands for confirmation, blessing of children, healing of the sick, and for ordinations. (17: 8.)

The elders are to preach the gospel by the gift of the Spirit. (50: 4.)

They are to conduct all meetings as they are led by the Spirit, according to the revelations of God. (17: 9.)

They have a right to administer the spiritual things of the church when there is no higher authority present. (104: 7.)

An elder should, when present, administer the sacrament, bread and wine, emblems of the flesh and blood of Christ. (17: 8, 22.)

May preside: A branch may be presided over by a high priest, elder, priest, teacher, or deacon, chosen and sustained by a vote of the branch. Districts may be presided over by high priests or elders when sustained by vote of the districts. (120: 2.)

An elder may preside over a quorum of 96 elders and sit in council with them, and teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel in all the world. (104: 41.) Should have two counselors. (107: 43.) This quorum is instituted for standing ministers, nevertheless they may travel. (107: 43.)

Two or more elders may sit on a court to inquire into any case that may be brought before them, to examine witnesses of the church. (42: 22.)

May act as counselor to the bishop in doing business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before them, according to the laws. (104: 32.)

We would also admonish the elders of the church to be of a cheerful heart and countenance, among themselves and men of the world; must be without blame, in word and deed; must not indulge in loud or boisterous speech, nor in relating vulgar stories; must be clean in body and in clothing; avoid the use of tobacco and do not use strong drink in any form, that your counsel to be temperate may be made effectual by your example. (119: 3.)

We would further say: God has called you to an important office—to be messengers to the nations of the earth; and upon your faithfulness hangs the destiny of the human family—while you hold the priesthood. God has committed the care of souls to your charge and when you received the priesthood, you became the legate of heaven, and God will demand it of you. Preach nothing but what you can prove from the scriptures, for one scriptural proof is worth ten thousand opinions. Do not intrude upon another's territory. Better wait for an invitation, always remembering your mission is to the world and not to the churches. Do not assume authority over any branch unless you are first solicited and chosen by the branch to preside, and if you will do these things for the glory of God and the salvation of men, the powers of the priesthood will rest upon you and you will become mighty in testimony.

We wish, further, to draw the attention of the elders to an article written by President E. A. Smith, found in the *One* for November, 1920, recommending that elders addicted to the use of tobacco be labored with, and be notified that their licenses will be required of them if they fail to overcome the habit within ninety days. Second, that elders that are able to, and do not work, and will not work, be asked to tender their licenses. Third, that an honorary list be established for retired members who are not able to work, either because of sickness or old age.

These three recommendations we would like to act upon at our next quorum meeting to be held at Bay City.

"Beat My Sheep"

A selection from a former number of Autumn Leaves that every member of the ministry may well think about.

A writer in the *Religious Telescope* tells a story of a minister, who, after scourging his congregation at a fearful rate, on going out of the house, was accosted by an old man who asked him if he would not preach from the text:

"Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, 'Beat my sheep.'"

"No, no," said the minister, "you are mistaken, my brother. He said, 'Feed my sheep.'"

"Ah! did he?" said the old man, with a deep, searching look into the pastor's face, "I thought mebbe you read it, 'Beat my sheep.'"

The pastor at once saw the point, and threw away his cudgel; and, like a wise man, filled up his crip, that he might thereafter have something wherewith to feed his flock.

Sheep are, no doubt, foolish creatures, but beating them does not seem to cure them of their folly; and our Savior has given no commission to anyone to beat his sheep. They may go astray and turn every one to his own way, but the shepherd's business is to seek them in their wanderings, and kindly bring them home. This was the work of the Good Shepherd, who laid down his life for his sheep; and this is the appropriate business of those whom the Holy Ghost hath made overseers, to feed the flock which he hath purchased with his own blood. Happy are they who know the will of God and do it.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Stewardships

By H. W. Savage

This writer holds that a man should own his stewardship in fee simple, and therefore presents a different view from some recent writers.

I should like to have space in the HERALD to present a few thoughts on stewardships. A recently proposed theory is: When a man makes his consecration he turns everything over to the church, or some one who holds property for the church, with a deed. After the bishop has received these testimonies (covenants and deeds), every man is made a steward over property that was his own before he made his consecration. This calls for a total surrender of title to all property to the church or its agent.

Now with all kindness, I believe the above is an error. In the first place we quote:

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, *that which thou hast to impart unto them*, with a covenant and a deed, which cannot be broken." (Italics mine—H. W. S.)

If the Lord has intended that a man must turn over everything to the bishop he could have said so instead of saying what he did. Give a deed of what you give to the bishop for the poor so that if you should become a hypocrite later on you cannot rob the poor of what was given them. This agrees with the following:

"And if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him."—Doctrine and Covenants 51: 1.

The part he holds in his own name is not his own any more than any stewardship he may hold in trust for the church so far as God is concerned, and the spirit of Doctrine and Covenants 101: 10: "Behold all these properties are mine." To make the matter clearer, let us read from Doctrine and Covenants 82: 2:

"All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritance."

The above provision shows that it is expected that some parents will have wherewith to give their children inheritance. But if the inheritance is never to include anything to make a living out of, nothing but a house and lot, a home only, how can any parent provide inheritance for his children? This could only be done in case of a couple who have but one son, to whom they deed over the home, and the son brings his bride home to live with his parents. And if per adventure they prove more prolific than the parents the old people would have to go to the old people's home to make room for their grandchildren.

Now the logical conclusion of this matter is found in the provision for the organization of the order of Enoch, as found in Doctrine and Covenants 101: 81, also 128. Section 101: 9

provides for the organization of the united order of Zion, and also the united order of the stakes of Zion.

"And they shall be organized in their own names, and in their own name; and they shall do business in their own name, and in their own names; and you shall do business in your own name, and in your own names."—Doctrine and Covenants 101: 9.

The provision for doing business in their own names as individuals in the several branches of the order gives us light on the subject under discussion. If these men did not hold their several stewardships in their own names how could they do business in their own names? If a man has no property in his own name he cannot do much business in his own name, for he cannot give security for anything seeing that he has nothing to give. He would be doing business in the name of the order if he gave security in the name of the order.

The circumstances of the saints in the days of Enoch were not unlike those of the Saints of the latter days. For comparison read Doctrine and Covenants 101: 9 and 102: 1. Here we find that in both cases they had been driven out of their rightful homes because of transgression and were seeking to redeem Zion. And it was to those people whom the Lord had commanded to organize themselves, and consecrate their properties, borrow money on those properties, pledging themselves collectively or individually as they saw fit to do, to deliver themselves from bondage, to them the Lord said—

"All these things are mine, and ye are my stewards."—Doctrine and Covenants 101: 13.

"Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then are ye stewards, otherwise ye are no stewards."

The last part of the above shows that there was a question as to whether they would recognize the Lord as the owner of the property. If they did recognize his Lordship over it all, then he promised in the last sentence of that revelation, "The Master will not suffer his house to be broken up." This was conditional only, on their faithfulness. If they played the hypocrite and broke their covenant, then the Lord would not recognize them as stewards. If all the property was held by the order then it would be impossible for any person to break his covenant, and there would be no question at all about who owned the property. If we are to dogmatize on the above quotations we might well say, If I hold a deed to property I am a steward till I prove a faithless hypocrite; but after that I am no more a steward unto the Lord, nor is the order of Enoch in duty bound to recognize me any more as a fellow worker and I must be cast out, unless I repent, and then I cannot take with me anything I have given to the poor, for that is secured unto the church by a deed that cannot be broken; and the hypocrite may not rob the poor of what has been deeded unto them, though he may rob God. The bishop in turn gives to a needy one what he needs and secures it unto him by a deed that cannot be broken. The bishop cannot take it back, even if the brother thus benefited leaves the church.

It appears to me that most all of the inheritances and stewardships in the rural districts will be held in the names of the persons who operate them as also any other small business that can be operated by one man or one family. Those stewardships which cannot be conveniently operated by one man or family will be held in the name of one of the several branch organizations of the Order of Enoch provided for in Doctrine and Covenants 101, also 128, which are not only pastoral but industrial as well, depending on the peculiar qualifications of the members of those branch orders and the nature of the business or stewardship to be handled. These

orders will act jointly, or jointly and severally, as they deem it best to do in their several stewardships or in joint stewardships. These several cooperative societies of the Saints will thus be able to present a formidable front to the business world and at the same time show the world how to live for the benefit of the children of God who are all men, but especially the household of faith.

Now may I refer again to Doctrine and Covenants 102: 10: "Let these commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption. Then some remark that "if Zion has been redeemed, it may be time to execute and fulfill these commandments; if Zion has not yet been redeemed, may it not be too soon to attempt fully to put into practice the law of consecration?"

No, it is not too soon to put the law of consecration into practice. The above quotation does not tend to retard this work but rather to encourage it. The Saints were scattered and driven out of their homes and the enemy was in possession of the land which the Saints had bought and paid for. They were in danger of their lives. Their efforts had failed partly on account of false brethren who had failed to consecrate of their properties, and some of them said: "Where is their God? Behold he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys."—Doctrine and Covenants 102: 1, 2.

Then the Lord gave them some instructions which they were not to reveal to the general public till it was wisdom for it to be done, telling them to:

"Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together as much in one region as can be consistently with the feelings of the people . . . until my servant . . . whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County, that can be purchased."—Doctrine and Covenants 102: 7-8.

Here was a call for consecration of all properties that could be pledged by the Saints far and near for the purchasing of land to redeem Zion. Just as it was in the days of Enoch; (Doctrine and Covenants 101) and this was the very means given the Saints of that day to redeem Zion. The very fact that the saints of old as well as the Latter Day Saints failed to consecrate their properties to the Lord was the cause of their being driven out. The only means of redeeming Zion is full consecration of our properties and our very lives to the Lord in one tremendous effort to redeem and establish Zion. Let us do it now, while the nations of the world are preparing for the "next war." Let the Saints far and near organize themselves, consecrate themselves and all they have to the cause of Zion, pledge their properties, appoint their councils to meet with the bishops of the church and negotiate for the purchase of land in the land of Zion that a place of safety may be established agreeable with the Lord's word to us, ready against the day when "he that will not take up his sword against his neighbor must needs flee to Zion for safety."

We are living in perilous times, when thrones and governments fall in one night, and terror and bloodshed reign supreme in place of kings and governments. May God help us to heed the warning and escape the doom of destruction!

Thinking is the talking of the soul with itself.—Plato.

The Manchester Cooperative Society issues a periodical taken up exclusively with cooperation and the work and announcements of the society in that district. The Manchester Cooperative Movement has been in force ever since 1859, and they are proposing to enter into alliance with the labor party. The matter is now up for decision.

THE SEMINAR

Dangers of the Gathering

By Max Carmichael

Not only are the dangers suggested, but the necessary preparational steps to be considered in such a step. This is the third of the series on Zionic problems and the next will appear in an early number.

What are the dangers apt to be encountered in the present status of the gathering movement and in the future administration of the movement? Everyone desiring to see a successful accomplishment of this Zion project must look ahead to see what the possible dangers are in order to make provision to avoid them.

So many are coming in unprepared and unadvised. They are sacrificing too much in a financial way in their coming. In their eagerness to get to Zion, they sell out at home too cheaply. They thereby lessen their financial assets. This gives the world the financial advantage of the movement. To sell out below a fair market price in order to get to Zion should not be done except upon the express advice of the presiding administrators of the Zion movement, when they are fully cognizant of the circumstances surrounding the proposed sale and movement.

Many are coming in ignorant of the financial conditions in Zion. They are making poor investments. They lose what they do have, and are fleeced out of their earthly possessions by church members who do not fully sympathize with the Zion project and are only using their status as members of the church, as a coat with which to deceive and fleece the innocent newcomer. Perhaps the ones coming in may be sold land that is being held only for speculative purposes. Newcomers have the feeling that surely all Saints in Zion can be trusted. They become disappointed. Not only may they be fleeced by church members, or would-be Saints, but by outsiders who are acquainted with the possible sentiment, which may be connected up with the newcomer's movement to Zion, and so take advantage of the newcomer in the business transaction.

Leaving the Zion movement to individual initiative is apt to result in a lot of poor coming in unable to support themselves. Many of these poor are actuated both from selfish points of view as to a living, and for purely religious purposes; but the religious purposes are apt to be selfish ones. They naturally become a heavy burden upon the resources of the church, which resources could well be used in other channels. To relieve this situation which is growing by leaps and bounds takes a considerable part of the time of our leaders, who might otherwise spend this valuable time in other channels. The bishops in the various stakes could tell us what the situation is in this regard very easily, perhaps merely by observation, unaided by any actual count of the influx. Also a lot of people become poor after they arrive here because they do not find suitable employment according to their training and previous experience. They come in entirely ignorant of the vocational opportunities of the communities into which they come. They simply trust to luck in finding a job.

As a natural consequence, shiftlessness becomes an altogether too common characteristic of the people of Zion and her stakes. This condition is very apt to increase unless the way can be better prepared for a good many of our people before they "gather." We are too apt to have idlers attempting to live at the expense of the church. A family cannot long take help without getting into the spirit of thinking that this financial help from the bishop is its due. Rigorous

measures will have to be taken to avert this condition.

This shiftlessness cannot help but result in our being disliked by the outside world.

Gathering before everything is prepared before us makes it hard for our missionary work. Our missionaries depend upon the scattered Saints to help them find openings. They depend upon the scattered Saints to furnish them the nuclei from which to work. The scattered member in his desire to get where church privileges are plentiful is apt to forget in his zeal the good he can do for the missionary. This constant emigration to Zion without the previous acquiescence of the proper authorities is apt to leave the mission field too poor in numbers.

Unacquainted with the exact spiritual condition in Zion, these newcomers spoken of above place their hopes and expectations too high. They find conditions spiritually not as they expected. They find many people not loyal to the church. They find the children of some of the leading men living lives of sin. Perhaps too they are blind to true spirituality, and cannot see the true brightness of the true Saints. Their eyes become fixed only upon the worldliness of their surroundings. These are the people who have come because of the halo around the term *Zion*, and are those who have come to get something out of the Zion condition religiously, if not economically, and have not come to give or serve. They fail to help in the building up of Zion, and become a drag upon it. Having misunderstood the financial and spiritual law of Zion, they are unprepared to live under it. They have thought that the law of stewardships could not be observed out in the world, and have refused to do so. They are, therefore, no better prepared to live under the law of stewardships in Zion. They have come entirely unprepared.

What Is Proper Preparation for Zion?

These possible dangers in the gathering movement, all of which seem to be due to proper preparation for the gathering, raise the question as to what is proper preparation for the gathering. What preparation should an individual make before he gathers to Zion or the regions round about?

There is one preparation, personal in its nature, which everyone must make before he can expect to make a success in his gathering to Zion, and before he can expect to be of service and help in Zion. That preparation is a religious one. One must have an abiding faith in this gospel. His faith should be one that has been severely tried, or else one that can successfully stand the many trials which are apt to make one doubt. His faith must be in this work, not in its leaders, present or past, exclusively. The work as represented by this church must be God's work to him. He must be able to stand by it no matter what leader falls, no matter what other people do.

He must expect to find many things going on in Zion that perhaps he did not think existed there. He will find his brethren in name not as righteous as he thought they were or should be. He is apt to find children of leading men leading corrupt lives. He is apt to find some very open corruption, especially if he starts to look for it. He is apt to find considerably more backbiting than he expected. More gossiping among the members, too. He is apt to be disappointed in his business relationships. There is a possibility that he may be cheated out of his possessions by dishonest Latter Day Saints, or, if not dishonest in the strict sense of that term, at least willing to take advantage of a newcomer. The newcomer must have a faith that will live through all these possible trials. He cannot pin his faith upon some man or his children and expect to stand the test.

Such a faith comes by prayer and fasting only. A man who is not a praying man need not expect to be successful in Zion. Oh, it is quite possible that he may make an economic

success, but not a success from the standpoint of the uplift of Zion. If a man comes in merely to better himself religiously and has not himself withstood some severe trials, or is not able so to withstand, he will fall by the way, and perhaps wish that he had never come.

Further, he must be willing to do what is right, no matter what disappointments he may meet. He must be willing to say that no matter what others may do, he and his family will serve the Lord. He must be willing to boost the church, and remain loyal to the church, even though others may not seem to do and be so.

To be prepared properly, religiously, the newcomer should have learned prior to his coming the limitations to the rights of free speech and criticism. He should have reached the point that he can control his tongue and his acts to that extent that his words and acts shall be a help to the Zion project and not a detriment. He should have learned that should he have any word of correction or criticism against a brother, he should first take that word to the brother in question, and then, if further work is necessary, to the proper authorities and to them only.

This religious condition is an absolutely necessary prerequisite to a successful religious life within Zion. Unless one has this religious preparation he is very apt to be a hindrance and not a help to the redemption of Zion.

Besides a religious preparation a prospective immigrant to Zion should have made some economic preparation. He should at least be able to make a living for himself and his family. This is one of the fundamental duties of every man.

If a young man, and his life's work has not been decided upon, at least economic independence ought to be in sight.

We do not wish to be understood that the poor are not wanted in Zion. The ability to provide for oneself and family is not an absolute prerequisite to one's desirability in Zion, but at least no one should be satisfied with himself unless he has this condition fulfilled. The poor, who come with the purpose of receiving help, with no desire to increase their own powers to help themselves are, however, undesirable, and will be a menace to Zion's uplift.

Again, prepare a place for yourself in Zion before you come in. A place to come to should be looked up before making the final move. Don't expect to come in and find a place to go to immediately. You will lose by it financially, and hence the Lord's work will suffer. Prepare the way before coming. A personal visit to Zion and its borders is a splendid idea if it can be done before moving. Look around. Either have your place picked out before you come, or else plan to look around considerably after you come before making your final settlement. In the latter case be sure your finances are in such a shape that you can take the time and means to look around. Don't rely upon the bishop to make your decision for you, as to what business to take up or where to take it up. Be able to make your own decision, predicated upon the bishop's advice, and then rely upon your own decision. Before coming, become acquainted with all the economic opportunities of the land of Zion and her borders. Find out where your trade or business will best fit in, and where you can most easily move to with the least disturbance to your financial prosperity.

By all means consult with the bishopric concerning your prospective move to Zion. This should be considered an absolute prerequisite to the move. If you don't consult with the bishopric, you have taken your first step in the wrong way. You have shown either your ignorance of the law, or else have shown that you are unwilling to work together in the building up of Zion. Consult with the Presiding Bishop, but also consult with the various stake bishops.

Don't expect the Presiding Bishop to give full personal attention to you. He has many helpers on the job for that very

purpose. To a large extent each bishop is acquainted with his own territory better than anyone else. He can better tell you whether your economic condition will fit into his community, and if so, in what part of his territory you will best fit in. Consult with the bishopric under every circumstance. Unless you are willing to do this and really do it, you are doing that which is harmful to Zion. Consult with the Presiding Bishop that he may have opportunity to consider your prospective move in the light of the entire church's best good. You may be able to fit in in several places, your spiritual services may be of benefit any place, and there is a possibility that considering the needs of the church as a whole, the Presiding Bishop may have some special advice for you. He may not. However, you have done your duty.

Think a long time before you act contrary to the general trend of their advice. If you have differences of opinion, apprise the bishopric of these. It may materially alter his advice; he will get your point of view. But remember the bishopric are making their decisions in the light of the general good of the Zion project. Too, there is a possibility that the bishopric may be mistaken, but rare. To avoid errors, be sure to apprise them of every condition, even, as we said above, your objections to their advice. If you take the advice of several of the bishopric separately, and then draw your conclusions from them all, and act in general harmony, you will rarely be in the wrong from the viewpoint of Zion's uplift.

Of course many times people may come to Zion against the advice of the bishopric and yet make money hand over hand, yet most likely they will do it in a way that will not help out in the Zion project. There are possibilities that the bishopric may advise you contrary to what you think will be for your best economic good. They may do this knowingly. They may do this ignorantly. Be honest and frank with them. If they do it knowingly, they may be taking into consideration factors in the Zion project other than your mere economic success. The spiritual interests of the territory into which they advise your moving may be uppermost in their minds. If they make their advice ignorant of some of the conditions which you have held back, you have been a serious menace to the church.

The thought of your being advised to move into certain territory because of spiritual considerations brings us to another preparation which should be made prior to your incoming. Consider carefully what good you may do spiritually in the various communities into which you move. Don't move always with your own good in mind. Spiritual laborers are really few in Zion. Too many move into the central places and then die spiritually of inactivity. They should have moved out into some small branch in the regions round about, and there exercised themselves spiritually and helped out in the church work in some active way. Don't consider your economic welfare only in your moving. Not only consult with the bishop, but also consult with the spiritual authorities of the various stakes. Let them find out about you.

Before moving, be sure to consider the needs of the work where you are. Does the branch where you now live need you? Do the missionaries in your territory need your presence? Can you yet be an active factor in bringing souls into this gospel plan? Have you warned your neighbors? A man who comes to Zion "for safety," who has not warned his neighbors, has already shirked his duty, and most likely will be a detriment in Zion. He needs yet conversion to his duty. You have no right to move to Zion with your gospel light and leave your neighbors in spiritual darkness without some effort having been previously made to lessen that darkness. Talk to your local elders and missionaries about your proposed move to Zion.

Last, but not least by any means, have you lived the full

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

The Musical Institute of the Tri-Cities Districts

In harmony with the plans of the Department of Music to hold, during the winter and spring months of 1921, musical festivals and institutes in a number of districts of the church, there was successfully conducted at Davenport, Iowa, on the 12th and 13th of February, a very interesting and enthusiastic institute. This event, held for and participated in by the musical forces of the Eastern Iowa and the Kewanee, Illinois, Districts, popularly known as the "tri-cities section," was highly successful and profitable. The work done and the enthusiasm gendered will prove a true incentive to further musical advancement we feel sure; and the occasion will eventually prove an epochal one in the musical history of these important districts.

The sessions were mostly institutional in their character, although interspersed with musical numbers; and only in the last session of Sunday evening was the program entirely of an entertaining character. The various sessions as to character were about as follows: Saturday afternoon (February 12), 2.30, institute work; address, paper, and a "round table." Saturday evening, 7.30, address by the writer as the personal representative of the Department of Music, and a general choir demonstration and practice by the combined choirs of Davenport, Iowa, and Rock Island, Illinois. Sunday morning, 11.00, special sermon on the place of music in the church, by Elder Amos Berve, president of the Eastern Iowa District. Sunday afternoon, 2.30, further institutional work with a continuance of the "round table" of the preceding day. (This round table proved one of the most enjoyable features of the institute.) Sunday evening at 7.30 a general program of the best in music for the enjoyment and edification of those present, with an anthem by the combined choir.

One of the most gratifying things connected with this event was the lively, hearty interest manifested. Even the services that were expected to be slimly attended were most agreeably disappointing in that regard and good audiences for most of the services and a crowded house for one service amply repaid all for the labor involved. The people were genuinely and deeply concerned; their desire to learn more about their musical work was real; their enthusiasm was permanent. Consequently the work done and the ideas advanced will be retained with them and made the basis of their future musical growth. And we are satisfied that they will develop themselves as they go along, and we look for some good things musically from them in time.

We met many, very many talented people of these important districts at this institute and are further mindful of the fact that God has richly blessed many of his Saints with "the gifts of music and of song." And we only pray that they will seek to cultivate these gifts, thereby preparing themselves for greater service. In not only this but in all other respects our experience with the Saints of these prominent districts was most gratifying and we parted from them with feelings of both regard and regret.

Several very pleasing experiences were had while with these Saints. One was our work with the combined choir, which

financial law of the church before coming to Zion? In other words, do you now live under the stewardship plan? If not, don't move to Zion unless you are willing to do so. The best way to know whether you are willing to do so is to live under this plan before you come. If you don't know what the stewardship plan is, be sure you find out before you come. Unless you are willing to abide the temporal law before you come, you will be a detriment rather than a help in the Zion project, and you will wish you had not come. You may be a success financially, but you will not be a success religiously and spiritually.

we were privileged to lead in the choir demonstration and practice on the Saturday night session. This body of singers, although not accustomed to singing together, was one of the most alert and responsive groups we ever handled. They quickly grasped the instruction presented and did the things we directed them to do. Consequently the anthem chosen was rendered on Sunday night with both expression and finish. To Sister Cora Hart, chorister of the Eastern Iowa District, is due the credit of preparing them well for this final effort.

The other pleasing incident was our meeting with the orchestral forces of the Rock Island Branch on the following Monday night. This interesting group of young Saints (yes, "Doc" Asay is still young) are talented and eager to learn. They listened eagerly to plans and instruction we presented for their future work, and we confidently look for good things from these intelligent Saints in the future.

The following two excellent papers were among those read at this institute, and we secured them for this issue.

ARTHUR H. MILLS.

The Spiritual Value of Song

God has said, "The song of the righteous is a prayer unto me." He has also commanded us to "cultivate the gifts of music and of song." And again Paul has enjoined us to "sing with the Spirit" and "with the understanding." Surely there is much in these three statements, and if we could only grasp more fully the significance of the Father's counsel, heeding the admonitions given, greater would be our development in musical art.

That we might comprehend more fully what God meant by "the song of the righteous," let us divert for a moment to learn who the righteous are. Paul says the righteous are the redeemed of God, those who keep his commandments. With this we can understand more clearly how that, after complying with the law, continually keeping his commandments, our songs may ascend to him as prayers. The great God in his infinite love and mercy for mankind, seeing man's many weaknesses has provided this means whereby those who are not able to voice the desires of their hearts in verbal prayer may offer it to him in song; for many a song voices more clearly the hopes and desires of our hearts than we ourselves could express. Knowing this the Father is willing to accept our songs as prayers, when offered to him in the spirit of prayer.

Yet, he has commanded us to "cultivate the gifts of music and of song." Oh, that our young people would heed this admonition given, and strive to cultivate more fully this wonderful gift. Surely there are many, who if they but knew the musical talents God has given them, would spare neither time nor money in developing them, that they might be used to greater advantage in his service. "But," says one, "I can't sing"; yet we hear him going about his daily work humming some sweet melodious tune in a voice which, if properly cultivated, would have the power to sway an entire audience. To cultivate your voice does not necessarily mean that you must spend a lot of money taking instructions from some prima donna, or going abroad to study under some musical master. No, that is not necessary; yet we may receive wonderful instruction from some good musical director, who perhaps has received his or her training under the tutelage of some great vocalist. We cannot know the talents that lie within until we have tried to cultivate, toward which natural instinct seems to point.

Then, having cultivated the gift of song, that we might give to God the best we have, we still have the gentle command to sing with the Spirit and understanding. Dear Saints, herein lies the keynote to all real music: To sing with the Spirit that we might fill the souls of those who hear, and to understand that we might carry to their listening ears the message that God has given us. Too often we sing with only the lips, while our hearts and minds are pondering upon other thoughts that carry us away from the real spirit of song. Songs sung in this manner are not acceptable to God and cannot be accepted as prayers to him; yet on the other

hand, if as we sing we comprehend the meaning of the words accompanying the music, and sing them with the spirit of understanding, surely they will find their way into the hearts of those who know not God and be instrumental in leading them, through the gift of song, to the fountain of everlasting life.

CEDAR RAPIDS, IOWA.

ESTHER ORTLEIB.

Praying in Song

Turn the pages of your hymnal and note the songs that are actually prayers. Just to illustrate what we mean we will quote briefly from some of our best known hymns:

"O God! give strength to all thy saints,
And courage give them, too."

Has not your sad, discouraged heart been lifted from the depths by the earnest prayer and thought expressed in those words? God's ever listening ear is ready to catch each and every petition from us, his children, whether those words be spoken, sung, or only expressed in the strivings of our inward spirits.

If you feel you lack faith, pray in song these meaningful words:

"Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste e'en here the hallowed bliss
Of an eternal home."

When we feel the cords of sin and worldliness beginning to tighten around us how our hearts and voices cry out to God in

"Nearer, my God, to thee."

The blessings of God, how manifold they are and how we love to express our thankfulness to him and our voices joyously take up the strain—

"Praise God from whom all blessings flow."

Every word you sing is fraught with your gratitude, and I am sure our heavenly Father rejoices in this praise we tender him.

Prayer, being communion with God, surely the sweetest emotions of our souls are carried to him on the wings of these and scores of other songs. The Spirit has often descended upon waiting congregations as they cried to God in their opening songs. Many times in our homes we have lifted up our voices, and the spirit of peace and comfort has come to us when it seemed that all around was dark.

We may sing, employing every law of the art of music—time, expression, pronunciation, and all the essentials that go to make harmony may be perfect—but if our spirits and thoughts are not feeling and thinking the sentiment of what we are singing how useless are our efforts. Shall we harshly call it "lip service"?

Oftentimes our own stumbling tongues can find no words to express the deepest emotions of our souls. Then how glorious and soul satisfying we find a song that conveys all we wish to express in simple, beautiful words!

Can a congregation or a choir pray in song if there is discord between different members of either body, or between officers, or officers and members?

We are admonished to be as one body, and when our songs ascend to God they should go as one mighty voice. Music is harmony, and in the greatest and fullest expression of this beautiful art there must be harmony and spirituality in our lives if the song indeed becomes a prayer that will reach the throne of God.

MYRTLE GRAPES.

WATERLOO, IOWA.

There is nothing which so draws men together as their employment at a common task.—David Grayson.

The Nevada, Missouri, Conference

Upon invitation of Brother Edward Rannie, district president, and Sister Oscar Masterson, district chorister, we attended the general and auxiliary sessions of the Clinton, Missouri, District, February 18, 19, and 20, held at Nevada, Missouri.

As this occasion was preeminently a district conference, the musical work attempted was not nearly so extensive or elaborate as at the institute at Davenport, Iowa, but some good work was had, and some institutional features of a real educational character were introduced.

Much that was said concerning the institute at Davenport could also be said about this less extensive effort. As at Davenport, the Saints here were eager to learn about their work in music. The proportion of talented ones was just as great as at other places, and we pray that those so endowed may be led to cultivate these precious gifts. We are confident that in time there will be some worth-while development among these Saints.

One particular thing that gave us great pleasure was the reception by the young people of ourselves and our work. These earnest young Saints impressed us deeply with their sincerity and devotion to the church and its work, and we believe they will in time develop into valuable timber in the church. God has abundantly blessed them with rare gifts which we pray they may cultivate and thus qualify for better service in his kingdom.

A. H. M.

Cultivating Appreciation for Better Music

Recently the writer was asked to play the piano for a very informal group gathered in a public place and desirous of being entertained. In compliance with the request he played some numbers not at all difficult, that had in them real beauty and musical worth. It did not take long to discover that his offerings were not successful. A glance about at the supposed "listeners" was all that was needed to show that he was not reaching them and never would unless he found something that went into their senses farther than the music he was using.

My inspection of this group was rudely interrupted by a sensible-appearing young lady who had appointed herself the official interpreter of the assembly and informed me in a hopeful tone that "what they wanted to hear was something with a little 'zip' to it and not that slow 'high-brow stuff.'" So, that was it; I was not playing what they wanted; my music did not find the responsive chord in them and it would not do. So, realizing that my reputation as a pianist must suffer a severe shock unless this ultimatum was obeyed, and feeling that I was but another of the many who cater to the popular taste and who find refuge in the thought that it is better to obey than to sacrifice—I played some "zip" music. Some of the group attempted to sing the words that were written under this jumble of notes, and the grand and inspiring (?) result was one so familiar that it needs no comment. If my humble opinion may be written here, it is that this "late music" will always be late if it has to catch up with the style and value of the numbers that I so innocently allowed to be trampled under the feet of those who demanded a song for their taste, and whose desire to turn and rend me was appeased by throwing them a palatable bone.

This little incident is mentioned merely as a starting point for my argument against this "zip" kind of music. I am not one of those long-haired ones with a "temperament," but I am a defendant of the good music that is constantly being shoved under this ever-growing pile of junk that is really worthless when it is examined under the light of good music. Although young in years I am aware that the youth of the church are being led away from the beautiful in the realm of music by this sort of so-called "late music."

The youth of the church have it within their power to bring the music of the church to a position of service and honor. They are also in a position to detract vitally from the power of the conquest for truth by putting their time

and talent into the study of ragtime and jazz music that is found in such abundance everywhere.

It has been my privilege to hear about all the tunes that are popular with the public to-day. I have tried to catch their appeal by singing them over and playing them, but it won't come to me. They are not able to satisfy the wholesome demand for real melody and harmony that arises in the being of anyone truly musical. They will, it is true, entertain many for a time, but that entertainment finds its most fitting expression in some beautiful theater watching the attractive entertainers as they dance and cavort in the glittering atmosphere of cheap and sinful pleasure.

Yes, I have been in such places several times, and have read many columns written by the critics of the larger papers, and it is evident from their criticisms that we all see and hear about the same things.

Never have I seen a blind person at a musical comedy or a vaudeville performance, but they are seen at the concerts of those artists who have won fame by virtue of their real worth as evidenced by their performances. The next time you are at one of these musical comedies, or a patron at the offerings of the Keith Circuit artists, just close your eyes upon the beauty of the settings and the attractiveness of the players and *hear* the show without seeing it. You will soon discover why you are there. It is to see what you can see. It is why the orchestra chairs are the big sellers. You are paying to watch the show as it passes in beauty and glittering splendor before your eyes. That is a good reason why you should stay at home and study the works of the masters of music, who have left us their heritage of beautiful and inspiring works.

It is my hope that the young of the church will take their music work more seriously and bend their efforts toward bringing to the services of the church some real music. It is your privilege to educate along these lines the people who attend your services. It is your duty to make your services attractive by using the power of good music. To be sure it requires effort and study, but who has ever achieved anything without labor, that has been worth mentioning.

You attend the General Conferences and hear that great choir render the inspiring works of masters; and who would not thrill at these renditions? Have you realized the effort and untiring devoting to this line of work that is required to produce such noble and technically correct results? Have you ever thrilled at the achievement of a task that has demanded your best thought and powers? This is the kind of effort that will be necessary to bring your department of music up to the desired standard. The results will testify of your labor, and no labor is too great to achieve such possible results.

It is necessary that your music be in charge of some one who has caught the vision of the possibilities in your branch. No branch is too small to have a group who will strive to put the power of music into their religious services. Good music is the only kind to use.

You will not need any knowledge of the "Broadway hits" to assist in the church, but if you are going to do effective work in the department of music you will have to have a working knowledge of the better divisions and classes of music and be awake as to how to use them in attracting your fellow men to your church.

Young of the church, bend to the task; study the classics, acquaint yourselves with the lives of the masters, and from this time on dedicate your time and talents to the furtherance of real music.

WALDO W. KAPNICK,

Chorister of the Western Michigan District.

United States Senator Calder, of New York, states that the American people were mulcted of one and a half billion dollars last year by men in the coal trade. Coal has been moved back and forth, from dealer to dealer, forcing up the price. The result has been a profit of 200 per cent by some corporations.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

What of the Old-Time Chaperon?

Two clippings are on my desk. One was sent by a thoughtful sister in the West some time ago, and the other I have just clipped from the current daily. Between the two extremes of the puritanical lawmaking of the past, and the laxity of control over to-day's young people, parents must choose a safe and sensible path. Dangers lie all about, and headed in a wrong direction either way one is sure to find the precipice. Unreasonable restriction and an unsympathetic attitude towards the developing adult lead to rebellion and the "devil-may-care" spirit of the over-curbed, while blind indulgence and a smug leaving of offspring to just "tumble up" in any old way is just another sure road to disaster.

Latter Day Saints must admit that the forces of evil are not stayed at the present time. If we can believe the prophecies we can but feel sure that their influences were never so strong nor their agencies so diverse. We cannot combat them by closing our eyes to their existence. We must *see*, must *know*, and then must *act* according to the light that is within us. "Bring up your children in light and truth." This is their only safeguard in the "perilous times" which are ahead. Along with this—our sacred duty and divine commission—shall we not use the power of prevention, of warning, and of watchcare?

Does "watchcare" mean that we are just to teach our children a few things, and then deliberately throw them into the caldron and expect them to climb out unhurt? Is it enough to say, "There are whirlpools and treacherous shoals," and then allow them to wander with careless, laughing eyes into the polluted stream? Or, is it a part of our duty to remove temptations far from these precious souls as long as we may, until such time as their positive natures shall have been guided and molded and trained into characters too strong to be torn to pieces in the conflicts that shall come?

School life is not the life to-day that it was thirty, twenty, or even ten years ago. Many modern habits have combined to loosen spiritual anchorages, and to develop a superemotional life that is most dangerous to purity of thought and deed. All about are evidences of irreverence, sacrilege, contempt for sacred things and ceremonies. Marriage is made a mockery, divorce a frolic. "The eternal triangle" seems to be the basis of every popular picture, play, or book. Young people seem to have lost the art of entertaining themselves, or to find in the old-time joys anything more than boredom.

Is this a condition to be lightly considered? Must we not realize that to meet the new and deplorable environment, much greater diligence on our part is needed? Shall we not bend our energies to the problem of protection for our young people, careful guidance, intelligent training, an implanting of love for God and for the things of eternal worth, which will enable them to stand against the things which are coming on the earth?

There are those who laugh at the old-time idea of chaperon. They point to France, and the loose morals which all their system of rigid chaperonage was powerless to prevent. But shall we attribute their faults to this one custom? Do not the reasons for departure from paths of virtue lie deeper? Could we fear chaperonage for our young people when they are carefully taught to esteem truth, purity, and godliness above every thing else? And why not throw this protection about them—not because we feel they wish to do wrong, but because it is not safe nor fair to them to expose them to the tempests before the timbers of their souls are strong enough to resist the blasts and the storms that may sweep over them!

We would like to have parents who have had experience with young people give their views upon this subject. In a multiplicity of counsel there is wisdom, and truly we desire the best for our loved ones!

A. A.

To Go, or Not to Go—That Is the Question!

Question. My problems are a boy and girl, 13 and 15. In common with other young people, they like to go out with members of the opposite sex—which is natural enough—but "because nobody does it" they object to chaperons.

Both of the children are in high school. My son goes out with other boys and girls in a high power machine and gets home at 10.30 and 11 o'clock. My daughter *never* goes out alone with boys, nor does she go out after dark except with her brother or some grown person.

My boy is not bad, just normal. He is athletic, the captain of his school team, and the girls are only too anxious to please him. And, Mrs. Lindsey, boys and girls of that age seem to be absolutely without common sense.

I am afraid I will defeat my own purpose if I forbid him to go out. All the boys would call him "sissy," and you know what that means to a boy of that age. I do not understand why the girls' mothers allow them to go out unchaperoned, but what can I do?

The children's friends are always welcome in our home; but now they consider it "sissy" to have just a good time at home with music and games.

Of course my daughter feels terribly abused that she cannot go out as freely as the other girls. I am sorry to make her unhappy, but I know that some day she will thank me.

Would you advise me to absolutely forbid my son to go out with these other boys and girls unchaperoned?

I enjoy your "Log" very much and enjoy your opinions even when I disagree with you because they make me think.

PERPLEXED.

Answer. Thank you. The ambition of my life is to make more and more people *think*. If they will only do that they may disagree with me until the crack of doom.

I would *not* advise you to positively forbid your boy to go out unchaperoned. He might defy you and you would then have a serious situation. You must secure his cooperation and that takes patience. Of course it is the freedom of his companions that makes your problem complicated; it seems almost impossible to keep young people from doing as their companions do.

What you need to do is to make your boy understand that the situation involves possibilities of trouble for *him*. It may take a jolt to drive that fact home to his brain cells; if so, you will have to be patient and await the jolt.

One of my closest friends has been facing just your problem, but she waited patiently and the jolt came. The boy went out one night with a "cheap little girl" because he thought it was smart. They were out too late one night and the "cheap" little girl's mother insisted on a wedding. It will take too long to tell you how the tragedy was averted; but the boy was cured and his wise mother, after helping him out, came to me explaining.

"He would not believe me," she said, "and now he knows I was right."

It is needless to say that his mother has taken on added value in his eyes.

If you want to read *the* thing that will help you most in your problems, I advise you to get Jane Addams's wonderful study of youth, *The Spirit of Youth in the City Street*.

War and Automobiles Responsible for Immorality

ATLANTIC CITY, NEW JERSEY, February 26.—The war and automobiles are responsible for the "appalling immorality" among high school students, Miss Lillian E. Dimmitt, dean of women at Morningside College, Sioux City, Iowa, declared yesterday in an address before the National Council of Deans of Women. As a corrective she suggested that women's colleges adhere closely to the old standard of chaperonage for students.

"The war has played havoc with our ethical standards," said Miss Dimmitt, "and after four years of killing, it is only natural. It is responsible for a part of the riotous license found among students in the junior high schools. The number of cases of immorality is appalling.

"Extreme social life has found its way into the schools and colleges. High school girls are the social butterflies and get their ideals from the sensational movies.

"While a careful system of chaperonage would not guarantee right living or pure morals, it would be protective and react on the students and help save the home from the bitter criticism of to-day."

Miss Alice Robertson, member of Congress from Oklahoma, in an address before the National Council of State Superintendents, made a plea for the "old home ideals" for women.—*Omaha Bee.*

Results of Idleness

Idleness is the mother of vice.

A boy or girl who is allowed to grow up doing nothing is quite certain to form bad habits. The parents of such have an alarming responsibility. If they let their children run about late hours of the night instead of trying to interest them at home with instructive, interesting amusement and reading and instilling into them moral habits so they will grow into trustworthy citizens instead of chronic loafers, drunkards, and gamblers, their responsibility will be increased. Give them plenty to do; you will then preserve their morals and they will honor and make happy your old age. Better a tired body than a vicious mind, for our prisons then will have been built for naught. REGINA ROHRER MORTON.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER III

What Complete Parenthood Involves

1. Contrast the modern home with the home of the Puritans.
2. How can a teacher judge the home from which a child comes?
3. Why is it dangerous to leave entirely to the church the forming of the child's ideals?
4. What do the associations of the child have to do with its ideals?
5. Outline the joys of parenthood.
6. To you, which age in the child's life is most interesting? Why?
7. What are four duties of parents?
8. Explain "All that we want our child to become must in our own hearts first keep school."
9. Discuss the function of motherhood (1) Physically; (2) Mentally; (3) Morally.
10. What great opportunities does the mother possess that no one else has?
11. What are the functions of the father in the home?
12. Is it well to have a "court of appeals" in the father?
13. Of what great importance is the companionship of the father with the son and daughter in the adolescent age?
14. Why is parenthood called a profession?
15. Is it desirable for everyone to become a parent? Illustrate.
16. Can you suggest how subjects dealing with home making and the care of children could be introduced into the schools?
17. How may our churches assist?
18. Where may boys and men be taught the duties of parenthood?
19. What are the three rights of a child? How would the absence of any one of them affect the child?
20. Outline clearly what complete parenthood involves.

M. P.

We believe in the passage of legislation which shall prevent any man taking from the common store any more than he actually earns.—David Grayson.

LETTERS

Getting Into the Work in England

A letter from Charles Fry to President E. A. Smith, February 8. Brother Fry has been appointed to succeed Bishop May in charge of finances in the British Mission.

The ten days passed since we arrived here have been filled with a variety of important and somewhat trying activities. President F. M. Smith met us at Southampton, where we landed about 9.30 Sunday morning, January 30, after waiting outside the harbor most of the night for the tide to come in. To meet a friend at such a time is an unusual delight, so our discovery of his presence on the dock was certainly a delightful one. We arrived at Saint Leonard's about 2 or 2.30 p. m., and the same evening Brother Gillen and I were politely introduced to the difficult problems before us, upon which we have been working ever since.

We are hastening the transfers of the several titles in Saint Leonard's and a solicitor is now looking after the matter. To-day I gave check for \$42, ten per cent of the freehold price, which legalizes the contract for the purchase, final payment to be made by May 9. But the solicitor thinks he can get the papers through in two weeks by which time we shall likely be in a position to make final payment. Under the direction of the brethren I assumed general charge of the premises February 1, and this morning (8th) Brother and Sister Sorden took immediate charge of the house, with kitchen, dining room, etc. They both give evidence of excellent capability. Probably within about three weeks our business affairs will be so arranged that Brother May with his family will be at liberty to return to America.

President F. M. Smith and Apostle T. W. Williams left early this morning for Palestine. They go via Paris, expecting to sail from Trieste. If their work there is as arduous as their work has been here, their visit will by no means be a pleasure trip. President Smith is one who has the knack of finding plenty of substantial work wherever he is.

Late last Saturday I slipped away to Wiltshire to visit my people there. But joy and sorrow were strangely mixed. I found my mother at the age of eighty in better health than five years ago, and though totally blind is highly cheerful and hopeful. But my youngest sister whom I left in the bloom of young womanhood lies more helpless than a newborn babe, having suffered more than can be described during three and a half years since her second child was born under the severe conditions incident to the war: her husband in France, two households to look after with other cares, and the shortage of food, all of which broke her health; and then to develop cancer, followed by maiming operation and continued deforming of her body until she bears but slight resemblance to her former self. The only words I received from her were what I read in her pleading eyes. My sorrow is greater than I have ever before known, as she was most lovable from her infancy.

As to our mission, I think Brother Gillen is one with me having faith in the future of the work here. We feel that the English Saints will readily respond to the gospel call, and with an efficient organization the opportunities will be open for an ingathering.

With regards to all inquiring friends,

Sincerely,

CHARLES FRY.

Holden Stake Conference

Some important resolutions passed and interesting developments noted.

The conference held at Holden, February 25, 26, and 27, was the best ever held in the stake, both from the standpoint of attendance and constructive work. The spirit of activity consecration, and cooperation was in evidence from the first meeting. The first session opened Friday, 10 a. m., with de-

votional services in charge of W. S. Macrae and G. W. Hancock. A good degree of the Spirit being present seeming to give assurance that our conference would be a profitable one.

Business session at eleven o'clock, the superintendents of the various departments reporting. C. F. Scarcliff was elected stake Sunday school superintendent, successor to F. A. Cool, whose many duties made it impossible for him to give the proper attention to this department. Brother Scarcliff's many years of experience in Sunday school work have qualified him for this position, and now that his business pursuits will permit him to move out in this direction, we are looking forward to great activity in Sunday school work.

Friday evening was Religio night. The visiting Saints were entertained by a program at the Holden Home auditorium, after which a reception was given for the young people and Religio workers. Refreshments were served to about 150.

The presidency, high council, and bishopric were sustained, also secretary, recorder, and stake chorister.

Arrangements of the joint reunion committee were approved. The Saints were saddened to hear of the death of Mr. C. A. Baker, one of the owners of the grounds of Pertle Springs, who had shown so many courtesies to us during our reunion. The presidency was authorized to send a message of condolence to Mrs. Baker.

The stake president and bishop were empowered to represent the stake on the reunion committee.

Inasmuch as working under the group plan in the various branches had to do with finances, a recommendation was adopted associating the bishopric with the presidency in perfecting group organization.

The matter of publicity at the State fair was left with stake presidency with power to act.

On Saturday a special meeting was called to discuss steps that might be taken toward organizing an educational association for the purpose of advancing general education. Brother Walter W. Smith was present and gave a timely talk on this subject.

Inasmuch as the church is encouraging the development of the wireless telegraph, and the Holden Stake has one station equipped, a resolution was passed authorizing the presidency to appoint a committee of three to cooperate with the general church authorities in promoting and developing radio communication in the stake.

A resolution was passed that hereafter the business of all church departments be transacted in joint conference assembly, the details of procedure to be worked out by the presidency and department heads.

The following resolution was adopted relative to the educational work: Resolved that we approve the organization of an educational association of the Holden Stake for the purpose of advancing general education.

The following budgets were approved, being submitted by Bishop Hunt: Sunday school, \$75; Women's Department, \$60; musical department, \$60.

All women met in the primary room under the direction of the Women's Department, and a priesthood meeting was held in the main auditorium.

At a business session a short talk was given by the stake recorder relative to the methods of procedure in reporting and keeping the record.

The conference was fortunate in having present Saturday afternoon Bishop B. R. McGuire and J. A. Becker. Bishop McGuire was invited to talk on a program for building chapels in the stake. Among other things he suggested that this conference take some action working to this end. The following resolution was passed: Resolved, that it is the sense of this conference that in the matter of building churches throughout the stake, that a church building fund should be created to which every member in the stake should be requested to subscribe, such to be loaned to branches desiring such loan, and that the building of churches be a stake proposition.

The bishopric was authorized to work out the details relative to the church building program.

Sister Laura E. Mann gave a very interesting address on the purpose of the Health Department.

Sister Lola A. Johnson, stake chorister, gave a very instructive talk on the musical department, outlining the work. A short musical program was rendered, the orchestra and Knobnoster choir ably assisting. Sister Johnson is to be commended for the enthusiasm she inspired in the song services throughout the conference.

Sunday services were largely attended, beginning 8.30 in the morning with young people's prayer meeting, a fine spirit prevailing. Sunday school at 9.30. At 10.15 address by J. A. Gardner on organized class work. Sermon at eleven o'clock by President Elbert A. Smith. Bishop B. R. McGuire gave a sermon which was well received in the afternoon.

At 4.30 the young people of the stake met, and great enthusiasm was manifest in organized class work, etc. We only say, "Listen," for you are going to hear from the young people. They are awake with the spirit of this latter-day work.

Sunday evening Brother Walter Smith preached a very fine sermon to an attentive audience, and conference adjourned to meet at Lexington, Missouri; time to be determined by presidency.

Northeastern Kansas Conference

The district conference that convened at Topeka, February 25, 26, 27, was a great success from every angle. The attendance was more than we have had in recent times and the good thing about it was that the ones who came seemed to be in a proper condition to receive a blessing, and every meeting was a benefit to those attending.

The visiting members of the priesthood were Bishop Short, John F. Garver, J. W. A. Bailey, and Lyman W. Fike. There was a good representation from the district also.

The Bishop's agent reported very encouraging conditions. There has been an increase of 175 per cent in names upon his books.

Very encouraging instruction came to us through the spirit of prophecy. To some there was offered a broader future of consecrated service in the interests of the kingdom of God. Certain ones were admonished to reestablish the altar of prayer in their homes. Others were admonished to make their homes consecrated to God, for in the past they had neglected to do so, which thing was not pleasing to God. Also an admonition to the heads of families that the fathers should lead the way for their children and set a proper example before them. Not to say go, but come. And upon all, there was imposed the greater responsibility of a life more consecrated to the cause of Christ.

Our district president, James A. Thomas, was absent. Sickness at home was the reason. But he was not forgotten. We trust that his sick ones recover rapidly.

LYMAN W. FIKE, *for Press Committee.*

1920 Christmas Offering

Receipts, March 1, to December 31, 1920	\$11,016.23
Receipts, January 1, to January 29, 1921	32,562.66
Receipts, January 31, to February 5, 1921	9,058.27
Receipts, February 7, to February 12, 1921	6,595.43
Receipts, February 14, to February 19, 1921	7,305.09
Receipts, February 21, to February 26, 1921	3,797.28
Total	\$70,335.96

Semifinal Report

The last issue in March will contain the Grand Total.

It will take a few days to get reports from our agents for the offerings received before February 28. We expect to have all these tabulated about March 15 so as to give the final figures by the end of March.

Should the total fall \$20,000 to \$25,000 below the 1919 offering, we still have made a very commendable showing, considering the auditorium drive and falling markets.

We trust that your efforts may continue with unabated zeal for a 1921 goal worthy of the greatness of the rapidly expanding Sunday school organization.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

MISCELLANEOUS

Institute in Northeastern Illinois

An institute for the different departments of church work will convene at 6600 Honore Street, Chicago, Illinois, March 18-20, 1921. Friday evening at 8 there will be an entertainment by the First and Central Chicago Religios.

Saturday, 2.30 p. m., talk on "A model Sunday school," by H. Jowett. Paper by Ethel Williamson. At 7.30, song service; 8 p. m., women's work, illustrated by stereopticon views, in charge of L. Lenoir Christy.

Sunday, 10 a. m., Sunday school, in charge of the Central Chicago local officers. Music for Sunday school by West Pullman orchestra. 11 a. m., talk, "Book of Mormon," by H. P. W. Keir. Music by West Pullman orchestra. Talk, "The Indians," by Doctor Carlos Montezuma, an Apache Indian. Music for Sunday in charge of Central Chicago choir. At 2.30 p. m., talk, "How to encourage and organize musical talent," by E. B. Stuart, West Pullman orchestra director. Object or chalk talk, by J. W. Pettersson. Discussion: New Standard of excellence and aims proposed for new Sunday school quarterly lessons in SAINTS' HERALD for January 26, 1921. Round table in charge of district officers of different departments. At 8 p. m. sermon by J. L. Cooper. LaJune Howard, district secretary for Sunday school.

Appointment of District President

Elder A. C. Silvers having been selected by the recent district conference of the Spring River District to fill out the unexpired term of Elder Charles Fry as district president, it becomes necessary to change the appointment of Elder Silvers from missionary to local temporarily, or until a successor to Brother Fry is available.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

March 1, 1921.

Notice of Release

Notice is hereby given of the release of Elder J. W. Paxton from mission appointment, the release being granted at the request of Brother Paxton. THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

March 2, 1921.

Central Michigan Tent Fund

Saints of the Central Michigan District should note that we want to purchase the district tent not later than April 1 and will do so if there is enough money raised at that time. Some of the branches have done excellently and we want to hear from the others. We are ready to purchase as soon as we can be sure of the money. Send it to me at Bentley and I will mail a receipt. Matthew Umphrey, district president.

ZION BUILDERS

(Continued from page 221.)

weekly prayer meetings, especially the ward prayer meetings, to extend an invitation. The work is followed up, to those who cannot attend, by a short letter giving daily accounts. They want all who can to attend. They want the influence of the services to be felt as widely as is possible.

All of the young people are taking part, and one of the stake presidency remarked that their greatest difficulty is to find work for each one to do, as so many are anxious to do something.

It is essential that the services be for the young people, that special arrangement be made for seating them, that the movement come from the young people, and the work be theirs of visiting and encouraging as many as possible to attend.

Candidate for Indian Commissioner

Thomas L. Sloan spoke recently at Independence, Lamoni, and Saint Louis before our people. He is a candidate for Commissioner of the Indian Bureau on behalf of the Society of American Indians. Referring to his candidacy, he wrote Mr. R. V. Hopkins, of Independence, as follows:

"I feel that my cause is in hands of divine providence, that I am an instrument in his divine plan for the welfare of the Indians. I only hope that if I am called I may have the strength to do my duty, and to do it I shall need the prayers and well wishes of all friends of myself and the Indians. So do not wish upon me the position alone, but with it the strength, faith, wisdom, and blessing from above, to do my full duty. Then I know the Indians will receive some relief and become a power among the people of the land."

Ordination Affecting British Mission

The General High Council of the church met March 3 and ordered the ordination of Charles Fry to the office of bishop. His ordination was first approved by the Presidency, Twelve, and Presiding Bishopric, as Bishop of the European Mission, and he has already taken charge of the financial affairs at Saint Leonard's.

At the same time the high council ordered the ordination of Joseph Dewsnup, and Alfred Thomas Trapp to the office of high priest. These men are Englishmen and have long been engaged in the work of the church in that country. We rejoice to see them assuming this greater responsibility.

At the same meeting of the high council J. Arthur Davis was ordered ordained to the office of high priest. Brother Davis has long been engaged as a missionary in the work in this country, as a member of the seventy, and as one of the seven presidents of seventy.

THE SAINTS' HERALD

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

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

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ATTENTION, BOYS!



ATTENTION, BOYS!

WANTED

Five hundred registered Boy Scouts under the church control by June 1, 1921. To insure this, arrangements have been made for the following contests:

1. To each new troop of scouts which is organized under church control and is officially registered between March 1 and May 15, there will be given a loose-leaf troop record book with a durable khaki cover. This book is so arranged that a complete record of each scout in the troop can be easily referred to. It is worth \$1.50.
2. Each troop of scouts under church control is requested to send to the undersigned on or before May 15, 1921, a set of six pictures illustrating the activities of their troop. The troop sending the best set will be given as a prize its choice of one of the following:
 - a. An American flag (parade size) 4 1-3 by 5 1-2 feet. Valued at \$5.75.
 - b. A bugle—key of G with tuning slide to F. Valued at \$5.
 The troop sending the second best set will be given a choice of one of the following:
 - a. An American flag 3 by 5 feet. Valued at \$3.50.
 - b. Official troop flag with number and name of troop. Valued at \$3.
3. There will be two contests open only to first- and second-class scouts between the ages of twelve and eighteen.
 - a. For the three best articles on the subject, "Why am I a scout?" prizes will be awarded as follows: First prize, Waterproof camp blanket; Second prize, Mess kit or scout ax; Third prize, Scout knife.
 - b. For the three best original stories dealing with scout life, prizes same as those under "a."
4. To the three scouts reporting officially the largest number of merit badges by May 15, there will be awarded the same three prizes mentioned above. Each scout entering this contest must furnish a picture of himself in full uniform.

REMEMBER

Remember this contest ends May 15, 1921. No articles or reports will be accepted for this contest after that time. All material furnished must be "official." This means that it must have the approval of the scoutmaster or some other scout official. We reserve the right to reconsider any of the above awards if a sufficient number of individuals or troops do not enter each contest. Decisions will be rendered by impartial judges.

WE MUST HAVE A COMPLETE REPORT OF EACH LATTER DAY SAINT TROOP OF BOY SCOUTS BY MAY 15. THIS REPORT WILL BE EXPECTED WHETHER THE TROOP ENTERS THE CONTEST OR NOT.

LAMONI, IOWA.

F. M. McDOWELL, *Superintendent of Boys Department.*

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, MARCH 16, 1921

NUMBER 11

EDITORIAL

Our Reunions

The genesis of this special reunion number of the HERALD and those which will follow, was a letter last fall from Elder A. E. Stoft to the First Presidency, asking for a few articles on reunion work. As the result of a brief discussion, it was decided that it would be better to postpone the discussion until this spring, and to extend it to all departments of reunion work. This number is one result of that suggestion.

It has been our endeavor to request articles as widely as possible, but we are sure that our limited experience prevented our requesting articles from some of those having excellent experience in more remote reunions. We shall be glad to receive a short statement of successful work; not a press notice advertising your reunion, but an article setting forth plans which are readily adaptable for use elsewhere, and suggestions which are good to be used by other reunion committees.

As to the writers in this number, most of them are already well known to the church. This is true of course of members of the Quorum of Twelve, Gomer T. Griffiths, M. A. McConley, J. F. Curtis, and John W. Rushton, whose experience has been varied in many fields. It is also true of such general missionaries as Elder E. E. Long. Brother Long had charge of the work in Nebraska last year, but this year is devoting his time to the American Indians.

A Carmichael is the bishop of the Lamoni Stake, and previously spent many years in work throughout California. D. T. Williams has been engaged in missionary work in Iowa for several years, and is now a member of the Lamoni Stake presidency, as is also C. E. Wight. Both of the latter have been engaged at the Lamoni Stake reunion the past two years, and both of them have had experience with other reunions.

D. J. Krahl is president of the Holden Stake, and is naturally interested in the Pertle Springs reunion. R. V. Hopkins, as pastor in Zion, and formerly a professor at Graceland College, has been interested especially in the Pertle Springs and the Lamoni Stake reunions. R. T. Cooper has gained his experience in Southern California, though he has been the past two years in the office of Bishop B. R. McGuire.

A. E. Warr came from Georgia and has been in charge of the work in Des Moines the past two or three years. He is especially interested in educational work for our young, and is setting an example by acquiring all that he can himself.

Mrs. M. A. Etzenhouser is known to all of our young people as the past general secretary of Zion's Religio-Literary Society. She has been engaged in pastoral work with her husband the past few years, and is at present in Salt Lake City, where they are taking advantage of their educational opportunities.

C. Edward Miller has labored both east and west in the United States, as well as in the Central States. He has labored in Australia and the islands of the sea, but is now located in the Massachusetts District at Providence.

Doctor W. A. Sinclair is a product of Massachusetts, and

has resided for many years in the vicinity of Boston. He is well known to our readers from his various articles to the HERALD. He has had charge of the sanitation work at the reunions of the Massachusetts District for several years, and is especially interested in that subject.

Doctor L. G. Harrington, as church physician, and head of the church health department, and head of the Independence Sanitarium, is interested in the healing of the sick, but is more interested in the prevention of sickness and the development of a healthy race of people. He has become a leader in his special line of work.

Alice M. Smith, daughter of President Frederick M. Smith, is particularly interested in the work of journalism, and has had charge of the paper at the Pertle Springs reunion. Miss Ethel Lacey lives at Burlington, and hence speaks for the Nauvoo reunion. This is one of our best established reunions, and always draws a large number from outside of that district. E. D. Moore has made a hobby of journalism, and of all details of the printing business. His daily work is assistant editor and managing editor for the SAINTS' HERALD, and editor of *Autumn Leaves*, as well as local correspondent for some of the metropolitan papers. For recreation he goes to the Lamoni Stake reunion once a year, and edits *The Camp Cricket*, doing the work of typing, as well as most of the gathering of news himself.

The above list of contributors presents quite a wide scope of ability and experience. If there should appear some repetition, it must be remembered that the articles have been written quite independently and at our request. We hope to continue to make these special numbers as beneficial as possible to our readers, and to reunion workers in particular.

We are making it a special subject in a few numbers, rather than spreading through the spring, because of the possible convenience in having the subject matter all together in a few issues. If the effort results in better reunions, better organized, with better health, greater spirituality, and greater interest, and better results in class work, we shall be more than repaid for the effort, as will also our contributors.

The Next Reunion Number

We expect to run at least one more number with special articles on reunion work. We already have in hand an article by John W. Rushton on a system of cooperation for district reunions, and one by Arthur H. Mills, secretary of the Department of Music, on reunion music; and we have articles promised from Harold C. Burgess, general manager of the music department, and from John F. Martin, who has done good work in the reunion in Ohio, in connection with the musical work.

L. G. Holloway has written on the place of the reunion in the work of the church.

Sister Laura E. Mann, R. N., has written concerning the health of the camp, in which she discusses sanitation, drainage, and also diet.

We have an article from Elder Amos Berve, who had charge of the commissary at Graceland College for several years, also at several reunions and general conferences, and

has since presided over the Little Sioux District, and is now president of the Eastern Iowa District; and another from E. A. Kaler, a professional cook of many years' experience, giving practical suggestions for reunion committees, and discussing how the problem should be handled.

Mrs. Alice M. Burgess, who organized the Temple Builders, and who was the first head of the young women's department, has written on "Our girls at reunion," as has also Miss Mary E. Steele, the present head of the young women's department and of the girls department of the Religio.

F. M. McDowell, the head of the boy movement, and Eugene Closson, one of our best scoutmasters, have jointly written an article on "Our boys at reunions."

Mrs. Audentia Anderson and Mrs. William Madison, superintendent and assistant superintendent of the Women's Department, have written on their department work at reunions. We expect to secure another manuscript from Sister Pearl Gardner, who has had many years' experience as general executive of the Women's Department, and many years' experience in reunion work.

We also expect articles from T. W. Williams on behalf of the Religio Department, and from Gomer R. Wells on behalf of the Sunday school work.

John F. Garver, president of the Lamoni Stake, has promised an article on the organization of the reunion. The Lamoni Stake reunion is certainly a model in that respect, because the work is all planned and arranged for beforehand.

We expect to have articles from C. I. Carpenter, president of the Kewanee District, and Leroy Colbert, of Northern Wisconsin; from U. W. Greene, A. M. Carmichael, Lucie H. Sears, and perhaps others.

The field is by no means covered. We are open to contributions from others who have had experience in reunion work, and administered so successfully in other districts throughout the world. We are presenting more than a proportionate number from those residing in the vicinity of Zion, because in the various stakes we have a larger number of our people gathered in one place to counsel in experience and work, and because we believe the outlying districts would like to know how the work is conducted in the stake reunions. We are also presenting the experience of many reunions throughout the country, with the hope that in this diversity will be found a solution for every problem which may arise.

We will be glad to hear from others with the plans they have tried which have proven successful. In the absence of the possibility of all of us getting together at one place, we can, at least, through the columns of our church paper offer a free interchange of opinions and experience.

S. A. BURGESS.

Reunion Sanitation

In a personal letter we learn that in a certain reunion, and not a small one, there was a great deal of sickness developed. Finally a trained nurse was secured who inspected the grounds and found a great deal that was very objectionable. In fact, so much that she said she would not like to answer for the consequences if the health officers of the city should learn of conditions.

As a people we believe in health and cleanliness. It is inexcusable for us to get together, even temporarily, in so primitive a fashion that disease and contagion appear.

In another reunion no provision was made for toilet accommodations, and still less for proper disposal of garbage. In many cases there is a lack of ordinary forethought to

prepare in advance against flies and other carriers of disease.

As one writer intimates, if this is not done our own health department should come down like a sledge hammer on our reunion committees.

Again, whether camping for a single meal or for a week, great pains should be taken to leave our camping site as clean as we find it.

This is a matter, not only of sanitation, but also of sightliness, which in the end means sanitation. Beautiful lakes are spoiled by the excess dumping of tin cans. Scenery is despoiled in like manner with waste paper and tin cans which are left lying around. For sanitary reasons all garbage should be promptly taken care of. For aesthetic as well as sanitary reasons, strict cleanliness should be maintained.

We would especially call attention to the articles on sanitation in this HERALD, and the proposal of the health department of the church. Every reunion which can possibly do so ought to have two days of health work this year. It may not be necessary to devote so much time to it in the future; probably not. But it is a department of work that needs a strong presentation at this time, not only for the healing of disease, and the ordinary prevention of disease through sanitation, but for the development of higher physical powers and better general health on which to build our intellectual and spiritual superstructure.

Zion Builders in Action

Despite the rainy, cloudy morning, the lower auditorium of the church at Lamoni, Iowa, was filled by 8 a. m., Sunday morning (13th) with young people. The service was presided over by Elbert A. Smith, John F. Garver, C. E. Wight, and R. V. Hopkins, and was one of the most remarkable ever held in Lamoni. It was marked by some truly wonderful prayers by some of the young men, by Elder John F. Garver, and by the blessing of the young people for these services by John F. Garver by the direction of President Elbert A. Smith.

A tongue and its interpretation was also presented, and two admonitions by the voice of prophecy.

Elder C. E. Wight stated that prayers were being offered not only here, but by the young people in many places; that Brother Hopkins had informed him that the Independence young people had devoted their Wednesday evening prayer meeting to these services, and would remember them each evening. Word was received from the young people in other places. Elder Wight declared that there was no longer Lamoni, Des Moines, Saint Louis, and Independence, but we are all one as young people of the church.

The service was not marked by many testimonies, many having been given in each of the four preceding prayer services, having thirty to sixty testimonies in each. However, no time went to waste. At the close a pledge was made that each evening, wherever we are, we will pause and offer up a prayer for the success of these services.

The spirit of the occasion was consecration and rededication. The same spirit pervaded the "junior" prayer meeting at eleven o'clock, where in a meeting made up of over one hundred children from fourteen years down there were eleven prayers and twenty-four testimonies and a marvelous spirit of devotion manifested by the children, many too young to be admitted to the services during the week. Their special theme was the good of the "Zion Builder" services.

At the eleven o'clock hour in the upper auditorium the time was shared by R. V. Hopkins and Roy Cheville, on the pastoral and missionary aspects of the work, respectively, they developing their subjects most excellently.

The day furnished typical "General Conference" weather. That is, it not only rained, but it drew a blanket of fog over the scene and volleyed with thunder and spring showers, but the only appreciable effect was to cut down the attendance from the country. At the evening service there was a large audience of young people with an overflow meeting in the basement, where J. W. Wight preached on faith and will continue on the "first principle" themes to be used by Elbert A. Smith for the young people.

The song service at the main meeting was in charge of H. C. Burgess, who has one hundred and fifty young people pledged to be present and seated on the rostrum by 7.15.

Song leaflets are printed and generally distributed, containing some songs not in the church books, including two on "Zion Builders," written for the occasion by Vida E. Smith and Elbert A. Smith. The response was good.

At the opening of the service, in charge of J. F. Garver, a letter was read from A. W. Smith to the young people, among other things urging that a wall of enthusiasm be erected about the speaker. The suggestion was accepted and the audience arose to pledge not only a continuance of their wall of enthusiasm already erected, but in addition a circle of prayer.

The sermon by "Brother Elbert" was on faith, and was typical of him but different from the average sermon on the subject. Instead of demonstrating at tiresome length that the scriptures teach faith he based his remarks firmly on that fact and proceeded to apply the subject to matters of human interest so that every thinking person could see that faith was really an essential element in his life. The sermons are being reported and will be published in the HERALD.

The opening of the series was indeed auspicious, and we have no doubt they will continue to a most gratifying triumph.

Statement From Mrs. R. C. Evans

In the HERALD for January 26 we noted the death of R. C. Evans and stated that we had been informed that he had been in Kansas City shortly before his death arranging to lecture against the church.

We are informed now that his wife, Mrs. R. C. Evans, has made denial, though we have no direct communication from her; but in a letter to Mrs. Riggs of Kansas City she is reported to have said: "No, R. C. was not out of Toronto. Never over your way since he went to the last conference prior to our leaving the church."

This statement of course does not deny the report that he was preparing to deliver the lectures mentioned; whether it was meant to convey such denial, we cannot say; but it does specifically deny that he was in Kansas City or Independence since the conference prior to his separation from the church.

The editors had no first-hand knowledge of Mr. Evans's movements, nor did they profess to convey first-hand information. Our informant was a gentleman who is not a member of the church and who at times has traveled and lectured on "Mormonism." This gentleman, whose integrity we had no reason to doubt, stated positively to Bishop I. A. Smith and Walter W. Smith, church historian, that during the present winter R. C. Evans had been at his home in Independence endeavoring to induce him to take the lecture platform. He also stated that R. C. Evans was in Kansas City arranging for lectures.

If we are able to trace this matter out and report further we shall do so. In the meantime, it is proper to give Mrs. Evans's denial as wide publicity as was given to the report. We have no desire to convey misinformation; indeed, our desire is to avoid anything of that kind.

ELBERT A. SMITH.

To Observe April 6

No General Conference meets this year, and it has been felt that April 6, the anniversary of the organization of the church, should be observed in some appropriate manner.

A program has been arranged for Independence, and at the request of the Presidency a committee has outlined a tentative suggestive program for our various churches in all parts of the world, as follows:

Hymn.

Prayer.

Anthem, or hymn.

Address: Development of internal organization of the church. By district or branch president, or one to be selected.

Music.

Address: Missionary activity of the church. By a missionary.

Music.

Address: Financial progress of the church. Preferably by a bishop or agent.

Testimony of Old Folk: Local branch or district historian in charge.

Seats reserved for the old people of the local congregation who have been pioneers in the work.

Upon this outline each local congregation should be able to build an interesting and profitable program.

THE FIRST PRESIDENCY.

Status of the High Council

Some inquiry has come to us as to the present status of the Standing High Council of the church. It will be remembered that at the late General Conference the recommendation of the Presidency providing for the transformation of the Stake of Independence into Zion and the passage of the administration directly into the hands of the First Presidency was adopted. This included reorganization of the Standing High Council of the church so that it would become the Standing High Council in Zion and be composed of men in or near Independence. Following this action and subsequent to the conference, the High Council members tendered their resignations. However, these resignations have not yet been accepted, as President Smith departed on his European Mission before having time to effect the reorganization. Naturally the old members hold over until their resignations are accepted and the new members selected. So, from time to time a majority of the members of the council living in and nearest to Independence have been called together, the council temporarily filled, and such business transacted as of necessity required immediate attention.

Lamoni Stake Number Soon

We now have in hand practically all the material and photos for cuts for the Lamoni Stake Number, and intend to publish the same in our issue of April 6. This will probably be a special magazine number of the HERALD, and of great interest to all those who have lived in, worked in, or visited the Lamoni Stake.

Special issues of each of the other stakes may be issued as soon as the material is in hand.

The Lamoni Choir commenced special practices immediately after Christmas on the "Seven last words of Christ." They plan to present this oratorio the latter part of March.

ORIGINAL ARTICLES

Reunions: Their Objects and Methods

By John W. Rushton

A typical Latter Day Saint reunion should be a demonstration of the best principles and methods of our religious system.

As reunions are part of the church work as a whole, we must decide what the objective of the church is in order that we may be able properly to appraise this particular feature of our institutionalism.

The church is an organization of those persons who profess religion, especially of the Christian school, and is the agency through which the power, methods, and ideals of that religion shall be socialized.

By "religion" for the purposes of this article we mean that experience in which the individual is in communion with whatever is recognized as the Supreme Intelligence of the universe. Religion finds its highest expression in human life when the individual making the voluntary sacrifice of "self" involving affections, judgments, and will to that Being or Power, cultivates a love for what he loves, a hatred for what he hates, accepts the processes of reasoning which lead to an intelligent acceptance of his conclusions, and disciplines the will until he can say, "My will is lost in thine." Briefly, religion means the losing of the individual identity to find it in God, for "religion is the life of God in the soul of man." Then is realized the exquisite joy of Paul's phrase, "I live, yet not I, but Christ who liveth in me."

We say the church is the association of individuals characterized by this experience, who in organized capacity seek to carry into the life of the community, the spirit, methods, and ideals of that which is the root and center of their own being, and thus convert into an available asset their own life power by processes of socialization—a union of consecrated laborers rather than an insurance society for the saving of the soul.

We Specialize on Practical Sociology

Perhaps more so than any other church we have specialized on what might be termed a sociological interpretation of Christianity. Our main book of polity, the Doctrine and Covenants, offers a definite program for the applying of the Christian principles to the societal structure domestically, economically, industrially, politically, and socially. The realization of this ambitious end is our justification, and until we have done this we are in debt to the conscience and reason of the world.

A reunion, therefore, must be evaluated in the light of this twofold aspect. It must provide opportunities and curricula in and through which the life of the individual may be more fully enriched by the power and grace of our religion and develop the realization of the social value by applying its principles to the life of the community. A reunion therefore is not for mutual self-admiration, nor for isolation purposes ecclesiastically or religiously, but is for experimentation in applied Christianity—a laboratory not a retreat. The end in view of a church reunion therefore must be practicing the art of living together as a society according to the ethic and spirit, rules and methods included in the interpretation of Christianity as we believe it, and so move forward a step further in the effort to reach the sociological ideal by practicing in a, comparatively speaking, small group of families.

Improvement in "Body, Mind, and Spirit"

Evidently, the program of a reunion should include improvement personally and socially in "body, mind, and spirit" as making up the "whole" which Paul insists must be presented to God without defect or blemish.

In arranging for reunions, it would seem that it is important at least that there should be provided opportunities for spiritual culture, through devotional exercises and the preaching of the "Word," for the development of the mind in the securing of an intellectual foundation to our faith, remembering that our creed as advertised is "All Truth." That truth whether discovered in the varying experiences of our race as revealed in history, or by philosophy in the processes of mental analysis or adventurous speculation, or by the laborious and tedious methods of science is equally authoritative with that truth which has been conveyed through the religious processes of prophecy or religious ecstasy. Truth of any kind can become the personal possession of those who shall make it theirs only by experience, whether found in a test tube, balance, or retort, through researches of philosopher or poet or historian, or in the incandescent word of the prophet. This truth is always the elementary and vitalic principle of *authority*. Hence, in our reunions the search for truth must be the dominating influence, and every department of knowledge to which we have access should be systematically searched. Therefore we might adopt the Chautauqua program to the extent that we shall have as many of those men and women within or without the church, as are available, who have a message, to speak the word that is in them.

Reunion as a Habit-Forming Experience

We should seek to make the reunion a habit-forming experience and try to cultivate the ability to think and speak and act in terms of our religious hopes and ideals, so that when those who have attended the reunion return home they will carry a much better understanding of their privileges as Christian people and a much more artistic way of expressing that understanding in terms of everyday life than they did before.

The reunion should combine spiritual culture for our own members and also proselytizing. But the proselytizing should be through what we might term "demonstration" rather than by mere "theorizing." In these gatherings let the strangers within our gates have a chance to observe the effect of the Christian ethic on our lives and show that if this is the result of our control over that which is little we are justified in asking for control over that which is much, for in this as in all else it is true, "What we are conditions what we get."

Location Important

The location and the kind of grounds for reunions is an important matter. Perhaps some healthy suburb of a large city with enough privacy to insure comfort to the campers without interfering with the privileges of the inhabitants would be a good place, for then people who work in the city could spend their nights out at the camp, visitors could attend without much inconvenience, and there would be publicity to the cause which would prove a very valuable feature. There may be some advantages to a reunion held in the seclusion of the country far away from towns and disturbing matters which might be regarded as objectionable. Personally I like the cities and I enjoy people, and seeing that a reunion implies people and sociability, the more people the better.

The grounds should be selected with a view to health, comfort, and sanitation—the slope of a hill or the summit

of some elevated neighborhood, but never the low-lying places where dampness or miasma may gather. It is well that it be not too hilly or rough lest aged people tire themselves, and if possible it should be adjacent to water for bathing and swimming. There should also be in mind the necessary grounds for sports and games for the young folks. If possible have plenty of shade and grass.

It would be well to provide a large space or tent for social purposes, and have it furnished with cots, rockers, and couches for the use of the aged and infirm and those who cannot enter into the sports and pleasures of youthful ones. There should be a few tables with newspapers, magazines, and church publications, also facilities for writing. This should be placed where it will not be in the way of others, and where all may have the peace and quiet which at so many of our reunions seems impossible.

There should also be another large space or tent provided to be used as a nursery, with all possible equipment for the care of babies and small children; and the young women under the supervision of either the Temple Builders or the Orioles could take turns in assisting to care for the little ones under the direction of a nurse or some practical, motherly woman. At all reunions there should be a doctor and a nurse for practical purposes as well as academic and cultural.

Carefully Study Recreational Needs

By all means there should be a careful study given to the recreational needs and all of the resources available and suitable for such occasions provided. There should be a careful selection of those well qualified to take charge of this department, being sure to get a person young in disposition at least, if not in years, and possessing that power of leadership which will win the necessary obedience to established rules.

The musical and dramatic features of the reunion are very important in the enjoyment of the program and there ought to be careful cooperation among the various officers and leaders as well as the choirs. Programs ought to be arranged beforehand and plenty of numbers held in reserve so that all services shall be brightened and enriched by the best music we can supply.

A Place of Demonstration

There is no better opportunity and place for experimenting in church problems in cooperation, economics, and industrial schemes in order to be prepared to meet the problems which exist in the big world outside, and which we are dedicated to solve. Why not the Bishopric test out some of the principles of cooperation in running the commissary, supplying the tents, cots, and equipment, as well as food, etc.? The principles are very simple and could be easily adapted to the reunion's needs in the way our universities or many of them are doing. The payment of ten per cent on the gross profits would be no small item from all of the reunions, which might be devoted for some special purpose, educational, the Sanitarium, or foreign missions, and thus communicate some of the real concrete benefit of the reunions to the church at large.

In this connection also, all families could be taught the method of budgeting in a scientific manner, and through the cooperative method of supply have a practical demonstration of the benefits of running household expenses with understanding, without waste, and without debt. Tithing and other church dues could be discussed in a practical way and this method or something similar used as a means of illustration. All of these matters are of the utmost importance and must be considered by all in the attempt to realize the church's

ideal of Zion. Each reunion should be a miniature Zion, a working model of the kingdom of God.

It should be the aim to create in the reunion, for the time being at least, such an environment in which all shall find correspondence and be able to give the highest expression of their religious life.

Without attempting to be too dogmatic or technical we submit the following as a tentative program which suggests how the time may be apportioned and spent:

Suggestive Program for Reunion

6.30 A. M. Reveille.

7.00 A. M. Camp prayer service.

All join in singing the Doxology. The one in charge read some appropriate scripture, then lead in prayer.

7.30 A. M. Young people's drill, calisthenic exercise, bathing, etc.

8.00 A. M. Breakfast.

8.45 A. M. Prayer service.

10.00 A. M. Classes, lectures, children's services, etc.

(Morning is always best for study work in a reunion.)

12.00 Noon Dinner

2.30 P. M. Rest, social visiting, etc., for those who did not care to attend—

Class work, lectures, departmental activities, etc.

Recreational Program

6.00 P. M. Supper.

7.30 P. M. Preaching service.

Sunday Program

6.30 A. M. Reveille.

7.00 A. M. Camp prayer.

7.30 A. M. Breakfast.

8.30 A. M. Prayer service.

9.45 A. M. Sunday school.

11.00 A. M. Preaching.

12.00 Noon Dinner

2.30 P. M. Symposium. Theme: "The kingdom of God."

Representatives of each church department to give an address or essay, interspersed with music.

5.30 P. M. Supper.

6.30 P. M. Religio.

7.45 P. M. Preaching.

Reunions as Revivals for Saints

By J. F. Curtis

A revival for the Saints. An opportunity for the nonmembers.

In many parts of the country our reunions are looked forward to with fond anticipation. Preparation is made for weeks and months ahead. There are some things about the reunions we wish to mention.

First, the greeting of Saints and friends that we have not seen for months and possibly years; Saints who are interested in each other and fired with gospel zeal, strong in the faith, and anxious to see others become interested in the work of the Master. What greater love can a man have than the love that reaches out to his fellow man who is in need of gospel light?

A Benefit to Indifferent Members

Our people have learned and are learning that in order

to help others to become interested, they too must be fully interested in the work of the church. I remember the first reunion I attended when I was a boy of seventeen at Clinton, Missouri, in the year 1892. I was then, and had been, a member of the church since I was eight years old. I was interested in the church, but was not working at it as I should. But when I attended the services, and especially the prayer meetings, I was filled with a desire to live the gospel and resolved to make a change for the better, which I did. What was true in my case I have also witnessed in many others. Many, many times have I heard the testimonies of both old and young at reunions declare their determination to take more interest in the church work. Reunions are frequently attended by many who have been isolated from church privileges as well as those who live in branches. Both classes are wonderfully helped in these services.

The preaching of the gospel by one helped and blessed by the Holy Spirit frequently acts like a mirror into which we look and see ourselves as we are. Our shortcomings are both seen and felt. Hard indeed must be the heart that is not touched and softened under gospel fire and power. Faith cometh by hearing the gospel, and frequently when it has been preached have we discerned the faith begotten in the hearers of the word.

A crowd draws a crowd. Reunions generally draw large numbers of nonmembers, and it is a splendid time and place to invite your neighbors and friends to hear the gospel explained. The music and singing are generally of a high order, and a large crowd of interested listeners generally help to enthuse the speaker.

May Reach Nonmembers

Reunions should be held with a twofold purpose in view. First, to better the spiritual condition of the membership; and second, to help those not of our faith to become interested in it. Generally at reunions we have a fine crowd of young people with splendid voices for singing, and often a splendid orchestra can be organized for service. With music and singing combined, here is a fine chance to get our work before others.

Frequently at reunions we have gotten together a crowd of musicians, singers, and preachers, and have held street services before the evening preaching service. Generally we have fine crowds on the street. Following the singing we have a minister speak to the crowd from an automobile for from three quarters of an hour to an hour, with the result that a fine interest is aroused; then a special invitation is extended to the crowd to go with us to the reunion grounds for the evening and other services. By these efforts we have drawn large numbers of visitors to our reunion services.

A good live prayer meeting in the forenoon should be held each day, and sometimes in addition to this a young people's prayer meeting proves a success.

Do not hold too many services a day at reunions, but give time for the young people to have some recreation. The social side of our work should not be forgotten, but nothing should be permitted to lower our standing as children of God. The program will and should vary according to circumstances. The program committee should be alive to the interest of the church work, and valuable time should not be wasted.

Reunions should be located where the grounds are of easy access to the people. A good location means much to the success of a reunion. Generally two preaching services a day can be held if the grounds are close in and of easy access to the people, the morning service generally for the Saints,

while the evening service should be devoted to the preaching of the gospel to nonmembers.

The Purpose of the Reunion

By R. T. Cooper

Is it for the spiritual revival of our own membership, or is it for missionary purposes, or both, and to what extent? Is it for spiritual revival or for sociability, devotion, or recreation; for study or amusement?

My answer will be based on a retrospection, and in memory I see a large number of tents, automobiles, the reunion ground, the cafeteria, and other buildings for the comfort of the people at Hermosa Beach, California, and Huntington Beach, where some reunions were held. It was at Huntington Beach where President Frederick M. Smith had his introduction to surf bathing in the Pacific Ocean. The breakers were rolling rather high, the tide about half out, and with a few other swimmers Brother Fred walked down the sand with majestic mien and, as the men remarked, looked as though he would pick up one wave in each hand, but not being used to bucking the surf, was caught in the embrace of a huge comber and unceremoniously "rolled." When he emerged his forehead bore marks of contact with the ocean bed which were not eradicated until some days after reunion was over. But he was game and soon the foremost in getting beyond the line of breakers where he could float, "rocked in the cradle of the deep," with the best of them. In this connection I might say that among the happiest recollections of nearly nineteen years in California are those times with Brethren F. M. Smith, F. M. Sheehy, Fred A. Smith, E. L. Kelley, and various others who lent dignity to the enjoyment of the local brethren on the beach during reunion times. But back to the question; I presume the Southern California reunion was typical of such gatherings throughout the church (excepting the beach).

Among the things found essential and to be provided for were: (a) the renewal of friendships, personal and spiritual; (b) the spiritual services in preaching and prayer meetings for our own members, visiting friends, and others; (c) physical comfort of the people. In this connection I must say that I am a firm believer in the old saying that people who are well fed are contented, good natured, and willing to pay for what they get. By this I do not mean sumptuously fed, but fed on good, wholesome food, well cooked, satisfactorily served, and at reasonable prices. For this purpose the Southern California District built and equipped its own cafeteria, and the service was on the cafeteria style. One of the features especially sought for was that the wives and mothers coming to reunion should not be "stewing" over boiling pots and frying pans and trays, or washing dishes, but that they should have the benefits and privileges of the reunion the same as the fathers and children. In order to accomplish this end, professional cooks were hired to do the cooking, and the result was all that could be desired. It is true this district in the last few years has changed temporarily this order and in the interest of economy has permitted the old order again. This perhaps was all right during the war, but I sincerely hope it will be discarded along with other war measures. Personally, I do not think the men of our congregations would be willing to allow this drudgery of service to fall upon their wives and deny them the privileges of attending the services and preclude them from the social pleasures and recreational benefits which the men enjoy, and to which the wives are entitled as one of their inalienable

rights once their attention is called to it. If this paper can succeed in arousing the husbands' and fathers' consideration of that one question sufficiently to accomplish the result, I shall be happy, and I am sure that if the wives and mothers can have this privilege of living like other people at reunion and for the nonce enjoying themselves, they will all return home feeling better and happier.

(b) Recreation. When the great Creator implanted in the hearts of the youth a desire for healthy recreation, I believe he did it just as purposely as he placed in the hearts of people an inclination which in some cases develops so that in later years the idea of a good time is to get up in the morning and "fast" for breakfast, be at prayer meeting by eight o'clock, followed by a series of interlocking services which may be dismissed in time to retire at night in order to allow a sufficient number of hours to rest up for the next day.

Begin With Prayer Service

A well-rounded-out reunion planned on modern lines will encompass something like the following, each of which is equally important in its sphere, and the duty of the reunion committee is to so adjust the exercises that each can be taken care of at its proper time without prejudice to the others, viz:

It seems fitting that each day should be commenced with a short prayer service, and all who can should try to be present, as a preparation for the day.

The morning furnishes good time for active mental application to class study. Brother John W. Rushton used to conduct an excellent class in various live issues with splendid interest and good response, for about an hour. This class can be followed by lectures on questions of special import, or preaching services or conference session, conventions of the Religio, Sunday school, Women's Department, Boy Scouts, or any other meritorious question while the people are fresh and their minds vigorous.

After lunch it seems to be not only fair but conducive to the best results that the major portion of the afternoon be left without any fixed program and devoted to social enjoyment, recreation, especially for the younger people, and for those who have reached a quieter period of life, an afternoon meeting which develops a character all its own for the mutual interchanging of views, retrospection, and friendly discussions of doctrinal points. This meeting is frequently found extremely interesting and affords opportunity for heart-to-heart talks between the patriarch and other men and women whose years have blessed them with a wide experience and a splendid deep love for the gospel and for other people. In these meetings inquiring friends frequently find answers to their queries and the friendly and spiritual encouragement that helps them to make a final decision. Afternoon is also a good time for baptisms, but they should be performed before the surf bathing begins so as to be reverential.

By the time evening has arrived the young people should have returned from their exercises, and the whole gathering is prepared to enjoy a vigorous gospel discourse.

Location Important

The doctrine of prohibition is not a doctrine of development, and the policy holding that reunion should be held so far away from other activities and social pleasures that the people will attend services because there is nothing else to do, is not in keeping with the creative power that combined spiritual, mental, social, business, and physical active potentialities to greater or less degrees in the make-up of every human being; and reunions, which will so manage themselves as to supply, so far as may be, development along all these

lines will come the nearest in their efforts to help develop well-balanced members, and the reunion will become more and more a mecca for the annual pilgrimage of old and young alike towards the "measure of the fullness of the stature" of the divine pattern.

One thing, however, should not be lost sight of: "Remember the Sabbath Day to keep it holy" has never been erased from the standard books of the church, and if our young people are allowed reasonable diversion through the week the requirements to refrain therefrom on Sunday can be much more consistently urged upon them on Sunday. Sunday should be kept entirely free from recreation, and while there are a few people who feel it a religious duty to take their daily ablution, and not being able to repair to the bathroom in their residence on Sunday morning during reunion, feel that they must patronize the surf, it should be performed so quietly and restricted to its ostensible purpose that others will not think they are "going in the surf." Sunday is the one day which may be devoted to suitable service, morning, afternoon, and evening, but here again it should be recognized that all of the services are for some of the people and some of the services for all the people, but that not all the services are for all the people all the time.

The Finances of the Reunion

By Bishop A. Carmichael

How to organize the finances so as to secure the best results. Bishop Carmichael says he has always done it as suggested here—and successfully.

The writer of this very brief article has had varied experiences in financing reunions and has never found it difficult so to do. It is simply a matter of business and should be done in a businesslike way.

First. Determine as near as possible how much you will need. Do this by making a budget.

Second. Carefully outline your method of procedure as to how you will raise the needed amount.

Third. Then go after it.

These steps are essential. One of the surest ways of enlisting the sympathy and aid of anyone engaged in money matters is to have a definite, concrete program to offer. The average man wishes to know how his money is to be expended. He wishes to "see" the thing to its end. Armed with such a definite program, the solicitor approaches the one solicited with confidence. Like begets like. This confidence breeds assurance and faith in the one solicited. He feels that he is a part of the business activities. The very fact that you have taken the trouble to acquaint him with the details as outlined in your budget favorably impresses him with the movement.

Back of all this stands as paramount in importance the real need of the person being in sympathy with the ideal for which the reunion stands. This ideal is the building of character, and to make the reunion a complete success the members of the same should be thoroughly converted—spiritually alive.

It is an easy matter to get the necessary financial help from the members who are in touch with the spiritual part of the work. For this reason the writer suggests that the gathering of funds be left toward the last end of the reunion. The members have been receiving the unction of the Holy Spirit and are in a splendid mood to respond. The heart must be touched, and nothing is quite as good to do this as the Spirit of God.

Permanent reunion grounds are an incentive to the Saint

who has a business head. He feels that the investment is not entirely wasted. With the thought of permanency is allied the thought of a regular subscription for the continued improvement of the grounds. When the Saints have fully determined to settle down at a certain place and outline a permanent plan for improvements, we have never failed to see it a success.

The Prayer Meeting a Key to Successful Reunions

By Gomer T. Griffiths

Apostle Griffiths argues for intelligent interest in and consideration for the prayer meeting, but in addition to this, a better participation in all the services of the camp.

After many years of attendance at reunions and presiding with others over the same, I can truthfully say that there is a place for the prayer meeting in the reunion, if those who attend go there with a keen desire to increase their spirituality. Every reunion should be prefaced by a good prayer meeting, and as a matter of course it would be pleasing to our heavenly Father if the Saints would come together fasting on such occasions.

When a Prayer Saved a Reunion

My experience is that a good, spiritual prayer meeting in the beginning is the key to the success and life of the reunion. I could relate many incidents in support of this conclusion, but I will call attention to only one. Last August a large number of white people and Indians met at Red Rock, Oklahoma, for a reunion. To our disappointment and consternation a great storm came up the night previous to our opening, and our grounds being situated on a small island were flooded with the exception of a small space in the center which was slightly elevated. As a result the people became discouraged and several of them were on the verge of leaving for home, as the clouds were still black and threatening above us and the rain still falling with no evidence of abatement very soon. Brother Hubert Case and I called the people together for prayer. I felt led to call on Brother Simmons to lead, and as we were standing out in the rain he offered such a prayer as has seldom been heard. While he was praying the clouds began to disperse and the rain stopped. Then we retired to the Indian council house where we had one of the most glorious prayer meetings I have attended in many years. The same power that attended the prayer on the outside continued with us on the inside. Brother R. V. Hopkins of Independence who was present was led to pray, and at the conclusion of his prayer he spoke in the gift of prophecy, directing us to remain on the grounds and hold our reunion, promising that God's holy power would be with us to the end thereof and that great good would be accomplished. It was most remarkable that notwithstanding it was storming all around us we were protected from the severe storms and hard rains until the reunion closed. This reunion was most successful, about thirty being baptized, and had it not been for the first prayer meeting most of the people would have gone home.

Why Not Be Interested in Everything?

There are a variety of elements that enter into a reunion, and great patience must be exercised on the part of those who have charge. For instance, very many of our people seem to be under the impression that the prayer meeting is the only meeting from which they can derive any benefit, and are not in the least concerned in the other services. I have heard them express themselves as follows: "The only

meetings I enjoy are the prayer or social meetings. They are my meat and drink." They fail to see that they can get any good out of the preaching services or institute work. As soon as the service is closed in which they are interested, they are absent for the rest of the day. Another class are interested only in the pleasurable features of the reunion, and the "eats" and refreshments. It is also regrettable that some of our people who are earnest, active workers in the institute and auxiliary departments take no interest in any of the other services. It is unfortunate that all who attend the reunions do not cooperate in everything that is carried on with a view to making them a grand success.

Reunions are for the purpose of educating our people in all the various departments of the church, therefore we should be equally concerned in all the activities that will qualify us for service in God's cause. I notice that those who depend solely upon the prayer meetings are often unable to give a proper reason for being members of the church, and those who are interested only in what is sometimes denominated "the intellectual work of the reunions" are lacking in the spiritual features of the work, hence it can be readily seen how easy it is to become unequally balanced in these things.

Back to the beginning: the prayer meetings are absolutely necessary, for they are the medium through which we get our spiritual power, divine wisdom, and heavenly "intelligence," all of which are essential to the growth and development of the Lord's body (his holy church).

As to what time should be given to the prayer meeting, my answer is it should be the first meeting of the day, as a good beginning generally brings about a good ending, or "a perfect day." As to the length of time to be occupied in the prayer meetings, this should be left to those who have the supervision of the reunions whom the Lord says shall be guided by his Spirit in directing the same.

We should not wait until we get to the reunion to do our praying for its success, but we should pray at home in our closets that we might be in a proper condition to carry out our part in making the reunions what God would have them be.

The Prayer Meeting in the Reunion

By M. A. McConley

A necessary and important factor in the development of spiritual conditions at a gathering of Saints.

In order to determine the place of the prayer meeting in the reunion, it is necessary to understand the purpose and nature of the reunion itself. The place of the prayer meeting then becomes self-evident.

The reunion seems to have grown into a generally recognized factor for good in the church to-day. It usually consists of an annual camp meeting of the Saints of a given territory, lasting about ten days. This affords opportunity for a renewal of acquaintance from year to year whereby the tie of brotherhood is strengthened. Many of the isolated Saints have no other opportunity to associate with those of like faith and often are unable to attend any other meetings during the year. They travel long distances at considerable expense to be present at this gathering which to them is an annual spiritual feast. Many of the city people take their vacation by attending reunion, thus making it serve the double purpose of physical recuperation and spiritual uplift.

It is therefore a very important undertaking involving both time and money, and anything which will improve it from time to time is certainly worth while.

Primarily for the Saints

All things considered, it appears to the writer that the reunion is primarily for the Saints, and that programs should be arranged with their special needs for development in view. Probably no reunion committee has reached the ideal in their programs, but the popularity of the reunion among both young and old indicates that a considerable degree of success has attended past efforts.

Without proper spiritual tone, a reunion is a failure, it matters not how beautiful for situation, how delightful the weather, how large the attendance, or how perfect the plans for recreation. But with the proper spiritual forces developed, it may be quite successful, even amidst unfavorable climatic conditions, with but small attendance, and with but limited means for recreation.

It is said that prayer is the key that unlocks heaven. However that may be, experience has demonstrated that there is no other service which will do more to arouse the conscience to a sense of individual responsibility than will the prayer meeting.

At the beginning of the reunion, there often appears a tendency upon the part of the Saints to neglect the splendid spiritual opportunities in the enjoyment of the physical rest and social features which the occasion affords. And this is especially true of those who come from a large city where they have been "cooped up" and "baked" all summer long.

Begin With Fasting and Prayer

I therefore think it wise to commence a reunion with a period of fasting and prayer, which should hasten the necessary adjustment and spiritual awakening. This should be followed by daily prayer meetings. And as experience has proven that in a general prayer service the young people have neither the courage nor the opportunity to take part, separate services should be arranged for them.

During the prayer meeting hour, all amusements or recreational features should be prohibited and everyone made to feel morally bound to attend the prayer service. But if they are to accomplish the maximum good, they must be sufficiently attractive to enlist not only voluntary attendance but participation as well.

Care should therefore be used in the selection of those to preside, as the success of the meeting depends largely on leadership, and especially is this true of the young people's meeting. Service should start on time and close on time and be conducted with snap and vigor if interest is to be aroused and maintained. Prayers and testimonies should be brief, and long prayers and testimonies should be considered an imposition and be avoided.

Special features, such as early morning hikes to the woods or to some place of natural beauty, will contribute to interest, especially among the young people. At a certain reunion last fall, the women went for a walk at 6 a. m. daily, and after a series of calisthenics in the woods, they held a short prayer service. This was conducted under the auspices of the Women's Department and was quite popular. Such special features as the reunion location affords should be undertaken when the weather permits.

I believe if the prayer meeting is intelligently handled, that its popularity among those in attendance will increase daily as the Saints partake more and more of the spirit of the occasion, and that it will prove a very necessary and important factor in the development of that spiritual condition necessary to make the reunion a success.

When I feel like finding fault I always begin with myself and then I never get any further.—David Grayson.

Reunion Prayer Meetings

By D. J. Krahl

All development should center in the spiritual. Prayer meetings are the common table for dispensing spiritual food.

In planning for a reunion, those who have that responsibility should view the entire field of work to be accomplished, bearing in mind that a reunion is for the betterment of all. Each of the requirements of man should have **consideration** to the extent of its importance in his development. Of Jesus Christ it is written, "And Jesus increased in wisdom [mentally] and stature [physically], and in favor with God [spiritually] and man [socially]."

Every person must travel the same path to reach the "stature" of Jesus Christ. Each of these needs in man's development must be arranged for if the reunion fully contributes to the needs of its attendants. The effort should be to provide for the mental through the educational classes, etc., for the physical in the recreational activities, for the social with social gatherings, and for the spiritual through the devotional services. These lines of development are not independent, but should work in unison for the betterment of the individual.

However, the one of greatest importance, the spiritual, should be stressed. This our Savior did when he said to Martha, But one thing is needful; and Mary has chosen that good part, which shall not be taken away from her. (Luke 10: 43.) That "which shall not be taken away" is the one "needful" thing, for it endures. In the prayer meetings we get in touch with the divine. We as Mary "sit at Jesus' feet" and receive the direct counsel of the Holy Spirit.

While the development along these four lines is necessary, all should center in the spiritual. The development of man must be spiritual if he reaches the objective. The prayer meetings should be the common table where all meet for that divine food necessary to spiritual life.

The temporal life passes away; the spiritual endures: "All my laws are spiritual." "To be spiritually minded is life and peace"; "it is raised a spiritual body." All our attainments should lead to spirituality. An attainment is fruitless in the ultimate if it is not lasting. The temporal is for a time; the word itself so indicates. Spiritual is for eternity—our efforts should be to build for eternity. In all phases of development there should be the aim to keep in touch with the spiritual.

In the reunion work the prayer service should occupy the center of the field, and all other activities should converge to it.

Time and Place

The early part of each day has been proven a good time for the prayer service: when the intellect is clear and free from the cares which crowd in on the mind at the close of the day—a time when through prayer the program for the day may be dedicated to God; when the individual may consecrate himself for his part in the activities. Truly an appropriate time is the morning hour for devotion.

A tabernacle of sufficient capacity to accommodate the entire family should be provided, so arranged that unnecessary disturbance may be avoided and quietude prevail.

A place in the tabernacle for those having children should be provided, so mothers may attend and receive of the benefits of the meeting. It should be close to an exit where she may quietly withdraw without disturbing others. At some reunions a nursery is provided where the baby may be cared for while the mother attends the service, she taking her

turn in caring for the children, thus permitting other mothers to attend.

The Interest

The Lord has counseled his people to be very humble and prayerful. Our success in the work of the redemption is dependent on that. It is, therefore, preeminently important to us.

The interest in the prayer service, as we have observed, has been quite general. Although there are those having their attention engaged in the educational, cultural, and other activities, they are usually found in the prayer service, realizing that their work must have the touch of the Spirit to bring success. It has proven wise to appoint some one to have the general oversight of the prayer services, who generally presides, and calls to his assistance those whom he may desire. There are those who are especially gifted for this work, and they should have the privilege of supervision and direction of this important service.

"Hike" prayer meetings have proven of much benefit, for in the open there is freedom and the removal of restraint which invite to action. Special devotional services for our young people have proven a very interesting feature of the reunion work. The church to be alive must give attention to its young people. When we fail in this we are on the road to dissolution and decay. A reunion committee would be very neglectful which would not make provision for a devotional service for the young. Our young are the church of to-morrow. We of to-day should endeavor to so prepare the men and women of the church-to-be that it will be more glorious and more efficient than the one of to-day. Young people are always interested in meetings "where there is something doing." This will apply to the devotional services as well as other gatherings. Active prayer meetings are interesting meetings, and people are interested in interesting meetings.

There is a cause why everything is as it is. This is true of a prayer meeting, as well as other things. A good spiritual meeting does not "just happen." There are antecedents to it. The law of cause and effect govern and should be studiously observed. That which is necessary to make for a good meeting must be given attention. The proper preparation of the ministers and members, is a very important contributing cause. Each has a responsibility. The result must follow. We need not be overanxious relative to that. Furnish the cause and the realization will bring satisfaction.

A successful reunion is one which leaves the participants on a higher spiritual plane than it found them. The degree of success may be measured by the spiritual uplift realized.

Young People's Prayer Services at Reunions

By R. V. Hopkins

Under proper leadership there are wonderful opportunities in a young people's meeting.

Nearly fifteen years' active experience in directing young people's prayer services in our largest stakes, at Graceland College, and at different reunions has brought the writer to some definite conclusions.

The first question to be decided is: Should the young people be allowed to hold a prayer service by themselves? Under ordinary circumstances, decidedly yes, with proper leadership and at the proper time. Young people begin to develop best as a group in their own meetings rather than when scattered among older people in a general service.

They are timid before older people and as a rule hold their religious feelings in the background, therefore they can best

be developed as a group when with others of their own age.

The proper leader, however, by personal work can encourage them, individually, and by proper and tactful public suggestion to the group, to take their part in the general prayer services.

Exclusive Service Develops Initiative

The object of the exclusive young people's service is to develop initiative, to instill courage, and gradually prepare the young to take their part among older people, and in the ultimate this becomes rather an individual follow-up matter for the leader.

Hundreds of young people receive the first impulse to service in the young people's meetings, whose impulses would remain dormant for years without this advantage. They are young, tender, shy, reserved. They have not yet reached a point of common interest with those of older years. The lapse of years is between. The manner of testimony of some old people is as a rule uninteresting to the young. The stereotyped repetition indulged in so frequently by some older people does not appeal to them. The testimony of the young is born of a heart full of fear and desire. It wells up like a spring within and, overflowing its banks, gushes forth. The first impulse of the heart speaks. It is like the perfume of a pure flower.

In concluding this feature of the discussion, we should say that there are some circumstances which are not ordinary, and though the rule should favor a separate meeting, there are occasions when it is not wise to do so. I remember, for instance, while at the Red Rock Indian reunion last summer, a young people's separate meeting had been announced, but the Spirit witnessed to the writer that at this reunion the meetings should be general so as to give all the advantage of the sight and testimony of the Indians in a general meeting. The results proved this to have been a wise provision.

Early Meetings Best

As to the time of such meetings, we believe that it should be quite early in the morning and at a time so as not to conflict with other services. At the Lamoni reunion, which has reached a remarkable development along many lines, the young people meet early before the general prayer service, which immediately follows, and go in a body to the general meeting and take their part. Under proper leadership the meeting will not be a distraction from, but a help toward, the other service.

It is well two or three times during the reunion to arrange "hike" prayer services. The young people respond well to this. They like to do the thing out of the ordinary rather than to follow a beaten groove, and will make any sacrifice to make it a success. If the leader properly organizes and rallies around him the substantial leaders among the young people, this feature is always a decided success. Often, by an early start, breakfast can be cooked in the woods after the meeting, the young people having been previously asked to fast.

The question of leadership is perhaps the most important. If the proper man is not secured, the effort will fail. He should be a strongly magnetic young man of distinct personality. He should be humble and be able to inspire humility in the hearts of the young, and constantly keep before them the spiritual life, without openly preaching. He should have the faculty of getting close to the young people and gaining their confidence. A man of such a nature should be secured, and he should consecrate his whole time during the reunion to this one end, and follow up the services by personal interviews as he may be sought by the young.

It is best to secure a man, if possible, who cannot only direct the spiritual activities but who can also be a leader

in recreation, take part in their games, etc. There is no better way to serve young people than to mingle with them in such innocent pastimes, thus getting acquainted and making it a means to a spiritual end. This should be the real purpose of recreation at our reunions as well as a rest to the mind.

If such a course is earnestly and carefully pursued, and such a leader is secured to thus blend the spiritual and recreational in the life of the young, the problem of discipline at our reunions is largely solved. The young people will follow such a leader to the ends of the earth. They will not have to be driven. They can be led. They will follow almost any reasonable suggestion. They are greatly misjudged by those who do not understand the psychology of youth. As a class they are not stubborn or unreasonable, but very pliable and anxious at heart to do right. God bless them, in the sweetness and buoyancy of youth. It needs only to be guided in the proper channels, under the proper leadership, to become a powerful dynamo in the development of Christian character.

I trust that these few suggestions may be of benefit to some in their work at reunions among the young.

The Health Department at Reunions

By G. Leonard Harrington, M. D.

The program work should be arranged so that the health lectures are all given on two succeeding days. Details are given on program arrangement.

The ideal of the health department of the church is to have people live happy, useful lives, by keeping at a maximum their physical and mental qualities.

The medical profession formerly thought it had done its full duty when it administered to suffering humanity. This, certainly, was a negative attitude although, of course, it was altogether humanitarian. Medical men then thought their work should have to do with preventing, as well as curing, disease. This is a negative attitude but, at the same time, it has positive aspects. Finally, at the present time, the social consciousness of the medical profession is that expressed in the ideal of our health department, stated above.

It is interesting to note what great strides have been made in regard to health in camp life since the Spanish-American War. Everyone, no doubt, is aware of the fact that the United States army lost thousands and thousands of men from typhoid fever in the camps during the Spanish-American War. The medical staff of the army did not appreciate what an important part flies played in carrying disease, what contaminated food meant, and what dirty fingers could do. During the last war typhoid fever was unknown, practically, in the United States army, because of the precautions taken in regard to food, fingers, and flies. The authorities were careful of the food and water supply, and the men were kept in good physical condition through proper exercise, etc. All the men in the United States army were vaccinated against typhoid fever, an excellent procedure, but, in addition to this, the Government insisted that all other sanitary measures having to do with the prevention of typhoid fever should be carried out.

I have had come to my attention one case of typhoid fever from one of the reunions held last summer and, in connection with this case, I was told of a number of people who went home sick with symptoms which strongly suggested typhoid fever. I was told that at this particular reunion flies were common visitors.

In establishing a reunion, it is important that a place with proper drainage be had, that the water supply be reliable. This can be found out by sending a sample to the State laboratories. It is also important that the milk supply be studied, that the excreta be properly disposed of, that the people at the reunion air their tents daily, and that they air their bed clothing in the sun at least once a week.

It is the intention of the health department, if satisfactory arrangements can be made, to send a doctor and a nurse to a good many of the reunions. Lectures are expected to be given on medical, as well as general health subjects, such as, "Baby and child welfare," "Social hygiene," etc. These lectures are to be illustrated with slides. It is intended that clinics be held for examining children, weighing and measuring them, etc., also clinics for adults for the purpose of learning whether the people are as well as they appear.

There are three types of people who come to such a clinic. The first is the person who thinks he is very sick, and proves not to be; the second is one who feels that he is well, but wants to be sure that he is; and the third is the person who thinks that he is well, but who has some serious trouble which is brought out by the examination.

The above outline will give great opportunity for questions on health subjects.

I think it would further the interests of all concerned for the health department to be allowed two succeeding days at each reunion. This would permit the health department representatives to concentrate their efforts, and thus permit their attending a greater number of reunions.

The following letter is being sent to district presidents:

Dear Brother: We understand that you are president of the district, and we wish to make the following offer to you and to the members of the reunion committee. We shall appreciate hearing from you soon, in order that we may know whether or not you have decided to accept our proposition. If we do not receive a reply before April 1, we shall consider that you disapprove of the plan.

Our offer is: To send a doctor and trained nurse to your reunion, with the following outlined plan for service:

1. Lectures:
 - a. By the doctor, to be delivered especially to the members of the priesthood, to the men, Boy Scouts, and boys.

By the nurse, to be delivered to the women, Temple Builders, Orioles, girls, and children.

- b. Stereopticon lectures, to be given at least one night during the reunion (preferably two nights if it can be so arranged).

2. Clinics:

It is planned that clinics be held in charge of the doctor and nurse, at appointed hours, for the purpose of examining children, weighing, measuring them, etc., also clinics for adults, for the purpose of examining the eyes, ears, nose, and throat, and of making a general physical examination.

Advice will be given concerning each case.

3. Exhibits:

A display of educational health posters, etc.
4. Grounds:

It is also planned that the doctor and nurse, together with the members of the reunion committee, inspect the grounds from a sanitary standpoint in order that the mistakes and unsanitary conditions discovered might be avoided next year.

The expense to you in accepting our offer will be for the following-named items:

1. Living and car fare for the doctor and nurse.

2. Advertising and announcements.
3. A large-sized tent.
4. A good scale. (This may be borrowed.)
5. Living quarters for doctor and nurse while on the grounds.
6. A small amount of lumber for the purpose of arranging the exhibits.

We think a stop of less than two days hardly advisable. We should like this time designated as health department days, and would expect the cooperation of all, that the most possible good might result.

If you accept this offer, a definite program which we would like to have carried out will be submitted to you later in order that it may be advertised and proper arrangements made.

If you have a capable, wide-awake physician in your district, it is possible that we may be able to affiliate with him or her, thus saving car fare. If you think it advisable for such arrangements to be made, kindly send us the name and address of the doctor whom you would recommend.

If you feel that you could not spare two days from the program, and that you would have time for only one or two lectures, it is quite probable that we could send you a nurse to be present during the entire reunion to help meet emergencies, give individual advice, etc. But we know that you would not receive the same amount of good from the money so invested as you would from accepting the first plan which we offer, because we feel that without a tent for demonstrations and exhibits, she could not be of as great value to you.

It may be that you are not in financial circumstances to permit of your accepting either plan presented, but we hope that you will not lose sight of the fact that some good might result from using the material which you may have in your district (a doctor or a nurse).

Whichever plan you may decide upon, we want you to know that we are interested at all times, both in your reunion work and in the welfare of the Saints.

We hope that this vital subject of "Health" may be presented at your reunion, and that you will refer your local and district physicians or nurses to the directors of our department in Zion, upon whom rests the responsibility of giving proper information along these lines. Many people are now confused about health matters. This is because they have not had opportunity to learn the laws of health as God means us to understand and live them.

The goal of the health department is to have our people live happy, useful lives, as the result of having kept their physical and mental capacities at a high level of expression.

G. LEONARD HARRINGTON, M. D.,

Church Physician.

Address all communications to the Latter Day Saint Church Health Department, Independence, Missouri.

Twenty thousand children lose their lives every year through accident. Between five and nine years of age accident causes one sixth of the deaths; ten to fourteen, 177 in a thousand. In fact, in 1917 deaths from accidents exceeded between the ages of ten and fourteen, the deaths from all epidemic diseases, including measles, scarlet fever, whooping cough, diphtheria, etc. The number of deaths between five and nine from accident is nearly double the deaths from tuberculosis at that age. Forty-five hundred children under fifteen were killed by automobiles.

This statement from the *Red Cross Bulletin* shows the importance and the need for first aid instruction, also for greater care for safety. With children under five years of age, burns are the most frequent accidents causing death, and represent more than forty per cent.

Sanitation in Relation to Reunion Grounds

By W. A. Sinclair, M. D.

Special attention should be given to the mechanical features of a camp so the spiritual may be of the highest order.

Sanitation is one of the most important subjects that can engage our attention when we are considering the health and comfort of our people at the annual camping or reunion grounds. Too often our vision becomes distorted by a word misplaced in regard to location and advantages. No grounds however beautiful would be an advantage if the environment were detrimental to one's well-being, and in these days of advanced sanitary instruction it is next to disastrous to select camping grounds with a committee ignorant of these fundamental laws of health.

It is impossible to give an exhaustive treatise of this subject in the short space allotted to me, so we will give only a few suggestions on the more important phases of the problem and leave it to others to enlarge upon later.

Location of the Camp

The camp should be situated on elevated ground where good drainage would be obtained during storms. This would allow drying in the quickest possible time and avoid mud puddles and stagnation. Stagnant water very quickly becomes infected with bacteria, the proportionate suspension being about 2,700,000,000 living microorganisms to the drop of water.

This elevation is also desirable from the point of ventilation, as the purer air floats in the higher strata while the lower air is laden with bacteria, both saprophytic and pathogenic. Some people say it doesn't matter regarding the air, that it is all pure in the open and away from the city streets; but that is not so. Gases are continually arising from decaying vegetation and animal corruption. These are concentrated low down, while they are quite diffuse the higher we get from the low ground.

Have you ever considered the enormous amount of air necessary for one adult during a day of twenty-four hours?

The lungs contain about one gallon of air at their usual degree of inflation (that is, every time we inhale our breath). We breathe, on an average, 1,200 breaths per hour; that would be equal to over 1,000 gallons of air hourly, or 24,000 gallons daily. Low air holds in suspension from 5,000,000 to 10,000,000 microorganisms to the square inch. How many antagonistic imps, think you, would you inhale in twenty-four hours in impure air?

Air is life. All other materials are simply adjuncts. It is the air that keeps the machinery in motion, and in conjunction with the blood contributes to our being. The blood is simply the medium by which it is distributed to all the conglomerated mass of unicellular particles which make up the body as a whole.

Water Supply

Where convenient the water system of the city or town should be employed where good filtration has been provided. In camps where this is impractical, wells should be dug or driven, and if any question should arise as to the quality of the water, a thorough test should be made and results noted. Wells should be on higher ground than outhouses (where sewage is not installed) and far enough removed from them as to be absolutely safe from poisonous filtration. Garbage should likewise be kept at a distance, in closed containers, and destroyed by fire or removed far distant from the camp and buried.

Toilets

This is most important and the biggest problem seemingly to most of our camping grounds, and yet it is not such an alarming problem if we give it the proper consideration. Proper toilet arrangements can be provided with very little or no danger of contaminating the water supply if an effort is made to raise a little money for this phase of camp life. (And it is imperative.)

Two chief means are suggested that might solve the problem. First, and perhaps the most costly, the cement vault container. This consists of a cement vault constructed in the earth immediately beneath the closet, the size optional with the builders or the requirements, the top being on a level or a few inches above the ground with a trap opening for periodical emptying.

Second, and best from a sanitary point of view, the chemical closet, which can be installed at a very moderate price, either under individual cottage ownership, or in multiples in suitable buildings for community usage.

This is more sanitary than any other form of closet in use.

The chemical kills all odors and is made of such materials as will quickly but surely reach and destroy every germ to be found in the container, but at the same time it is harmless to the most delicate skin. The container is not infested with flies, thus preventing their disease-spreading powers, and can be emptied into a hole dug for the purpose without fear of contamination.

Garbage

Under this term we will include waste paper, tin cans, etc. Tin cans are especially convenient breeding places for mosquitoes and flies, and a rich source of ptomaine which may reach the human system in one way or another. All tin cans should be subjected to fire the same as waste paper and garbage or table waste. This would help to prevent pest multiplication as well as do away with the usual odoriferous, unsightly mass of putrefaction. The cleaner the grounds the less liability for disease, the more inviting for the strangers, and the more pleasing to God.

Tents

These should be placed on high ground, strung tight, and where possible floored. If not floored, a strip of carpet or a few boards through the center will greatly improve healthy occupancy. The ends of the tents should be properly screened to prevent the entrance of flies and mosquitoes. This is especially required where children are inmates. The flies may infect with almost any kind of disease, while the mosquito, aside from its annoyance, may be any of the disease carrying genus and cause untold misery to the innocent little bodies in which they deposit their virus.

Sanitary conditions mean more to these little bodies than to an adult. They need air, light, cleanliness, and freedom from noxious and contaminating particles which are quickly absorbed by their active, growing tissues.

Houses

The same rule applies to houses. Proper screening and proper ventilation are required, not only by the children but by the adults likewise. These bodies of ours are important. Did you ever stop to consider the human body and the wonderful amount of work that is required of it? Let us do so before closing this article, and remember that outdoor life, sunshine, proper food, clothing, clean bodies, and good exercise, this last for both mind and body, contribute to the support of all.

We are told that the human body is fearfully and wonderfully made, and we second the motion, after contemplation of its many divisions, some of which we pen here.

"At maturity, the human skeleton contains about one hundred and sixty-five bones, so delicately and perfectly adjusted that science has despaired of ever imitating it." The muscles (those tissues we seek to develop by exercise and work) are about 500 in number; length of the alimentary canal, 32 feet; amount of blood in the average adult, 30 pounds, or one fifth the weight of the body. The heart. How many of us can appreciate this wonderful organ? It is the most faithful, the least pitied, and the hardest-working organ in the human body. It is about six inches in length and four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 100,800 per day, 36,792,000 per year. At each beat, two and one half ounces of blood are thrown out of it, 175 ounces per minute, 656 pounds per hour, or about eight tons per day.

All the blood in the body passes through the heart every three minutes, and during three score and ten years (70 years) it lifts 200,000 tons of blood.

Why should we bathe often and clean our skin thoroughly? The skin is composed of three layers, and varies from one eighth to one quarter of an inch in thickness. The average area of skin is estimated to be about 2,000 square inches. The atmospheric pressure being fourteen pounds to the square inch, a person of medium size is subjected to a pressure of 28,000 pounds. Each square inch of skin contains 3,500 sweat tubes, which empty on the surface of the skin (each of these little tubes may be likened to a little drain tile, one fourth of an inch in length), making an aggregate length of the entire surface of the body 201,166 feet, or a tube for draining the body nearly forty miles in length.

It needs frequent washings to keep these little drains clear and in proper working order. Anything that will clog these up or work harm to any part of the body shortens our life. Sanitary conditions not only lengthen our life, but help us to enjoy the functions designed by the all-wise Creator for the pleasure and service of his creatures.

Order at the Reunion

By Elmer E. Long

"Nothing should be allowed to disturb the sanctity of the hallowed atmosphere of a reunion of the Saints."

Some one has said that order is the first law of heaven. The church is supposed to be the highest representative of heavenly conditions on earth, and to the church it has been said: "Let all things be done decently and in order." The plain inference is that some things may be done indecently and out of order, or the admonition would be superfluous.

And whether, in the sacred inclosure of a church edifice, dedicated to God, in a hall or schoolhouse used for worship, under a tent at reunion, or in the open air, it is all the same. The place, whatever it may be, where heavenly grace is asked to be present should be regarded as a sacred place, and order, decorum, discipline should be the voluntary attitude of all who assemble. Nor should the sacred atmosphere be limited to the narrow confines of four walls. The place should be considered.

This is especially true with reference to our reunions. The big tent where devotional services are held is merely the "center place." The whole camp should be a sacred place during the ten days' occupancy, and nothing should be permitted to disturb the sanctity of the hallowed atmosphere

which the Saints should be allowed to breathe freely if they would have their spiritual strength renewed.

Proper Restraint Necessary

Too many have come to regard the reunion as a place of recreation, an outing where they may freely give vent to their pent-up hilarity. To this end we see them pack their trunks and suit cases with swimming suits, baseball suits, and other "suits" and paraphernalia from the "gym"—harmless enough in the proper place and under proper restraints; but which may be a mighty millstone around the neck of a reunion assemblage if they are allowed to run riot as is sometimes the case.

The primary object of reunions should be spiritual uplift, and everything conducive to that end should be encouraged and enforced. Nor would we deprive the young people of the privilege of expressing the gladness of youth. But such matters should be under strict control of older heads who will see to it that proper discipline is enforced. It is useless to talk about eliminating the policeman. Aside from the prowlers who may be attracted toward the camp in quest of spoils, there will be the refractory individual in the camp who has a selfish contempt for the rights of others. Only a policeman whose authority is recognized can handle him, and he is bound to be at the reunion.

Definite Activity With No Time Wasted

First of all, the program should be arranged so as to provide for some definite activity with no time wasted, and then the committee should see to it that the program is carried out according to schedule and thus keep everybody busy all the time. Let certain definite hours be set apart for recreation with the understanding that they, too, must begin and close on schedule time so as not to interfere with other services by coming in late, panting and mopping perspiration. Bring the games to a close in ample time for everyone to become settled before entering the other services. Furthermore, the recreational grounds should be apart from the camp, for older ones who may not be interested in sports and who may wish to sleep and rest at that hour should not be disturbed. The program should provide work and worship for everyone, the hours set apart for recreational exercises to be spent at the will of the people, innocent games for the younger ones and visiting or rest for the older ones. Loud and boisterous yelling and laughter should not be indulged in, for the Lord says this is sin.

Order in the Assembly

The preaching and devotional services should be regularly attended by all, old and young, for there is where the spiritual food is distributed so necessary to our spiritual development. A preliminary song service should be arranged for every service, and during this song service everyone should be seated in the assembly so that when the speaker begins his discourse he will not be embarrassed by persons coming in late. The ushers should seat the audience beginning at the front, and belated stragglers should be seated in the rear. When the speaker begins his discourse he should have the undivided attention of the audience; this for the benefit of the speaker as well as the hearer. A blind man accustomed to public speaking can tell instantly if something attracts the attention of the audience. His liberty will be broken. To illustrate: Recently while I was preaching to an attentive audience a little girl who was sitting up front arose and went back in the audience and stood by her mother, whispering to her. Instantly all eyes were upon that little girl, and I had to quit and wait until the girl sat down and the people quit gazing at her. And then it took me some little

time to "pick up" and go ahead. The same thing will happen when some one comes in late and stalks clear up front in search of a good seat. The belated ones should be seated in the rear whether they like it or not until they learn to be on time. Such disturbances short circuit the flow of thought between speaker and hearer, and although he may keep on "talking" he is simply wasting his energy until the "transmission" is restored.

There should be regular hours for retiring at night, after which all should be perfectly quiet. Curfew should ring at a stated time; and within a reasonable time, say one hour, all lights should be out.

Let the rules to govern the camp be published with the program, and let the committee in charge make it plain to the understanding of all that the rules must be observed.

The Chautauqua Feature in Reunions

By Cyril E. Wight

This writer believes both the study and lecture feature of Chautauqua circuits are adaptable with good effect to our work.

Great emphasis has been laid of late months upon the fact that in character building our growth should not be one sided, that we should develop equally the spiritual, mental, and physical elements of our beings. This idea is recognized by our people. It is not necessary that it be argued. It is reemphasized in order to make clear the ideas presented below.

While accepting fully the above thought, it must be held clearly in mind that our goal is a spiritual one. Therefore, nothing should be undertaken that will have a tendency to minimize the importance of this element. Just because the spiritual element has at times been unduly emphasized to the exclusion of the others, we are not justified in going to the opposite extreme in our emphasis upon either the mental or physical element.

There comes now the question: To what extent shall the Chautauqua features be introduced into our reunion? I say features, since there are two phases to the Chautauqua idea. Originally, it was merely a study center where those unable to obtain regular courses in college or university might receive mental development through class work and lectures. The class work was first offered during a few weeks of the summer months. The demand has since made necessary the offering of correspondence courses which are at the present time being made available to thousands. In addition to the development of class work, the lecture feature has been made available over the entire country by the instituting of the Chautauqua circuit system.

Right at the outset, I submit as my personal opinion that both of these Chautauqua features, in modified form, may be introduced in our reunions. I say in modified form because of the emphasis laid above upon the necessity for making the spiritual element of our work paramount. Also, because conditions do not justify so complete a use of the system in vogue in the regular circuits.

Let us first consider the matter of study classes. Many reunions bring together from outlying parts of the district scattered members who meet only during this time. A splendid opportunity is presented for a more thorough study of the various features of our work. In fact, this study and preparation are prerequisites to the redemption of Zion. To just what extent this class work should be carried and what should be the nature of the study, are details that could only be determined by the needs, standards, and qualifications of those interested. Milk must be fed before

meat, and this parallel holds good in both mental and spiritual matters.

Consider for a moment the second feature of the Chautauqua. There are various specialists in the church whose demonstrations or lectures would be invaluable if presented to every member of the church. This, of course, is impracticable. However, the reunion does afford an opportunity to carry to large groups of our people a message vital to the interest of the work. For instance, suppose that in Saint Louis we have a specialist in some particular line; in Independence one in some other line; in Saint Joseph another. By the formation of a very small circuit, the benefit of all of these lectures could be extended very greatly.

The question of expense would naturally arise. If long circuits were established this would become a burden. Wisdom would be required. The details would have to be worked out through a central bureau or committee.

This naturally brings us to the point that only through coordination of effort in our reunion work, as well as in other fields, can we hope to accomplish our Zionie ideals. The adopting of a more uniform policy in the conducting of our reunions would, it appears to the writer, be of great worth to our people. This could be accomplished in the following way:

Let all reunion leaders, in so far as practicable, be brought together at some central point for an intensive study of the problems incident to reunion work. Each man could give the others the benefit of his experience, and if some person excelled along a particular line, all would have the benefit of his instruction.

We suggest above the feasibility of having a central committee for the purpose of organizing and "harnessing" the energies of the church for reunion work. This committee could meet with the reunion leaders, and programs could be arranged consistent with the needs and pocketbooks of the various reunions. The nature and extent of programs should, of course, be determined with the constant thought in mind of carrying forward the spiritual interests of the people of God.

The above ideas are merely suggestive. Other and better plans might be devised for the development of the Chautauqua idea in our reunions. The fact itself, however, is what I am interested in.

In conclusion: As one interested in the right kind of education, I rest the matter by reference to the Book of Mormon, 2 Nephi 6:21: "To be learned is good, if they hearken unto the counsels of God."

The Daily Paper at Reunions

By Alice Myrmida Smith

Experiences with the Pertle Springs camp paper, issued daily and sold at a cent a copy.

The *Camp Log*, official daily newspaper of the Pertle Springs reunion of summer before last, was something of a venture; but if the camp generally enjoyed the publication as much as its staff, the experiment was a success.

The paper consisted of two or three typewritten sheets, reproduced on the Neostyle. The news was printed in two columns, the first page being devoted to announcements of services, and reports of summer school sessions, enlivened by unusual camp happenings, some of them quite exciting and some of them quite humorous. The second page was editorial, and the third devoted to the athletic and recreational activities.

The organization of the staff was quite simple. The editor got the news and wrote the copy, editorials, athletics,

and comedy, as well as announcements and sermon reports. An assistant made the stencils, and another ran the "printing press," with the assistance of several of the younger boys and girls. The children are reliable and conscientious help. One little fellow got up an hour earlier all during the reunion to put the papers in the hands of the campers as they came to breakfast.

There were eight numbers in all, one for every day starting and ending with Sunday. The task of having the morning paper out before breakfast entailed more work than would be supposed. Frequently the first page was held up for the announcements from the night service, and the printing often lasted until two in the morning.

Instead of setting a definite price, the boys who sold the papers were instructed to ask "whatever you want to pay." On Sunday several copies brought a quarter, and the prize went to the man who paid fifty cents. Those who wished received their papers for one cent. The proceeds from the sales paid most of the expenses for the publication.

The Reunion Newspaper Worth While

By Ethel A. Lacey

"We believe it has come to stay, and that any reunion will find the feature much enhancing the interest of every service and reunion activity."

Two years ago, or thereabout, we were fortunate in securing Brother and Sister Arthur W. Smith as field workers for our reunion, and in preliminary correspondence arranging the program, Brother Smith wrote something like this: "I presume you have a camp paper. This can and should be a live feature, arousing and holding interest in our sessions. Let us make it *spicy*."

His suggestion resulted in the advent on the scene of the *Camp Gleaner*, under the editorship of Brother James MacIntire, to whom the writer appealed because of his previous experience with the local *Religio* paper. He did so well that the honors fell to him again, and he has cooperated in this effort to point out the desirable features of the paper and why it proved so well worth while.

Brother MacIntire marshaled his forces early, selecting department editors who kept an eye on every phase of the reunion, from the best cooks to the most tuneful sleepers, from the best speakers to the best sprinters.

There was always a pointed and helpful editorial, its theme in harmony with the progress of the reunion, and itself giving food for thought.

A Summary Department reviewed briefly the sessions of the day preceding, giving tersely the leading points from sermons, auxiliary sessions, and theme of social service, with mention of communications, reporting these in some instances, thus proving of historical value.

Late comers especially appreciated this feature, as it helped them pick up threads they had missed.

The *Camp News* page kept us in touch with the movements of those going and coming, and happenings on the camp grounds.

For the last few years, afternoons have been given over to recreation and athletic features. These activities were given a department, and were never wanting for "honorable mention."

A column of "Brain Intensifiers" by John was devoted to short, pointed sayings, selected and original, both wise and witty, provoking of laughter and enjoyment.

Few there were who escaped the "Yf and Why" column—

jokes gathered from no one knew where on any camper who might prove a likely victim.

We know of other camp papers handled quite differently and proving quite successful, but for a number of reasons our editor's plan appealed as desirable. It called into activity a number of the young people and kept them on the alert, and led them to mingle more freely with all the campers. There may be a number of variations to the plan, as in the editorial department, where variety or additions may be made by contributions from the campers.

The daily reading seemed desirable for a number of reasons. It held interest unbroken from number to number, and brought some to the sessions who possibly might not have attended otherwise. We believe, too, that it served better as a matter of record thus.

The auxiliary session seems the logical time to introduce the reading of the paper, inasmuch as it is conducted by and deals largely with the interests of the young people; and further, it served as an impetus for the day, coming as it did at the close of the second session in the morning, at which time Sunday school, Religio, and Women's Department were respectively represented. Appetites were whetted, minds fresh, and anticipation high, and after the educational features the paper came as a welcome variety.

Conducted as the *Gleaner* was, it proved a sufficiently important feature of the reunion so that the men's organized class of Burlington ran off copies on their press for local files in the various branches of the district. We believe it has come to stay, and that any reunion will find the feature much enhancing the interest of every service and reunion activity.

The Reunion Newspaper

By Edward D. Moore

Most any reunion will support a well-edited camp paper and find it an inspiration.

After editing *The Camp Cricket*, the reunion newspaper of the Lamoni Stake reunion, for several years, I feel that it is easier to write such a periodical than to tell how best to do it.

Our newspaper has been a modest affair, one copy only being made of each issue, and an issue read at each of three or four sessions, in the afternoons, and occupying some fifteen to twenty minutes of the time.

Each issue usually contains a serious editorial, some facts about the camp intended to be interesting, a few general announcements, interspersed with jokes and light comment.

There is so much that is serious at a good reunion that it seems to us there is a place for a few minutes of mental relaxation over harmless jokes on the great and near-great, the setting of which is appreciated by all who visit the grounds. In fact the interest taken in the reading of the paper seems to bear one out in that conclusion.

The first number is always the hardest to produce, since there is usually less to report at that time. But as a rule there has so much happened before the close that there is not room for all of it.

We think it a good rule for a newspaper of this kind to avoid indulgence in mere generalities. There are millions of good things that might be said, but there is great reason for always bearing in mind the fact that the reunion is the big thing to discuss. We have heard of reunions being terribly bored with interminable discussions of all manner of subjects foreign to the immediate thing at hand.

A good staff of reporters is a great aid to an editor, but he must expect always to do what they fail to do. One not

accustomed to reporting is apt to become so interested in the proceedings that he forgets all about putting anything down for others.

Then one must be more or less hard-hearted so he can reject some contributions that sound good to the writer but might not do to use. On the other hand, one should be able to inspire some very good contributions, especially poetry, which we have always with us.

The time allotted to the reading of a paper, the occasions on which it is to be read, the general atmosphere of the camp, and the ideals of those responsible for the production of such an affair, must all be considered in the editing of a camp newspaper.

Of course one is expected to use a little imagination, and so long as his jokes do not contain malice or unkind allusions, most anyone will cheerfully become a victim for the sake of producing merriment for others. Yet the border line between jokes that help and those that hinder is often very indistinct. When in doubt, don't, is the safest rule, though we admit there is an element of interest in taking a chance.

Where facilities allow and the expense seems justified, it would be worth while to put out copies of a paper for each member or at least each family on the grounds. This can be done quite easily with some of the modern duplicating machines, and when this is done, makes possible the reporting of announcements in detail, which is a valuable feature.

Almost any camp of Saints would provide good material for a venture of this kind, if properly done and there is time to spare for its reading, but those in charge must realize that it is a serious responsibility, and live with their task day and night. Good editions are not dashed off; they must be created by hard and persistent work, but the results that may be attained when this is done are eminently worth while.

Social Aspects of the Reunion

By C. Edward Miller

Brother Miller believes in giving special attention to the social needs of a reunion, especially to the young people.

Branches have a tendency to develop a local spirit. They become individualized to a large extent. To illustrate: There are some congregations who will permit socials, bazaars, plays, etc., to be given in the church, and admission charged. Another branch, composed of Saints of about the same mental and spiritual caliber, think it is a sacrilege to use the church for such purposes. Even districts have their individuality. In the Massachusetts District all the branches have adopted the custom of remaining seated when prayer is offered at the prayer services and generally when the opening prayer is made at the preaching service. I know of another district where kneeling is the order.

A reunion is a kind of melting pot, breaking up the integral parts and fusing them into a splendid large unit—if the social feature is properly provided for.

After being actively connected with reunions for a number of years, I am of the opinion no reunion is a decided success unless the social activities have been looked after and enter largely into the daily life of the people. Some of the suggestions made below are original, but the majority have been tried out and found to work successfully.

How One Reunion Came to Itself

When the Kirtland, Ohio reunion was started there was no

definite social program to follow. The idea prevailed that it was to be, I understand, a religious gathering. I was connected with that reunion after it had been in existence for two years. We made the mistake of having too many religious meetings. Eventually an agreement was made with the young people about like this: "You young people attend our morning and evening services, and we will devote the afternoons to sports and other amusements and social activities, and we will help you." The young people agreed, and from that time on the reunions were a success and have developed into the magnificent gatherings now held in the Kirtland Temple and on the temple grounds, taxing the capacity of the building and the surrounding grounds and town.

The idea of a reunion is to get the Saints together for religious and social purposes. There should be times when all the people are gathered in one meeting. Then there should be numerous smaller gatherings, and finally there may be times when "two is company and three is a crowd."

Make Sociability Natural and Easy

There should be plenty of seats scattered around the grounds. I consider this a very important item to develop sociability. A seat invites two or three to occupy it, and that means sociability.

A tennis court, ball grounds, and space for playing croquet are great assets, and are almost a necessity for a successful gathering where there may be many young people. Where there can be boating and bathing, you will have good times. Seek for a correct balance of religious, educational, and social activities.

Where you have the right kind of a crowd you are going to have sociability, and where there is sociability you will have a successful gathering; therefore, try to get the crowd. Fine times can be had after the evening preaching service. There should be a place set apart for this purpose. It should be well lighted and seats arranged to form a hollow square. This place becomes the social center all right. You can't afford to do without it. Here is the place for games, etc. Playets, tableaux, marching pieces, calisthenics, etc., should be on the program.

Use the Stereopticon

A stereopticon is a splendid instrument to get the crowd. There is an ink specially made for use on glass. All colors are obtainable. Get the "camp artist" to draw cartoons on blank slides. Throw them on the screen and watch the fun. Of course these pictures should be free from any sting whatever. Have a camp paper, and throw it on the screen. It is just as easy to write on the glass as on paper. Finally, wind up the evening's program with a good sing of the old-fashioned songs thrown on the screen. The New York Slides Corporation get out a blank slide made of celluloid, with a piece of carbon paper on each side. This can be inserted in the typewriter and in a very little while slides can be made of songs and hymns, and what a fine effect the songs have on the crowd. Brother Hoxie helped win the war with his baton! And, by the way, from the way he is planning out things, he is going to help win the war for Christ by music.

Every reunion should have a stereopticon, but if it can't be had get an eight-dollar "reflectoroscope." This is the way we are going to try to work it at our Onset reunion this year. We propose to have some one in each branch gather up old-fashioned pictures, tintypes snapshots, anything and everything of members of the branch. Mount them, when possible, on post-card size cardboard. Have them at the reunion, and use them in the "reflectoroscope" for little social

gatherings. There is plenty of fun in this. You can also use this little instrument for projecting colored post cards.

Last year Onset and Kirtland had "Trips around the world."

There are always some who are reserved and backward. These should be given quiet attention. They should be invited to the private little parties where a few congenial spirits gather for a good social time. Such an invitation would be doing real social missionary work and would help make the gathering a blessing to the invited guest.

Let Young People Become Acquainted

There really ought to be a good live committee appointed who would make it their business to see that everyone has a good social time and is properly looked after.

There is one phase of the social aspect of the annual gatherings which should be given considerable attention by parents and those in charge of branches. Generally it is treated in a more or less jocular manner.

A number of years ago I was in one of our country branches in the Middle West. One of the brethren took me aside and said he wanted to have a talk with me about his daughter and to ask my advice. He said the girl was going with a young man who was decidedly her inferior, but as there were very few young men in the neighborhood she had very little choice of boy companions. The father wanted to know how his daughter could become acquainted with some of the church boys. How could he manage it? I replied: "You send your girl to the next—reunion, and there she will have an opportunity to meet as fine young men as there are in the land, and she will meet boys from every branch in several districts."

Here is a splendid place for our young people to get acquainted. If we want our young people to marry in the church, encourage them to attend the reunions. Too often if a young man does not find the type of girl he fancies in the branch, he goes outside for her. The young women are often compelled to follow the same course. Sometimes they draw first prizes outside, but sometimes they don't!

"Neglect not the assembling of yourselves together." Make the reunions such a grand success that you can't keep the people away.

Young People in Camp

By Daniel T. Williams

"Wholesome recreation interests boys and girls in their higher welfare."

Zion is not a daydream or a phantom of the night, but a principle which sometime should become very real and very actual in the lives of the children of God. The Lord of life has designed that his people shall live more fully in accordance with the laws of life than they have hitherto. As our opportunities grow greater, the scope of our responsibilities broadens. To accomplish the purposes in prospect, God will undoubtedly expect us to use every legitimate means in an effort to reach the divine objective.

In every business there are certain assets. These must be accepted at their true value or a loss of power will accrue. So it is in the concerns of the Master. Redeeming Zion is a business of infinite importance, not only to the church, but also to the world. We cannot afford to neglect our latent energies.

Tied up in the lives of our young people is a potential energy which must be actualized if ever we hope to reach the goal of our proposed attainments.

Recognizing as we do that the accomplishments of the future to a great degree rest with those who are now young in years, it would seem that there is a necessity of our giving special care to their development. We should seek in every way to protect them from the blighting influences of the world and the snares of the Devil. The reunion may be made a very potent factor to this end.

Emphasize Wholesome Recreation

The point of contact between the young people and the spiritual aspect of the reunion is wholesome recreation properly developed. If recreation is to prove an asset in our spiritual work, we shall find the necessity of emphasizing that it be wholesome.

The value of recreation is apparent in various ways. It creates sociability among old and young, and sociability is conducive to greater spirituality.

We are interdependent in a spiritual as well as in a physical sense. Therefore as kindred spirits we have need of the benefits that can come in a social way.

We need physical exercise in our reunions, for most of us who attend are hard-working people who at home eat heartily. When we come to the camp we leave far behind the daily tasks, but usually bring our appetites unimpaired. Eating heavy meals and doing nothing but sit in church all day is injurious to our bodies and not conducive to spiritual power in the prayer meetings.

Wholesome recreation has proven an effectual way of interesting our boys and girls in their higher welfare. I have seen young people not members of the church come to our reunions because games were to be a feature, become interested in their spiritual need, enter into the church, and go home thanking the authorities that there had been a point of contact between themselves and the reunion. It helps also in a pastoral way. Our children are more easily interested in the spiritual processes when they feel that their parents and pastors are not too selfish to try to see things from their viewpoint.

The desire for amusements is found in every normal boy and girl. It cannot be altogether bad or the Creator would never have inflicted it upon us. The trouble with us is that we have been abusing the instinct instead of using it for the enlightenment of the mind and the uplift of the soul. We have had only the one end in view—the passing pleasantly of the present moments. There is no reason why a faculty so abused cannot now be turned into the channels of character building and made a powerful factor for the good of our young. If, however, it is to be a force in the spiritual welfare of our young people, we must be very diligent to avoid extremes. Extremes are dangerous even in good things.

Establish Kingdom of God

Everything we do in life should be done with the one thought in mind, and the one goal in view—the establishment of the kingdom of God. If we "seek first," that is, place foremost, "the kingdom of God" in our recreations, as well as in every other endeavor, we shall not fail to please our Father. Speaking of the holy Jerusalem when the time of its future glory has come, the Lord says, "the streets shall be full of boys and girls playing." Yes, the benediction of God will rest just as generously upon our play as upon our more serious activities if we enter into it with a spirit of righteousness for the accomplishment of good.

The time best fitted for play in the midst of the reunion activities is the afternoon. Sometime after the noon meal is the most logical season for physical exercise. It will be an aid to the digestion. In the morning we are fresh for our spiritual activities and should throw ourselves into the serv-

ice with all the vigor that comes with a night's rest. And then the morning meal is usually light, making exercise as an aid to digestion almost unnecessary.

The large auditorium tent is as a rule too warm to be occupied with comfort during the heat of the day. Upon the other hand the morning and evening hours are pleasant and profitable for services.

I am not suggesting that every afternoon be used for recreation. This is an angle of the problem which will of necessity have to be settled in harmony with local conditions. Whatever hours may be set aside for this purpose, this one thing should be kept in mind: All recreation should cease in sufficient time to allow those engaged to make needful preparation for the further spiritual exercises of the day.

Recreation Not an End

Let us not get the idea that the reunion is a place to go to have a good time recreationally. Do not emphasize recreation as an end in itself. These exercises are to the reunion what harrowing is to the harvest. The harvest is the end; the harrowing is only a means to the end. We can have a harvest without a full preparation of the soil, but the harvest will be much more satisfactory if the harrowing has been attended to. In our reunions the spiritual profit is the end in view. Recreation is only a means to the end. Let us, therefore, keep constantly before us our perspective, and not run off in some by-path after a fading phantom.

Social Aspect of the Reunion

By Mrs. M. A. Etzenhouser

Select location with care; choose the best time of the year; recognize social needs as well as spiritual.

The reunion has a great social value as well as a spiritual value. The coming together of scattered Saints who have been denied church association as well as the membership of outlying branches for ten days of intimate association with and administration from church officials who are in close touch with the ideals and forward vision of the general church movement, has a social value which should not be overlooked when measuring the good to be derived from reunions.

From the earliest times this coming together of the people once a year has been recognized as having significance as a socializing agency, contributing to the homogeneity of the tribe or nation and strengthening the tie that binds, whether it be the tie of blood or religion. The old saying, "In union there is strength," is as true now as when it was first uttered; but there can be no unity, whether in church or state, where separate units go their individualistic ways. Solidification comes only when interdependence is recognized, when the scope of our vision has been broadened by personal contact with our fellows from other parts of the world, and an exchange of thoughts and ideals have taken place.

The reunions give us a splendid opportunity for just such an awakening. We are aroused to think of ourselves as members of the church, with a desire to make a personal contribution for the good of the whole, instead of as a member of a branch with its restricted limitations.

Recreation Socializes Us

Another socializing factor of the reunion is the recreational features. "Man is born with a set of dispositions related to tropical or subtropical woods and caves." He is born with instinctive tendencies toward a life in the open which all through his life are clamoring for a legitimate expression.

The story of civilization is one of acquiring new habits, modifying and to some extent inhibiting instinctive acts. The complexities of modern life have balked our natural dispositions and produced a nervous strain that to say the least is having a harmful effect upon the human race. We see the results of this strain in psychopathic cases, nervous breakdowns, and diseases of middle life. Again and again we have been advised to "go back to the farm," or "get back to nature." But the struggle to make a living prohibits this, and we are caught in the maelstrom of the social struggle in large manufacturing centers, shut away from heaven's own blue by factory walls and belching smoke. Our tired feet tread the hot, blistering pavement of city streets instead of the soft, velvety sward of nature's spreading.

We cannot go back to the simple life; there is no turning backward. Life is too complex in its mazes for that, but we may find a means of relaxation in our reunions. Reunions should be made to minister to the needs of our membership spiritually, mentally, physically, and socially. (The first three aspects I will leave to others as I have been asked to write on the social features only.) We have made a great stride forward when we apportion each day, giving time for social activities of a recreational nature thereby providing an outlet for our pent-up feelings, that is as valuable to the human machine as is the safety valve to the engine under full steam.

Keep in Mind Instinctive Needs

In providing for the social activities of the reunion, we should have in mind the instinctive needs of man, and wherein such needs are not harmful to his highest development they should have expression. Hunting, fishing, climbing, running, swimming, games of contest, group activities, exploration parties, hikes, story-telling around the camp fire at evening, early morning prayer meetings under the blue vaults of heaven in God's first temple—all these have a high social value. Life in the open in a city of tents with congenial people; evening spent around a huge camp fire, the air pungent with the smoke from pine knots; hoary-headed veterans in gospel warfare looking backward through years rich in experiences, reliving them again as they tell the story to youths and maidens, matured and aged listening with quickened pulse to every word that he utters; fathers and mothers watching the faces of their children in the reflected light and silently praying that they may live to see them take their place in the war for social betterment. Then the story is ended, an evening hymn is sung, the curfew is tolled, and each wends his way to his tent and peaceful slumber. All of this is God's own medicine for shattered nerves and tired bodies.

Why Young People Marry Out of the Church

Another factor in the social significance of reunions should not be overlooked. In the Doctrine and Covenants we read that those who marry outside of the church are considered weak in the faith. Yet we all know that the small branches give little opportunity for extended acquaintance with young people belonging to the church. Our boys and girls are forced to seek companionship outside the church; marriage with nonmembers follows which often results in unhappiness; children are reared who are lost to the church. Reunions can make a rich contribution to the church by stopping this leak, by bringing together the young people of the district under favorable conditions and under proper chaperonage, where friendships may be formed upon a firmer foundation of like ideals and interests, which may ripen into marriage where the hearthstone will be planted the deeper because of mutual interest in the things that have higher social and spiritual values.

That reunions may have a social value they should be made a desirable place to spend a vacation, considering wisely the time of year to hold it, choosing a location away from the artificiality of the city, as near nature as possible, preferably beside lake or stream. A definite program must be prepared, qualified persons in charge of the various functions, especially the social features, and its program must be such as to attract people from all over the district, ministering to the needs of all.

We should remember that these gatherings are *reunions*, the again coming together of those of like interests and precious faith for mutual benefits and their success is not to be measured by the proselyting done or the number of baptisms, these being but secondary features. The success of the reunion should be measured by the spiritual and social uplift given the members of the church and the strengthening of that "tie that binds our hearts in Christian love."

Fellowship as the Objective of Reunions

By A. E. Warr

In the reunion we have a cross section of the strata of society.

Upon the hypothesis that all our religious endeavor has for its objective the development of character which approximates the perfect, it logically follows that every institution within the church will contribute to this common objective proportionally as it discovers and follows the lines of its endeavor. An analysis of the many factors which make up our reunions reveals the fact that its work falls primarily within the pastoral line. In this we do not overlook the important fact that it is oftentimes used, and wisely too, as a pivot for missionary work.

Falling, as it does, within the pastoral line, we readily discover it to be one of the "helps" placed in the church to assist in the "perfecting of the saints," "the edifying of the body of Christ." Striking at once a responsive chord, it has become a popular institution and has established itself with more or less permanency. Our effort should be to study its factors and functions to the end that we may scientifically utilize it as an important factor in Zion's redemption.

The church has been defined as "an organization permitting the highest degree of personal salvation and being an essential instrument in bringing about the basic harmonious adjustment contemplated in collective salvation." This perfection, or "harmonious adjustment," means a symmetrical, well-balanced character, a character which by association, by experience, by reciprocal interplay, has learned the secret of living together with its fellows; the means by which this education and discipline is attained in the various institutions or groups within the church and fostered by it. Thus we have a splendid presentation of group activity and relationship—the vital process which offers the solution to the problem confronting the church.

Doctor Richard Cabot, in his book, *What Men Live By*, says that the fundamentals are Work, Play, Love, and Worship. No better opportunity is afforded to test the truthfulness of this position than that offered by the reunions, for a reunion is a splendid example of a community group and the community group process is destined to be the solution of our complex social problem, approach it from whatever angle you may, whether political, economic, or religious. It is only in group relationship that popular responsibility is felt and proper individual initiative developed. Our modern problem is not how much the church can do for the individual, but how the ever-increasing activity of each individual can

The Orchestration of Hymns

Definite and appreciated assistance for those who would select instruments and play the church songs.

<p>ZION'S PRAISES 21</p>  <p>1 etc.</p>	<p>Transpose thus</p>  <p>etc.</p>
<p>ZION'S PRAISES 75</p>  <p>2 etc.</p>	<p>Transpose thus</p>  <p>etc.</p>
<p>ZION'S PRAISES 75</p>  <p>3 etc.</p>	<p>Transpose thus</p>  <p>etc.</p>
<p>ZION'S PRAISES 99</p>  <p>4 etc.</p>	<p>Transpose thus</p>  <p>etc.</p>
<p>ZION'S PRAISES 141</p>  <p>5 etc.</p>	<p>Transpose thus</p>  <p>etc.</p>
<p>ZION'S PRAISES 134</p>  <p>6 etc.</p>	<p>Transpose thus</p>  <p>etc.</p>
<p>ZION'S PRAISES 99</p>  <p>7 etc.</p>	<p>Transpose thus</p>  <p>etc.</p>

One of the articles in the Orchestral Number of *Autumn Leaves* (April) not only makes easy one of the commonest tasks of amateur players, transposition, but discusses the relative values of the various instruments in orchestral work: the string, wood wind, and brass sections, and instruments of percussion.

This article alone, by Joseph H. Anthony, will be worth more to musicians than the price of an entire year's subscription, but in addition there are other valuable articles, stories, and features to make *Autumn Leaves* more and more appreciated by those who feel the upward urge of aspiration.

be made church activity, regulated and stimulated by group consciousness.

In a reunion, or community group, we see a cross section of the strata of society with its diversified interests and needs, its multiple forms and variety of reactions. Such an organization furnishes an opportunity for the development of those traits and characteristics which are fundamental in our individual and collective effort—the ability to live and work together. This is fellowship.

A contemporary writer says, "We talk of fellowship; we puny separatists bristling with a thousand unharmonized traits, with our assertive particularist consciousness, think that all we have to do is to *decide* on fellowship as a delightful idea. But fellowship will be the slowest thing in the world to create. An eager longing for it may help, but it can come into being as a genuine part of our life only through a deep understanding of what it really means." What does it mean? Webster says it is to be "united in doctrine and discipline." Perhaps we have approximated the first, but in how many instances have we observed how woefully lacking we are in the latter, which is the "regulation of

conduct." How often are our laudable undertakings made ineffective because we have not learned the art of fellowship, we have not discovered the basis of democracy, we have not developed the ability to live and work together.

A reunion, properly organized, should afford opportunity for worship, love, work, and play, each in its turn. We are beginning to appreciate the value of a well-balanced program and provide for it. The evolution of the reunion from the time when the daily routine consisted of prayer meeting and preaching to the time when half of each day is devoted to recreation is gratifying. In the various activities now afforded, not only do we recognize the various individual needs, but the collective as well as the distributive aspects of the group are properly evaluated. This makes for group consciousness. Simultaneously each individual is given opportunity to develop his capacity for union, and this constitutes his individuality and worth to the group. In this dynamic relationship every man finds his place in the group. His relation is not that of an atom, as a brick in a wall, but he stands actively identified with the whole. Thus the "whole is incarnate in every part," and as "we walk in the light as He is in the light we have fellowship one with another."

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

From the Watchtower

It is ever interesting to be in a point of vantage from which can be viewed expanses ordinarily without the range of vision. It is interesting to be a general officer in this Women's Department, since it brings us in touch with far-away places and people, and we are permitted to watch the progress and development of our sisters in many localities.

The letters which come to our desk are, for the most part, of an encouraging nature. The spirit which is universal is the one of willingness to do, and humility which says, "I feel unqualified, but am studying faithfully to overcome my handicaps."

We note with pleasure one communication, which comes to us from a western city. We are going to share it with our readers, who will feel with us that the sister who framed the document is most "forward-looking," and thoroughly imbued with that spirit which not only "leadeth to do good," but which leadeth her to do it in an intelligent and up-to-date manner. We refer to the "recommendations" drawn up for adoption by a local group of women, which will be found under the caption, "A brief survey of possible social service in our branch."

Before remedial measures can be applied in any direction, an examination of conditions is necessary. Before a group of men or women can set about doing good of a constructive and permanent nature, a careful survey of the field to be covered should be made, from the results of which work may be mapped out and plans outlined preliminary to the actual performance.

Surveys sometimes frighten people. The "spirit of democracy" so loudly acclaimed in our country has caused some of us to "lean over the other way" and insist that we can "do as we please," and that what we are and what we do and what we expect to become is nobody's business but our own. Feeling this way we resent questions pertaining to what we deem our private affairs.

But this feeling is all wrong—based on a wrong premise. What we are and what we do is everybody's business. Because it is impossible for anyone to live in this world alone and "fill the measure of creation," and because all the universe is changed in aspect and utility by every act and deed of every being therein, it becomes the business of us all to see that every unit is doing his full duty, living up to his highest potentialities. It *very much* concerns society when a unit is sick, discouraged, incompetent, or vicious. The mass suffers—that mass which has a right to expect a full measure from each of us. Thus there is no such thing as "personal liberty" when construed to mean that any has a right to act independently of, or indifferently to, the effects of his action upon those about him.

In this way it becomes the business of the church as a whole, and of a branch in particular, to see that its every member is functioning to his fullest possibilities, in order that the "whole body" may be "full of light." A survey is simply a diagnosis. If no abnormalities are found, nothing of a remedial nature is needed—simply the usual wholesome food of the gospel. But if sickness of body, mind, or spirit is disclosed, there is shown a need for the healing touch of the "Great Physician," through his servants on earth, who in love and humility are trying to follow in his footsteps. He came not to the well, who need not a physician, but to minister to those who were sick in spirit.

We feel that a general branch survey is a very progressive thing. The facts obtained are not intended so much for specific individual attention, but are used en masse, as indicating the general condition, thus disclosing the general need. The law of averages is based upon such statistical facts. This determines rates of insurances, ratios of life and death, of birth and mortality, and in countless ways governs many of

the decrees under which we live to-day. Applied to church work, it enables the leaders upon the watchtower to protect the interests of the members, to minister unto them intelligently, and to plan constructively for their advancement.

We admire the spirit of this western local, and that of the sisters who drew up the recommendations, whose names are withheld for obvious psychological reasons affecting the success of the survey contemplated.

AUDENTIA ANDERSON.

A BRIEF SURVEY OF POSSIBLE SOCIAL SERVICE IN OUR BRANCH

To the president of the Women's Department of the—
Branch of the Reorganized Church of Jesus Christ of Latter Day Saints.

Dear Sister: In accordance with your request for a general survey of opportunities and possibilities for social service in our branch, the following suggestions are offered in terms of recommendations:

1. That we support to the utmost and with confidence, the unselfish, scientific, and far-visioned efforts of the central committees of the Women's Department, and take advantage of every vestige of their cooperation, endeavoring to establish a closer personal contact with them to the end that they may be upheld, encouraged, and appreciated, and that we, on the outskirts of Zion, may fully comprehend our significance as part of the purpose and solidarity of the gospel plan.

2. That our president head a committee (to be appointed by her) for active human service, the object being to investigate, through the spirit of compassion, true consideration, and progress, all the social needs of the persons comprising our group, to the end that wherever there is a need of practical assistance, it may be given, and wherever there is one overburdened, mentally or physically, plans may be worked out for relief, through constructive advice and actual cooperation.

3. That an effort be made to encourage all managers of homes in the study and application of the principles introduced in the course, "Food and the body."

4. That a survey be made of health conditions among our people, to determine measures involving the upbuilding of the delicate and frail among the young or old, due to improper care, improper feeding, overwork, or lack of necessary rest and recreation.

5. That an effort be made to determine the status of our children in school work, so that in below-normal cases we may find out the reasons and remedy the causes.

6. That a more united, more serious, consecrated effort be advanced for organized praying to supplicate the "holy and creative Light" on behalf of our sick and afflicted, for inspiration and guidance in all personal and general affairs, great and small, and for a daily prayerful support of our leaders and laborers in the field.

7. Finally, that we appreciate the value in the development of the Zion program of our patient, unswerving loyalty to the Prophet and leader God has placed in his church upon earth, to the end that our constructive attitude toward his general policies may uphold his hands, thereby testifying of our faith in his integrity and calling, onward and upward, with the inevitable momentum of the church of Christ upon the earth.

These recommendations are offered in the belief that by united, humane, and unselfish efforts the physical, mental, and spiritual level of our group may be rapidly raised and all energies for righteous endeavor and happiness may be released, strengthened, intensified, and developed. This outline is offered for your consideration, in humility, love for my fellow workers, and complete confidence in their ability to accomplish whatever works may benefit those who have a right to our devoted services and to enhance our value and significance as servants of God before the world.

According to the light which is within me, your sister and servant,

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER IV

The Main Periods of Childhood

I. What are the three main periods of childhood?

1. *Infancy and Childhood*

1. What are some of the instincts that manifest themselves early in a child?
2. Illustrate how each of the following instincts aids the child in his development: (a) curiosity, (b) imitation, (c) play.
3. What characteristics are common in the 1st, 2d, and 3d years? From 4 to 6? From 6 to 8?

2. *Boyhood and Girlhood*

1. What changes mark the transition from childhood to this stage? (a) physically, (b) mentally, (c) religiously?
2. What do you know of what a child can actually accomplish in this period?

3. *Adolescence*

1. What are the physical signs of approaching adolescence?
2. What changes take place in the child's attitude towards himself?
3. How does the adolescent regard social life?
4. What evils result from improper understanding of the adolescent?
5. What is true of the religious feeling at this period? Of crime?
6. What are the characteristics of the reconstructive period?
7. What variations may occur in regard to development in different children?

M. P.

Glimpses of Local Life

Fargo, North Dakota: Sister Cora A. Delm, secretary-treasurer of the Fargo, North Dakota, local, writes happily of their participation in a two-day meeting there. Besides the election of officers, a program was given in which the Oriole girls took part in song and music. A paper, "Building my temple for God," by Sister J. E. Wildermuth, and another, "Am I my brother's keeper?" by Sister Clara Addicott, were very highly appreciated. The local is planning to devote the time entirely to study this year, not neglecting opportunities to help each other as they occur. They feel that while not a large circle, their strength will lie in their unity and earnestness of effort.

Manteno, Illinois: Being anxious to learn how the different branches are getting along with the excellent courses of study put out by our Women's Department, I will tell what we are doing in hopes others will do the same.

Our sisters of the Deselm Branch, who are situated so they can, are meeting every Wednesday afternoon to study "Food and the body" and "Child training." We are learning many helpful things, and our desire for more knowledge is awakened.

I was privileged recently to attend the Kankakee County Home Bureau Short Course and hear an address on "Relation of food to health," by Miss Kathryn Van Aken, food specialist, extension department of the University of Illinois, and an address on "Uncle Sam's children," by Miss Estelle Hunter, from the Children's Bureau at Washington, District of Columbia. I am so proud of the Women's Department of our church, for the work presented through their courses of study brings out the very things these State and National workers present.

It is not only the duty but the privilege of the sisters in

every branch to take up this work and strive to bring it to every wife and mother in the local.

We must learn to take care of our bodies (1 Corinthians 6: 19) and give them the proper food, and must start teaching our children from infancy if we are to glorify God in our bodies (1 Corinthians 6: 20).

Here is a little verse to teach the children, to help them understand what holy temples their bodies are:

"My body is a temple,
To God it does belong,
He bids me keep it for his use,
He wants it pure and strong.
The things that harm the body
I must not use at all.
Tobacco is one hurtful thing,
Another—alcohol.
And drinks like tea and coffee
Make strong hearts weak and sick,
Turn steady nerves to trembling,
Make tempers sharp and quick,

Into my mouth they shall not go,
When tempted, I will answer, "No,"
And every day I'll watch and pray,
'Lord, keep me pure and strong away.'"

Let us step out, dear sisters, in the strength of our God and his Christ, and prepare ourselves to glorify him by our lives.
BEATRICE ROGERS.

The Body and Its Food

(The following little article was written by Sister Frederick Harpin, of Buffalo, New York, Branch, for a women's meeting in charge of the district organizer, Sister Mary Mesle.)

How many of us can, for the next few minutes, liken the body to an engine? The body needs fuel just as an engine does. An engine must have the right kind of fuel or it cannot work well. So must the body.

The human body is doing some work all the time, even in sleep, in sickness, and when resting.

An engine has to be built, repaired, and stoked. It is the same with the human body.

There are three kinds of food that are absolutely necessary to the body. They are classed as follows: 1st, fuel food; 2d, building or repair food; 3d, regulating food.

A man who does no laborious work needs only half the fuel food that is necessary for a man who works, say, on the farm, at the mill, or at the anvil.

People vary in their fuel needs. Children need a lot of fuel food, for they assimilate or burn it quickly. A girl of fourteen to seventeen years of age will need much more fuel food than a full-grown woman.

In order to build and keep up the repairs of our bodies, we need two kinds of food which we class as follows: the protein and mineral salts.

The proteins are abundant in the diet of lean meats, fish, fowl, cheese, eggs, beans, etc. Cereals and bread would come under this heading. Most foods contain some protein, but those mentioned are richest in that value.

A diet which contains no vegetables or fruits would be an inadequate one inasmuch as it would rob the body of some of the most needed salts.

We should be careful to "taste" our foods thoroughly. A person who bolts his food and does not thoroughly chew it is robbing himself of the good he should receive from it. Since eating keeps us alive, it is worth doing well.

Be cheerful when eating. Eat regularly. A little rest before and after meals is good. Above all do not forget to give thanks for the food that is yours to enjoy.

Let us turn our minds here to our Doctrine and Covenants, where, in section 86, second paragraph, we find that the

Lord commands us to use the foods that he gives us in their season, with prudence and thanksgiving. To be truly thankful is a great factor in building up the human body. We all know to sit down to a meal, however simple it may be, with a thankful heart and gratitude for the same, is to put ourselves in a way to receive the most benefit. It will build up the body better than the richest repast partaken of in bitterness or lack of appreciative thanks.

From these thoughts let us gather those which will help us to help others. Those of us who have children should not leave their diet to a game of chance, but see that they are properly fed. We must study, in this line as in others, to "show ourselves approved."

Watch the children. A clear eye, a strong, elastic step, and, above all, a bright, wholesome mind, will be our reward, indicating that our work and our study have not been in vain.

In conclusion, let us never forget to render humble thanks to our Maker for the gift of our bodies, for the foods which nourish them, and for the intelligence which will turn all things to his glory.

New York Bill Would Make "Going Home to Mother" Criminal Act

Virtually every State in the union has made it a law that a man must support his wife. New York State, however, is the first to attempt legislation that will require a woman to support her husband.

In a bill introduced in the legislature by Assemblyman Edward Everett of Saint Lawrence, this provision is made.

Mr. Everett would make it a felony for any wife to abandon her husband or even to threaten to "go home to mother."

The bill, an amendment to the criminal code and domestic relations law, provides that a wife who has once assumed the obligation of supporting her husband shall retain that duty until "death do them part." If she has sufficient of worldly goods the burden of support is to fall on her in any event under the terms of the bill.—*Omaha Bee.*

Pigs and Children

A little pig is pink and white, and cunning when it's small,
But all too soon becomes a hog with rind and fat and gall.
And tricks that in a babe seem smart, let uncorrected go,
Bring sorrow to the parent heart and to the neighbors woe.
Of course our children are all right, for we could have no others;

But Johnnie Jones and Winnie Wright—we pity their poor mothers.

So pigs and children each are best when corralled close at home

And not allowed the neighborhood with license free to roam.
—*Ash.*

APPRECIATION

"It is with pleasure that I acknowledge receipt of the Centennial Yearbook, published by the Women's Department. I feel that this will be of great benefit to me in my work. I assure you that I am very hopeful of the work of the women in bringing about the redemption and establishment of Zion. You may count on me to cooperate to the best of my ability."
"D. J. K."

Our secretary writes of the rapidity with which our Yearbooks are being sold. Every sister in the church should have one in order to understand the work of the department, its ideals and objectives. Do not delay ordering. Price but sixty cents, Box 255, Women's Department, Independence, Missouri.

THE SAINTS' HERALD

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

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

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MISCELLANEOUS

Conference Notices

Detroit, at Detroit, Michigan, March 19 and 20. At Central Church, Fourth and Holden Avenues. Opens 10 a. m. Apostle J. F. Curtis expected. Stanley Parrish, secretary.

Reunion Notices

Erie Beach, Chatham District, Ontario, July 15 to 25. Full information later. John C. Dent, secretary, Bothwell, Ontario.

Notice of Silence

To Whom It May Concern: This is to notify the church at large and in Saskatchewan in particular that Perry Leach has been placed under silence by the undersigned for causes which are known to the proper authorities. E. L. Bowerman, president, Rabbit Foot Lake, Saskatchewan, Branch.

Requests for Prayers

Brother and Sister I. O. Rice of Kirtland, Ohio, ask an interest in the prayers of the Saints for their son who has been afflicted for nearly two years with nervous breakdown.

Prices of Quarterlies Advanced

At a meeting of the Sunday school executive council held at Independence, Missouri, January 29, the cost of printing and mailing Sunday school *Quarterlies* at present prices was reviewed. Within the last year the cost has advanced over fifty per cent. On account of this and the fact that heavy expenses are immediately ahead to pay for the revision of the new revised set of lessons with costly pictures, and other teachers' materials, it was found necessary to advance the prices one cent on each *Quarterly*. Until further notice the price, postpaid, will be as follows, beginning with the issue of July, 1921:

<i>Senior Quarterly</i> , 11 cents a quarter, per year	\$0.35
<i>Intermediate Quarterly</i> , 8 cents a quarter, per year ....	.25
<i>Junior Quarterly</i> , 8 cents a quarter, per year .....	.25
<i>Primary Quarterly</i> , 8 cents a quarter, per year .....	.25
<i>Beginner Quarterly</i> , 9 cents a quarter, per year .....	.30

A much larger number of schools are now ordering by the year. This saves, on average, twenty per cent. If you haven't the money in hand, some friend of the school will advance it, so you can take advantage of this. With a regular weekly offering, it is sure to be paid back in a short time.

Avoid disappointment by ordering your supply early. The *Senior Quarterly* for January-March sold out early in February. Mailing out begins a month before the quarter

SUNDAY SCHOOL DEPARTMENT,
By G. R. Wells, Superintendent.

New Edition of A Marvelous Work and a Wonder

The supply of *A Marvelous Work and a Wonder*, by Daniel Macgregor, has become exhausted, and the author desires to revise the subject matter before the book is reprinted. It will, therefore, probably be several months before any orders can be filled for this book.

We have reports from Saint Louis that the interest in the special meetings there, by Elder E. E. Long, is very good. There is some despondency because their pastor, Elder Clyde F. Ellis, had to undergo a major operation, but at last report he was doing exceedingly well, and will soon be able to be out. Brother Ellis has been laboring for several years past in the South Sea Islands, and is thoroughly in touch with the work there.

ZION NEEDS MEN AND WOMEN OF ALL PROFESSIONS

Are You Preparing?

The young folks all over the church are awakening to the needs of the church, both spiritually and temporally.

The church needs you. The church needs your spiritual efforts. The church needs your temporal efforts. You can be of greater assistance to the church when you have solved successfully the problem of providing for your own temporal wants, and are earning a surplus above your needs and wants.

To make Zion complete, the church needs all kinds of vocations practiced within its borders. It needs doctors, preachers, dentists, lawyers, veterinary surgeons, nurses; teachers of all kinds, as superintendents, supervisors, college teachers, teachers of domestic science, of agriculture, and all grades of high school work and grade work; it needs dietitians, scientific and applied workers of domestic science, engineers of all kinds, mechanical, electrical, civil, sanitary, chemical; it needs architects, landscape gardeners, chemists, scientific farmers of all kinds, specialized in dairying, beef raising, forestry, and gardening; it needs pharmacists, teachers of music, art; it needs writers of stories, and good librarians. But none of these can you be successfully unless you have a high school education, or its equivalent, and for all of these a college education is highly important.

Young man and young woman interested in the welfare of Zion, can you afford not to be the best in whatever line of work you are going to take up? Can you afford not to have a college education as preparation for your life's work?

Perhaps, young man and young woman, you have decided to help out in the redemption of Zion and in the spreading of the gospel to the entire world by pursuing some other vocation than have been mentioned. Perhaps you have thought to occupy as a clerk in a store, or as owner of a store, or as a traveling salesman, stenographer, bookkeeper, bank clerk, certified public accountant, banker. Perhaps you have insurance in your mind. Yet if you want to be at the top in these professions and do the most good for the church, and give the greatest amount of service to the world, you will need a college education.

Every young man who enters the banking business should have a full four-year college course. You may have to begin with a lower salary to get your first-hand experience, but your advance to a larger position and to a place where your service will mean more to the church, will be much quicker than that of the young man who starts out in a bank without this education. We used to have good stenographers who had only an eighth-grade education, but never any more. If you expect to rise to a position of greater service than that of stenographer in which you start, you will need the education that a college can afford you. A stenographer who is content to take down just what is given him, and does not care to learn about the many ramifications of business, will not be of as much service to the church as if he had ambitions to learn his business thoroughly. To do this, intense preparation is necessary, and the best place to get that preparation for the start is in COLLEGE.

Issued by
The Educational Commission of the Church

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, MARCH 23, 1921

NUMBER 12

EDITORIAL

Zion Builder Services a Success

Universal gratification over the week's series of young people's meetings just concluded at Lamoni.

After a favorable start on Sunday, though Monday proved a cloudy day the church auditorium was filled for the second service of the series. Long before the doors were opened a long line was waiting, and as they waited they sang "The old, old path." No one who watches the eager young faces can doubt that they are ready for instruction, and that doctrinal sermons are in order.

Tuesday evening, Boy Scout night, found the upper auditorium filled to the doors. The Boy Scouts attended in a body in uniform. Seats were reserved for them near the front of the room. Harold C. Burgess, sensing the opportunity for diversion, asked the scouts if they would sing. They replied, "We will, if you will select a song we like." So they themselves chose, "If Jesus goes with, I'll go anywhere."

We do not think we have ever heard President Elbert A. Smith speak with greater power than he is doing in these services. It is indeed clear that the Lord has restored him to the church in greater power than he has ever enjoyed before. The presence of the Spirit, which was so well evident in the opening prayer meeting Sunday morning, the 13th, has evidently continued throughout, and its supporting effect is felt in each service.

Brother Elbert is preaching a present-day gospel. He preaches not that Jesus *has* lived, alone, but that he *is* living to-day; not simply that the sick have been healed, but are being healed, and will be healed to-day.

With a clear statement of divine command for each gospel ordinance, he joins also practical reason, so that it appeals to the best of our intelligence, and is founded on our knowledge of humanity and of truth. But he places his principal emphasis on the divine command.

The writer was not able to attend all of the services in the upper auditorium, as we felt our place was at least part of the time in the overflow meeting for the older Zion Builders. It was refreshing and pleasing to see the way the older members gathered to hear Elder J. W. Wight, who used the same subjects as were on the program above. Each night a few were able to secure seats in the upper auditorium after 7.40, but many made no such attempt, but came night after night to sustain their own special service in the lower auditorium. The enthusiasm in these services for the older Zion Builders was excellent.

The interest remained constant through the week. Despite other attractions there was no falling off towards the week end, while the speaker, instead of growing fatigued, spoke with increasing power. Friday night he made a complete change of theme, speaking of the great Restoration with unusual liberty, and again to a full attendance. In fact this was the case every night.

The subject matter of the discourses for the week was the first principles of the gospel: faith, repentance, baptism, lay-

ing on of hands, the resurrection and eternal judgment, for the five nights preceding Friday.

The attendance during the week varied very little. Night after night the same young people were to be seen in attendance, their interest unabated. The spiritual power was clearly felt in every service, during the song service, and in special degree during the delivery and receiving of the message of the hour. It is not a movement for a day, but preparation for better service, which is much needed if the work of the church is to move on as it should, with a people prepared to care for the new converts.

The purpose of these meetings was not proselyting, though we have heard of several baptisms, resulting more or less directly from this movement. Two baptisms preceded the opening on March 13, as the conclusion of several weeks of preparation. Another baptism followed on Saturday, the 19th.

We are not publishing outlines of these excellent sermons because we expect to publish the sermons in full beginning at an early date. The special songs will probably all be published in the *Autumn Leaves* in a special article in the May number.

Sunday, the last day of a week all too short, found the upper auditorium filled at 8 a. m. for the special prayer service. Every seat was taken on the main floor, and nearly all of the seats on the stand and choir loft were filled with members of the priesthood. The service was a very active one, about seventy taking part, and a wonderful spirit was manifested in all of the testimonies. The voice of the Spirit was given in an unknown tongue through J. W. Wight; and President Elbert A. Smith, for the benediction, blessed the young people. The Sunday school attendance was 760 with \$15.41 offerings. No sessions of Religio were held either Sunday because of overlapping of time.

At 11 a. m. the church was well filled to listen to Elder John F. Garver, whose subject and application fitted nicely into the series, his text being, "Thy will be done." At 7 p. m. the doors were opened for the final service of the series. By 7.30 the auditorium, including the gallery, was well filled, when the special song service started. All of the favorite songs were sung with much spiritual power. By 8 o'clock a few more had crowded in. The sermon on "Our spiritual inheritance" was a fitting close and summation of the work of the week.

George Anway then sang, as a solo, to the tune of "Aloha Oe," a song composed by Albert McCullough, who because of lameness was unable to attend, but who received the spirit of the services through the reports of others. Immediately after, Elder Lawrence Campbell, of Ontario, ascended the stand and well expressed the sentiment of all in a short address:

"Brother Smith, we as Zion Builders appreciate more than words can express the good you have done for us. The present may not depict this, but the future will reveal it to you. We can present to you no visible token that would be a measure of our gratitude, but we desire to express in some degree our love and appreciation for you and the work you have done. If you could have seen how eagerly both old and young have insisted on taking part in this show of appreciation; if you could have seen the little hands extended with their pennies and their nickels, your heart would have been touched. Therefore, we, as Zion Builders, present to you

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Mrs Th's France

this slight token of appreciation and pray that God's blessing may continue with you."

He then presented him with a substantial check, leaving President Smith free to secure a special souvenir or not as he preferred. After a brief acknowledgment by President Smith, Elder John F. Garver read some further messages such as had been received each evening through the week. The one from Independence invited a cooperative effort:

"Will you join with us this year in an effort to spread the inspiration of these meetings to all the world, under a definite program?"

By unanimous rising vote the young people of Lamoni signified their approval.

After the closing exercises the congregation remained to sing several favorite hymns. As soon as they were dismissed, to the surprise of many, the young people crowded forward by the hundreds to shake hands with Brother Elbert. In fact they were quite loath to leave, and did not do so until near 10 p. m. Those who had had their children cared for by Sister J. E. Kelley during the services, repaired to a lower room and presented her with a beautiful mantel clock. She and her helpers did a noble work, caring for about thirty babies and small children nightly.

So one of the greatest meetings ever held in Lamoni passes into history, and yet it is only a beginning. As Brother Elbert said Sunday night, "I no longer look upon you as an army of young people, but rather as a corps of recruiting officers." So, he continued, we should continue our work of preparation, for the Lord will know where to find us when he wants us. The most important thing now for the young people to do is to get ready. As the old student society in Lamoni said through its motto, "Get thy spindle and thy distaff ready, and the Lord will send thee flax."

S. A. B.

Organization for Young People's Meetings

Only by prayerful organized effort can the highest results be attained in these special meetings.

In a recent letter from one of our missionaries, we noted the statement that he thought of going or sending a week beforehand to the place where he was to hold the services, so as to organize on the plan used by the young people of Zion and Lamoni. But that could hardly be done within a week's time.

In Independence the work was thoroughly organized by the association of organized classes already having their own officers. In Lamoni the young people were unorganized, strictly speaking, but very soon a committee of young people was chosen to have the work in charge.

The technical part of the work includes advertising, which work was delegated to a subcommittee on publicity. Another committee arranged to have young people visit the neighborhood ward meetings, and go out to the country, and extend personal invitations to each branch. The same committee arranged to write letters to branches not so easily reached, extending an urgent invitation. A third committee arranged to see that each person within the prescribed age was visited, and given certain literature, and received a ticket, providing he or she would first promise to attend not less than six out of the seven services. This request was individual, and was accompanied by the individual distribution of tickets. Arrangements were then made that those holding tickets would be admitted up to 7.40; after that there were no reservations. Song service began at about 7.40 p. m., and the sermon at about 8.15 p. m.

For the babies or very young children, provision was made

for a nursery for their care during the services. Competent women were placed in charge, so that the parents would feel entirely free to attend the services.

Provision was also made for overflow meetings, especially for those older in years or outside the prescribed ages.

Letters were sent out before the services, and daily letters mailed during the services, directed to those who could not attend, and outlines of the sermons were distributed either at its close or to each home the next day.

Naturally, provision was made for those who would have charge of the services, and especially for the speaker, and for some one to be in charge of the music.

But the most important factor was the prayer services. At the monthly union prayer meeting, at the sacrament service, at the weekly prayer meetings, both of the young people and of those older in years, the success of the services was made a special matter of prayer for at least a month in advance. A special lesson on prayer was discussed in intermediate, senior, and adult departments of the Sunday school, and the young people were urged, and promised to remember the services in their secret closets, and during the week to pray for the success of the services every evening at the same hour. Wherever that hour found us, a pledge was made that we would pause for a moment at least and pray for the success of these services, and for those having them in charge.

Surely the people who believe in present-day revelation, and in a living God, as ready to-day to speak with his people as with his people in ages past, should be preeminently a people of prayer. What is the use of sending a thousand miles, five hundred miles, or even one hundred miles, for a good speaker if we make no spiritual preparation beforehand?

Is our faith in the man, or is it in God? If it is in God, what efforts are we making to secure his cooperation? Do we think we have to do nothing; just wait until the last minute, then ask in an opening prayer his blessing? Or should we study it out in our minds beforehand, striving most earnestly for divine direction in preparation, as well as divine blessing in the hour of service?

Much of this preparation of course can be made in a week; the advertising can be done, and committees appointed. But to insure the greatest success, there should be an ample period of preparation, so each one can arrange his business affairs in a way to be able to support the services to his best ability. Too short notice will make it impossible for all to attend who would wish to do so, and would also make attendance more difficult for others. But especially is due notice needed in order that we may have time to make our spiritual preparation, a season of prayer in which to set our spiritual house individually in better order.

Now it is quite readily recognized that but few branches will be able to fill the church edifice with young people between the ages of fifteen and thirty; or even between the ages of eleven and thirty-five. But it is quite readily possible to have at least some special prayer meetings for the young people. It is also possible to reserve a section of the church for the young people. It is even possible to arrange for tickets so admission up to a certain hour will only be by tickets; after that hour the church is thrown open for all who may come, to the limit of its capacity.

With a little tact this can be done, not only without giving any offense, but in a way to make attendance felt to be a privilege, which indeed it is. Those older in years, possessed of the Spirit of the Master, will only too gladly give the preference to the young for the little season, and also will rejoice to see a revival of interest among those younger in years.

Let attendance be as a privilege, and not as a tiresome duty externally demanded. There would appear but little

reason why, with a proper effort and proper spirit, the church edifice could not thus be filled. Come, let us go to the house of the Lord, and if we go with a proper preparation and devotion, we will there meet the Spirit of God, and feel indeed to say, "It is good to be here." S. A. BURGESS.

Missionary Services

One should have an ideal in missionary work, based on all existing facts. Good results are not attained by accident, but by humble, prayerful, persistent, effort.

The question has arisen, How far can this plan be applied to missionary services? The underlying principles would not be at all different; still adjustment would be necessary to meet the varying conditions.

In the missionary department of work there are two very clearly defined classes of work. There is the missionary effort of opening new fields, fields in which we will find either no friends, or very few, to start with, though it may be, as frequently happens, there will be one family of good church members, far from any branch. Such a case represents a very great part of missionary work. We would expect as a rule two missionaries to go there and work together. How long their stay should be in any such field will depend upon local conditions, their welcome, and the direction of the Spirit. Many times it happens, although one's reception is unsatisfactory, that the direction of the Spirit is either to return or remain, and later the way is opened up.

In such services we may rest assured that the missionary is engaging in very earnest and sincere prayer for divine guidance, and where the way seems difficult, he is ably seconded by those with whom he abides.

The musical problem may be one to be met by himself or associate for each service. There will be as much advertising as conditions will permit through the press, the daily distribution of tracts or leaflets in house-to-house visits, and where possible the use of placards.

Such organization as has been formed in these young people's services of course is not available under such circumstances. The workers are very few, and at times none outside of the missionary and his associate. But the principle of devotion, of praying for divine guidance, still remains. We sincerely hope the time is near at hand that a man being called for such work will go with the endowment of the Spirit of God and with the faith and prayers of the brethren and sisters at home, so that he will feel both the close presence of his heavenly Father and the support and direction of his Spirit, and also the material and moral support, so far as is possible, of the church through the tithes and offerings and through the prayers of the faithful Saints.

There is need for missionary service abroad, but there is also grave need for missionary service in the central places. Many communities even in the stakes have not as yet been properly canvassed.

This being the case, there is a second class of missionary effort—that which uses the organized branch as a nucleus, uses the branch establishment, the church building and facilities as a meeting place and basis for work. Many times have special services been arranged for a week or two at some of our church edifices. But when such services are arranged, why should we attempt to send abroad to secure a special speaker, if we are not prepared to spend several weeks in an effort of spiritual preparation, as well as thoroughly organizing the work beforehand in order to secure the best possible results. It is true that very many times such services are announced when very little or no preparation is made beforehand. A very short announcement is printed in the news-

papers and the local officers think their duty has been performed.

Needful as is proper advertising and proper organization, the most important factor, which most frequently is neglected, is the spirit of prayer beforehand and prayer during the services.

In some cases a short meeting is held each day prior to the service by a few who can get together, seeking the blessing of the Lord upon the effort being made. So far as we are informed, this has proven so far the exception rather than the rule. But why should it be so? The minister we may rest assured spends many hours in secret prayer that his part may be well done. But he cannot do it all, nor is the work his alone. It is the work of God, and we should be his co-laborers.

Furthermore, what we will get out of any special service, whether it be for the young people, a revival for the branch as a whole, or whether it be a missionary effort will depend upon what we bring to the service. If we come cold-hearted and indifferent we need not be surprised if but little is received by us. If we come in a spirit of prayer, desiring to know the truth, desiring to learn the will of God, and to do it, we need not be surprised if we get more out of the service than does some indifferent brother or sister.

Again, a revival service may justifiably be short; a service which is for the sole benefit of the church membership. But when the purpose is a missionary effort, how long or short should it be?

The answer will naturally depend upon circumstances, the condition of the missionary, the attitude of the branch officials, the diligence and attitude of the branch membership who rejoice in the privilege offered them, as well as conditions in general. It is true that by a short service much good seed may be sown, some of which may wither away, some of which many years later may come to flower. But it is equally certain that *now* is the accepted time, and a persistent effort made now will secure immediate results.

Our appeal is not the emotional one. The emotions can be moved in a single night. It is to the intelligence primarily. Being such it takes time for conviction. The fact that no converts have been announced for one or two weeks is no reason for even considering discontinuing the services. It will take both judgment and inspiration to answer the question rightly. But the presumption would seem to be in favor of not stopping as soon we have begun.

Here in Iowa Elder Daniel Macgregor has, the past conference year, been holding a number of special services which have been continued from four to nine or ten weeks, as the interest appeared to warrant. Every night the church at Missouri Valley, Iowa, where he is speaking has been crowded to the door, and people are being turned away. Seventy-one have been baptized so far, and more are on the way. Some one asked Brother Macgregor how long he would remain in that place. His reply was characteristic: "I may have to stay three years." Paul remained several years at Ephesus.

A missionary is expected to devote his efforts night after night, month after month, somewhere. Cannot we support the effort with all of our ability and strength, even though it should last two or three months?

The results are not those of one man, but are secured through the persistent results of many, and through the blessing of the Spirit of God, even though one may be rightly chosen to assume the chief responsibility for a season.

We could extend the list and mention others, but it is certain that a humble preparation through prayer and attention to all things needful beforehand and the continued effort supported by the faith and prayers and attendance of the Saints,

will mean the saving of many honest in heart for the work of the kingdom of God.

Nor because of the seemingly spectacular success of the special missionary effort should we ignore the daily necessity of developing pastors for these thus inducted into the kingdom of God, so that those who are newly baptized may themselves become available material for work in the household of God. It is necessary that our educational work in the Sunday school, in the Religio, in the Women's Department, and in our study classes be not neglected. It is necessary that under the direction of the pastor suitable instruction be given from time to time. But over all, there is the need for devoted, consecrated prayer.

When the opportunity for special missionary work is before us, let us not faint in well doing, nor be slack in any service assigned.

S. A. BURGESS.

Music for Revival Services

Preference is given to congregational singing well planned and carefully directed.

When the preliminary plans were being made for services in Independence, President Elbert A. Smith and others there expressed a decided preference for congregational singing, and Brother Harold C. Burgess, who was placed in charge of the music there, most heartily agreed. They appreciated the value of special orchestra numbers and special choir work as well as solos, but fully agreed that for such services as these we want the songs that everyone can sing. Nor does that mean songs that are so familiar that it requires no thought to sing them.

In practice there were one or two solos in the preliminary song service; that is, some one would sing perhaps a verse, and all would join in the chorus. There was a limited use also of quartets, but invariably it was merely a variation of the congregational singing. On one occasion a quartet was placed in the rear of the gallery, producing some remarkable results. There was multiple variety of presentation, but always it was to sing songs in which the whole body could join, and in which they were not only invited but urged to take part. It was preeminently community or congregational singing, and showed real leadership in getting everyone to sing, or at least to make an effort to do so, and each one became a part of the service to the best of his ability.

An orchestra was used, but the piano, organ, and orchestra as a whole were only for purpose of accompaniment of the congregational singing.

The same method that was used at Independence was also used at Lamoni. The young people were gathered beforehand and practiced on some of the songs to be used, those with which they might not be so familiar. The choir seats were not filled with the choir, but different young people assembled there each evening, and every night every seat was filled. These impromptu choirs were called on to carry the singing part of the time; the same request was made from different parts of the audience; also on special nights, as when the Boy Scouts attended in a body, in uniform, they, too, were requested to select a song, and called upon as a body to sing.

This insistence upon congregational singing was not based on any unwillingness to recognize the value of a trained choir. In fact, in Lamoni while this congregational singing was being prepared, and even during the services, the regular choir met for practices on an oratorio to be rendered the week after the close of the services. Orchestra music has its place; choir work has its place; but for thoroughgoing revival work we want community singing.

It was suggested at Independence that a fifteen-minute song service be held at the close, but this was dropped, and

we think rightfully so. It has its place at the mourner's bench, when we want to ask people to come forward, but that is not the nature of our services. Our appeal is to the intellect rather than to the emotions. So at the conclusion of the sermons the services were quickly closed.

We have already referred to the special services being held in Saint Louis, March 6 to 20, and in Philadelphia, March 13 to 27. The music in the latter place is in charge of Albert N. Hoxie, general director. At the former place the music is in charge of E. C. Bell, who was formerly assistant general director. Both of these men are competent leaders in community singing, if they are not among the very best in this country.

One outgrowth of these services has been the development of new songs to old tunes. Thus, at Independence they sang one by Brother R. J. Lambert, to the tune of "The Spirit of God like a fire is burning." A series of songs were also printed for distribution in Lamoni, and President Elbert A. Smith and Sister Vida E. Smith each had prepared a new song for the occasion. But in addition a song written by President Smith twenty years ago was also featured. And we note in the local branch paper from Saint Louis a song by Elder R. Archibald, given through the Spirit several years ago.

Music is an essential part of all of our church services. Its importance justifies careful consideration and preparation beforehand, to see that this part of the work of our special services is made to contribute in the highest degree to the success of the services as a whole.

Other Good Reunion Articles

In addition to those articles listed last week for the next reunion, the following articles are already set but were crowded out last week:

Three articles on the little ones at reunions, by Mrs. M. D. Graham, of Burlington, North Dakota, Maude C. Halley, of Independence, Missouri, and Miss Marcella Schenck, formerly of Lamoni, Iowa.

Also a short article on what they do at Kirtland.

Subjects Being Discussed

Unity of the Whole Church

One great result of these meetings of the young people at Independence and Lamoni is to emphasize the unity of the whole church. The young people everywhere are praying for the success of these meetings. Every evening communications are read from far and near, and letters of greeting are sent out reporting the success of the services. It broadens the view of the local man, and makes him feel one with those who are on the Atlantic seaboard, and with those who are on the Pacific slope, as well as those who live in between or who are sojourning among the nations abroad.

Missionary Work Should Help Pastor

The pastor necessarily feels keenly the necessity of the work of edifying the body of Christ, and the perfecting of the Saints. Occasionally a pastor feels that a protracted missionary effort is interfering with his pastoral work, and may feel even a little of jealousy if he feels for a time to take a back seat. But we think this is rarely the case. A missionary effort should strengthen the foundation of the Saints, and prepare them to return to their normal church work stronger than before. Of course it is true that the regular work is disorganized for a time, not only during the services, but

(Continued on page 285.)

ORIGINAL ARTICLES

Being Broad-minded Saints

By Ruby R. Speer

Are we of the inclusive or exclusive type of mind?

Some wise person once made the remark: "The difference between a broad, happy life and one which is narrow and meager, may be summed up in these two words, *inclusive* and *exclusive*." We have often read in early church history of those zealous men who, in their mistaken love and zeal for their religion, retired to lonely mountain homes. Here they led hermit lives, seeing no one, helping no one, never coming in contact with the world and with sin. We read of these ascetics with perhaps admiration for their zeal, admiration for their strength of mind that they could suffer hardships and even death for what they believed to be the truth. And yet, when all is considered, what did they do to help their fellow men? What did they do to promote the kingdom of God, except perhaps to save their own souls? Instead of overcoming the sins of the world and making themselves masters of the sins and passions within them, they fled from them. Instead of being inclusive in their lives, they were exclusive in the extreme.

In the Mosaic law we find ten commandments. Thou shalt not, and thou shalt. The shalt nots are personal, exclusive, wholly selfish: Thou shalt not steal, thou shalt not kill, thou shalt not bear false witness, and so on. These were good and were needed then as now. But the whole essence of religion is summed up in the commandment, Thou shalt.

God said, "Thou shalt love thy neighbor as thyself." In this commandment lies the golden key of religion. How wonderful life would be, how broad each person would be, how much larger even would his church be, if every person could absorb that commandment and apply it every moment.

Religion as Broad as the Infinite

I once heard a man make this statement. He was a college professor and one whose opinions carried weight with a good many people. He said in substance, "Religion is not narrow. Religion is as broad as the Infinite, because it is the Infinite. Religion is the groping of the human soul after its Creator. But deliver me from religion in the modern sense, religion as it is confined within the walls of some present-day church. It is woefully narrow; nothing for the social, all for the individual. Will *I* be saved? What shall *I* do to be saved?" He said, to prove his point, "Glance through any hymn book and read the titles, and I'll dare you to show me even a third which are not for personal salvation: 'Will there be any stars in my crown?' 'Wash me whiter than snow,' and so on."

When we apply the searchlight of desire for truth to our own souls, are we spotless? Are we working to give our lives, through the association with the rest of society, for *their* enlightenment and *their* salvation? Or are we working for our own salvation and so busy seeing the mote in our brother's eye that we have no time to be aware of the beam in our own? Are we, as a church, inclusive, or are we exclusive? Can the church be any stronger than its members? If we as individual members are narrow and exclusive, can the church be broad and inclusive?

How Shall We Attain Broadmindedness?

Can we (and here I honestly ask for information, because I confess I do not know) be broad and inclusive, can we uplift

and bring our fellow associates up higher and toward the truth if we, like the ascetics of old, flee from temptation, spurn companionship of those outside the church, and shun all worldly pleasures? If there is good in all things, and there must be, for God made them, can we not make ourselves stronger by association with the world and worldly things? By meeting sins and passions and overcoming them, each one is made stronger. Strength is generated at each obstacle overcome. Do you not think there is more rejoicing in heaven when one sinner becomes master of himself and overcomes evil than when one ascetic flees from life and its temptations?

Let us each one in the church work to make the church broader and bigger. Let us work with an eye to the service of society, and as a result we ourselves will grow. Let each one strengthen himself, in order that the social whole will be better. Let us educate ourselves by books, by study, by travel, by our daily work, and by our contact with each other. Let us work for our children, keep them physically, mentally, and spiritually healthy, alert and strong. Can we not, a body of so many thousand people, by being just the best we individually can be, be the leaven which will permeate and lighten the whole mass of society?

Let us remember that only a few can do the big things, the things which stand out to public notice. But no chain is stronger than its weakest link, and we can be the little integral parts without which the whole could not move. By our daily lives and by our work we can do the things for which God placed us here, that our lives and work may carry on his great plan.

Let us study to show ourselves approved, workmen who need not be ashamed.

Taking the Outsider to Church

By Mrs. Winnifred Hulbert

Let us take him whenever we can, for God can use a local, humble minister as well as the special preacher of some important place.

Undoubtedly there is a diversity of opinions as to the proper place and time to interest the outsider in the gospel. I feel especially moved upon to relate some of my own personal experience along this line; not as one wishing to set up a standard for others to go by, but just to show the depth of human weakness, and how narrow it is possible for us to become.

I reluctantly confess that I had the same ideas along this line as many others with whom I have come in contact during my experience in this church. Coming into the church young, and the major part of my family not being of like faith, I was thrown more or less into the society of outsiders; and while I never felt inclined to withhold my identity with the church of Jesus Christ, I sometimes felt just a little timid about taking some of my friends to church; partly, perhaps, because of our unpopularity as a people, and also because of existing conditions in the branch. I remember distinctly my philosophy in reasoning the matter out. While I went to church faithfully and persistently week after week and month after month, when it was announced that "Elder So-and-So" from Lamoni, or Independence, or Chicago, or some other place, would speak the following Sunday, I felt this was my opportunity to take my unbelieving friend to church. I do not doubt but that many of us would even have suffixed a "D. D." or "LL.D." to the name to make it appear a little more elaborate. How ridiculous! I am exceedingly grateful that I have changed.

What Does a Calling Imply?

Do we not believe that God calls all of his servants to preach? Can a man officiate in the various offices of this church, receive his ministerial license authorizing him to perform such duties, without being called of God? And is not his calling approved by the higher authorities in the church? Very well, we all believe that. Then that same God who clothes him with authority to preach will also give him a message. To whom is he to deliver this message? Let Christ answer: "I came not to call the righteous but sinners to repentance." Yet we hesitate to take some one to church with us for fear "it will not be a very good sermon." Which would best solve the problem—"O ye of little faith," or "ye of little intelligence?"

Some of our members, I am sorry to say, reason the matter out thus: "These friends of mine are very intelligent people, and I prefer taking them to church when one of our best speakers is going to preach." I regret very much that this is positively the case with a great many of our members, particularly in small branches, where through lack of means and other elements needed, they are unable to bring the work up to the proper standard of efficiency.

The presiding officer, undoubtedly, is doing the best he can, according to the time he has to devote to the work, but do the members realize that, and are they doing their part to assist him? They surely are not if they stay at home and keep their friends from hearing the gospel. Row after row of empty seats create a far worse impression on the outsider than almost anything else. It is a very wrong idea to think our friends "too intelligent" to hear the gospel, merely because the manner of presentation is not quite so elaborate as we think it ought to be. The Doctrine and Covenants tells us that the glory of God is intelligence, and while we believe that God not only *desires* but *requires* that we grow and develop and expand mentally as well as spiritually, there is a certain simplicity which has always characterized God's message to the human race in all ages and dispensations of time.

We are therefore able to understand by studying God's sacred word that the message, "Go ye into all the world and preach the gospel," did not originate in a theological seminary, neither have the theologians or scientists been able to add anything to that wonderful message to give it greater weight or influence. God evidently saw where he could take the "foolish to confound the wise," knowing the exact nature of every individual, hence, we must not "behold the man," but "behold the message he brings."

Did you ever stop to think of the simplicity in which the gospel was first made manifest? Have we a book on our shelves to-day containing a story so beautiful as the story of the Christ? And did you ever wonder why God did not choose an "LL. D.," "D. D.," or "M. A.," a professor of a great theological seminary, a teacher at Harvard, or some one of equal standing, as an instrument in his hands to restore the gospel to us in these last days? Can you contemplate God choosing a poor, unlearned youth, not even having attained the age of manhood, and intrusting him with so great a work? This was God's way. None doubt but that he could have arranged the gospel on a more elaborate scale had he chosen to do so; none doubt but that God could have prevented so humble a birth for his Only Begotten Son, had it been consistent with his all-wise purpose. But this was God's way.

Thus, when we assume the "impression" the gospel message is going to make on our friends, we are assuming God's responsibility and not our own; for man is the instrument,

and God is the force. The servant sows the seed; God gives the increase.

Personal Experiences

Getting back to our own personal experiences again: I have invariably observed that assuming that responsibility myself as to when and where to take the outsider to hear the gospel meets with failure, as many times I have invited some one to go, thinking that some certain speaker would make a better impression than some other, and was sorely disappointed. On the other hand, I have taken outsiders to church at times when the sermon did not particularly impress me, yet my friends thought it excellent. Thus how little we know what is required to meet the other person's needs, and whom God will choose to impart the needed knowledge.

We should, therefore, keep one thought constantly before us; that is, that God is always able to meet the demands and equal to any emergency, and if we will only place ourselves in condition where he can use us, according to his will and purpose, eliminating selfish motives, good is bound to come from our efforts, and God's name be glorified. When we assume that our friends are too intelligent to go to our humble little church and hear our pastor, whose education, perhaps, is somewhat limited, we are placing them above our Savior; for who of us would refuse to ask our Savior to go to church with us, should he pay us an unexpected visit?

"Well," says one, "don't you think a preacher should have a great deal of personal magnetism and charm if he expects to win souls to Christ?"

Oh, yes, we admire that, of course but God doesn't always select that kind to represent him. Well, then, we must delight in those whom God has seen fit to choose, for where the Spirit of God is, earthly grandeur and magnificence sink into oblivion; there is a heavenly atmosphere there, a sacredness not found elsewhere, in harmony with what the Master has said: "My kingdom is not of this world."

Let us, therefore, not be "ashamed of the gospel of Christ, for it is the power of God unto salvation," and let us not lose sight of the fact that God will bless the little humble gathering just as richly as the larger and more elaborate one, if his will is carried out according to his holy purpose; likewise his uneducated servants, if they are humble and full of love. We can never build up God's house by tearing down some of his plans and substituting those bearing our own trade-mark. We must keep very close to the Master in all things if our works would prove a success, whether in taking outsiders to church or performing other tasks. I believe everyone having a desire to press forward and develop in this great school of enlightenment admires education along all lines that would tend to develop the intellect and better qualify us for service to God and our fellow men, and should strive to bring up the standard of their achievements to the highest plane, but let us always be subject to God's will—that whatever strides we may make to succeed, we will give God the glory; otherwise our footing is not sure.

Let us do our duty in meekness and humility, being faithful and persevering, and leave the results with God.

Perry Branch Celebrates Eighth Anniversary

The Saints at Perry, Iowa, recently had an anniversary celebration commemorating eight years of its history. Credit was given to Sisters Nellie Martin and Lucy Doss for the development of the situation which resulted in the organization. Elder Even Miller, of Independence, is now branch president; Elder Ernest Partridge, recently ordained an elder, is acting as priest; and E. C. Kibby as deacon.

OF GENERAL INTEREST

THE PROTESTANT CHURCHES

Straining at gnats of theology and swallowing camels of ritualism.

The unrest arising from the war is shown on one hand by the continued effort towards union, and on the other hand by the recognition that the Protestant church is not as effective as it once was. The Reverend C. E. Macartney, writing in the *Christian Work*, states that one third of the Presbyterian churches in the United States finished the year without adding a single person to the roll of their communicants. In thought, in forms of worship, in social and political outlook, the Protestant church shows even more markedly the signs of transition. In the sixteenth century the keynote of salvation was justification by faith. The work of the Protestant churches appears to have resulted in rationalism, which has become unbelief. As usual a reference is then made to the German universities, and the American universities are also called to account, as is the church with which they are related.

Protestantism has had much to do with developing civilization of the past two or three centuries. Many of the leading universities are founded by the Protestant churches.

"Yale Divinity School, an old and honorable school of the prophets, and traditionally associated with the Congregational Church, has ceased to be a seminary of Christian instruction, if we may believe its own declaration, and announces itself as a 'School of Religions.' The Congregational Church drifts steadily towards Unitarianism, of which it is still fair to say in the words of Coleridge, 'Unitarianism is not Christianity, but there are Unitarians who are Christians.' In New York the Unitarian Church of the Messiah has changed its name and broken its connection with the Unitarian body, even that pale cast of theology being too strong for its minister and people. It now calls itself a Hall of Worship, or some such name, where a sun worshiper, Jew, Mohammedan, and Christian would find nothing to 'hurt his feelings.'

"The Baptist Church, always independent in its organization, cannot be classified theologically. The former minister of the Baptist Church who is my nearest neighbor was sad and depressed when Christmas and Easter came round, because he felt that he had nothing to say about the incarnation and the resurrection, as the church received these doctrines. But this man's successor started his work in this same church by calling for, and receiving, Christian decision at the close of an evening hour of worship. Confronted everywhere in the Baptist Church by facts like this, how could I, or anyone else, be expected to tell what the Baptist Church teaches or believes?

"In the Methodist Church we have the worst state of all. Fervor of great convictions brought the Methodist Church into being. Now the fire has died down; cold are the ashes on the hearth of former cheer and inspiration. Even the Presbytery of Denver, at a recent session, thought it incumbent upon them to warn students for the Presbyterian ministry away from Denver University with its Methodist School of Theology. Some time ago, when attending the General Assembly of the Presbyterian Church in Saint Louis, I was asked to preach in the pulpit of one of the Methodist churches of the city. Where were the pious ejaculations, the fervent amens, the hearty singing? All were vanished, leaving not an echo behind them. The minister told of the Centenary Movement in the Methodist Church, an effort to celebrate the centenary of Methodist missions by raising a huge sum of money. The whole campaign, with minute men, and what not, culminated in a blaze of pageant glory at Columbus in 1919, with vast spectacles, tableaux, etc., to the accompani-

ment of moving pictures. And this from the church of the Wesleys!

"In the Episcopal Church we have the strangest hodge-podge that church history has yet afforded. Under the same skin you will find an out-and-out rationalist and an ultra-ritualist and churchman. I have just been reading a sermon on immortality by an Episcopal clergyman, and not only is there no Christianity in it, but the preacher goes out of the way to deny what Christianity, from the days of Saint Paul down, has always taught as to sin, death, and the life to come. Yet this same preacher has much to say about altars, sacraments, and so on. The more they strain at what few gnats of theology are left in Protestantism the more these Episcopal rectors swallow the camel of ritualism, incense, rubrics, apostolic ordination, and what not. The chief stock in trade of the Episcopal Church just now is to talk about church unity, well knowing they themselves, so far as the branches of Protestantism are concerned, are the chief stumblingblock in the way of unity by reason of the fable of apostolic succession. In contrast with all this it is refreshing to come upon Episcopal ministers who are more interested in the application of pure Christianity to the people committed to their charge than they are to changing the name of their denomination to the American Catholic Church.

"And what now of that great church which all Protestant bodies have looked upon as the defender of the faith and which, because of its stand for the great fundamentals of Christianity, has, more than any other branch of the Protestant church, held the secret admiration of Rome. What of the Presbyterian Church? What is left of Protestantism is undoubtedly to be found in the Presbyterian Church. But, alas! it is precious little that is to be discovered.

"One of her seminaries, Union, of New York, is no longer either in spirit or in letter connected with the Presbyterian Church. That institution has advanced from one post of radicalism to another, till if you were to take a graduate of this seminary in the nineties and put him alongside of a graduate of the last five years, and then have them give expression to their conceptions of what the Christian religion is, some visitant listener from Mars would conclude that they were talking about different religions."

This is the expression of one writer and thinker of the day. The *Christian Work* intimates that others have reached a different conclusion. Doctor Macartney places the difficulty with the departure from fundamental principles; that Protestant ministers as a class have ceased to preach a definite Christian mission. Patriotism, literature, power of "vision" (that terrible and pulpit-mauled word), memorial orations for various orders, special days, great people of secular history, industrial unrest, and woman suffrage is the feeding ground of the modern Protestant. But all the drives and movements and new eras are not a good substitute for the driving force of faith that is absent.

Doctor Macartney continues that the Protestant church ministry has laid itself open to misrepresentation because it has in many sections abandoned the declaration of definite Christian truth, having nothing to teach, has resorted to entertainment and sensation. The calamity is the neglect of the mighty facts of Christianity, turning from the roots of religion to the writing of pleasing essays.

Whatever may be our conclusion on this article, it is certain that therein will always lie a weakness if anything else is substituted for the truth which is in Christ Jesus; if any attempt is made to use any "ology" for true Christianity. We realize the value of organization, and we do not discredit the use of all practical helps of modern methods, but we must still insist that it is only the gospel of Jesus Christ which is the power of God unto salvation.

What a man doesn't understand he opposes.

COMMON CONSENT

Sidney Smith, in trying to pacify a disturbed acquaintance who stated that a mutual friend had been guilty of profanity, informed his acquaintances that he had once heard the accused party speak disrespectfully of the equator. The *Melbourne (Australia) Age* adds: "In this modern world of ours, dominated by the instinct of popular rule, it has become fashionable for old fogeyism itself to think and speak as respectfully of democracy as of the equator." Yet it may well be doubted whether half of these professed democrats believe in their own politics. Direct actionists hesitate to speak disrespectfully of the equality of the franchise, though in action are quite ready to substitute minority for majority rule. It leads to the old aristocracy where people enjoyed the rule of the few over the many.

It is stated that in Russia one hundred and eight million people have no right of self-government. One hundred thousand Bolsheviks form the aristocracy and rule. Opinions differ as to whether they rule well or not, but as the *Age* points out, we find there are not very different conditions in other places.

The foreign policy of Great Britain is handled by the foreign office, at times almost independent of the people. In Australia the democratic principle is stifled by the ministerial control of each parliament. The rulers do the thinking. While the people claim to delight in self-government, they hardly more than half exercise the franchise. The same thing is to be noted both in America and Great Britain, that when the people vote, there is not a free choice:

"Toorak recently gave us an admirable illustration of this. Toorak is a state constituency, where what is called the nationalist vote is decisive. Labor has not as much as a look-in in Toorak. Through the retirement of Mr. Bayles a new member has to be elected. There are probably a dozen eligible citizens, all of whom would most thoroughly answer the aspirations of the Toorak electors. It is one of the primary rights of those electors to have as wide a choice as possible. And what has happened? A dozen gentlemen—the local executive of the nationalist council—step in and forbid it. They claim the right to say who shall and who shall not receive the nationalist vote. They label the man of their choice, and say to the tens of thousands of constituents—'Take him! That is your man. We decide for you whom you shall take.' This nullification of self-government is not peculiar to Toorak. Cross to Collingwood, it is precisely the same. The electors under democracy have a right to choose between a dozen aspirants to the seat. But a small electoral council says otherwise. They say that every one of those round dozen of candidates ambitious of parliamentary distinction must sink his legal rights at their bidding, so that they, and not the 30,000 or 40,000 people, choose the member for Collingwood.

It may therefore be gravely doubted whether the great bulk of the people living under what is called self-government are sincerely attached to a real form of government of the people, by the people, for the people. All parties alike, nationalist, country party, and labor, deliberately adopt plans which vest the power of the many in the few. And the many bow down submissively under this usurpation of the few—just as the 180,000,000 of Russia are supine under the oligarchical government of Lenin and Trotsky."

Unfortunately we find a similar disposition in other departments. We can see it in the repeated emphasis on Zion, on consecration, on stewardship, until these words have become almost empty sounds. We are willing to utter the words, but not to have the reality—or are we? It is quite certain that a mere repetition of the sound is not going to bring about the redemption of Zion, or anything else. It is quite certain

THE SEMINAR

Vocational and Industrial Zion

By Max Carmichael

The fourth of a series of articles that discuss intimate internal aspects of Zionian problems.

What are the vocational and industrial opportunities of Zion?

What geographical territory does the land of Zion and the regions around about comprise?

According to the Doctrine and Covenants, Independence is to be the center place, and Zion was not to be moved out of her borders. (Doctrine and Covenants 57: 1; 98: 3; 127: 7, and section 128.) According to section 57: 1, the State of Missouri was consecrated for the gathering.

The chief industry of this region is stock raising, the raising of cattle, hogs, and sheep for food purposes. Missouri stands sixth or seventh in number of beef cattle raised of all the States. In 1912 she raised from 30 to 40 cattle per square mile. Kansas ranked fourth or fifth, with Iowa second. In the raising of hogs, Missouri stands third, Iowa first, and Kansas fifth or seventh. While Missouri and surrounding territory do not rank high in sheep raising, nevertheless there are quite a number of sheep raised. You will notice from the maps showing distribution of stock raising, that the northwestern part of Missouri raised more than the central and southeastern, the eastern part of Kansas more than the western, thus centering around Independence. Notice, however, that Independence is only on the edge of the district in the United States which has the greatest concentration of the stock-raising industry.

Kansas City Large Packing Center

You will notice that the area of greatest concentration of the cattle industry is to the north and west of Independence. Likewise the swine industry. Kansas City is consequently one of the seven large meat-packing centers of the Mississippi Valley. The stock to the north of Kansas City goes to Saint Joseph, and further north still goes to Chicago. Kansas City's main field for raw meat is eastern Kansas. However, Kansas City is in direct line for the reception of cattle from Texas which stands first in the cattle- or beef-raising industry. Thus Zion and her borders contain two meat-packing centers, Kansas City and Saint Joseph. While Missouri is not a topnotcher in raising cattle and swine, yet transportation facilities are such that stock raising and meat packing are her chief occupation and industry.

Crops Necessary for Stock Raising

In order that a country may successfully raise stock for the market, it must of necessity have certain crops. One of these is corn, probably the most essential for swine raising and one of the most essential for cattle raising. In 1910 Missouri stood third among the States in corn raising, Iowa stood second, and Kansas sixth. Iowa and Illinois compete for first place every year. Again we find the northern and western part of Missouri raising more corn per acre than the remaining portion. Again we find Independence along the southeastern border of the intensive corn-growing

that if we are going to progress, it must be because we are willing to raise our intellectual and spiritual aims—not be content merely to repeat forms, but actually to think about that which confronts us.

section of the United States, this intensive section containing eastern Kansas, eastern Nebraska, Iowa, Northern Missouri, Illinois, and Indiana, and western Ohio.

Another important crop of Missouri is wheat. Missouri does not stand among the foremost States, yet wheat is widely grown there. Kansas stood second in 1910. Central Kansas grows wheat intensively. For this reason Kansas City is one of the ten big milling centers in the Mississippi Valley. In oats Missouri stands high, although not among the highest in rank. Iowa stood first in oat raising in 1910. Likewise to support the stock-raising industry is the grass and hay produced in the States.

Missouri is quite capable of sustaining a large amount of dairying. Likewise southern Iowa and eastern Kansas. It is thought by some that the northern and western Missouri farmer will go more and more to dairying. His high-priced rolling land will find its best profit in dairying, especially as the market in the cities of Kansas City and Saint Louis are growing larger every day.

The grasses and hay crops are timothy, clover, some alfalfa, and wild grasses. Other crops are rye, kaffir corn, barley, spelt, some potatoes, sweet potatoes, broom corn, a variety of vegetables, and flaxseed.

In horse and mule raising Missouri stands around the top in rank among the States, standing third in 1910.

In fruit raising, especially apples, Missouri stands high. Apples are grown in the northern and western parts, but the southeastern part of the State is found to be the best adapted to fruit raising. You will notice that the apple is probably the most staple of all fruits.

Rainfall Good

Certain physiographic conditions must combine to make Zion and her borders such a wonderful crop-growing country. First there is the rainfall. The annual mean rainfall for the whole territory from southern Missouri to central Iowa and to central Kansas averages from 30 to 45 inches annually. Missouri itself averages 39. The northwestern part has less than the southeastern. The rainfall is distributed throughout the year so that a crop is almost always insured.

Next is the length of the crop-growing season. This runs from 190 days in southern Missouri to 155 in central Iowa, a medium of the temperate Zone. The land could not be in better situation so far as this climatic condition is concerned.

Next is the temperature. The mean temperature in January in Independence is about 25 degrees and in July about 78 degrees. This is a most satisfactory average.

In Richest Soil Section

Last of the physiographic conditions but not least is the soil and topography of the region. The richest soil of the United States extends in a strip from Wisconsin down through Iowa, and through northwestern Missouri, in the very heart of which is Jackson County, down through eastern Kansas and into Oklahoma. The soil is deep, much of it underlaid by limestone. That part of the State north of the Missouri River, and the western part of the State is a plain of slightly rolling hills, the greater part of which is arable. The eastern part of Kansas and Iowa is of the same nature. Zion and her borders happen to be particularly in that territory affected by the ice sheets of the glacial period. A glance at a glacial map will give the southern point of that larger glacial slide which extended down into what is now the State of Missouri. These sheets of ice covered the surface to a great depth with debris and silt, gravel, and even bowlders. Extending slightly north of east through the southern part of the State are the Ozark Mountains, most of which is not

arable except near the streams. The southern slope of these mountains is somewhat sandy and hence suitable for certain crops.

As a result of these agricultural industries, what manufacturing industries can be had in this territory? We have already spoken of the meat-packing industry, and the milling industry, as a natural outgrowth of the stock-raising and wheat-growing industries. Along with the meat-packing industry comes the industry of making boots and shoes. The killing of the stock will provide the raw material, the hides, for these purposes. Then can come all the accompanying industries along with the meat-packing industry, the making of buttons, combs, and such articles, also the manufacture of glue.

Abundance of Coal

About one third of the State is underlaid with coal, the great part of which is northwest of an irregular line drawn from Clark County to Jasper County. Not all of this coal can be mined with profit. The largest shipping mines are in Bates, Lafayette, and Macon Counties. You will notice that Lafayette County is just a few miles east of Independence. As these coal beds slope downward to the west, the farther west one goes, the deeper is the coal, hence the more difficult to mine coal in Jackson County. Bates and Vernon Counties, also the better coal beds, are south of Jackson County from fifty to seventy-five miles.

Zinc and lead are mined in southwestern Missouri about one hundred and fifty miles from Independence. Joplin is the zinc-mining center. Missouri ranks first among the States in the production of zinc. The Ozark plateau has some iron ore. The Iron Mountain field in the southeastern part of Missouri has produced millions of tons. In comparison with other iron fields in the United States, however, this field does not stand high in production. Yet this indispensable metal is within a few hundred miles of Independence. The iron of Michigan is probably as accessible to Kansas City as is this iron on account of better transportation facilities between Chicago and Kansas City than between southeastern Missouri and Kansas City. You will notice this when we take up the transportation facilities of this territory.

Canned groceries may well become a very important industry in Zion and the surrounding territory. Kansas City may well be a large oil-refining city. Because of the availability of wool, it can manufacture woolen goods. While cotton is not grown in the vicinity of Jackson County, nor perhaps within the confines of the "territory around about," yet it is grown with sufficient proximity to make the raw material accessible if other factors are good for manufacturing plants. Some flax is grown for seed in Missouri, so that oils from this may be gathered. Not much linen manufacturing is being done; however there may be opportunities for development along this line.

Great Railroad Center

A look at the railroad map of the United States will reveal that Kansas City is one of three great railroad centers out of Chicago to the west, the other two being Omaha and Saint Louis. Kansas City is in the line of transportation from Texas, Oklahoma, Kansas, New Mexico, and Arizona. It has easy and rapid connection with the great metropolis of the Middle West, Chicago. Branch railroads come into Kansas City from all directions. The transportation facilities surrounding Jackson County add to its industrial opportunities, and to its vocational opportunities. The people of Zion have a great opportunity to make money.

Again, Kansas City is on the Missouri River, which gives transportation routes to Saint Louis and to New Orleans.

Bulky stuff, as hay and grain, can readily be transported on this river.

The easy transportation facilities with Oklahoma and Texas make convenient the access of Texan cattle into Kansas City and the cotton of Oklahoma and Texas.

Power and Iron

To be a great manufacturing city, Kansas City needs power. We have already mentioned the accessibility of coal and oil. But as the coal beds of the United States are getting more and more expensive in mining, and more scarce, other means of power are being looked to. The chief of these is water power. Jackson County is favored in this regard, having the Missouri River bounding it on the north. There is excellent opportunity for the development of water power in the future.

The one other necessary factor to make a large manufacturing city is iron. As we have shown, Zion does not even lack this element, although it is scarcer than it ought to be to give the best chance for development of manufacture.

In conclusion, we notice that the most fundamental wants of man are provided in the territory of Zion. Shelter both from lumber and bricks is available. We have the great yellow pine forests south of Kansas City. The most elementary foods are available to a marked degree, meat, flour, cereals, milk, potatoes, and other vegetables. While clothing wants are not supplied to the same degree, they, too, are quite accessible.

How great are the vocational and industrial opportunities of Zion! The region round about offers a very full complete cycle of economic relationships from the producer to the consumer, especially in the necessities of life. Repeating, we have the agriculture of stock raising, cereals, vegetables, and fibers. We have a well-worked-out transportation system, and possibilities in the steam and gas motor on the State hard-surfaced roads. We of course can work out our banking system. We have good opportunity for the obtaining of power to run manufacturing plants, and the raw material accessible to run the most elementary manufacturing plants, as clothes, shoes, meat packing, flour, etc. The retail stores follow as a matter of course.

EDITORS' NOTE: The next article of this series will appear in an early number.

Students at Ames Busy

From a personal letter by Elder W. W. Hield, in charge of the student group made up of Saints in attendance at the Iowa State College, at Ames, we excerpt this: "The activity and interest in our little group is remarkable. They truly are imbued with the spirit of the work. To-night for the first time the agricultural students met in round table to discuss problems of importance to the church and to us in the agricultural field. We regularly have a discussion group at 7.30 Sunday evening, in which we take up such work as that outlined by Max Carmichael in the recent HERALDS."

One Miracle

The *Toronto Globe* publishes the following story: "A man living in a Lancashire town, a big drunkard and gambler, got converted. His workmates soon discovered what had happened and chaffed him mercilessly, doing their best to shake his faith. One said: 'Do you really believe in everything there is in the Bible?' 'Well,' said the new convert, 'I have not read it all through yet, but I suppose I do.' 'Do you believe in those tales about the miracles that Christ did?' 'I suppose I do.' 'Why, there's one that says he turned water into wine; do you believe that?' 'Well, I hadn't heard about that, but I know he's been to our house and turned beer into beef!'"

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

"When One Member Suffers—"

In our social contacts we daily find the truth expressed in the statements of Christ wherein he asserted that when one member suffers, the whole body is afflicted. In the environment of to-day, every existent home is affected by the presence of evil and darkness in the world. It is the plain duty of humanity to bring its every unit up to its highest possibilities to maintain its averages of life, and to combat all destructive forces that threaten any of the members of its society.

Sister Laura Mann, appointed nursing director to the church, and also head of the health division of our Women's Department, sends us a message which she wishes to be carried to every home, and lodge in the heart of every woman therein. The age-old burden laid upon the human race for the strong to carry the weak, the one who has been warned to warn his neighbor, is still upon our shoulders. We must not turn deaf ears to this plea, but rather each one should determine not only to inform herself as to the conditions existent, the causes and remedies, but should do her utmost to carry the light of her knowledge to the women about her who need the message. These young wives and ignorant mothers, who have made no intelligent preparation for the experiences which come to them, must become our charges, to the extent that we shall study with them and not fail in counsel needed.

AUDENTIA ANDERSON.

A Health Message to Every Woman

One of the saddest mistakes which has been made by American women has been the inclination to look upon married life as a state wherein they can do as they please. "When I am married and have a home of my own," says the thoughtless woman, "I'll rest, or read, or entertain, or do fancy work just as much as I want to and no more. What a relief it will be!"

And, as a result, the woman who feels this way proceeds to live accordingly. True she does feel that she cannot neglect her husband, and will cook his meals and mend his clothes, but beyond what she feels is absolutely necessary in this direction she is not concerned, and busies herself for the most part in deciding the kind of furniture she wishes, the polish on it, the design to be embroidered on the dresser scarf or table linen, who is to do the washing, and so on. At least, from the ignorance found with mothers and home-keepers, we are justified in surmising that this is about the extent of their mental labors.

Shame! for shame! we cry. But why, for shame? Because, in many ways those things are the most insignificant ones to consider, and so long as American women persist in that shallow sort of preparation for and attitude towards marriage, the Nation will be paying the price, as in the past years—the result of the lack of intelligence on the more vital subjects, the lack of preparation for motherhood and housekeeping efficiency, and because women have said, "I do as, and what, I please and no more. It is my house and business, and others can have the same privilege!"

And thus, we American women, the majority of us, sit by idling or entertaining, visiting or doing fancy work, eternally cleaning where it is already clean, or not cleaning but spending our time on novels or gossiping! Yes, gossiping—about why "John Jones won't do for Nellie Gray's husband because their hair is the same color and their dispositions are similar," etc., etc.! And all the while here, there, and over yonder, one by one, hundreds and then thousands of mothers are dying, giving their lives—for what? We must answer, "Only to pay the price of ignorance," for we cannot truthfully answer "to repeople the earth." Their dying

does not help to repeople the earth, for they give their own lives and too often the lives of their babies as well. Should not these facts make us feel that it is very unwise for us to have the attitude before mentioned, "It is my business—no one else need mind what happens at our house!"

Now I will tell you just what I mean. In the United States, in the year 1918, 23,000 mothers died giving—*life*, shall I say? No. Many times there was no life to give, for the baby was dead, but the mother died in her mission of trying to give it birth. Two hundred and fifty thousand is the number of babies that died in the United States in 1918. Added together, the sum is 273,000 lives given to pay the price of our ignorance! You may say, "Why blame it on our ignorance? Aren't doctors and nurses to blame?"

Let us see. Where women are confined in hospitals and the care that doctors and nurses prefer to give is given, we find the death rate among mothers is but a small fraction of one per cent due to infection. On the other hand, in the rural countries and small towns, we find there has been no decrease of maternal mortality (or of mothers dying while giving birth to children) in the last 20 years.

Mothers and sisters, how long will we let it continue? When will we arouse ourselves to the possibility of correcting this condition in our land of America? How long will our uneasy and guiding consciences allow us to keep our place of ease and composure in our homes and our smug attitude of, "I'm married now. I do as I please in my home. Let others do as they please. It is no business of mine!"

How long can we who are women and supposed to be merciful, kind, gentle, and thoughtful, be unmindful of each other? Will not the Lord ask of us as he did of Cain, "Where is thy brother?" and of us "Where is thy sister?" What are we going to say? Will we say "Lord, I read in health books, a doctor told me some things, and a nurse happened along and I asked her the questions I needed answered. My neighbor could have done the same if she had wanted to. I did not hinder her. It was her business if she didn't want to know. I wasn't going to coax her!" Might the Lord not query, "Would you not coax her in order to save her life and the life of her baby?"

How would our assertions look in that light? Would we reply, "Well, married women are supposed to do as they please, aren't they?" As we question our souls we ask, "Have I the right to please only myself, and not be concerned about my sister's good? Have I not some influence over her by which I may induce her to study, to show her the dangers of her lack of knowledge? Would she not be apt to study, if I, her sister, in a kind and loving way, try to point out to her the reason for her doing so?"

Man was created that he might have joy. Will joy be possible with so much unnecessary sacrifice of life? So long as you have knowledge or encouragement to give, freely give, for "the Lord loveth a cheerful giver." Some day a record may be opened that will show the opportunities which have come to us, times when we might have given light to our sister. Will it read, "Such and such a date, opportunity passed by, until, on such and such a date, mother died, baby died!" For as the pages are turned, remember for 1918 we read of "273,000 babies and mothers paying the price of ignorance, indifference, and selfishness of their sister citizens of the United States!" The "land of the free and the home of the brave," where Zion is being builded!

This brings the picture of actual happenings before our eyes in rather an unpleasant way, I know. You are probably thinking or saying, "Miss Mann, we did not know! We had no idea it was so bad as that! Don't blame us!" No, perhaps you didn't know, the majority of you. That is just why I am coming to you, the sisters of our church, at this time, in order that when the question is asked of me, "Where is thy sister? What did you do to make the world better?" I will be able to say, "Lord, I am sorry for any opportunities of helping or giving which I may have missed, but I have truly tried, in my humble way, to give out what information I have had to my sisters, and hope that I have succeeded in saving some lives."

I feel that my sisters would prefer, too, to be able to answer the soul-searching questions in some such way. That is why I am coming to you, through this little article, sending my message to as many as I can reach in this way. Listen to it! There are thousands of mothers dying, and *we can prevent it!* Go tell this to your neighbors! If they ask, "How can we prevent it?" tell them it is by *giving*—giving of the information we possess, giving of our help and sympathy, giving "until it hurts," to use the war-time expression. We did it then, in response to the great need. Can we not do it now for our sisters and our babies? The army of these whose lives go out yearly is twice as large as the army of our soldiers at one time. Are they worth saving? Do we care? Do we care as much as the people of other countries? Listen to this, and share our shame! *Fourteen* other countries provide better for their mothers than do we of the United States, and *only two provide worse!* *Fifteenth* from the top of the list of the nations who protect, shield, and care for their mothers, and give their babies a fighting chance to live! Surely a country of our advancement and wealth and enlightenment needs to hide its head in shame at such a record!

Our church people are not indifferent, I know, and as a proof to God that his confidence is not misplaced, surely our women will give "freely." I have sincere confidence in our women, and I am sure that God has even more, for he knows their hearts as I cannot. The giving will come. Are you asking what it is that we can give freely? Here is the answer: *Your lives*—not in death, but in daily life; giving your best, your all, the expression of your very souls in love, for the hope and safety of your sisters' lives! In other and more practical words, "*Service!*" *Service to God and humanity!* Nothing less will establish the *proof* of our devotion, that proof that God is expecting at our hands.

Sisters, listen! There is a terrible fight to be made! There is danger very real and grave enough to enlist all our services to successfully meet and overcome. Besides ignorance there are monster diseases to be banished. Our records show that deaths from contagious diseases, such as diphtheria, measles, whooping cough, etc., have been lessened one hundred per cent in the last twenty years, and yet syphilis claims its annual toll of 32,000 children under one year of age! Is this not appalling? And besides these, there are 41,000 little ones who are not permitted to even breathe the breath of life because of this dread disease, making a total of 73,000 each year!

Again you say you "didn't know." Again I am telling you. If you doubt, write the Children's Bureau, Washington, District of Columbia, and ask Doctor Mendenhall for the figures. I have quoted those she gave in a lecture in Chicago in the summer of 1920. They point only to *deaths by syphilis*, but there are many living who suffer from this disease. They also can be helped, and we can save lives by helping them to receive the treatment needed, as well as to prevent the spread of the dread contagion. Do you ask how this may be done? In this way: While doctors and nurses are ready to help, it will take the cooperation of all, in order that the proper instruction, clinics, and treatment-centers may be provided. These problems are so huge and world-wide, that *every one* must help, just as we did in the war. In your civic affairs, see that you enact the proper laws, and then put the proper people in office who will see that these laws are enforced. Always remember that the greatest amount of good to be done is in the line of *prevention*. That is why it is your duty to have good laws on sanitation, such as those which pertain to milk, water, food, sewage, garbage, insects, swamps, weeds, and the like.

Again let us speak of the Sheppard-Towner bill for the protection of maternity and child life, which provides as follows:

1. Nursing service, particularly in rural districts.
2. Medical and hospital care for those women who need it at time of delivery.
3. Instruction in parental care.
4. Establishment of health centers, etc.

Now these mean as follows: No. 1, that county, township, or community nurses will be available to care for women in delivery. No. 2, more hospitals and facilities to give proper care to the thousands who now receive none. No. 3, nursing classes, home visiting, and instruction by nurses in the home to those unable to travel out. No. 4, clinics, such as dental, prenatal, baby welfare, venereal disease, tuberculosis, eye, ear, nose, and throat, nutritional, child welfare, school nurses, school doctors, etc.

To the extent that these things are provided *by you*, in your home towns, the efforts you put forth, the willingness you feel to do your share in being your "sister's keeper," will beneficial results accrue. That you may intelligently do this, you will each need to study, for you must each learn your individual duty and adjust yourself to its faithful discharge. To the extent that you succeed, you will prove to God that you "care," that you are not indifferent to the welfare of your fellow women, but are anxious to "freely give that man might have joy," that mothers and little babes will not be laid away, useless sacrifices upon the altars of our ignorance or indifference, but shall live, shall join with us in our social activities, in the music, the pleasure, the happiness of service! We shall find recompense in the play and laughter of children, full of the joy of health and vigorous life. We will be satisfied that God's way is best, and that his love surrounds us because of our cheerful "giving."

Any questions that come to your minds, or if I can be of assistance to you in securing proper studies, please feel free to write me for I am at your service.

I am sincerely your colaborer,
 LAURA E. MANN, R. N.,
 Church Nursing Director.

What's the Matter?

A good many doctors of philosophy and of theology, as well as labor men and employers have given an answer to the question, "What is the matter with America these days?" The prize answer has come from a financial journal. *The Illinois Bankers' Association Bulletin* puts its summary into the following terse epigrams:

- Too many diamonds, not enough alarm clocks.
- Too many silk shirts, not enough of blue flannel.
- Too many pointed-toed shoes, and not enough squared-toed.
- Too many serge suits, and not enough overalls.
- Too much décollete, and not enough aprons.
- Too many satin-upholstered limousines, and not enough cows.
- Too many consumers, and not enough producers.
- Too much oil stock, and not enough savings accounts.
- Too much envy of the results of hard work, and too little desire to emulate it.
- Too many desiring short cuts to wealth, and too few willing to pay the price.
- Too much of the spirit of "get while the getting is good," and not enough of old-fashioned Christianity.

Judge Fleming of the Kansas City court prescribed a practical remedy for Young America when afflicted with the above-mentioned trouble. According to *Copper's Weekly*, a nineteen-year-old boy, spoiled by indulgent parents, was given the alternative of going to jail and working out a two-hundred-dollar fine, or abiding by these rules laid down by the judge:

- Must give up driving his father's car.
- Must not visit his girl later than nine-thirty o'clock at night.
- Must be in bed every night at ten o'clock.
- Must go to work.

When the judge asked the boy for his side of the story, he said, "I have been spoiled and pampered by my father, and now he's having me sent to jail."

A parole was arranged. The boy agreed to abide by the rules, and the father agreed to enforce them.

It is all one story. America needs to get back to the simple life. Extravagance, luxury, too much money, too much

leisure are working havoc, not only with morals and religion, but with production as well—*The Classmate*.

Twenty-One Nurses Make 40,000 Calls on 5,000 Patients

The Omaha Visiting Nurse Association, according to its annual report just issued, employed 21 nurses, who made 40,222 calls on 5,369 patients during 1920. The association spent \$35,304 in its work, of which five sixths went directly for employment of nurses, the remaining one sixth being used for transportation of nurses and office expense.

Weekly clinics and conferences were held during the year at four baby stations. Beginning this week, two of these stations are to be open two days each week instead of one.—*Omaha Bee*.

Special Classes for Married Girls Urged

CHICAGO, November 12.—"There should be special classes in the schools for married girls to fit them for their new duties they have assumed," said Arthur F. Lederle, superintendent of schools in Detroit, in addressing the National Compulsory School Education Association.

Lederle argued that girls of compulsory attendance age should be compelled to attend schools, even though married, instead of being able to shake off the duties of the school-room by marching up to the altar.

Mr. Lederle continued:

"If it is necessary for a boy who has entered any trade as an apprentice to continue his school work to supplement the practical training that he is getting in the shop, it is just as necessary that the girl who has entered upon the duty of housework and rearing a family should be permitted the opportunity of making a special study of her vocation."—*Exchange*.

A Few Views on Parents' Duties

To start at the beginning of this great subject, which covers such a wide scope, would take too much time at this meeting. I felt glad in my heart, when this subject was given to me, that it read "parents," instead of just duties of mothers. Why shouldn't parenthood be equalized? The manly tradition which renounces all domestic chores as things unmanly, weakening, and "sissified," has no place in this century. Men and women are invading each other's fields to such an extent that there are no longer any reserved seats.

We as parents first owe our children the right to be well born. Precedent to the possible training of children should come the training of parents, which, it may be said in passing, may be attained chiefly through self-discipline.

The sacred duty of parents is to provide a home for their children. The home is not an impersonal, lifeless, external thing made of wood and stone, but a personal, living inward creation brought about by parents and child. Fathers and mothers should realize that they, at their best, *can be* makers of a home, planned by intelligence, and fashioned after God's great plan. Parents are not only the givers of life, but must help their children to the rebirth into the life of the Spirit, which alone is life. The school may serve as auxiliary to the home in helping the child to such renewal of life, but the home must be the place of such transfiguration. May we not assume that it was a condition of this kind that existed in the home of Abraham Lincoln, who gained such great intelligence and yet never enjoyed more than a year's schooling? We do not forget he was mothered by his own mother, and not by a governess or tutor.

It is true such valuation of a mother presupposes a mother worth while. How poor are the children of parents whose wealth entitles them to surrender them to governess or tutor! The only right which these children are denied is the primitive and very *essential* right to be *mothered*.

A home is built not by what parents have, but what they

are. Having often undoes and destroys homes. Being builds homes.

We can never hope that houses can be converted into homes until parents are really mindful of the truth that children are more than bodies, more than stomach and appetites (although we might be justified in such belief when they come in from school or play and almost "eat us out of house and home").

Children have moral, mental, and spiritual needs, and these *must* be met. Christianity has taught us as parents that our children are gifts from God—pledges intrusted to us for which we are responsible to him.

So let us teach our children reverence, courage, truth, self-control, and self-reliance. Let our purpose be to fit them for universal citizenship. The home is the training school of the nation. The moral basis of a nation is family affection and integrity, and closely allied with the family welfare is the matter of public purity.

G. Stanley Hall has said that those mothers who couldn't tell their children things they should know because the children are "so innocent" are living in a fool's paradise. Let us not have this said truthfully of us.

"Keep the heart with all diligence, for out of it are the issues of life." This law is still in force, so let us not fail to link the life of our children to the life of Christ and to the entire creation of God.

MRS L. F. EDEN.

OMAHA NEBRASKA.

(Read before a meeting of the Northeastern Nebraska District, February, 1921.)

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER V

The Principle Types of Children

1. Children of Strong Will

1. This type is divided into what two classes?
2. What characterizes each class? Illustrate.
3. How is a child in either class best controlled?
4. With proper training, what may be expected of strong-willed children?

2. Children of Strong Emotion

1. What two classes are found in this type?
2. How may the sulky type be developed?
3. Suggest methods of dealing with the sulky child from your own observation and experience.

3. Children of Keen Reasoning Faculties

1. What are the characteristics of this class?
2. How may they be prevented from developing the mental side of their natures alone?

4. Children of Exceptional Responsiveness

1. Why are such children easy to train?
2. Why cannot their future be predicted?
3. What must always be the goal in training this type?

5. Average Children

1. How would you describe this type?
2. What are the advantages of this type?

6. Children Weak in Some Directions

1. What children are included in this type?
2. What are the physical symptoms of the nervous child?
3. What are emotional and volitional symptoms of the nervous child?
4. How is the morality of a nervous child the outgrowth of his feelings?
5. How may they be successfully dealt with?
6. How may you detect weak self-control in a child?
7. Suggest methods by which he may be taught self-control.
8. Can this be done by exemplifying self-control in ourselves?

9. Illustrate the importance and value of self-control and its relation to purity of life.

M. P.

Notes About Women

A Chicago woman of wealth has imported fifty-two Belgian servant girls.

The women pearl fishers of Japan commence their work at the age of fourteen.

At the age of twenty-one years, Miss Norma Brown is chaplain of the Illinois Senate.

Argentine women are actively campaigning for the right of municipal suffrage.

In England "Miss" was formerly applied only to females under ten years of age.

Bulgaria has passed a law by which labor is obligatory for women as well as men.

Queen Elizabeth of Belgium, at the age of forty-four, is still considered young.

—Des Moines Register.

THE REDEMPTION OF ZION DEPENDS ON YOU!

Are You Making the Preparation?

In the days of old the eager alchemist sought all in vain to convert the baser metals into gold. The scholar of to-day can do more. He has learned how to turn gold into character, and his "philosopher's stone" is education. In this magical education lives the world's hope. As one great philosopher and statesman has put it, "Human history becomes more and more a race between education and catastrophe."

We have preached education as the safeguard of our democracy and have cited Mexican and Russian and our own illiteracy as a menace to the peace of the world. Are we wrong? Or, even if we are right, is the burden heavier than we as individuals and as a church can bear?

Is the situation so bad? *Can* we afford the cost of carrying out the family and the church educational program? The reply lies in the fact that we have merely come to the place where we must begin to revise our standards. Everyone knows that with all our educational fervor we are still spending less for our schools, colleges, and universities than we are for automobiles, candy, and useless luxuries, all to our great loss.

We would really seem to be just beginning to get a response to our efforts. We have been urging our boys and girls to get an education. Throughout the country, to the gratification of all, they are taking us at our word. They are flocking to school and to college in unprecedented numbers. The colleges and universities of the country are full to overflowing. Some institutions of higher learning have even had to limit their registration—they are beginning to turn students away.

An educated and God-loving America is safe. The cost? It is as nothing. Look at poor ignorant Russia and Mexico, and thank God that we have a national sentiment prevailing that will allow us to build Zion.

Are all Latter Day Saint families making the fullest provision possible for the education of their children? Are all the young men and women of the church taking full advantage of their opportunities?

The success of your part of the redemption of Zion depends on your preparation.

Issued by the
Educational Commission of the Church

HEALTH DEPARTMENT

LETTERS

Edited by G. Leonard Harrington, M. D., Church Physician

Hot Drinks

The attention of the Health Department has been called to the subject of "hot drinks" mentioned in the Word of Wisdom, some stating that the church physician holds that "hot drinks" means hot drinks, and does not apply to tea and coffee.

It is the opinion of the church physician that the Word of Wisdom means what it says in regard to "hot drinks"; that is, it refers to all hot fluids. One notable medical authority tells us that hot drinks lead in some cases to ulcers of the stomach, and that a certain number of ulcers of the stomach finally become cancerous. While the church physician believes this is sufficient evidence to make us respect the statement found in the Word of Wisdom, he also holds that the use of tea and coffee is not good, for they are stimulants which are not needed except in emergencies.

When and How to Tell the Story of Life

A twentieth-century mother's little boy had been brought to her bedside and introduced to his two-day-old baby sister. In answer to the child's question as to where the baby came from, she said, "Baby sister came out of mamma's body; she was made out of mamma's blood. That is the reason why mamma's hands are so thin and white and mamma's cheeks so pale."

"Mamma, was I made inside your body and out of your blood?" the boy asked in wonder.

"Yes, son, you were. And that is why mamma loves her little boy so, because she gave her own life's blood to make his body."

The little boy's eyes took on a far-away look as he tried to grasp the idea. Presently the child mind got a concept of the mother sacrifice. With eyes filled with tears, he turned to his mother and throwing his arms around her neck cried, "Oh, mother, you don't know how much I love you."

In telling the truth in this matchlessly simple and beautiful way, that mother made a new bond between her own and her boy's heart which will hold them together in harmony and love throughout life. By thus filling her child's mind with the thought of sacredness of motherhood, that mother gave no place for noisome weeds of vulgarity and obscenity to germinate and to grow. To that boy parenthood always will be a sacred relation. A child thus rightly started in his knowledge of motherhood and sex is saved from all that is vulgar, for he acknowledges only that which is pure and wholesome.—Kansas State Board of Health Bulletin.

The 1921 Acacia

Each year the students of Graceland College seem to excel the production of the previous year in their college annual. So their advertising manager can proudly say, "Our Acacia is bigger and better than ever." So their annual, in process of printing, has 160 pages (148 last year), more pictures than ever, more student activities than ever, and more students' pictures. They are selling copies now, to be delivered about April 1, at \$1.25 each.

More Musical Activity

Arrangements have been completed whereby about April 1, Elder Harold C. Burgess will be able to devote most of his time to his special work of general manager of the Department of Music of the church. Gradually but persistently this work will be widened in scope till the musical forces of the church will be thoroughly organized and coordinated.

Advertising in North Dakota

A consistent plan of advertising meetings at slight cost.

We want to tell you about the missionary effort we have been making here at Dunn Center, North Dakota, hoping it may be of benefit to some other places where they have found it hard to get the people to listen to the "angel message."

In the first place we waited until the members of the branch were united in the desire to work together in this special effort, and then we placed ourselves at the direction of the supervisor of the missionary department for this part of the country, and commenced by putting an article in the local newspaper about two weeks ahead concerning the church, and the difference between us and the Utah Mormons, and the different Smiths, and with it a picture of President F. M. Smith. Then the next week we had another article in the local paper, this time telling of the meetings and giving a list of some of the subjects to be presented, together with a picture of Elder J. E. Wildermuth, who did the preaching during this series of meetings.

We also put neat posters in all public places, with a cut of the preacher and several of the subjects to be discussed.

And a few days before the meetings were to commence we sent out an invitation letter to every person in the little town, as well as every farmer within several miles. This letter offered some pointed facts concerning the things to be presented and the importance of attending the meetings.

We kept this mailing list and each day the sermon of the night before was summarized and a copy mailed, so that those who did not come were given right in their homes some of the main points presented.

This also kept the meetings advertised and helped to bring out a good attendance to the meetings. So we feel we have made an effort that has reached many more people than usual, and what the result will be is left them to decide.

The summaries were printed on a stencil copying machine, so were not expensive to make, and could be mailed for one cent each.

We believe the Saints have been encouraged by this effort and many of our neighbors have been warned.

Your brother,

F. E. HAMMEL.

Pastoral Work Still Needed

[We are sure that Brother Williams appreciates the necessity of pastoral work and the great value of the institutional work of the church, so would not disagree with the following letter. It is doubtless true that our local ministry could do more, and the time has come for sacrifice on the part of our young men and women to carry the gospel abroad in greater measure than heretofore, and for the more earnest upholding of the hands of our local ministers in their pastoral work. Brother Williams sounds the clarion call to greater service, which we do not want to ignore.—EDITORS.]

I read a most interesting letter in this week's HERALD by Brother T. W. Williams in which appears the following:

"I have recently thought that if some of our Saints in the large centers who are suffering from spiritual indigestion and have become epicures in religious thesis and who demand the best talent of the church to furnish high-seasoned and delectable spiritual menus would become impressed with the real missionary purpose of the church, they would say: 'We have become selfish and self-centered. We have considered our own comfort and entertainment. We have been served rather than serving. We have had itching ears. We have been sponges. We have been content to receive. We have not given out. Here, take our pastor who is now a general church

appointee. We love him but we can get along without him. Send this our pastor to carry the good news to the nations who are famishing for the word of God."

I cannot help taking issue with the author of this statement, coming as it does from one of the highest officials of the church, from whom above all others we would expect charity and "righteous judgment."

This is not an apology nor an explanation but rather a defense of those in the "large centers" whose motives I believe have been misjudged and misrepresented in this letter.

Would we be Latter Day Saints if we had been satisfied with less than the best there is in religion? Is there any worldly gain to be had by joining the Latter Day Saint Church?

Emerson says we measure everyone by our own yardstick. Perhaps that is what I am doing, but I feel sure from what I know of Latter Day Saints that those in the "large centers" who have been guilty of asking for "the best talent of the church" have done so from purely unselfish motives. Quite a number of us in Saint Louis were asking, yea, begging, for some of this talent to take charge of our branch. We expressed ourselves so to Brother Williams while he was here, just after we moved into the new church. Now I am sure the underlying motive was not a selfish one on the part of those who made the request. It was not because we wanted "highly-seasoned and delectable spiritual menus" for ourselves (not that we do not enjoy and appreciate them), but because we had a vision of the work which could be accomplished in our beautiful church in the new locality, if we had a forceful, consecrated speaker to present the truths of the gospel of Christ to the large congregations who were at that time attending the services.

Brother Williams presented some of the truths of the gospel in a way that I had never before understood in the latter-day work. I had read and heard these truths presented in this understandable way before coming into the church, and I had benefited in so many ways by applying them in my daily life, that I longed with the deepest longing of my soul to have them given in this comprehensive way to others who seemed unable to make the right application of them to their daily needs.

Others, whose unselfish purpose, honesty, and sincerity, cannot be questioned, were desirous of the same; though perhaps from a different viewpoint of the truths of the gospel.

Some people lay particular stress on the doctrinal truths of the Bible, while others think the purely spiritual teachings of the gospel of more importance. However this may be, Paul makes it quite clear in the sixth chapter of Hebrews where he says: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Of course Paul does not mean that we are to forsake the fundamentals of the gospel, but, as he plainly states, leave them to "go on," just as a child leaves its primer to "go on" to the first reader, then to the second, and so on until its education is complete.

Brother Williams's sermons were the "go-on-to-perfection" kind, nicely balanced with doctrinal truths, which probably accounts for our desire to have him stay and preach to the people.

No doubt the work in foreign lands is more interesting at this particular time than the everyday humdrum sameness of the work in the "large centers," and there is no doubt of the needs of the people in these devastated countries. We would not want to take from them—God forbid—but surely the spiritual and temporal needs of thousands in our own cities are just as urgent.

Physical suffering is not always a calamity; sometimes it is the only means of bringing us to a realization of our dependence upon God. If we are able to make the right application we will find it of inestimable value in drawing us closer to him. I do not wish to imply that God is the author of our suffering, but that we by disobedience to his laws bring it upon ourselves. We will find peace and happiness only as we understand, and learn to live in harmony with, his divine commands. Had it not been for the misery and heartache endured by the prodigal son, he would probably never have decided to arise and go to his father.

Possibly the physical sufferings which these people in the Old World have had to endure will bring them to the realization that "love is the fulfilling of the law" and he who administers that law is "Our Father which art in heaven."

We wish Brother Williams Godspeed in his efforts to help and to uplift humanity in foreign lands. In the meantime, we ask him to be more charitable to those of us in the "large centers" who want, and are only satisfied with, *the best that religion has to offer.*

MAY C. LOEY.

SAINT LOUIS, MISSOURI.

An Investigator Convinced

[The following is from a personal letter received by the editors. The body of the letter was written early in the New Year, but for some reason was not then mailed. When it was mailed, investigation had brought final conviction and baptism.—EDITORS.]

Editors Herald: It is now some time since I took the liberty one day to write you a letter, commending you on the liberal tone of the HERALD. I have since that time read a number of issues of the HERALD, and must say that it is indeed a fine paper, and this is not saying near enough. Every Monday morning I find it in the mail, and I always open forthwith.

I don't know whether I told you at the time that I am a former member of the Utah church, having accepted of the angel message in Germany in 1902. Well, such is the case, and I have not a bit of regret or apology to offer. Stranger things than that have transpired in this little old world of ours. I learned a number of good lessons in the church, and they were worth all that I paid for them.

Naturally, when one sees the failings of man and realizes how unscrupulous beings play with the most holy emotions of the people, and when one has to break the ecclesiastical chains to express himself naturally, one feels that to unite with any other church is quite a serious thing, and he most naturally is on his guard lest he should repeat the performance.

You have perhaps done more, or at least as much as anyone, to give me an impression of the true feeling of the Reorganized Church. Here I find myself talking church and reading church papers, a thing that I promised myself should never happen again. But such is the case, and I am frank to acknowledge it. I am also indebted to such men as George Wixom, D. Amos Yates, T. W. Williams, and last, but not least, John W. Rushton. These men have been of great help to me, and have shown in more than one way that in order to be a lover of the angel message, one does not necessarily have to be a Utahite.

So my stock in churches has gone up considerably, if you will pardon the expression, especially when there is a church that has for its motto "All Truth," and is willing to have the light of fair investigation turned on it.

Let men who were once members but are now opposing take a fair and impartial view, if such thing is possible with them; but let them remember that by the fruit a tree is judged. As for myself, I am old enough and also amply able to give the Josephites the once over, solely without their help and tears.

Why does a foreigner love America? Its very name spells to him F-A-I-R P-L-A-Y. If I don't like a church I can get out of it, but am I the mouthpiece for others? To me it is quite enough to know that the Reorganized Church is for all truth.

One of the most beautiful expressions of Paul is as follows: Brethren, I count not myself to have apprehended but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God, in Jesus Christ.

Am I called to find fault with the district school simply because I have outgrown it? Far from it; there are others that perhaps have to tread the same way in order to learn.

May 1921 bring many good and instructive articles in the

HERALD, and may it be the means of helping others as it has helped me.

Very truly,

JOHN F. RABE.

This letter was not mailed to you, as it should have been. I have since become a member of the church, but I feel impressed to send you this letter anyway.

Southern California Conference

"The scepter is visibly passing to the young in this district."

What was said by many to have been the best district conference held in the Southern District of California, convened March 4, and lasted over Sunday the 6th.

Institute and department work was the order of the first days of the meeting. The evenings were devoted to literary and musical programs in which artists pleased the audiences immensely.

The Sunday morning prayer meeting for the young people was well attended and a good meeting was had. The morning sermon was by Elder Nephi T. Chapman, who presented the old theme of "love" in a very forceful way, declaring that peace is primarily the outgrowth of love, and cannot long exist unless founded there. He gave janglers a severe arraignment. He said that the greater endowment of the Spirit would come when all should learn to love and support one another regardless of folly and error which each might have. The membership of the church were advised to give a sharp rebuke to anyone who should begin to make incriminations against a fellow member.

The afternoon prayer meeting opened by a testimony from Sister Emma Burton, in which she related a vision in which she saw how the angels were working with their might on the earth, by exerting their influence, or the Spirit's influence which they carry, upon the hearts of men towards the preparing the way for the servants of God who are endeavoring to establish his work.

A couple of testimonies intervened, and then the gift of tongues was exercised by one of the elders. A short time afterwards a young man who was recently baptized at a meeting held by Apostle Rushton and Evangelist Pitt, arose with the expression, "Since the giving of the tongue I have been impressed by the Spirit to give the interpretation, until I can no longer endure it." He thereupon powerfully gave the interpretation which seemed to be much longer than the tongue. This may have been noted by many others than myself. As soon as he had concluded, those in charge of the meeting stated that his was the authentic interpretation, and called attention to the fact that about the middle of the interpretation he had said: "The Spirit saith further," which, they said, marked the end of the interpretation and the beginning of a new voice of inspiration. This relieved the minds of all who might have been in doubt.

I have studied, more or less, five languages; viz: English, Danish, Spanish, French, and Polynesian; and there are certain sound rules peculiar to each which promote euphony, which make the language "flow" or make it "musical." For instance, in Tahitian no two consonants may come together but must be separated by vowels; as in my name for instance which is Alvin, which in Tahitian is Alavina. Here you will see the consonants *l* and *v* are separated by the vowel sound, *a*, and a final vowel sound *a* relieves the tongue of the difficult consonant sound *n* at the close of the word. Also note the following rule from the French Grammar:

Liaison: Final consonants are usually silent, but in oral speech, within a group of words closely connected logically, a final consonant is regularly sounded, and forms a syllable with the initial vowel sound of the next word. This is called in French, *liaison*, that is linking, joining. Here is another:

Elision: The letters *a*, *e*, *i*, are entirely silent in certain cases. The *a* and *e* are silent and replaced in *le*, *la*, *je*, *me*, etc, before initial vowels or *h* mute. Example; *L'arbe*, (*learbe*), *j'ai* (*je ai*).

The presence of similar rules to these in a tongue will reveal themselves, as they did to me in the tongue referred to above, as distinctly as the pulsations of a *syncopation* in a musical arrangement is detected by the musician; and these are not present in deceptions. Thus my testimony, though a little different from that of any other, is that a real language had been spoken in the tongue referred to, and I knew this before the interpretation had been given.

Shortly following this another powerful prophecy was given relating to local conditions and individuals. The tongue message was to the priesthood to the effect that it is according to the nature of things that the Spirit can only be given in ratio to the unity and love that prevails among men.

Sunday evening the members of the Los Angeles Branch gave an entertainment consisting of songs, lectures, and tableaux, which depicted the rise of the church in these last days.

This was followed by a lecture, "The children of an Egyptian mother," by A. H. Christensen, illustrated with views from the valley of the Nile, Jerusalem, ruins of ancient America, modern Cumorah, the Book of Mormon manuscript, Joseph the Seer, etc.

A peculiar feature of this conference was that the power of the young people was the greater, and the moving power of the conference. The older people were there, to be sure, in all their glory of faith and gifts; but to take it as a whole, it was a young people's conference. The scepter was visibly passing to the hands of the young people, so far as this district is concerned.

Arise, my sons,
Go forth to battle, who are strong;
Intrepid vigor soon shall show
What his brave sons can do, and oh!
The angel of the Mons shall come,
And thousands upon thousands more,
Of horsemen, chariots, and fire,
A mountain full, like days of yore,
And make the world for Christ to be,
Blest dwelling place with you and me.

A. H. CHRISTENSEN,
Press Committee.

Southern Wisconsin

This has been the mildest winter that this section of country has ever known. The oldest settlers say they never saw its equal. But while this has been true, there has been much sickness and suffering. It has been hard at times for the missionary force to keep moving, as they too have had a share in the colds that have hindered so many, and at times have had to stop and take care of themselves, not being able to speak, so far as preaching goes. But now that the robins and bluebirds begin to sing we are hopeful there will come a change.

Viewing the district as a whole, the Saints have been putting forth a noble effort to keep the work moving, both as to the district and the general church. Everyone is pleased with the results of the amount of money thus far promised on the auditorium; and I wish to say to the Saints of this district that everyone should, with faith in God, be looking forward to the payment of the sum, you each, or as families, have subscribed, that the bishopric be not hindered by delay in payment of the moneys subscribed. Considering the conditions of the whole country, as a result of the great World War, it will call for the exercise of a deep spirit of sacrifice, and in some cases those blessed with this world's goods may need to assist the less fortunate in the payment of the sums that they have subscribed, thus truly becoming colaborers together with God in the accomplishment of the work intrusted to all. In fact, the general demands of the church will be such that every Saint should do his best, in these trying times, and depression of money matters, that the work may move forward as never before since the restoration of the gospel. But it will mean economy and sacrifice on the

part of all. But when we stop to consider what a glorious cause we are enlisted in, it ought to be a pleasure to each of us to do our best, our very best! When I compare our doctrine with that which others are believing and preaching, words fail me to express my thanks to God for the restored gospel; and I long more and more to tell the beauties of our message to others, that they too may rejoice in the fullness of God's saving message to man.

At this writing I am with the Soldiers Grove Branch, where the Saints are trying to finish their new church, under some difficulties, but they are surmounting them, one by one, and all of the district who are able to meet in the district conference in June will be pleased to see the church and rejoice with the branch in its success.

Brother A. L. Whiteaker of Chetek, Wisconsin, has been assisting me in the series of meetings we are holding in the old church, which is not large enough to seat the audiences, so all will be glad when the new church is done.

Next week we expect to begin a series at Readstown, where the little branch has just finished paying for their church. I hope that every branch in the district will do its best, and try to extend its influence for good wherever it can reach out, and tell the gospel to those round about. Let us not forget to pray for our Nation, and that those who are now placed in authority in our Government may be blessed with wisdom, that the objects and designs of God in this Nation may be carried out as we as a people have long believed. Remembering our family altars each day, that the blessing of God may ever attend our efforts, and there remembering the Presidency and leading quorums of the church, that God's choicest blessings may attend them, let us go on.

Your servant in Christ,

JASPER O. DUTTON,

SOLDIERS GROVE, WISCONSIN.

Pontiac Flourishing

We have a message from a progressive people who are rejoicing in the gospel which should be of use in stimulating others to action.

Every department of the church is represented in this the Pontiac, Michigan, Branch by an organization with an active, progressive Saint at the head. As a result every one has plenty to do. A campaign was instituted last autumn for the distributing of tracts and church papers, and our Sunday school has been particularly active in this movement. Hundreds of tracts have been bought and given out, and as a result many are beginning to find their way into the aisles of the church. Every scholar is entitled to credit, from the youngest to the oldest. About one hundred dollars has been spent for supplies since the movement began and which is to remain. Every pastor in the city has been visited and made acquainted with the gospel message. Sometimes we are not well received at first visit, but a second is had and usually results in a more friendly attitude.

The Women's Department is also very active, much more so than the average. They are taking up courses of study that will qualify them in almost any call made upon them. They are to be commended. When it is necessary to raise money for the building of a church or furnishing of the same, you will all be able to take a lesson. Considerably more than one hundred dollars per member per year has been raised by the ladies to assist with the branch work here.

The ladies are also active in assisting in the tracting of the city. The greatest difficulty we have is getting supplies fast enough. I have been in branches where a dozen tracts would be enough to last an average branch a year or more. That would be about enough to last Pontiac a few hours. Why the difference when not necessary? Let us all be more alert to the opportunities afforded and we will be surprised at the result. Our branch is also known throughout the entire community for spirituality. They are all a peace-loving people and unity prevails. We are always at the front when it comes to the rendering of assistance in church

affairs. We were well over the top in the auditorium drive, even though we had just been to the expense of building the best church edifice in the district. We are not boasting of what has been done but tell you these things to show what can be done by a few when their hearts are right. As a result, all are rejoicing.

PUBLICITY DEPARTMENT.

Debate at Flint, Michigan

The debate scheduled for March 7 between Apostle J. F. Curtis and the Reverend J. E. Arceneaux of the Church of Christ (Disciples) has now been in progress four nights. For some unexplained reason the man who was announced as the opponent of Elder Curtis, Mr. J. W. Chism, did not appear, and Mr. Arceneaux was substituted. Considering that he is arrayed against the truth, he makes a fairly good showing. The attendance has been exceptional, and the good order left nothing to be desired. There have been between 700 and 900 present each evening. This week Elder Curtis affirms that the Reorganized Church of Jesus Christ of Latter Day Saints is identical or in harmony with the New Testament church in origin, organization, doctrine, and practice. Mr. Arceneaux denies. Next week Mr. Arceneaux affirms the same regarding his church and Elder Curtis denies.

The speakers soon locked horns on the accuracy of the King James translation of the Bible. Arceneaux said he believed every word of it, upon which he was cited to the well-known case of the man being two years older than his father, also the statement that Christ ceased from sin. Mr. Arceneaux contended that a man must be an eyewitness to the resurrection to qualify as an apostle, which every Latter Day Saint knows is a pleasure for Brother Curtis to handle. Arceneaux tries to put the same construction on Book of Mormon, Jacob 2:39, as do the Utah people in order to uphold polygamy and make it appear that Joseph Smith left a loophole to get out of the one-wife system. He says Brigham Young was not responsible for polygamy.

Arceneaux says there was no church until Pentecost, upon which he was asked to show what organization it was that Judas held the office of bishop in. A good deal of amusement was caused when Brother Curtis quoted the King James mistranslation, "Thou shalt not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people—" He said he felt sure that his opponent would not give or sell a chicken that had died of the cholera to anyone, although he professed to believe "every word of it." Arceneaux says, "The idea of the Lord telling Joseph Smith not to join any of the churches because they were all wrong and that he should go out and start a church of his own," and then asks, "Why were they not good enough for little fifteen-year-old Joseph?" which elicited the reply that the same thing was the matter with them as caused Alexander Campbell to start a new church and not join with any of the ones in existence, and also that if these other churches were so good that Mr. Arceneaux ought to be representing one of them instead of preaching Campbellism. Mr. Arceneaux quoted extensively from Orson Pratt's book and also from the book put out under David Whitmer's name, trying to give the impression that they were reliable authority on the Reorganization.

Brother Curtis took advantage of every opportunity to get our teachings before the people, and it is expected that much good will result from this discussion. At the close of the debate I will send a further account of what transpires:

Ever praying for the triumph of truth,

ARTHUR T. DUROSE,
Branch Correspondent.

The Presiding Bishopric are offering assistance to all branch presidents in the matter of furnishing information and blanks for tithing reports. It is an important matter, and it demands cooperation—the only way we can hope to succeed.

Council Bluffs Items

Several nonmembers associated with us in the service of last Sunday night to hear a very plain sermon on marriage and divorce. At this service the orchestra and choir joined in rendering the special music for the occasion, which was by many much appreciated.

Three more were added to the Lord by baptism last Sunday.

Under the supervision of Clarence Skinner, recreational activities are assuming some proportions in association with the Religio Department.

Brother L. E. Hills, of Independence, gave a special lecture on his views of Book of Mormon geography last Sunday afternoon, which was enjoyed by several.

A new opening for preaching has been made on the south side of the city.

But little sickness among the Saints.

Enlist in the German Mission Cause!

An appeal by a brother who knows personally the needs of the German Saints.

After reading T. W. Williams's letters on Germany and the German mission, I would like to make an appeal to all the members of this church, as a native German, as one that but a short ten years ago proclaimed the angel message in Germany, Switzerland, and Holland.

My coreligionists: You who are snugly situated in this land of the free, America, you who have read the various articles from the pen of T. W. Williams, can you longer endure these appeals without action of some sort?

My dear friends, I speak to you as one who should at least know in a degree the character and aspirations and needs of the German people. My people are like any other race, they have their good qualities, and also their vices; but let me tell you, Germany is the land of the Reformation, and where do you find greater idealists? What does Germany need, what does the world need, other than the gospel of Jesus Christ? It is the panacea of all the ages, and we as a church claim to have the only workable plan, revealed to the Prophet of the nineteenth century. All the more reason why we should do something to answer Brother Williams's appeal in concrete form.

I would suggest that classes be started among the young people where they may learn the German language. If you cannot procure a teacher who is a church member, get some one else, but learn the language by all means.

I would suggest to the church authorities to send out missionaries among the German population of Utah, as there has been, and is now, a great apostasy among the Mormon people of German extraction. The reason for this I will explain in just a few words, which again stamps our Germans as people with ideals and spiritual insight. They have simply gotten to the end of their search for truth, and inasmuch as they cannot get any more there, they are turning into all kinds of byways. I think I know, for I trod the same road. They do not know that they had the straight way to all truth when they accepted of the angel message in the land of their birth. It takes brave people to go in opposition to the dominant church, for it means the severance of association and of family ties, and in many instances the loss of business. Once these people know that there is a people that tries to live according to the restored gospel, they will fall in line, and they in turn will be the real missionaries for Germany, for they have the best kind of family connection there.

I would suggest to my coreligionists in the Reorganized Church who are of German extraction: Follow along the lines of Red Fox, and other Lamanite leaders; make the German Mission your uppermost duty, translate tracts, and prepare yourselves in other ways for duty. The gospel needs you, but you need the gospel a thousand times more, so be willing to share it with your unfortunate kindred. Do like Vanderbilt said years ago: How can the people know that I have a good thing unless I am willing to share it with them?

And remember; you can only grow to the extent that you help others.

J. F. RABE.

SANTA ANA, CALIFORNIA.

Peculiar Problems in Isle of Pines

Our missionary wants charts and name and address of a school-teacher.

This mission consists of perplexing problems. So few English-speaking people are here to stay. There are some grove contractors and a few farmers who no doubt will be here for some little time, but apart from these the people are coming in and going away all the time. This makes gospel work intensely difficult, for no sooner do we get a few interested than the call from other climes becomes of greater importance than gospel work.

Sunday here as in Cuba is the chief day of pleasure, in fact the only day on the "island of pines" when the movies are in operation. Sunday evening dances are quite common. Cock fighting, of which I shall write more fully in *Autumn Leaves* in the near future, is perhaps the greatest Sunday amusement. And so the day of rest and worship is changed to worship of other gods. But we hope soon to have a Spanish-speaking elder here who can visit the Cuban people and explain among others the necessity of Sunday observance. Until such time there will be little gospel work done among them.

Mission work among English-speaking peoples at the very best will require long years of hard work with perhaps small returns. With Episcopalian, Union, Adventist, Catholic, and Lutheran Churches here, all with very small congregations, drawing from a few hundred people, it will readily be seen that our work will be among the Spanish-speaking people.

I had two objects in view in writing this letter. First: If any of our missionaries have charts which they are not using, especially illustrated ones, I would be glad to hear from them. If I could get a stereopticon lantern for a few lectures, it would help out considerably. Let me know what you have at an early date.

Second: We need a good Latter Day Saint school-teacher here as soon as possible. There are four or five Cuban schools in this town, but not one American. I have about thirty children already who have given in their names. In English perhaps none of these children are higher than the fourth reader. I will send full particulars upon inquiry. This is a beautiful climate, and would be a change for such a person and also an opportunity to be of service to God. Send your inquiries to the address below.

Will Swanson, Saskatoon, and Viceroy Saints please note my change of address.

In gospel bonds,

WILFRED D. TORDOFF.

NUEVA GERONA, ISLE OF PINES, WEST INDIES.

Agricultural News Items

Compiled by C. E. Irwin

The persistent publicity regarding the work of the American Farm Bureau Federation forces our attention upon the magnitude of movements which have so lately been set in operation. Whatever else may be said regarding the work of this federation we have to consider that it possesses a distinct advantage of being an organization of farmers.

The time has passed when we may be able to refuse to permit farmers to interest themselves in questions of public policy. It is agreed that agriculture deserves to be studied from all angles and by all related interests so that comprehensive plans shall be developed whereby agriculture may become an accredited American industry.

In a recent issue of the *Missouri Ruralist* there appears an item illustrative of the reward that comes to those who use headwork in the business of agriculture. At a recent

poultry show in Saint Louis it is reported that a Scotland County, Missouri, breeder received a thousand dollars for a single big bronze tom turkey. Here was a case of a man who was willing to use the necessary patience in developing a breed of turkeys of a superior type. Even in the absence of the experience of this sort we are inclined to believe that he was amply repaid for time and energy expended.

A great deal has been said nowadays about rural credits. Indeed it appears that we are justified in discussing at length the rural credit machinery of the United States. It is said that one day recently \$55,000,000 worth of Standard Oil bonds were oversubscribed within a very few minutes after the books were opened. It appears that our industrial giants are able to secure the necessary credit at any time upon liberal conditions, but in the farm industry—the biggest industry in the United States—we have the most inadequate rural credit machinery. Our students of the rural credit situation who are members of the church might with profit turn their attention toward the problem which will sooner or later confront the church.

An old question of intensive versus extensive agriculture may be raised by referring to an incident involving the production of corn in Indiana. In a recent report of a contest among farmers of the State of Indiana it is reported that four hundred and seventy agriculturists took part in the contest. When the final reports were filed it was discovered that William H. Baker of Green County won the contest for 1920 by growing 128.8 bushels of corn per acre.

The cooperative movement in agriculture has had many costly experiences. Failure has been a common occurrence. Does that mean that cooperation is essentially wrong? Not at all. It does mean that the management of cooperative enterprises must not be intrusted to amateurs. The English cooperators found that in order to procure the high type of managerial ability needed they had to train them. This has also been the experience of the California cooperative organizations.

Why not a course in Graceland dealing with the elementary principles of cooperation?

The University of Missouri is trying another experiment. Correspondence courses in agriculture are being offered to the farmers. These courses include general farm management, farm accounts, farm gardening, bee keeping, soil fertility, forage crops, feeds and feeding, breeds of live stock and others.

How many Latter Day Saint boys and girls are there who desire to study agriculture who would come to Graceland if such a course were offered?

We are continually commenting upon the fact that the salvation of the church, the Nation, and the world depends upon the training of our boys and girls. Agricultural development is no exception to this rule. Why not see to it therefore that our rural schools are ruralized? Why attempt to keep boys and girls on the farm by teaching them the principles of urban life? Is it any wonder that we have an exodus from the farm?

PORTLAND OREGON, February 19, 1921.

Editors Herald: Portland is still on the map and the Saints here are still alive.

These first few weeks of the new year have been filled with activity in all the departments of the church.

Our Sunday school is growing in attendance and interest and also in enrollment. A new teacher training class is being enrolled and to-morrow they will hold their first session. Sister Ida E. Jones is the superintendent, and we feel that under her leadership the school will advance.

The Religio, superintended by Brother Clark Livingston, is providing very nicely for the social side of our church work. Several excellent programs have been given recently, each of the four classes taking their turn in furnishing an evening's entertainment. The local church orchestra also gave us a very beautiful concert early in the winter. The most elaborate program yet rendered was a two hour play—"The fruit of his folly," which was enjoyed by old and young, and which opened our district conference Friday, February 4.

The Women's Department has taken up a regular course of study which is making for better and happier homes.

Some of the work done at our district conference is as follows:

A new standard of excellence for Sunday schools was adopted and provision made for supplying typewritten copies to local schools.

A reunion to be held sometime during the coming summer and a committee appointed to make all necessary arrangements. Also over one hundred sixty dollars subscribed for reunion fund.

One young man was ordained to office of deacon, one to office of teacher, and one to office of priest.

Three precious souls were baptized.

Peace and good will were everywhere apparent. It was truly a good conference, and although we would have liked to see more Saints from other branches we were glad that the attendance was as good as it was.

We believe that all present returned to their homes with greater hopes, greater zeal, and a firmer determination to press onward and upward toward our ultimate goal—perfection.

Ever your brother in Christ,
VINCENT R. SHULTZ, *Correspondent.*

NEVADA, MISSOURI, February 21, 1921.

The conference of the Clinton, Missouri, District was held in this city on the 18th, 19th, and 20th of this month. The attendance was good. The good Spirit was present with us, and a profitable and enjoyable time was had. The number of young people present was more than usual, and their presence and interest taken appreciated by all. Brethren Myron A. McConley, Arthur H. Mills, and Charles Blair were present representing the departments to which they belong, namely missionary, musical, and publishing.

The next conference will be held at Fort Scott, Kansas, the time to be set by the district officers, at which time we will dedicate our new \$560 tent. Our reunion will be held at Rich Hill, Missouri, August 12 to 21. EDWARD RANNIE.

TOLEDO, OHIO, February 8, 1921.

Editors Herald: Just a line from the Northwestern Ohio District. We are proud to live in this part of God's vineyard. We are also proud of our missionaries and the good work they are doing. Last report was that about twenty-five new members have united with us at Saint Marys, Ohio. The district president left here this morning to go there and help out. Brother C. E. Armstrong and Jesse Harden have been holding a few meetings at the Eagleville school at Delaware, and we hope some good will come out of their effort at that place. They returned to Toledo two weeks ago but did not rest. They began holding meetings at Sylvania and have been there nearly every night preaching and trying to settle a little difficulty at that place. Glad to be able to say that last Sunday everything was running smoothly and the Saints are all the better spiritually for their effort. We as a branch have been benefited by the presence of Brother Harden and his wise and good counsel.

We are having extra large crowds and are glad that so many are interested in this work. The last two Sunday nights the building was full.

The Sunday school is at its best, also the Religio is doing well. On Monday, the last day of January, the Temple Builders were organized with sixteen charter members by Sister

Jacobs, with the writer chosen leader. We are going to try to do some good here through this chapter.

Last night a party of about forty of the Saints and friends met at the writer's home for a farewell party to the district president. He was presented with a sum of money for a fountain pen. We wish him Godspeed in his effort in the gospel work.

TORONTO, ONTARIO, March 12, 1921.

Editors Herald: We deeply appreciate the letters written us from strangers, as well as acquaintances in the church, expressing a welcome to come back to the "old homestead," and wish to reply in this general way to thank you, one and all. Our efforts are still in the direction of trying to make good the race, training for the event, and using whatever influence we have left to induce both fallen Saints and strangers to join us in the undertaking. For I would rather die outside of the kingdom of God and eke out a miserable existence with prisoners in the lowest pit until the utmost farthing is paid than ask or expect God to pardon sins whereby we have caused others to fall except we can work to regain and lead others to the passport into the kingdom. Hence we will hesitate until we do all in our power to help others before we reunite with the church. Training for the race on our part, together with assistance to others, may take some time, and when the time comes to enter again as a contestant to follow "the Carpenter of Nazareth," we want to be in shape to run the race to the end, and build a house on a rock this time that will stand the storms and floods.

GEORGE BUSCHLEN.

192 Wright Avenue.

DES MOINES, IOWA, March 10, 1921.

Editors Herald: Have just returned from a two weeks' visit in "Sunny Kansas," where two of my brothers, Walter and Levi Clark, and their families reside on farms near Humboldt.

While there we located and secured the names and addresses of twenty Saints, all good people and hungry for a visit by an elder or missionary, or better yet, the moving in and locating of an elder to hold meetings and minister the word to themselves and others.

A branch organization could be maintained there, the Saints who are there now built up and strengthened, and a number gathered in with but a minimum of effort, I confidently believe, if they had a good resident elder. However, this prospect has been duly reported to the proper authority, who, no doubt, will give it deserved attention.

There seems to be plenty of work there, as they have a large cement plant, oil pumping station, oil refinery, brick and tile plant, and other smaller industries all employing men and some of them employing hundreds.

We held meetings every evening during my visit, excepting two, and preached twice on Sunday in the local schoolhouse, where we also organized a Sunday school, for which supplies were immediately ordered.

Before leaving, I had the pleasure of baptizing my youngest brother, the last member of our family to come into the church. So now we are a family unit in more ways than one.

Besides the evening meetings, we had many pleasant fireside talks which were mutually beneficial, and at least three or four have been brought to a decision to enter the church at the first opportunity.

Through the kindness of a Mr. and Mrs. Endicott, who are not members of the church, we took supper with them and held one service in their home and had a pleasant and interesting meeting.

It is hard to refrain from mentioning the names of Saints with whom we visited, of whose hospitality we partook, and whose loyalty and fidelity to the cause cannot be questioned, but time and space forbid.

Our two weeks' activities, however, might be summed up as follows: Held 13 meetings, solemnized one marriage, baptized and confirmed one, organized a Sunday school, administered to sick once, a number of fireside talks, distributed

40 pieces of literature, took two subscriptions for *HERALD*, two for *Ensign*, and one for *Autumn Leaves*.

May the desires and prayers of these faithful Saints for a shepherd soon be realized.

Fraternally, E. O. CLARK.

COUNCIL BLUFFS, IOWA, March 9, 1921.

Editors Herald: I have not been silent for these many months because I have less faith in the gospel as restored in these latter days, but the shock that came with my superannuation, the great anxiety to locate where the family would feel at home and could render the best service to humanity and the church, followed by the burden of moving, and the severe illness of my beloved companion which continued with greater or less severity from July 20 to the time of her death, December 29, has so shocked me that I am but recovering. I know that I should have acknowledged the many comforting letters received ere this. We oftentimes sing, "What a friend we have in Jesus," but I can as freely sing, "What friends we have in the Saints of the Lord. Pen cannot formulate sentences to picture, nor language cannot express the great good my dear friends and their words of cheer have been to me and the children of my dear, self-sacrificing, modest, unassuming wife.

I could not understand the reasons of my superannuation until the thought came, This is that you may care for your companion in sacrifice for the work's sake, and give her a few years of family association. While it seemed necessary that I spend my whole time in caring for her to make her last few days more endurable, yet the thought of enjoying home life with her companionship has not been realized. And while I rejoice to think of her being at rest, yet I had so fixed my mind and heart upon a time of companionship and home association, that it seems that there is such a longing for this that I can hardly endure my own existence without it. I thought I was prepared for her departure after seeing her suffer and sacrifice so much, yet the shock coming to me has been severe and continuous; but for my children's sake I try to be cheerful.

I have tried to be active in church work, after looking after the household cares, coming from caring for little Paul Hardy, whom we are trying to give a home, an education, and a fatherly influence. I am living to keep up the home for this little boy, and those of the family who need a home, and for the good I can do to hasten the redemption of Zion and the preparation of the Saints for it.

The work in Council Bluffs is growing under the presidency of Elders O. Salisbury, George Beaty, and H. H. Hand, with the assistance of such noble Saints as O. A. Currie over the Sunday School Department, Clarence Skinner over the Religion Department, Sister John Salisbury over the Women's Department, Sister Clarence Skinner in charge of choir work, Brother John Salisbury in charge of orchestra work, and J. R. Epperson in charge of all the Sunday school work in the city and district. The church building is filled to its utmost capacity, and baptisms are occurring nearly every Sunday. Last Sunday occurred the baptism of Brother Numa McDowell's wife and two others.

There is now in process of organization a junior orchestra, and for some time there has been a junior choir, and they are making very noticeable advancement.

While all this is noticed here, we are made aware that there is too much formalism and human nature demonstrated in the carrying out of methods, and not enough dependence placed in the Spirit's guidance in the church.

Since those that are led by the Spirit of God are the sons of God, unless we acknowledge that Catholicism and Protestantism with their educational institutions are so led we should beware where we are being led, lest we follow men, when they do not follow Christ. I pray continuously for my brethren who have responsibilities of a divine character, that they may not take up with erroneous methods and conclude that outside appearance is evidence of the spiritual growth.

Sectarianism, because of the results of raising large sums of money, and gathering into their membership large crowds

at revival meetings, and sending to foreign lands many young men and women for missionary and educational work, has concluded that this testified to the work of the Spirit of God. The business methods employed by them have brought these results, but we claim more than they, and yet in some things we are following their ways instead of leading them into methods and ways that are much superior because dictated by the intelligence that comes through the abidance of the gift of the Spirit. May we as a people be leaders, not only in morality and spiritual doctrines and ordinances, but also in methods, so that we can acknowledge God's hand in *all* things, and not have to acknowledge the leadership of institutions not the direct product of the Spirit's work.

Whatever mistakes my brethren or I make do not vitiate the fact that God has begun his work, and will in his time raise up a people who will do the work necessary to prepare for the coming of Jesus Christ, if we will not permit him to use us for that wonderful and to me fascinating work.

I can assure all that I never associated with Saints who have shown more of the true love of neighbor than in the Council Bluffs Branch, and I rejoice that I can join with them in their good work.

My hope grows brighter, and in that hope, I am,
Your brother, J. F. MINTUN.
1296 Canning Street.

Eastern Colorado Conference

Denver needs more room and a reunion tabernacle.

Another conference of the Eastern Colorado District has passed into the beyond, and its sessions have marked progress in this part of the Lord's vineyard. As the church at Independence is in need of an auditorium to accommodate the increasing congregations, so Denver will soon have to enlarge her quarters to accommodate the local congregation, to say nothing of district conferences. At the Sunday sessions, both morning and afternoon, chairs had to be placed in the aisles to accommodate the people.

The delegate system was dispensed with and mass sessions were the order; it was also voted to give notice of repeal of the delegate system in this district. Most of the branches of the district were represented.

Steps were taken to procure permanent reunion grounds, and the majority favored Colorado Springs, and it was suggested instead of buying a tent which will last at the best not more than two seasons, that a permanent tabernacle be erected, that can be used in early spring and late fall.

Another step forward (and one with which the writer has long been in sympathy) was to notify the Presidency that this district is ready and anxious that they appoint and place in charge our district president. Why not? The present district president is Bishop's agent and president of a large branch, and surely has all he can attend to without being burdened with other duties.

The work in Denver is onward and upward. The sermons of Brother Hale W. Smith are very interesting, and will bear fruit without doubt.

We all rejoiced Sunday morning, the 6th inst., to meet our worthy pastor who has been under quarantine for the last six weeks with scarlet fever in the family. E. F. S.

McGREGOR, MICHIGAN, March 6, 1921.

Editors Herald: On February 20 Reverend Frank Cookson (one of the Methodist Episcopal persuasion stationed at Bad Axe, Michigan) took it upon himself to deliver an unwarranted and uncalled-for attack upon Joseph Smith's life and character.

Elder F. S. Brackenbury and myself were present and took notes. We were not allowed to ask any questions or make any announcements. I asked Brother Brackenbury to prepare to reply, so with the aid of Brother Jack Thompson the courthouse was secured, and on February 28 to March 1 Brother

Brackenbury presented our side of the matter in no uncertain way to a packed house each evening. There seemed to be a good feeling present the second evening. We believe good was done. The name of Joseph Smith was cleared in the minds of the honest investigator. As I stood in that hall where justice was meted out, I could not help feeling how significant of the cause we represent that each and every man and woman shall be justly dealt with; and as the words of God's servant rang out free and clear, I felt surely God will see that the honest in heart come to a knowledge of the truth. We hope to be able to follow up in due time if a place can be secured.

WILLIAM H. SHEFFER.

SUBJECTS BEING DISCUSSED

(Continued from page 268.)

afterwards when a short reaction sets in. But this should prove only temporary.

A missionary with the right spirit will uphold the hands of the local officer, and strengthen him for his work before the people.

"Cut-Over" Missionary Fields

One of our missionaries referred to Iowa as "cut-over land," and said it is hopeless for missionary effort. The figure of speech is incorrect, as it is not a case of timber, but of grain waiting only to be cut. It would be more accurate to say that it is a field which has been sown in many spots, part of which has been gathered, but much yet remains. This is proving to be the case, because an intense and continued effort in places where the church has long had branches has resulted in bringing in new members by the score. A brief missionary effort really constitutes only that—the sowing of a little seed, and then leaving it. Some may be choked out, but the field is not therefore hopeless. Some has been for this long time past ready to be gathered in.

Good reports are had from Topeka, Kansas, where a number of new members have located lately. The work is in charge of A. P. Crooker for the branch, Gerrit Juergens for the Sunday school, and C. J. Wolfe for the Religio. Temple Builder work is progressing, also the Oriole work, and the choir comes in for honorable mention. On the third Sunday of the month the branch goes to the tuberculosis sanitarium and holds services. The inmates are always glad to have them come.

A brief note from Elder J. C. Page, of Glasgow, Montana, says that the work there is moving along very well, each month showing a little increase over the previous one in attendance. He says: "The prayer meetings are getting so large we are very much crowded in our home. The moral and spiritual tone is much better, but there is still room for improvement. We are confirmed in the work by the sound logic and argument made by the writers in our church papers."

Sister Olive McLean writes to the *Ensign* from Missouri Valley that at that place Elder Daniel Macgregor has been holding meetings since January 30 and to date had baptized seventy persons. Considerable opposition has been aroused, but the Saints rejoice in the great uplift they have received as well as the addition of so many noble workers.

Statistics obtained at the State University of Iowa show for the regular term enrollment 4,440 students. Concerning these no statistics are available for 353. Of the remaining 4,087, at least 3,094 are members of different Christian churches, and 844 express a church preference. That means 96.4 per cent are either definitely members of some certain congregation or have at least a church preference, and more than three fourths are church members. We note among the latter are included twelve Latter Day Saints.

MISCELLANEOUS

Reunion Notices

Kirtland, August 13 to 28. Further notice later. J. D. Lewis, secretary, Willoughby, Ohio, R. F. D. 2.

Southern Wisconsin, at Madison, Monona Park, August 26 to September 5. Let every member or friend of the district begin now by laying your plans, by sacrificing, that this gathering may be a success. The committee will do their best, and they ask all to do the same. Jasper O. Dutton, for the committee.

Spring River, at Joplin, Missouri, August 5 to 14. John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri.

L. D. S. Study Classes at Ames

Anyone having friends at Iowa State College at Ames, Iowa, who think that they are not taking advantage of the Latter Day Saint classes that are held every Sunday at 9.30 in the morning, and at 7.30 in the evening in Alumni Hall on the campus, please encourage them to attend. And, too, please notify Elder Willard Hield, Station A, Ames, Iowa, and he will be glad to visit them.

The Bishopric

British Isles Mission: We recently published a notice of the temporary appointment of F. H. Edwards, as Bishop's agent. At that time we did not know just how soon Brother Charles Fry would be able to reach England. It was our intention that upon his arrival he should take charge of the financial work of this mission.

We hereby appoint Brother Fry in charge of this work. Brother Fry is a man of great integrity and lofty ideals, and we feel that the Saints of this mission are exceptionally fortunate in having a man of his type to work with them in an effort to build up the kingdom of God. We heartily commend him to the Saints as worthy of their utmost confidence and esteem.

We desire to express our appreciation of the work done by Brother May. It is not an easy thing to labor in distant fields where our work is not as well established as in other places. There are many difficult and trying situations to meet. Brother May has faced these conditions courageously and labored patiently, for which we know he shall in no way lose his reward.

Sincerely yours,

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Germany and Poland: In order to make it more convenient for the Saints in Germany and Poland to comply with the financial law, we arranged with President Smith and Apostle T. W. Williams that while in Germany they try to locate some one to act in the capacity of Bishop's agent, and they have arranged with Brother Walter Muller, Len-anstrasse 17, Braunschweig, Germany, to handle this work.

We hereby ratify this appointment and sincerely trust that the Saints in this part of the Lord's vineyard will appreciate the opportunity which is before them to assist in developing our work there by contributing as the Lord blesses them. There are honest-hearted souls in all parts of the globe, and it but remains with those who have received the light of the angel's message to do their part and make possible the carrying of the gospel light to them.

To this end we hope that God's blessings will attend the efforts of the Saints in other lands.

Sincerely yours,

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Addresses

Elder Wilfred D. Tordoff, Nueva Gerona, Isle of Pines, West Indies.

Conference Notices

Pittsburgh, at Lock Four, Pennsylvania, April 9 and 10. Business session Saturday afternoon 3. p. m. Sunday school convention Saturday evening, 7.30. Mary McGowan, secretary.

Pastoral Notices

President of Little Sioux District urges young people's prayer services be established.

To the Saints of the Little Sioux District; Greeting: The time is here when all should be awake to the interest of the young of the church. There is a disposition manifest among the young people of the district to want to do something, and I note too that there is more activity in some branches than others, but our midweek prayer meetings, generally speaking, are very poorly attended, especially by the young.

We have here at Pisgah just recently provided for a young people's prayer meeting. The ladies' aid building has been provided with seats and the young people held their first session there last Thursday evening. There were forty-two present, and twenty-two took part in prayer and testimony. The brethren of the priesthood who had charge of the meeting reported that it was good to be there and remarked on what a joy it was to sit and listen to the testimonies of those young people. Yes, it brings tears of joy to sit in such heavenly places, and I feel sure that their numbers will increase. I suggest that all branch presidents in the district provide for special prayer meetings for the young people where they can meet aside from the older members. They will feel more free to take part, as it is their meeting, and it will require an effort on their part to make the meeting a success. The Lord is moving upon the minds of the young, and it is your duty and mine to do all in our power to aid and encourage them in their work. Let us invite the fathers and mothers to assist in this.

This morning's mail brought word from Brother Daniel Macgregor that he had baptized seventy-one at Missouri Valley up to this date and more to come. This is good news. We have more calls for preaching than we can fill. Thrust in your sickles, brethren; there is no time to lose.

Sincerely,
JOSEPH W. LANE.

PISGAH, IOWA.

Requests for Prayers

Sister Fannie I. Morrison Meehan, formerly editor of the Sunshine Band department in *Zion's Hope*, is afflicted with cancer of the intestines. She sends a letter asking the Saints to fast and pray for her on April 1, that if God sees fit she may be spared, but at least she may be given fortitude and strength. She is glad to yield to God's will, knowing he doeth all things well. Her letter arrived too late to print in full.

Young People's Day in Des Moines

A radio message from Des Moines tells us that they observed Sunday, the 13th, as young people's day. Although it rained heavily all day the attendance was good and the services interesting and profitable. They began with the regular prayer meeting at 8.15 and closed with a sermon by the pastor, A. E. Warr. Three of the young men of the ministry gave excellent sermons to an appreciative audience. They are enthusiastic over other special days of this character.

Book Reviews

American Red Cross Work Among the French People

A new book by Fisher Ames, jr., published by the Macmillan Co., New York City. Illustrated, 178 pages, price \$2.

Though most of us appreciate in general the work of the Red Cross, and understand something of its scope, the civilian relief work is the least known of all.

This volume indicates what was done in France alone, revealing a surprise to many people, and concludes the splendid series issued under the auspices of the Red Cross to give the American people an adequate idea of the wonderful work which their dollars did in France through the Red Cross organization.

To read such a book is to be impressed greatly with the possibilities of organization with funds to back it. Among orphaned children, refugees, mutilated soldiers, the sick, the great work of organized relief went on, quietly but efficiently.

The chapter on how the Red Cross made over mutilated faces so the owners were not ashamed to return to their associates is full of heart throbs. One French soldier refused to meet his family for two and a half years because as a result of many wounds and operations he was so repulsive to look at. But at the Red Cross studio he was given a face mask (that is the term used, though it does not do justice to the delicate methods used) which gave him unbounded joy. His despondency left, and he desired immediately to return to his family.

Yet this is but a hint of the scope of the work done by some of the best methods of modern times in saving to the world those who otherwise would be human wrecks or victims of early death.

Good Progress on New Quarters

Considerable progress has been made in remodeling the Armory Building on South Osage Street, and fitting it for occupancy by the combined Herald Publishing House, of Lamoni, Iowa, and the Ensign Publishing House, of Independence. Partitions, vaults, skylights, sanitary arrangements and fixtures, and a new heating plant are among the principal alterations, though so much has been undertaken that the old building will hardly be recognized by those who knew it best.—Zion's Ensign, March 17, 1921.

Elder A. M. Chase writes that since the district conference of the Philadelphia District at Scranton, Pennsylvania, in February, he has been laboring at Archbald, Pennsylvania,

Conference Minutes

NORTHERN CALIFORNIA.—At San Jose, March 12. District presidency and Patriarch F. G. Pitt chosen to preside. General Conference appointees of the district all reported at this conference. Ten branches out of the thirteen in the district reported. District bishop's report for the year ending December 31, 1920: Total receipts for all funds \$19,277.39. The presidency of the district were elected as follows: O. W. Hawkins, president; H. J. Davison and A. J. Dameron, first and second counselors, respectively. John A. Lawn declined to act further as secretary of the district. Robert E. Cowden was elected in his place. Bishop Parkin was sustained as district treasurer. Christiana Waller was sustained as district chorister. Mary E. Lawn was sustained as district librarian. The cantata, "Light everlasting," was most beautifully rendered by the choir, under the direction of district chorister, Christiana Waller. There was one ordination, that of Robert E. Cowden to the office of deacon, under the hands of F. G. Pitt and Bishop Ingham. Preaching services excellent and enjoyed by all. The prayer meetings very spiritual and uplifting, some given especial encouragement to press onward in the work they were called to perform. Conference adjourned to meet at Irvington reunion grounds at call of district president, Robert E. Cowden, secretary, 114 South Nineteenth Street, San Jose, California.

EASTERN OKLAHOMA.—At Winthrop, Arkansas, February 18. Sunday school convention met at 10 a. m., B. F. Sharp in charge. Evening program under auspices of school. J. Arthur Davis and Frank Pollard presided. Sister T. B. Sharp chosen by conference as district organizer for the Women's Department. The names of T. B. Sharp and C. G. Smallwood were indorsed by the conference as workers and organizers for the Religio in the district. The following names were indorsed for ordination: Brother Hays, of Henryetta, Oklahoma, elder; C. H. Thompson, of Detroit, Texas, priest; H. O. Green, Winthrop, Arkansas, priest; Charles Hoffman, Winthrop, Arkansas, teacher. Knowing the needs and importance of the gospel being preached to the Indians, a resolution prevailed to make an appeal to the Quorum of Twelve for a missionary to work among the Indians in this district. Ordination of Brethren Hoffman, Thompson, and Green attended to. The work of J. Arthur Davis is much appreciated in the district. C. G. Smallwood.

SEATTLE AND BRITISH COLUMBIA.—At Seattle, Washington, February 26 and 27, J. M. Terry and S. S. Smith presiding. District treasurer reported balance of \$36.18 for period of six months ending December 31, 1920, derived from a receipt of \$113.70 and expenditure of \$77.52. Bishop's agent for same period has balance of \$374.63, from receipts of \$2,306.78 of tithes and offerings, and \$2,807.95 for auditorium, and total disbursement of \$4,698.19. Branch statistical reports show a membership of 356 for Seattle gain 12; Centralia 195, gain 14; Bellingham 67, gain 3; Roslyn 37; New Westminster 98, gain 7; Chilliwack fifty-one, gain one; nonresident eight, gain eight. A reported total of \$12, net gain 45. Disorganized branches: Tacoma, Castle Rock, and Nanaimo, 14, 27, and 6, respectively, a grand total of 859 for the district. Ministerial reports from 7 elders, one priest, and branch presidents. A recommendation from the district presidency, that Samuel Stearns and James H. Nichols of Everett, Washington, be ordained to offices of elder and deacon, respectively, was granted, subject to the approval of the Seattle Branch of which they are members. Reunion committee reported a balance of \$43.02, derived from a receipt of \$433.44 and expenditure of \$390.42. Bellingham, Washington, is designated for holding reunion of 1921. New reunion committee will consist of district presidency and such others as thought needed by it.

and at Camden, New Jersey, across the river from Philadelphia, and for the past few weeks on the coast of Maryland, in the vicinity of Girdle Tree.

The Lamoni Choir will render the "Seven last words of Christ," the evening of the Friday before Easter, March 25, "Good Friday."

THE SAINTS' HERALD

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

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

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\$25 appropriated, together with a like amount from the district Sunday school, for traveling expenses of superintendent and Women's Department organizer (one person). M. A. Etzenhouser and L. G. Holloway were present, the latter giving a couple of his "clinching" sermons. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

FREMONT.—At Tabor, Iowa, February 26, with T. A. Hougas in charge. Branches reporting: Tabor 65, Bartlett 25, Thurman 131, Henderson 44, Shenandoah 124. Eleven of the ministry reported. Bishop's agent, C. W. Forney, reported receipts: on hand January 1, 1920, \$25, tithes collected for year \$1,715.08, auditorium fund \$1,374, Christmas offering \$40, oblations \$37.62, college offering \$20.10 total \$3,211.80. Disbursements: Lamoni Electric Co., \$14.30, B. R. McGuire \$3,172, balance reserve \$25. Auditing committee reported books and accounts correct to date. The Sunday School Department was given time to read reports from Bartlett, Shenandoah, Glenwood, Thurman, Tabor, and a report from Religio field worker. By motion Mamie Miller was recommended to the general church chorister for appointment as chorister for the district. Next conference to be held at Glenwood, June 11 and 12. A budget committee consisting of the heads of the various departments voted to raise \$100 for district expenses and place the matter for collection and distribution in the hands of C. W. Forney. One meeting was in charge of Sister Tier of the Women's Department. Preaching by H. N. Pierce and Elder Rumel of Omaha. C. W. Forney, secretary.

CLINTON.—At Nevada, Missouri, February 18-20, M. A. McConley and Edward Rannie in charge. Others of the ministry in attendance were R. T. Walters, Lee Quick, and A. C. Silvers, beside several local men. Arthur H. Mills was present in the interest of music. It was one of the largest and best conferences ever held in this district. Weather ideal throughout. Next conference at Fort Scott, Kansas, time to be set later. Mrs. A. C. Silvers, secretary.

KIRTLAND.—At Cleveland, February 19 and 20. G. T. Griffiths presided, also District President A. R. Manchester and his associates. Officers elected: Francis J. Ebeling, president; Edna Rhodes, secretary; Charles Romig, chorister. J. J. Dildine, member library board. L. H. Lewis sustained as Bishop's agent. Sermons by G. T. Griffiths, Jesse Harden, and F. J. Ebeling. William Hubert Mitchell was ordained to office of deacon. The conference was good and the manifestation of the Spirit of God enjoyed. Edna Rhodes, secretary.

CENTRAL TEXAS.—At Dallas, Texas, February 19, 20, district officers in charge. J. C. Chrestensen resigned as district president, that he might devote his full time as a missionary. A. J. Banta was chosen president, and H. H. Davenport, associate. A resolution was adopted to petition the general authorities for a patriarch to attend the next conference and reunion. The following officers were elected in the Sunday School Department: D. A. Fuller, superintendent; S. L. Dotson, assistant superintendent; Sheldon Armstrong, secretary-treasurer; Frank James, chorister. A. J. Banta sustained as Bishop's agent and D. A. Fuller, supervisor of the Religio Department. Sheldon Armstrong, secretary.

Convention Minutes

LITTLE SIOUX.—Sunday school, at Woodbine, Iowa, February 11. Representatives from most of the locals present. Officers elected: Charles Hyde, superintendent; with power to choose assistants; Amy Travis, secretary; S. C. Smith, treasurer. Instructive talks were given by A. Carmichael, of Lamoni, and Myrtle Ballantyne, of Dunlap, also several excellent musical numbers enjoyed. Attendance fair, considering the condition of the roads. Ada S. Putnam, secretary pro tem.

Our Departed Ones

HUGGETT.—Melvin P. Huggett, born October 4, 1881, at Ashby, Minnesota. Died February 3, 1921, Saskatoon, Saskatchewan. Baptized August, 1912, by Gomer T. Griffiths. Ordained teacher July 26, 1916. Labored faithfully in this office until death claimed him. He leaves to mourn, wife, Beatrice E. Huggett; daughter Grace, Floyd, infant daughter Ina, father, 7 sisters, 4 brothers, other relatives, and many friends. In church or business affairs his integrity was above question. Funeral from Methodist church, Vanscoy, Saskatchewan. Sermon by Birch Whiting.

BAILEY.—Mrs. Sallie Renfro Bailey was born February 10, 1884. Baptized September 9, 1894. Died February 19, 1921, at Rochester, Minnesota. Funeral service at Saints' church, Davidson, Oklahoma. Interment in Davidson cemetery.

MELENYZAR.—Margaret Ruth Melenyzar was born April 12, 1916, at Charleroi, Pennsylvania. Died March 1, 1921. Leaves father, mother, 3 sisters, and 3 brothers, besides other relatives and friends. Interment in Mononahela cemetery. Services in charge of John D. Carlisle, assisted by W. C. Neville.

PEACOCK.—Bernice Priscilla Peacock was born December 16, 1896, Dalby Springs, Texas. Baptized October 8, 1911, by P. E. Bussell. Married Warren Peacock December 20, 1913. Two sons were born. Husband and other relatives left to mourn. A true Saint and loving companion and mother. Funeral service by W. H. Colley. Interment in old Cedar Creek church cemetery.

TINKER.—Cora Ganfield Tinker was born at Leeds, North Dakota, May 13, 1888, and died at her home in Poplar, Montana, March 14, 1921. Baptized July 3, 1904, and though isolated, was true to the faith and highly respected. Married Lee M. Tinker on November 12, 1912. Three children were born, who are left to mourn, with husband, father, mother, one sister, 6 brothers, and many other relatives and friends. Funeral from the home at Poplar in charge of James C. Page. Interment in Poplar cemetery.

RENNIE.—Paul Edward Rennie was born June 19, 1912, at Kinmundy, Illinois, and at the age of four moved with parents to Shenandoah, Iowa. Was run over by an automobile while returning from school on February 16, and died instantly. Burial in Rose Hill Cemetery, Shenandoah. Father, mother, and sister mourn.

A Two - Thousand Dollar Investment

The student body of Graceland has again expended

a large sum of money to put out the very best

annual possible, so that the church mem-

bers all over the country may know

what is going on at Graceland. It

has been possible to collect this

valuable pictorial and writ-

ten data in the form

of the

Acacia

This wonderful

book actually reveals

in black and white all the

student activities and the real

spirit of Graceland. It is the most

complete and permanent record of a

student's life during his attendance at

Graceland. Therefore, to complete your

knowledge of the activities of the young

people of Graceland and the wonderful things

that Graceland is accomplishing, send in \$1.25

at once for your 1921 Acacia.

Roland Travis, Business Mgr., Lamoni, Iowa

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, MARCH 30, 1921

NUMBER 13

EDITORIAL

"The Seven Last Words of Christ"

The rendering of Theodore Dubois' oratorio, "The seven last words of Christ," was particularly appropriate on the Friday before Easter, as these words or sentences were all uttered from the cross. They were as follows:

1st. "Father, forgive them; for they know not what they do." (Luke 23: 34.)

2d. "To-day shalt thou be with me in paradise." (Luke 23: 43.)

3d. "Woman, behold thy son." (John 19: 26.)

4th. "My God, my God, why hast thou forsaken me?" (Matthew 27: 46; Mark 15: 34.)

5th. "I thirst!" (John 19: 28.)

6th. "Father, into thy hands I commend my spirit." (Luke 23: 46.)

7th. "It is finished." (John 19: 30.)

The attendance was not at all what it should have been, when this oratorio was presented by the Lamoni choir the evening of March 25, but that may have been due to the strenuous program in the recent weeks, and in part to the fact that it was offered on behalf of the lyceum course.

The rendition, however, was excellent. The soloists, Bertha F. Burgess, George Anway, and H. A. Koehler have all of them had experience in such work, and thus rendered their parts exceedingly well. There were also some eighty voices in the choruses and they showed as usual the result of careful training, making on the whole an inspirational effort long to be remembered in the history of the Lamoni choir.

There were about eight-five persons engaged in the preparation and rendition of this beautiful oratorio, making it one of the best events of the kind ever held in Lamoni.

It is well that we should pause, even though it be for but an hour, to realize even in small part the agony of the cross, and the tremendous significance of the sacrifice made by Jesus. He possessed already the glory of the Father, and he had laid it aside, and voluntarily came down and became like man, to be tempted and tried in all things as man is. But further than that he suffered as never another man did. He possessed the capacity to suffer more greatly than others. He was not phlegmatic.

Yet there nailed to the cross, he thought still of others; first of all for his enemies, "Father, forgive them; for they know not what they do." Second, for the thief on the cross, "To-day shalt thou be with me in paradise." Third, for his mother, "Woman, behold thy son," directing her attention to the Apostle John.

He suffered the keen anguish in the garden, so that he sweat great drops of blood, and on the cross that agony speaks again, "My God, my God, why hast thou forsaken me?" How keen must have been the anguish, the physical and spiritual suffering, to rend from him that cry! Then the tragedy moves on swiftly to the close, "Father, into thy hands I commend my spirit." "It is finished."

The work that he came to do had been completed. He was now ready again to be glorified of the Father, with the glory he had with him before the world was.

That hour to his disciples was the very darkest. They

had seen the miracles he had done; they had heard him speak, and through personal contact with him, and through the witness of the Father, they had recognized him for what he was—the very Son of God, hope of Israel, the Messiah, the very Christ.

Yet within twenty-four hours after they had sat with him at meat, had partaken of the paschal supper, and shared with him the initiation of the Lord's supper, which was henceforth to take a foremost place as a sacrament for all Christians, they had followed him to Gethsemane, though he had gone for a little while aside alone; they had witnessed his taking by the soldiers; and following afar off, they doubtless witnessed his trial before the high priest, before Herod, and before Pilate. He had been scorned and insulted; he had been mocked, and had, from pure physical exhaustion, sunk on the hillside. Then on Calvary, he had been lifted up on the cross, and there he had died. Then in the midst of the supernatural darkness they had slipped away to their own places, for it seemed that hope was gone. He in whom they had placed their trust had passed into death, and had been laid in the tomb, and soldiers placed to guard that tomb.

Yet that darkest hour was but the preparation for the glory of the Easter morn. They had so soon forgotten his earlier statements that he would be crucified, and would rise again. They had forgotten in the very recent days he had said, And I, if I be lifted up from the earth, will draw all men unto me."

But now comes the morning after the Sabbath, that glorious first day of the week, when the angels bear witness, "He is not here, for he has risen from the dead."

It is not perhaps surprising that this wonderful story of the Son of God, who should come to earth, and be put to death, should arise from the grave and ascend to sit down on the right hand of Majesty on high, having once been told among men, should have been repeated abroad among the nations. Nor should it be surprising that some should see the ascent of the sun, or the budding of spring, as a type of resurrection. Still it is doubtless true that in the beginning most of the many symbols we use to-day were clearly recognized as symbols.

To-day we still have the Easter egg, Easter lilies, the rabbit, and even the bonfire. But we are able clearly to consider them for what they are, symbols of that wonderful part of which they are after all but a feeble type.

Death comes in time to all; one by one we see our loved ones and friends of other days pass from us. But Jesus having risen from the dead gives us the splendid assurance that man does not die; and that what we call death is after all but a change. And so, though in Adam all die, yet in Christ are all made alive. There may thus come something of selfish joy to us in what Easter signifies.

But after all, with all of its symbolism and all of its meanings, Easter is still preeminently a day set apart to Him who has risen triumphant over all human weaknesses; who has met every trial and his conquered; who has risen supreme over death, and all it signifies. For He has ascended on high to sit down on the right hand of God, and is alive forever—

S. A. B.

The motto of the Zion Builders is: "Study to show thyself approved." The purpose of the services is to answer the question, "What does it mean to be a Latter Day Saint?"

Does an Education Pay?

It most certainly does, when rightly administered and directed.

In a recent HERALD there appeared a statement in an advertisement ascribed to the United States Commissioner of Education, concerning which we have received a number of queries and objections. A great deal of discouragement and dissatisfaction has also been expressed. Some have directly asked for a further explanation or editorial comment in fear of discouragement and injury to the work as a whole.

It is probable that most of the objections are based on the statement in the concluding paragraph, that 99 per cent of the wealth of this country is due to acquired ability. This is taken in connection with what precedes to mean that which is received directly through the schools, and hence is discouraging to those whose school opportunities have been limited.

As it happens, the original statement as made by Doctor Claxton on May 19, 1920, printed in Bulletin 19W, Number 29, is even stronger than the paraphrase in this advertisement. He states,

"There are but three factors in the production of material wealth: First is the natural resources of the country: the fertility of the soil, the forests, the mines, the water power, the climatic conditions, position. Second, the native ability of the people, whether they be tall and strong, broad shouldered, three-story heads with mansard roofs, or whether they be weaklings, low-browed, and nerveless, their constitutions sapped by the vices and excesses of their ancestors before they were born. The third factor is acquired ability of the people; the thing that we call education, that comes directly and indirectly from and through the schools."

He concludes that if the acquired ability be zero, all our wealth will disappear.

"Ninety-nine per cent of the wealth of this country is due to the schools and the teachers. They are wealth producers as no others are."

Men who have not had the privilege of going to college, but who have spent every spare hour in study, naturally resent this. They overlook for the moment the word "*indirectly*" and the claim that may be made on behalf of the schools that the very texts they study are the outgrowth of schools.

It is undoubtedly true that we have not in the past sufficiently valued the work of our schools and their possibilities. Particularly is this true of the importance of properly directed college and university work. The primary and secondary educational work is largely taken up with definite problems of instruction, according to a certain curriculum. The university, however, presents three entirely different departments of work for the benefit of society. First, is the conservation of the knowledge of the past, under the direction of a curator.

Second, is research work, to develop new fields of knowledge.

Third, is teaching the students in the under graduate and post graduate courses.

Possibly a fourth department could be grouped roughly as the professional school.

Probably the work of the professional school is better understood than any other department of university work. The importance of conserving the knowledge of the past, and the immediate importance of research work, is often lost sight of. Yet the advancement of the last hundred years has been the result of the quiet work of the laboratory in the university and in commercial and private research. The immediate connection of this theoretical work has not al-

ways been seen. But it is on that firm basis that much of our material prosperity has been erected.

But we must note that if to acquired ability is credited all that is gained from birth then it is not limited by the hours spent in the schoolroom, nor is it directly traceable to the schools. How far the development of instinct in the infant can be indirectly traced to the schools is indeed a problem, and it may be readily denied that it is even remotely connected.

All will admit that the wealth of the country depends upon the three factors set forth, but it would hardly seem that the relationship is the simple one of multiplication. In the first place there are elements omitted—application or work is also essential. In the second place, the reduction of acquired ability to zero does not reduce the product to zero, though in one sense it might; that is, if the removal of acquired ability presumably reduced us all to the condition at birth with no one to care for us. But the same result could be so easily achieved by making not all natural resources zero, but by the elimination of just one natural resource, such as water. It could be reached much more quickly by the elimination of one other natural resource, which is not even listed or intimated as valuable for wealth, namely, air. Because of this, the original assumption is made that loss of acquired ability means the return to a state of barbarism.

It is quite evident that the wealth of a civilized people is many times that of barbarians. But a return to barbarism would not mean the elimination of all elements of wealth, as there would still remain food, clothing, shelter, mineral wealth, and waterfalls, and instruments of defense; live stock, wild vegetation, and possibly even something of agriculture. So the function is not simple multiplication.

The most casual observer would be quite willing to concede that the great bulk, if not 99 per cent of our wealth, is represented by the difference between civilization and barbarism. Nor does this become at all objectionable. Yet we note how vital a part the other elements must play for the development of wealth. For after all the school cannot create character. It cannot create intelligence. Education can only develop and unfold the possibilities of native ability, and that native ability is taken to be and is that of a civilized race not that of barbarians.

Of old the importance of native ability was expressed briefly, "You cannot make a silk purse out of a sow's ear," meaning that you cannot educate even a stupid prince and make of him a wise man, for his natural capacity will remain unchanged.

The same may be expressed by a college couplet once popular:

"You may lead your horse to water, but you cannot make him drink, drink, drink;

You may send your boy to college, but they cannot make him think, think, think."

The inaccuracy of old methods of examination is coming to be recognized under recent psychological tests. Education is not merely a process of acquiring a number of facts, most of which unfortunately are forgotten before one receives his diploma. In the past, education has been expressed as mental discipline. In recent years it has been recognized that even mechanical arts are as efficient for mental discipline and culture as are the so-called classical studies; though there are a great many who will still insist on the great added value of accurate thinking required to acquire thoroughly a foreign language; the excellent mental training of mathematics and logic in accurate thought, compared with some of the indefinite studies of the times.

Education also trains one how to think, which is in part a repetition of the above. It also trains one where to look for the answer to a question; how to utilize that answer, and rightly evaluate it.

But recent psychological tests, and especially those made in the army of the United States, when nearly one and three quarters million young men were examined, emphasize the importance of intellectual acuity, the ability to grasp and solve a problem quickly and accurately; ability to meet any new situation alertly. As a result of these tests the conclusion has been reached that there is a mental limit; that there is a school limit beyond which some cannot successfully proceed. The school cannot develop and create intellectual acuity, if it is not there. It can only develop the native ability. But when we realize that four and a half per cent are classed as very superior, and an additional nine per cent as superior, when an additional sixteen and one half per cent is above the average, we must recognize that there still remains a tremendous field for our colleges and universities if we are to meet the needs of the hour; and if those who are capable are to receive the benefit of proper development in preparation.

A careful examination may show that the years in the actual schoolroom have been limited; yet mental acuity or native ability which is a prime requisite has made possible adequate and even excellent preparation. The term "*acquired ability*" or *education* then includes all that we gain, not only within the schoolroom, but from our private study as well, and in this exegesis is extended to include all development, whether of instinct, reflex, or cognition.

Those who have followed the situation closely realize that even for those who have had the advantage of years in the schoolroom, if this preparation is to be made available there must be not only the native ability to acquire, but also a continuation of habits of study outside of the schoolroom in the long after years.

As we consider the situation carefully we find there is a tremendous field for us in which to develop school facilities. We note also the great contribution educational institutions are giving and have given to society at a minimum of expense. Although the expense appears large, it is small compared to the results secured, and particularly is this true when we examine our other annual expenditures and the acquisition secured therefrom.

It is certainly true that an education does, as a rule, pay financially. It is also true that in the church remuneration is not measured by fitness and training. Nor are appointments made on the basis of scholastic attainment alone, though it is doubtless also true that the earnest desire to render better service as shown in preparation, is pleasing to our heavenly Father.

Of him who hath much, much is required. From the young man or young woman to whom is given much native ability and the added opportunities of special training, there naturally should be required the greater service. But the Lord calls whom he finds to be fit. And it is also true that some at least have felt the call of God to them to make a special effort for preparation in this school and college for better service. In every department of life's work, a good general training is a decided advantage for better service.

S. A. BURGESS.

Elder S. S. Smith secured a column in the *Montreal Witness and Canadian Homestead*, pointing out the position of our church and the parts of church history in reply to a previous editorial in this publication. The editor has evidently allowed him an opening for a further article in reply to a question.

Organization of the Young People

In our previous accounts we have left out one factor concerning the organization of the young people here in Lamoni, which no doubt was copied after the organization at Independence.

Every ticket was numbered. The seven coupons for the week all bore the same number. When a ticket was distributed, that person's name was set opposite the number. Each evening the tickets taken in at the door were checked up, and a card sent to absentees. In addition to the check, there was the memory of those who did the checking, for in many instances a ticket holder came after the hour reserved for ticket holders. This was part of the follow-up.

There was also the distribution daily of outlines of the previous evening's sermons, which meant a personal contact each day. The purpose was that everything that was humanly possible should be done, then in addition thereto, after doing our best, ask for divine guidance, and divine blessing on the effort.

The organization was affected by the young people choosing their own representatives, who then conferred with the branch presidency. C. E. Wight was thus appointed to have charge. He and his chosen assistants selected sub-committees, and each committee consulted with an advisory council. The committee of Cyril E. Wight, Wilbur Prall, and Roy Cheville handled everything through these other organized committees.

The committee on letters, consisting of some six or seven young people, have been mailing out each day more than two hundred letters. These letters go to at least twenty-seven States in the Union, to the District of Columbia, three provinces in Canada, and are sent to Washington, Oregon, California, Utah, Virginia, Massachusetts, Ontario, Saskatchewan, Alberta, Texas, and Oklahoma. We sketched over rather quickly those whose names begin with the eight letters of the alphabet—A to H—and were surprised to note four letters being sent to each of the three States, Kansas, Montana, and Wyoming, and five to Illinois. These letters were sent to different cities and towns in each State.

It is not possible to give credit to all whom credit is due for the success of these meetings in Lamoni. But everyone who was permitted to assist did so, and there seemed to be a united effort in prayer and in attendance, even though not permitted to help in any other way.

Good Meetings in Saint Louis

The services held in Saint Louis, March 6 to 20, are reported to have been a great success, with continued interest from night to night. On March 13 a special prayer meeting was held for the young people, which proved very inspiring. The branch presidency sent out letters, and had cards prepared with songs printed on one side and an invitation on the other. On Saturday evening, the 19th, a reception was held for Brother E. E. Long, and a substantial purse presented. He was very much touched, as he said it was about the first time in his experience as a minister.

Girl Leaders

The girls of the recreational leadership class have qualified as first rank Orioles, and will at once take up the work of the Temple Builders and then scout work. There are some thirty girls in this class, who expect to be fully qualified to assist in this work in their several communities. They are pushing their work energetically and will no doubt be fully qualified by June.

Dancing

There is no laxity in adverse sentiment to the modern dance.

The position of the church has been very clear with regard to dancing.

"Resolved, That the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice, as being one likely to lead their minds from Christ and his gospel."—General Conference Resolutions, No. 317, adopted April 16, 1886.

"Resolved, That we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all Saints."—General Conference Resolutions, No. 377, adopted April 12, 1893.

Both of these statements are conservative. Occasionally we hear rumors of there being a great deal of dancing at certain central places. Recently we heard that the young people in Independence were crazy about the dance; that they were all dancing. But investigation proved that only a very, very few were affected; but the farther they go, such rumors grow, and quite unjustly.

Recently the subject was brought up in class at Graceland College; later a debate was held. Finally, by request, the matter was discussed in chapel in a conservative way, C. E. Wight discussing it from a spiritual viewpoint; Professor F. M. McDowell from the educational point of view, and Doctor Clara White from the point of physical reaction. The results, we learn, have been good. It may be that a few have engaged in dancing at private homes, but if so, they are very few in number. It has not had the sanction of the college, and very few were affected.

Late hours and other factors result very frequently in physical deterioration, and the late dances, particularly, have meant immorality. In other cases it has meant the decrease of spirituality.

The report that the young people at the central places are generally engaging in dancing is a misrepresentation. The form of the church action is not one of compulsion, and occasionally a few young people have indulged, but such occasions are exceptional rather than the reverse.

It is better as a rule to permit discussion under proper supervision than to attempt suppression by compulsion, as the latter course is nearly always disastrous.

The position of the church institution—the church college—of its president, and of its faculty is most emphatically clear in opposition to dancing, either in a public dance hall or at private dances. There has been no laxity upon their part, either of approval or permission, or of avoidance of the question.

S. A. BURGESS.

Humility Manifested

In these meetings for the young people the spirit of humility is plainly manifest. President Elbert A. Smith shows his deep interest in the young people by laying aside his office work for a week and devoting himself to these services. In doing so a service is rendered not alone to the young people of Lamoni, but as a type for the young people of the whole church. He designated another young man as the spokesman in Independence, but he himself consented to address this smaller audience, setting as he has so many times an example of Christian humility. Also as a result of this effort, we expect to have his sermons to publish for the benefit of all of the young people of the church.

Many who might have crowded in upstairs attended the services night after night in the overflow meeting, and many of those who would like to have attended at least one serv-

ice upstairs, went night after night to the service below in the lower auditorium, conducted by Elder A. B. Phillips in Independence, and Elder J. W. Wight in Lamoni.

Still others gave their time in both places to care for small children at home and in the church, so that as many as possible would be free to attend.

Elder Roy Cheville, a young man of unusual ability both as a speaker and musical leader, and who is associated in the district presidency of the Des Moines District, took charge of the music in the lower auditorium at Lamoni. We do not know who performed the like service in Independence, who also is worthy of honor. H. A. Koehler, recently president of the Western Maine District, who left his field to come to Grace-land to study, also assisted in the work in the basement, upstairs, or wherever he was needed.

The glorious thing is that many hundreds of others were willing to make a like sacrifice or effort to see that the work as a whole might succeed. Many rendered his or her own small part, however seemingly insignificant, in order that the whole work might be accomplished.

Many others of ability quietly stood aside, taking no part of any prominence, but sustaining the effort with their prayers and their presence.

It is not surprising that men and women thus seemingly ignored, and seemingly having so insignificant a part, will doubtless in a short time find the full responsibility of some great service for the cause of Christ. But it is well that it is so.

S. A. B.

Services in Philadelphia

The Spirit of God is working with the young people, as is shown by the spreading of the movement for special services on their behalf. Many requests are coming in for more information.

Among others, special services were begun in Philadelphia on the 13th, and continued over the 27th. In the musical work it appears that Paul N. Craig and his wife have rendered splendid service. D. T. Williams, the speaker, gained the hearts of his hearers the very first night, and the interest and devotion have grown night by night.

On Tuesday morning, March 22, President Elbert A. Smith, who was still in Lamoni, advised us over the phone that he had received a message from Albert N. Hoxie. Unfortunately this was too late for use in the *HERALD* of last week. Brother Hoxie expressed the great enthusiasm felt in these meetings, unfolding much as nature unfolds her riches in the early springtime. That the services for Sunday, the 20th, were just one great meeting after another, until 10 o'clock in the evening. At the close, the young people pledged themselves to visit the homes of every Saint during the second week. They have determined to continue the work with unabated interest after the services have closed. Their aim is to prepare builders for Zion, the beautiful.

We have had no further news (March 26) of the work there, and of the success of the second week's effort.

Apostle John W. Rushton was called to Independence by the illness of his mother. We are very glad to be able to report that she has shown decided improvement since his arrival. If she continues to improve, he expects to be in Des Moines in the near future to hold a week's special revival service.

We have just noted in *The Liahona* for March 15, announcement of the death of Anton H. Lund, March 2. Mr. Lund was one of the first presidency in the Utah church for the past twenty years.

ORIGINAL ARTICLES

Why the Annual Tithing Report?

By B. R. McGuire, Presiding Bishop

Because it is the simplest and most systematic way, as well as an essential part of good stewardship management.

It is genuinely human to want to know the *why* of things.

When Christ was asked, "By what authority doest thou these things?" (Mark 11:28) it was prompted by an outgrowth of that characteristic—"why?"

Properly balanced and controlled, this spirit produces the engineer, scientist, inventor, and philosopher.

For those who desire to know the reason the annual tithing report is required from each church member, we offer the following for consideration:

First. It promotes systematic tithing, making it easier for the member to observe the spirit and letter of the law.

Second. It is essential to the proper management of a stewardship, without which the relationship contemplated in the law between the individual and the church cannot exist.

We shall proceed on the assumption that our readers accept the principle of tithing as a part of the gospel. It was observed by Abraham (Genesis 14:20), Jacob (Genesis 28:22), and approved by Christ (Matthew 23:23), and is commanded in latter-day revelation. (Doctrine and Covenants 94:3.)

Our next step is to determine what is the "tithe." Jacob vowed that if God "will give me bread to eat and raiment to put on (the necessities of life), I will give the tenth unto thee." (Genesis 28:20, 22.) Or, as Abraham said, "tithes of all," referring to the increase he had taken as spoils of war. (Genesis 14:20.) Moses gave the commandment to Israel, "Thou shalt truly tithe all the increase of thy seed that thy fields bringeth forth year by year. (Deuteronomy 14:22.)

Then followed the command to tithe their corn, wine, oil, herds, and flocks, which would be their all, save the food they had consumed and the raiment obtained.

These and other passages teach that we should pay one tenth of our increase *year by year*. The increase practically amounts to what is left from our income after the necessary living expenses have been deducted.

We have this problem before us in reckoning the tenth due the Lord: either to list our income throughout the year in wages, profits, gifts, interest, etc., and from the total deduct all the year's living expenses, such as board, food, rent, taxes, interest, doctor bills, light, fuel, etc. The result would be the increase on which we owed the tithe to God. Or, as an alternative, we can use the form which I believe all will concede to be easier, more systematic, and in just as full accord with the letter and spirit of the law. This provides that once each year a person should determine his present *net worth* and add to this the total of the year's expenses for such things as are not actual "living expenses"—offerings, gifts, pleasures, education, etc. This sum would be the *amount subject to tithing*.

The objection may be made that you have not been keeping account of these expenses, and, therefore, cannot make a tithing report. Suppose you watch yourself one month and make a record of these expenses. Multiply the total by the number of months involved in your report, making a little extra allowance for vacation and Christmas. If you will ask God to direct you in this matter you will need have no fear that he

will not accept the results of a sincere and conscientious effort. Thus the annual tithing report becomes an instrument to aid the tithing payer in carrying out the letter and spirit of the law in a systematic manner.

Necessary Part of Stewardship

The annual tithing report should be filed with the Presiding Bishop, as a stewardship between God and man cannot be established or perpetuated without it. In support of this proposition we call attention to the following scriptures:

"And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath."—Luke 12:42-44.

"And he said unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward."—Luke 16:1, 2.

"For verily thus saith the Lord, it is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity."—Doctrine and Covenants 72:1.

"... for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."—Doctrine and Covenants 72:3.

"For a bishop must be blameless as the steward of God."—Titus 1:7.

From these, and many other passages, we gather the facts that:

First. Every man labors as a steward; "none are exempt from this law who belong to the church of the living God." (Doctrine and Covenants 70:3.)

Second. Each steward should render an accounting of his stewardship over earthly blessings to the Bishop.

As cited above, the Lord requires of every man an account of his stewardship, and in this connection says they had done wisely in appointing a bishop. Titus calls the bishop, "The steward of God."

As the steward of God, the Bishop must render an account of his stewardship to God in his annual report to the church. This report is audited, published, and scrutinized by the church, and his worthiness as therein set forth will determine whether or not you will sustain him.

It is your privilege to follow the example required of the Bishop. We gather the thought from the experience of Ananias and Sapphira that true accounting in temporal matters was expected by the church from the membership in Peter's day, as it is written: "... render an account of his stewardship, both in time and eternity."

—In time, to God's servant.

—In eternity, to God.

The annual tithing report should be filed because it is the simplest and most systematic way, as well as an essential part of good stewardship management.

I have always believed that if men could be made to understand one another they would necessarily be friendly.—David Grayson.

Our Young People on Dancing

By O. L. Thompson

"Let us provide clean and constructive pleasure for our young people."

There is probably no one who has the interests of the young people of the church at heart more than the writer. And understanding their natural, impulsive instincts under normal conditions, he feels he can approach this subject with at least a degree of comprehension. It is true that they must have an outlet for their surplus ambitions, and their desire for recreation and wholesome social charm must be supplied.

"We are young only once," is an old adage, but it contains food for thought. From it has come the semiabsurd saying, "The young must sow their wild oats." Although the writer believes that the young must sow the seeds of their reserve energy, he also believes that we must be cautious in that sowing. The fact that "we are young only once" and that we are, while we are young, to a large extent forming our foundational character for manhood and womanhood, which has to do with our future destiny, should cause us to take every precaution during this period.

Red-blooded, nerve-vibrating, unconstrained youthful vitality, not yet affected by the serious tasks and responsibilities of those of mature years, must not be mistaken for wild oats, but rather as a natural tendency to be wisely and tactfully governed. An engine, well supplied with fuel and other necessities and allowed to run wild, will soon destroy itself.

Paul, in his letter to the Galatians, made a statement seemingly simple but really containing a vast amount of meaning, "Whatsoever a man soweth, that shall he also reap." During the period of adolescence there develop habits and tendencies often detrimental which sooner or later cause a regretful reaping.

Dance Hall a Guilty Factor

Dancing is a kind of recreation and pleasure which is of a doubtful character. When we are told by statisticians that from seventy-five to ninety per cent of the downfall of our young people can be traced to the dance hall, it should cause us to pause and ponder over the character of this kind of pastime. This practice had its origin with the Hottentot and heathen, and is not worthy of the precious time of the cultivated, refined, and intellectual. In its practice, hearts have been torn, Satanic jealousy has raged, souls have been robbed of their virtue, homes have been broken, and hundreds have sunk into the underworld. It is a God-defaming practice which has for its basic enticing potency neither movement nor melody, but an undercurrent caused by intimacy of sex. This can be best proven by asking the participants, "Why not have dances for men only, or ladies only?" If this could be enjoyed as a pastime and become prevalent, dancing could be tolerated by Christian people as an exercise. But to draw such a line on this prevalent pastime would cause it to lose its enticement. It has become so universal a practice in the world by non-Christian people (for no real Christian people could conscientiously engage in such practice) that many innocent young people, led by frivolous society, foster it today in its camouflage gayety, which acts on the same principle as a poisonous, sugar-coated pill. It is true that many engage in the practice and apparently receive no harmful results, but likewise this is true of many other doubtful practices of life. It is a gamble entered into which one cannot win and may lose. This is true of every evil of life. We not only affect ourselves, but when we participate we in-

fluence others in one way or another. "Abstain from all appearance of evil," is the injunction given to us in the Scriptures.

An Underworld Enticement

Dancing should have its place to-day as ever, classed with the saloon, the opium dive, gambling den, and all other soul-destroying things of the underworld, into which people are drawn by objects which attract the senses, viz: music, costly decorations, beautiful lights, incense, polished floors, banquets, and wines. These sense-satisfying things, music, food, etc., are all right in their place, but they have been misused as enticements to sinful practices. They are made to hold the individual in a state of hypnotism until within the grasp of evil, in much the same manner as a snake holds a frog under its hypnotic gaze until he is seized.

Our Church Stand Distinctive

The writer, as a representative for the church, has felt a degree of pride in the fact that we had the distinction of having taken a decided stand against this practice. And he has come out boldly in denouncing it among our people. He has taught them that it is a practice to avoid because of its being "one likely to lead . . . minds from Christ and his gospel." (General Conference Resolutions, No. 317.) Also as a practice stated by the church as one "unbecoming true Christians and should be avoided by all Saints." (Ibid., No. 377.)

He has encouraged our young people to attend our college, Graceland, where environment and association with Saints would be in their favor. We have in mind now three young girls who left our fields of labor to take up work at Graceland. They had previously been baptized into the church. Before this they had all participated in dancing as a pastime, but they immediately discontinued the practice, believing it to be un-Christian, and wended their way to Graceland. Dancing had sort of a charm for at least two of them, and it was in a sense a sacrifice for them to lay the practice aside. Naturally it would be a temptation when placed in their way again, which they would, we are satisfied, overcome. But at Graceland, among our own people, there would be supplied more wholesome recreation and pleasure on which to spend youthful surplus vitality, and therefore no such temptation would come to them.

"Private Dances" Pernicious

We naturally felt quite disturbed and somewhat surprised to learn that many of our young people were engaging in the practice in the form of "private dances," and that the practice was being discussed even in class work at the college. We have no disposition to condemn our college or its splendid array of teachers, but as a church and in the church college, are we considering the church and the stand it has taken? Should we tolerate such a question being discussed there? Are our fathers and mothers allowing their children who have been baptized into the kingdom of Christ to carry on the practice in homes? Are we teaching our young people in the Sabbath schools the position of the church on dancing? Will latter-day Israel follow in the path of former-day Israel?

Our people should thoroughly understand before uniting with the church that dancing is "unbecoming true Christians," and that it leads "minds from Christ and his gospel." And surely the sweet Spirit of the Master, which leads and guides us in the ways of righteousness, along with the wonderful blessings which the gospel affords, is sufficient without taking part in worldly practices. We should no more desire to be

found in a dance hall when the Master comes than we would in a saloon or other place of like character.

We are not looking for perfection as yet, but we are looking for advancement, not a backward step. If we live as close as we possibly can, we are liable to make errors, but when we do willful things that are wrong and know that we are doing wrong at the time, we cannot excuse ourselves.

Therefore, let us provide clean, constructive rather than destructive pleasure for our young people. And may our entertainment be more of an uplifting character for them.

Satanic powers are raging! The world is in commotion! "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18: 4.

"I Wish I Could Preach"

By Elmer K. Patterson

How many young men indulge in the passive wish that never develops into a moving, impelling desire? A remedy is suggested.

Perhaps it would be a most common thing for us to say that some years ago a young man, just past his teens, entered this wonderful church. And perhaps it would be equally as common and natural for us to add, that about the first thing to come to him in the wake of his baptism was a thing he has always held as being, a "desire" to preach.

True, this is no uncommon thing, nor has the young man's life been uncommon, following his acceptance of the true plan of salvation. But because of the mere fact that it has not been uncommon, but rather quite typical of other lives, are we going to assume the privilege of discussing this young man and see if he really did "desire" to preach.

We presume, if you happen to be a young man reading this, that more than once you have returned from a wonderful sermon delivered by some Latter Day Saint preacher, and as you wended your way home the lessons couched in the message surged through your mind, and then suddenly you began to have that old familiar Latter Day Saint wish, "I wish I were a preacher."

And, sister, have you ever heard some one tell about the wonderful work that is being done in the Women's Department, when as you listened with attentive ears to the inspiring account your heart began to swell and flutter, and your cheeks seemed to flush with the rising of some inner joy, and then, almost before you realize it you were wishing that you too were taking a greater part in church work, just as you had so often wished before.

It would be quite possible for us to ask similar questions of our relations to the work involved in all other branches of church activity. But let us ask ourselves another question, Did we, you and I, or do we, really desire to accomplish some certain thing or things that we have longed to do but have not as yet accomplished?

An Analysis of the Young Man

Let us return to the young man already referred to. Several years have come and gone in that young man's life since he made his covenant with the Lord; years that cannot be recalled, only in memory. And now we find him to-day a grown man, quite matured, bright and to some degree promising, yet in spite of his wishes he is not permitted to preach.

All during those years he has worked in honest employment, attended church regularly, lent his financial support, paid his tithing, read the standard works of the church, and in addition to all this and many other good things, the sweet

Spirit has come to him many times as a witness to his faith, yet he does not preach, nor can he.

This same young man has a fair command of English and possesses that rare faculty of meeting people of higher station on apparently common ground. He is honest, and to all outward appearances as well as the visible expressions of inward grace manifest in proper outward ways and in proper places, would prove that he is recognized of God as his child, yet he does not preach, as he so often says he wishes. He has never been called.

Once this young man would say, "I wish I too could preach," or "I wish I too was a mighty preacher like so and so." But now those wishes have grown, and like a multitude of our "want to be's," "would be's," "but can't be's," he will often declare, even publicly, that he longs to preach more than anything else in all the world.

But, dear reader, do you really think he does?

This same young man has had a perfectly good Bible in his home for years, and he has often read 2 Timothy 2: 15, and even pondered over its personal import, as well as many other suggestions and commandments found there and elsewhere, which when obeyed would fit him for a preacher service. Yet he does not nor cannot preach, and why?

Can you tell?

To the mind of the writer, *wish* and *desire* have gotten mixed up in the young man's mind, and the wrong influence is in the lead, namely wish. Desire, we believe, demands backbone to accomplish the thing or things desired, while wish is only what we might call the wide-awake, daytime expression of a dream; and even then we often resort to the use of a chicken bone to make it appear more tangible. And what's the result?

The Self-Discovering Place

Are we not, more or less, putting *wish* ahead of *desire*, continually?

Quite often, after we have passed on down the stream of time for a considerable distance, we arrive suddenly at a self-discovering place, and perhaps we can attribute this to the sure mercies of God who is ever mindful of the least of us, even you and me. But when we arrive at this place, we will more than likely look back on the past and mourn.

"How foolish we've been! How blind! How could I have been so stupid?" we say.

The scales, as it were, fall from our eyes, and we discover that for a long, long, time our wishbone has been where our backbone ought to have been.

It's one thing to *wish* and quite another thing to *desire*. This truth we believe we can glean from the marvelous accomplishments of the Savior.

Christ left the courts of glory and came down to earth with a multifold desire. He desired to destroy the works of Satan and open *the way* whereby man might return unto his God in a state of perfection. He desired to establish his church. He desired to prove to a sin-sick world the power of God and the eternal value of the *gospel*. He desired to teach men and mankind truth, that you and I might know which was the truth and which was the lie.

Had he only wished to have done those things he might not have gotten any farther than some of the great philosophers, whose works follow them as truth, but which is truth only in part, as seen through a glass darkly. But no, Jesus desired, and this desire was so keen that all the fiery darts of the Adversary could not turn him from accomplishing his desire, and he won and became Christ indeed.

If our desires were anywhere nearly as great as our wishes, or even partially as great as we have often dreamed them to

be, we would have long since realized those desires, or at least we would be well on the road to their realization.

Was Our Desire Real?

We believe we all can think of things we have always wanted to do. But did we really want to do them? Was the real, actual desire there? If it were, pray tell me how it comes that right now, for the life of us, we just can't think of why we did not do some of them.

We all have heard the doctrine of the gathering, and we presume that we all more or less grasp an idea of its vast importance. But how many times have we wished and wished and then wished some more that the gathering was completed and Zion redeemed? But like the young man that wishes to preach yet does not and cannot, we've had our wishbone where our backbone should have been, and our desires have not been keen enough, (speaking of the church as a whole) and the result is, Zion is still unredeemed and the gathering only commenced.

If we had quit wishing a long time ago and really desired to effect the gathering according to the law, if we really desired to redeem Zion according to the instructions given, this phase of the great latter-day work would have been right now so near its fulfillment that the world would marvel at our works, and better still we would be even now enjoying some of the wonderful blessings that the Lord's servants tell us are in store for us when we do accomplish this thing.

If the young man referred to in this article really wanted to preach, he would more than likely be preaching to-day. But he is only wishing, and naturally he will never put forth the proper efforts to do the things actually needed to qualify himself for that thing until he stops merely wishing. He must first desire, and if that desire is of the right sort he will get busy at once. He will prepare and move out in the direction of his chosen goal. He will look things squarely in the face. He will brace up and meet the requirements and will say with a real meaning, "Lord, I'm going to get there, and I'm going to fight a good fight and win because thou desirest men, red-blooded men, and hundreds of them, too."

The harvest is ripe but the laborers are few.

But the best harvest hands are those that have learned the business of harvesting by reason of an undying desire to accomplish that one thing. And just as there is only one right way to become a real harvest hand in the earth's grain-fields, so is there but one right way to become a real harvest hand in the Lord's vineyard.

Jesus said, I am the way; follow me.

Will Wishes Redeem Zion?

If we as a church or as individuals are ever going to become more spiritual and united, if we are going to gather in the regions round about in accordance with the law, if we are going to clean up our homes, cleanse ourselves from all iniquity, shun the very appearance of evil, become humble and full of love, and eventually redeem Zion, we will quit our wishing right now and fan that little spark of "desire" to serve God and obey his commands, lurking within us, until it rises to that quality that fears no obstacle and knows nothing but successful accomplishment.

If this church is going to demonstrate a greater progress in the future than in the past (and the individual makes up the church) we will simply get our backbone where our wishbone now is, or has been, and with the kind of labor and effort that loves the righteous struggle join hands and strike out upon that one right path to man, and follow that Holy One who got there.

That one was Christ Jesus—the one who did not *wish*, but *desired* and did.

Do you?

Truth Links

By James E. Yates

Truth is a golden chain, each link a treasure, and each treasure a power to draw us to better things.

To gain a clear understanding of a great truth is to receive a distinct contribution to our spiritual well-being.

There can be no spiritual improvement apart from the comprehension of the truth; soul growth must therefore depend upon mind activity.

Soul salvation in the celestial realms without knowledge is impossible; for at that time "the knowledge of God shall cover the earth as the waters cover the deep."

Ignorance and salvation are not kinsmen, neither have they any affinity for each other; therefore where there is no knowledge of God there can be no salvation.

To contrast the works of the flesh with the works of the Spirit is to see with a greater vision the great things of the Lord.

The more abundant life which Christ came to impart is not wholly identical with the life of mortal existence.

The power of physical movement is not in its manifestations an evidence of spiritual life, for an angleworm moves, but is not responsive to the power of the "abundant life."

The wind moves, but is not identified with life, either physical or spiritual; so also does a watch have movement, but in the substance of its cold dead metals it is not a thing of life; so also a man may wriggle like a worm, rage like the wind, or move with the precision of the finest timepiece and yet be as dead as a stone.

Merely because a man moves, is no proof that he is alive; and it was of those who are dead while they live that Jesus spake when he said: "Let the dead bury the dead."

All physical organism depends upon material of its kind in order to maintain its structural identity. The house depends upon its walls to stand, the tree upon its fiber, the body upon its bone and sinew and food to replenish the same; and the same is true of spiritual organism and of spiritual life.

A spiritual organism of individual life may be to-day strongly charged and actuated with the "more abundant life" of which Christ is the Great Source, and yet through a lack of proper and regular spiritual nourishment become a skinny skeleton or a cold corpse in a surprisingly short time if we are not aware.

Physical organism depends upon action for its being, structure, and shape; and upon action or protection from too much action, for its perpetuity; thus by rotary action the earth is round; by the action of liberty in the breeze a tree is sprangled; and by the application of force to a mold a brick

is squared; but the same rotary motion which formed the earth into a sphere, would, if increased to violent velocity, set the earth on fire. The same action which forced the brick into the mold, would, if applied in another way, crush it into powder, and the exercise required to keep a mortal body fit, would, if increased to violence, destroy it.

So also violent action in spiritual organism will kill; and should the all-wise One pour out his mighty wisdom and power upon souls that are incapacitated to receive in such a degree, those souls would be helplessly and hopelessly crushed; and to attempt to develop inferior spiritual life to the standard of superior spiritual excellence by the violence of compulsion, would be as deadly and impossible to the spiritual life as a crushing weight would be to the body.

We must therefore continue to receive "grace for grace" and "line up line, precept upon precept, here a little, and there a little," and thus on and on, to the "measure of the stature of the fullness of Christ"; for the great God's only highway leading up to spiritual excellence and eternal salvation leads through the land where growth and gradual unfoldment is the process of attainment.

We are to grow in grace and in knowledge of the truth; and there has been no provision made for an acrobatic entrance into heaven.

Observance of Tithing Law Urged

The Presiding Bishopric has sent out circular letters to all of the missionaries, urging the teaching of tithing as an essential part of the law of the church, and essential to the right living of the gospel of Jesus Christ. The Master sent out his ministry with the commandment to "teach them to observe all things whatsoever I have commanded you." When he comes, if we are to be found worthy, it must be because we have done our duty. Many fail because they have not yet been sufficiently taught. There is grave need of an educational work still along these lines.

It is not enough that one should be baptized into the kingdom. He should first be converted, and part of his conversion is shown in his willingness to assist in the work with his means and ability.

Interesting College Debate

"The debate in the religious education class last Tuesday was, 'Resolved, that all men shall finally be saved in the celestial glory.' The affirmative was upheld by Ruth Wood and H. E. Winegar; the negative by Madge Green and J. R. Lentell. The debate was very interesting, and the debaters showed that they had analyzed their subject well. The judges, Peter Muceus, J. F. Garver, and David Hopkins, gave their decision to the negative."—*Graceland Record*.

Orchestral Number of Autumn Leaves

The Orchestral Number of Autumn Leaves (almost the entire April number being devoted to that subject) is on our desk, and is a most creditable number indeed. Pictures are shown of five typical church orchestras, with brief sketches of their work.

There are some inspirational and informational articles and a special orchestra story written for the number by Joseph H. Anthony. Elder A. H. Mills is responsible for the collection of contributions and planning the arrangement. The transposition chart is an excellent aid to newer orchestras.

Those not on the subscription list should send in fifteen cents for a copy of this number.

OF GENERAL INTEREST

THE FUTURE OF PALESTINE

[The following is an account of an address delivered by Doctor Garnett M. Brickner, rabbi of the Holy Blossom Synagogue, before a congregation of the Reorganized Church of Jesus Christ of Latter Day Saints, in Toronto, and published in the *Toronto Globe* for March 8.—EDITORS.]

"For two thousand years the Jews have believed in the final return of the race to Palestine. The great rabbis have, through the centuries, urged the realization of the prophecies of old. And during all that time there has not been one nation which understood the Jews better than Great Britain. In England, under the Union Jack, the Jews feel at home," said the speaker.

Message From the East

The rabbi stated that, although civilization had developed in the east, scientific progress and advance had been made in the west. "But the progress has been without God, and that is why there is at present a restlessness in the world, a yearning and a great urging for a new spiritual message, which is to come from the east, from where the great ethical and moral teachings had their origin.

"The west combined its materialism with progress, but now it seeks again to combine with the spiritual influences from the east. Progress has become divorced from religion. If the Spirit of God had been in the world, the great war would not have been fought," the speaker declared.

Dates From Dreyfus Case

"The modern movement of Zionism dates back to the time of the famous Dreyfus affair," he said. "It would be impossible to house all the Jews of the world in Palestine on account of its limited area, and, moreover, it would be undesirable, as other nations would lose an important element in their citizenship. Only those Jews who want to fully live out their ideals, joined by hundreds of thousands of refugees, will populate the new Zion," he stated.

As in Days of Joshua

"There are 8,000 pioneers on the way from all over Europe to the Holy Land at present, and when the country is finally settled all the newcomers ask from the world is funds to help them buy back the land of their fathers. The soil will be divided again as in the times of Joshua. The people will possess the soil and the subsoil rights in common; there will be no chance of profiteering or any schemes of cornering the land," he stated.

"The Hebrew language is again the national tongue in Palestine," said the rabbi. "The country glories in the newly cultivated orange groves and vineyards. All business is done on the cooperative scale. Women have an equal opportunity with men, despite opposition. Jewish art has sprung up, and has expressed itself in the erection of a Jewish art school in Jerusalem. The university is nearing completion. From there the law will go over the whole world," he said.

"And as soon as the Jews are strong enough to govern themselves, Great Britain will take back its mandate to the league, and the Hebrew flag will float over the Holy Land. The Jews and their neighbors, the Arabs, of the same Semitic race, will live in peace and harmony, despite the artificially created difficulties by political trouble-mongers," said the rabbi. "Zionism has a bright future, and Great Britain will be blessed, and the world with it, when the Jews are rein-

stated in their land, and the message of God will go forth once again from Jerusalem," he concluded.

MANY HEBREWS ARE TAKING TO FARMING

Encouraging tendency among late arrivals at eastern ports.

A large number of Hebrew immigrants now coming into the United States as part of the present great influx of immigrants are being placed on farms rather than in the highly populated cities of the eastern States, says the *Nation's Business*. The Hebrew Immigrant Aid and Sheltering Society is the organization directing the movement of placing incoming Hebrews on the farms and in rural sections of the country. Even in some instances work is found for these aliens before they have passed through the government's barrage and inspection at Ellis Island.

A complete system of tending over and watching these migrants as they leave the island and until they reach their destination on the farm has been worked out by the society, agents being at every transfer point to dispatch further these future citizens of America.

The society recently opened in New York a large institution where it quarters and feeds the incoming Hebrews until they are again prepared for a trip to their final destination. The organization works in close cooperation with the bureau of immigration of the department of labor.

FIVE MILLIONS FOR PALESTINE TRADE

Leading New York Jews have already subscribed a million dollars for this immense new corporation.

The formation of a \$5,000,000 corporation, the American Palestine Company, to promote commerce and industry in the Holy Land, was announced last night at a dinner given by the company's officials at the Jewish Centre, No. 113 West 86th Street. About 250 of New York's leading Jewish business men attended.

The President of the company, Samuel Lamport, announced that already \$1,000,000 worth of stock had been subscribed for. The meeting was presided over by Louis Marshall. Other speakers were Samson Benderly, secretary of the company, who has recently returned from Palestine; Judge Otto A. Rosalsky, Judge Julian M. Mack, and Rabbi Meyer Berlin.—*New York Evening World*.

Musical Leadership

In the interests of better music for the church, Elder Harold C. Burgess will lecture each morning for a week to the class in religious education at Graceland College. He will instruct the class in the work of conducting better song services, according to the *Graceland Record*. The same news sheet reports that it is rumored that Brother Elbert A. Smith is to return to Lamoni in about a month to deliver his lectures to the same class.

Sister A. E. Campbell writes from Cobalt, Ontario, that she desires the prayers of the Saints because of heart trouble. She has been very energetic in taking the welcome message of the gospel to her neighbors and in doing so arouses some enmity as well as makes some friends. She is eleven miles from a church but arranges for preaching once a week at her home.

It ain't of so much importance that you possess a belief, as that the belief possesses you.—David Grayson.

PASTORAL

Why People Don't Go to Church

A Scranton pastor discusses an important subject in a frank way.

There was a good attendance at the Washburn Street Presbyterian church Sunday night to hear Doctor D. H. Johnston preach on "Why people don't attend church." The text was Hebrews 10: 25: "Not forsaking the assembling of yourselves together, as the manner of some is."

Doctor Johnston said in part: "We cannot be too frequently reminded of our obligations to attend the services of the church. I do not deny that we can sing his praises in our homes, and have communion with him. But a special promise is made in connection with the church. 'Where two or three are gathered together in my name, there am I in the midst of them.' The church service then is a meeting with God, and that is its principal value. If you miss that point of contact with him, you miss the real blessing of the church service.

"Our hearty regularity at church will be contagious. Our spiritual life is very much like a watch—liable to run down. We feel the need of a new start each week. One of the best ways of advertising the church is by regular attendance. The proof of Christianity is written in the biography of the saints. Real civilization is advanced by spiritual means. The march of civilization is set to the music of religion.

"Why do so many people stay away from the church? You know the old excuses. None of them true. You say you don't like the singing. Then sing and improve it. You say a member of the church met you on the street the other day and didn't speak to you. Why don't you speak to him? Others say, 'I can read better sermons at home.' The text says, 'Not forsaking the assembling of yourselves together as the manner of some is.' The only compliance with that is church attendance if you are as flimsy as the soldier who was asked to explain the presence of a leg of mutton in his possession after foraging had been forbidden. He said: 'I killed the sheep in self-defense.' Some say they were absent from church because they were up so late Saturday night they didn't feel like going to church. You have no right to spend your Saturday nights in a way that will unfit you for church Sunday morning. Others spend Sunday in such a way that they are about as amiable on Monday morning as a neurasthenic mule. Another excuse is, 'I want to spend Sunday with my wife and children.' Why don't you take them with you? You take them to other places. In apostolic times whole families went to church. The real reason is they have lost their love for Christ and the church, and no longer thirst after righteousness and have no desire to be filled:

"The fault for nonattendance upon the church is not the fault of the church or the preacher. It is with the people themselves. If Jesus could not succeed because of the unbelief of certain ones mentioned in the Bible, how can you expect the preacher to succeed? How can the preacher reach men if they care nothing about the gospel? How can the church build up the city of God, if the people prefer Vanity Fair? The people refused to listen to Christ when he was here. Would they do differently now? The church is blamed for not taking away the sins of the people. But suppose the people don't want their sins taken away? There are thousands of people in this city to-night who don't want their sins rebuked, their dishonest practices condemned, or to be separated from their favorite vices. That is the reason they don't attend the churches.

"There are too many people who want the pulpit to administer sedatives and soothing powders, instead of stirring men

to heroism and noble deeds. They want a gospel like a safety razor warranted not to cut, or like rubber heels warranted not to jar the most delicate organism. Some people are so delicate to-day they can't spend an hour and a half in church a month, but they can spend every night in the week at some place of amusement.

"Do you really want to be Christians? If so, there is but one channel through which spiritual strength can come to society. And that channel is organized religion—the church. If you want your son to be a lawyer, you send him to a law school; if you want him to be a physician, you send him to a medical school; if you want him to be a machinist, you send him to a machine shop to learn the trade. If you want him to be a Christian, you ought to send him to the church. The church is the bride of Christ, and you can't neglect the bride without offending the groom, and you can't neglect the church and keep the good will of Christ, for the church is the bride of Christ."—*Scranton Times*.

Elders' Quorum Work in England

Quorum work has been reorganized and its officials intend that it shall succeed. They desire cooperative effort.

May I ask space in your valuable columns for the elders' quorum (British Isles)? On the advice of President F. M. Smith and Apostle T. W. Williams, there was a readjustment of the executive of more than one organization, including the quorum of elders. It had been in existence many years and had passed through many trying experiences, owing to the constant migration of its members either to the higher quorums or to the land of promise. Executives were formed and reformed, and it was left to our esteemed brother, J. E. Meredith, of Birmingham, to hold the reins of presidency for upwards of fourteen years. He has, despite the many drawbacks coming across his pathway, striven with might and main to bring the quorum members up to the high level they ought to occupy as ministers in the church and kingdom of God.

Time, talents, money, and personal comforts were sacrificed with the one idea in view to call the elders to a sense of their duty and to help them discharge the functions of their office, so that the church as a whole might occupy her right and proper place in the affairs of men. One great disadvantage to success is the scattered condition of the elders, making it difficult to get the representative meetings held with anything like the success one would like.

The only time we could look forward to was the annual conference of the mission, but even then so much time was taken up with the agenda that it was nigh impossible to get sufficient time to hold a fairly good meeting. Even at these meetings we could not get the number of elders present that we would like to see. So if the quorum executive has not in the past achieved its goal the responsibility is not theirs, but it lies with the individual members of the quorum so to strive that the requests of the executive may be carried into effect. When this is done, the question often asked, "What good is the quorum to individual elders?" will answer itself. Try it for a year and see.

Well, the suggestion of President F. M. Smith and his colleague has been acceded to, and a new executive has come into being. It is composed of the younger element of the eldership, and has started out with a good determination to attempt to get the brethren together more often and study the many and varied questions that affect their ministry. The idea of localizing the brethren is good, and has but one drawback; that is, in the Sheffield, Birmingham, London, and Welsh Districts, there are but a few elders and they are scattered over

a very wide area, making it nigh impossible to set up local executives and hold meetings regularly so as to guarantee success. To counteract this means a great sacrifice. The Manchester District is the most favored of the British Isles Mission, having about twenty-seven elders, and the longest distance to travel is twenty miles; that is from Wigan to Manchester to hold quorum meetings.

The president of the quorum hopes to get to each district as opportunity offers, and in the meantime the other districts ought to get their elders together and invite papers, lectures, etc., and afterwards pass them around to the others, so that all may benefit from the experience and understanding of the quorum as a whole. In Manchester we have held two enjoyable meetings and are looking ahead for more good times. At our last meeting, Elder John Bailey gave a paper on "The elders' quorum: what is it?" It was a splendid effort and well received. It has been typed, and a copy will be sent to each of the districts for their consideration.

We appeal to all our brethren to send along their suggestions, ideas, and promises of help, so that they may be discussed and acted upon for our mutual improvement. This is not confined to the elders alone. We shall put every suggestion, whether from the higher councils or lower (if any such there be) before our quorum. Let us hear from you, brothers and sisters, for are we not all workers together in one common cause? The following will always be pleased to hear from you: E. Maloney, president, 20 Chipping Street, Longsight, Manchester; John Bailey, 45 Rochdale Road, Harpurhey, Manchester; A. T. Trapp, Lyndhurst, Carlton Road, Gloucester; or our secretary, H. L. Griffiths, 33 Parrin Lane, Monton, Manchester.

The slogan for the quorum is "Cooperative service." Let us all remember the great lesson: The more I give to my brother, the richer I become. The clarion call is to duty, and there can be no furlough, not even sick leave, when we enlist in the army of the Lord. Just consider it. Trusting the Spirit of the Master will bless our united efforts to uphold the dignity and honor of the priesthood and the glory of the church's great name, and with every kind wish for future welfare, I am,

Sincerely yours,

EDWARD MALONEY,

President of the Quorum.

MANCHESTER, ENGLAND, 20 Chipping Street, Longsight.

Lust for Audiences

The lust for big, roaring audiences ruins more preachers than dabbling in oil stocks or getting the sore throat and going into politics, which also hurts enough of them. It is not the size of the audience that counts. It is what is made of the audience. It is a fearful and glorious thing to preach to a big or to a small audience. But is not the small assembly really best for lasting results? Henry Ward Beecher said after years of experience that the best congregation he knew anything about was that in which one man was the preacher and one man the audience! Jesus Christ thought it worth while to give the major part of his time and personality to twelve men. Bruce says that "the training of the twelve" was "a landmark in the gospel history."—*Exchange*.

Here is a little sermon which has been recently reproduced in several papers:

"The man who reverences the Lord's name, observes the Lord's Day, frequents the Lord's house, and reads the Lord's Book will never be a disturbing element in any desirable community. On the contrary, it is he and his like who make any community a desirable place in which to live."—*Toronto Globe*.

HYMNS AND POEMS

Christ Is Risen

By Rees Jenkins

(An Easter song composed on Easter Sunday, March 30, and on the following Sabbath, April 7, 1918, at Damascus, Syria.)

Christ is risen; life is given
And vouchsafed to all mankind
On condition of obedience
To the truth that is outlined
In the gospel taught by Jesus
And then sealed by his own blood,
Ratifying this the cov'nant
That he made 'tween man and God.

Christ is risen; life is given;
Death is conquered; all is well.
The Messiah is victorious;
Broken is Death's icy spell.
May our hearts be joined in praises
For the gift of God's dear Son
For he burst Death's chains asunder
And for man, the vict'ry won.

Christ is risen; life is given;
Death subdued, and man set free,
If he will but yield obedience
To the law of liberty,
Which the gospel is revealing
To all those forsaking sin—
For the knowledge will be given
Of the doctrine taught therein.

Christ is risen; life is given;
He was offered up for all,
And thus met the claims of justice—
Brought redemption from the fall.
He was sought by all the ancients,
Watched, and looked for, in all lands.
Him they worshiped from the Orient,
Yet observed not God's commands.

Christ is risen; life is given;
Nature's symbols are replete;
As the sun in heaven is central,
So in Christ life is complete.
He's the center of attraction—
In the center life is seen;
Thus in him, man's life is centered;
What will be, now is; hath been.

Christ is risen; life is given;
Types and shadows are fulfilled;
All they did was to prefigure;
Life itself they left unfilled.
They were only types and symbols—
Promises of God's dear Son,
Who would suffer death yet conquer,
And ascend when all was done.

Christ is risen; life is given;
It is offered free to all
Kindred, nations, tongues, and people,
Such as will obey the call.

Righteousness hence is required,
For the gospel thus demands;
Hence it calls unto repentance;
Faith and virtue it commands.

Christ is risen; life is given;
And salvation is proclaimed;
Liberty to man delivered—
Man—whom Christ by death reclaimed!
Hark! ye nations, to the message,
For it is not sent in vain;
It condemns those who reject it;
Others life eternal gain.

Christ is risen; life is given;
Praises ever to his name.
Join with instrument and voices,
And his work let all proclaim.
All ye heavens, sing his praises,
Let the earth the echoes ring.
Let all nations, tongues, and people,
Now proclaim the Christ their King.

Christ is risen; life is given;
Death has yielded; man is born,
Born of water and the Spirit
Into life's eternal morn.
In the water we are buried,
Token of the death we die,
Then come forth, receive the Spirit
Which is given from on high.

Easter Praise

By Hattie Hughes

Let all the earth in gladness ring,
The Lord has risen to-day;
In joyful praise O let us sing,
The Lord has risen to-day.

No more shall sorrow sweep the earth,
Or darkness fill the tomb,
Since Jesus came of lowly birth
To penetrate the gloom.

This world for centuries was lost
Till Christ the Savior came
With legions of the heavenly host,
And rent the veil in twain.

And so this joyful Easter morn
We celebrate the day,
When angels came at early dawn
To roll the stone away.

Let all the mountains shout for joy,
Rocks, rills, and valleys sing;
And heavenly choirs their tongues employ.
All hail the risen King!

Love

By J. E. Vanderwood

God is love, and all his children
Should possess a love sublime;
For without it life is empty,
'Tis a useless waste of time.

Oh, that we could once awaken
To the subtle powers of love,
That its sacred hand still beck'ning
Might lead us to heights above.

Strange it seems, but it is certain
He who lacks this magic power
Must decrease and sink to ruin,
For he has no saving power.

Love, the highest law of heaven,
Sheds its rays on you and me,
As we find its truth reflected
In the Man of Galilee.

Love, my friend, is the dynamic
Of this universe of ours;
Everything that has a being
Must confess its mighty powers.

Nothing long can live without it;
In its absence chaos reigns;
But all those who do possess it
Walk with God on higher planes.

In its presence virtues linger—
Robust is the life of love—
It is powerful and eternal,
Yet as gentle as a dove.

Peace abounds where love is present;
Sorrows flee when love appears;
Happiness enshrouds the person
Who through love has conquered fears.

What a blessedness of spirit
Follows in the wake of love;
What a noble aspiration
Is expressed in deeds of love.

Duty soon becomes a pleasure,
Service brings a joy each day,
When with loving benedictions
We pursue the perfect way.

Faith is kindled into being,
Hope as well is made secure;
Everything is made triumphant
When our life and love is pure.

Home with love becomes as heaven,
Church with love is God's abode.
Love impels when all creation
Balks before coercion's goad.

Selfless love, a gift from heaven,
Worthy thrice the giver be;
For, alone, this love untarnished
Bringeth life complete to me.

He who lives this law celestial
Keeps all other laws as well,
And the greatness of his glory
Mortal tongue may never tell.

Earth with love would be as Zion.
Oh, that we could learn the art
To put from us pride and malice,
And thus purify the heart.

THE SEMINAR

The Aims of the Church

By Max Carmichael

This, the fifth of a series of articles on Zion's problems, discusses the aims of the church regarding economic resources and some of the requirements of temporal equality.

What does the church plan to do with the economic resources of Zion and her borders? What is the attitude of the church toward them? This question takes us back to the fundamental reasons for the gathering. The group or the church in the gathered state is attempting to make conditions such that the individual members can easily adjust themselves to the physical environment around them both economically and morally; and further, the church or group is attempting to make this adjustment so easy that the individual members can find occasion for the expression of powers gained by this adjustment, powers of both an economic and a spiritual nature. In other words the church is attempting to make conditions so that each individual member can earn a living, but still further, earn a surplus, which can be used in turn for the benefit of others.

The church is attempting to make the conditions such that the individual members can earn this living righteously, and when the surplus is earned, the individual can spend the surplus or use the surplus most advantageously for the good of society through the machinery of the church. Saying these same things in the common terms of the church members, the church is attempting to bring about temporal equality, that in the long run there may be spiritual equality, for without unity in temporal things, spiritual unity is impossible.

The second aim of the church is to secure the church as a whole against the encroachment of sin, to secure safety, both temporal and spiritual, for its members. In other words every individual member cannot be secure in the earning of his livelihood by righteous methods until the members as a whole within the church are economically independent of the world. In other words, when the time comes that he who does not "take up his sword against his neighbor, must needs flee unto Zion for safety," we hope to have conditions such that those who do flee can live in Zion safely. We must remember that we may flee to Zion for safety, but Zion will not afford us that safety unless we do something, and that something is a well-worked-out plan of cooperation in a full cycle of economic relations, producing and distributing within ourselves the necessaries of life.

Temporal Equality

How does the church expect to accomplish its first aim,

May we stand with hands extended
Like the Christ who dwells above.
Let us teach our fellow creatures
That God's greatest gift is love.

Nothing short of love can lift us
To the heights of grace divine;
Neither can we gain his presence
'Til his love our hearts entwine.

So we live with greater courage—
All things come from God above—
And with Paul we are persuaded
That the greatest grace is love.

namely, temporal equality? We would say in short by the law of consecration and stewardship. These two, stewardship and consecration, are really one and inseparable. The world has conceived of them both, but hardly together, and not at all as being used under a unified system of well-directed, concerted action. In fact the doctrine of stewardship and consecration cannot be fully worked out except under concerted action, with official machinery to operate the system. This brings us to the question as to what is the doctrine of stewardship and consecration.

We shall attempt to give the characteristics of this doctrine in the order in which we conceive they might evolve in the mind of man.

Stewardship involves the recognition that there is a God who created all things, among them men; next that man is in an imperfect state, unredeemed; and that God has a plan well organized to redeem mankind.

As we come to believe and know these truths, we would realize that we should help God in this plan of redemption, and that God has given us the control of our physical and mental faculties and of the world and its property in order to give us our free agency in helping him to redeem the world, and thereby through our free agency to work out our own redemption by the submergence of our wills to his mind and direction. In other words, our physical and mental faculties and the control of property are loaned to us by God for us to use in helping out in the redemption of ourselves and the world.

Therefore, in order to help God with as much concentrated effort as possible, we should use our physical and mental faculties and the property we control for the exclusive purpose of aiding God in the redemption of the race. Of course we must recognize that in order to keep our mental and physical faculties up to their maximum efficiency, we must be consumers of wealth or property, but we should ourselves consume only such wealth as is necessary to maintain the maximum efficiency of our faculties, in other words, our needs and just wants. True to God's well-developed plan, we find that should we consume any more than our needs and just wants, our faculties are lessened in efficiency.

Consequently the law or doctrine of stewardships further means that all excess faculties that we may cultivate over and above that which is necessary to earn sufficient wealth to keep such faculties at their maximum, and all excess property that we produce and accumulate over and above our needs and just wants, or in other words, our surplus, should be *consecrated* to the end that the world might be redeemed speedily. Thus do stewardship and consecration unite.

Consecration

Consecration means the absolute devotion of all human faculties and property first to the necessary upkeep of these faculties and property, and next to the redemption of the world. Also that the upkeep of the faculties and property already possessed is not an end itself, but is done in order that they might be with maximum effort consecrated to the divine purpose of God. We said above that we should recognize that God has a plan to redeem the world. Therefore we should all unite in the one plan. We should conduct our stewardship and make our consecration in harmony with that plan, in harmony with its laws.

This redemption is to be accomplished by our working with God. As we all must work with God, we must necessarily work with one another in a united effort. This united effort among men must be done under regulations, God's regulations, which of necessity must be revealed to willing mankind. This united effort among men under God's regulations necessitates leadership among men, leadership recognized of God, in other words, priesthood. We are to redeem the world

under some common scheme and under some common leadership. The actual execution of the plan necessitates some sort of official machinery. The use of our surplus faculties and property for the redemption of the world should be done under some sort of cooperative machinery, the basis for which will be revealed to us by God.

Consecration is, then, the use of our faculties and property for the redemption of the world according to the rules of this common scheme and under the machinery which is necessary to carry into effect this common scheme. Stewardship involves our willingness so to use our faculties and property. It involves a willingness upon our part to live only on our needs and just wants, and not to consume wealth for personal ends and gratification of ungodly lusts.

We must form the habit of living upon our needs and just wants. We must do this willingly and without complaint, no matter how much excess property we may accumulate. The need of official machinery to execute this common scheme means that our needs and just wants should be determined in accordance with the divine law, and should be submitted to the inspection of a common tribunal, that therefore all members of the common scheme of redemption may know that each individual member is true to the trust that God has imposed upon him, and which he is presuming to execute before his fellow men.

As heads of families we must be willing that the common tribunal should know our needs and just wants. We must be willing that this common tribunal, which represents the group, should pass upon the necessity of our family expenditures, either by way of consent or dissent. Thus shall we come to a unity of thought and of operation. We can only do this when we are pure in heart and love our brethren as ourselves. This does not mean that all shall consume the same amount of wealth in the maintenance of their faculties. The needs of individuals differ; necessarily their needs and just wants shall differ. The common tribunal will take these individual differences into consideration.

Even though we all live strictly according to our needs and just wants, temporal equality is not effected until our surplus energy and property is disposed of. It must be disposed of in some way. If we are to work together in the redemption of the race with our surplus, shall each man be left to be his own judge absolutely as to how he shall use this excess faculty or property; or would the need of complying with the plan of God necessitate some cooperation and direction in the use of this surplus? In other words, shall the official machinery of the united effort among men in union with God have any function here? Obviously it should.

A Common Tribunal

Hence the doctrine of stewardship and consecration involves the willingness to listen to the suggestions of the common tribunal as to how this excess faculty and property shall be used. It involves a willingness to hand over this excess property and faculty to the uses of the church and even to the possession of the church at times that the united effort of the redemption of the world may the better be accomplished. The common tribunal in order to execute this common scheme must have some system of accounting among the individual members in order that justice and equality may be maintained. This means a willingness upon the part of the steward to hand a periodic inventory of his property and faculty, also an income and expenditure sheet for the same period.

Any student of accounting knows that both the balance sheet (inventory) and the profit and loss statement must be handed in simultaneously in order that a check upon the financial status may be had. If a person becomes willing in all these regards and acts in accordance with such willing-

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Our May Institute

Your editor has just returned from Independence where, in counsel with her fellow executives, plans were formulated and rounded out concerning an institute for field workers and organizers, and such other women as are interested in the work of our department and are able to attend.

This institute is to be held the week of May 15 to 22. It will open on Sunday evening with an address by Historian Walter W. Smith on the subject of the relation of study to service. It will close on the following Sunday morning with a sermon on women's work in connection with church work, delivered by one of the First Presidency.

The interim between these two dates is to be well filled with lectures, talks, addresses, demonstrations, exhibitions, slides, films, and even little dramas, in presentation of the various phases of our work. The program as outlined will engage the attention and service of over forty different people, most of whom are leaders in their lines. A little diversion is planned for one afternoon, the nature of which will not be announced just now.

At any rate, we wish our field workers and organizers throughout the country to please take notice of this announcement and from this moment begin to lay plans to be present. The intensive training offered is such that no live-wire officer in our department can well afford to miss it. Expenses will be confined to those of traveling, for the good sisters of Independence will gladly care for the visiting workers. Our lines of lectures, materials, and suggestions of various kinds will be given freely to those who attend, and each one will go out from this institute feeling much better prepared for service in our department.

Those districts that are deeply concerned about the progress and advancement of their members and that feel that the work of the Women's Department is valuable to that advancement, will do well to see that their organizers are enabled to attend this meeting. The results may not be apparent in tangible returns that can be estimated in dollars and cents. Nothing that is purely educational can be. But nevertheless we consider that the returns will be definite and of a nature no district can afford to be without.

Watch our columns for further announcements concerning our May institute!

AUDENTIA ANDERSON.

Beautify Your Home Grounds

Mother Nature is willing and ready to yield rich returns for a small amount of labor and attention at the proper time. 'Tis a pity she does not always receive all the encouragement she should in regard to the surroundings of the home. A lawn, however tiny, when well kept and tidy, is a thing of beauty, and will do a great deal towards establishing in the minds of those who live under its influence, a sense of contact, of association with the God of nature, an appreciation of his blessings, which none of us can afford to have our children and our families miss.

The sisters of the Laurel Club in Independence are gradually rounding up a program of activity connected with their determination to make of Zion a "City Beautiful" in very

ness, he is a true steward, and thus helps to accomplish the first aim of the church, temporal equality and spiritual equality. How long will it be before any great numbers are thus willing to live in temporal equality, and thus make it possible to live in spiritual equality?

[EDITORS' NOTE: The next article of the series will be on the question of "Economic independence of the church," and will appear in an early number.]

deed. They have made arrangements with a local nurseryman by which all who order trees, shrubs, bulbs, plants, or seeds through their club will receive a thirty per cent discount. They are expecting to place "Make Independence Beautiful" cards in every home and store whose owner will accept the implied obligation to support the movement. They have arranged for lectures from specialists, one last week being given by the assistant landscape artist from Missouri State University at Columbia.

Most of these things and others can be emulated by our branches everywhere. Improvement clubs can be formed among the children, who will take a new interest in staying off the grass when they see their own little printed signs there with the meaningful "P-L-E-A-S-E!"

Little prizes of plants or bulbs or shrubbery offered to those householders who make the greatest improvement in their home surroundings will stimulate lots of good-natured rivalry, and the results obtained will amply repay every contestant, for beauty is ever its own reward!

We have been very much interested in an item which has been going the rounds of many newspapers this winter, and have decided to give it to our readers as it appeared, leaving it to stand on its own merits. Whether or not the results will be as stated or hoped, those who try it out will be benefited by the information and knowledge obtained. We quote:

"Discovery of the long-sought fertilizer that will grow grass and kill weeds is announced by the experiment station of Rhode Island State College as the result of twenty years of research. The realization of the dream of gardeners the world over—a weedless lawn—is possible without trouble or expense, according to the official college statement, and merely by the use of ammonium sulphate instead of nitrate of sodium in annual application of fertilizer.

"Slowly but surely the weeds disappear and the lawn will become the even velvety green that is the envy of every neighbor," said the announcement. "By using ammonium sulphate the required amount of nitrogen is furnished, and the soil kept in the acid condition under which the grass develops best, but the weeds are so weakened that they are crowded out."

Here's for the soft, green, velvety lawns which are the delight of all hearts!

A. A.

Our Field Workers

The general conference executive of the Women's Department have been trying to complete their list of field workers before such time as the coming reunions shall require their services. Already some of the more forward-looking reunion committees are writing our office for the dating of representatives who will be able to present the various phases of our work at the coming summer meetings.

May we ask that when such requests are submitted to us, they shall be very definite in regard to the details of time, nature of service specifically desired, character of meetings contemplated, etc.? Some have written wishing a field worker for their reunion, omitting to state just when that reunion will be. Manifestly it will not be possible for us to make bookings upon such meager information.

We wish to impress upon our district organizers, too, as well as district presidents, the value of having special workers come into their localities in order to help get the work on its feet. One of our workers went to a district conference last month, presented our work in two splendid addresses made to mixed audiences, and did it so well that she was besieged with questions and eager desires to hear more. Following up the opportunity thus offered, she and the organizer went into each branch in the district, and were able to present the work in such a way as to effect organization in six out of the eight branches in the district. These were organized to meet the local needs, and the sisters throughout have felt an impetus towards our Zion ideal not before experienced. Incidentally, about \$20 worth of our Women's Department literature was

sold, exclusive of the orders for leaflet courses which have followed in the wake of the local organizations.

It is the aim of our executive to have a number of such qualified workers, who can go into a district in this way and help the organizer get well started, or to rekindle some of the fires that have gone out. We shall be glad to have any write us in regard to this work.

A. A.

Ladies' Relief Society

A society has lately been formed by the ladies of Nauvoo for the relief of the poor, the destitute, the widow and the orphan; and for the exercise of all benevolent purposes. The society is known by the name of the "Ladies' Relief Society of the City of Nauvoo," and was organized on Thursday, the 24th of March, A. D. 1842.

The society is duly organized with a presidentess or chair-woman and two counselors, chosen by herself; a treasurer and secretary. Mrs. Emma Smith takes the presidential chair; Mrs. Elizabeth Ann Whitney and Mrs. Sarah M. Cleveland are her counselors; Miss Elvira Cole is treasurers and our well-known and talented poetess, Miss Eliza R. Snow, secretary.

There was a very numerous attendance at the organization of the society and also at their subsequent meetings, of some of our most intelligent, humane, philanthropic, and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane and philanthropic bosoms, that with the resources they will have at command they will fly to the relief of the stranger; they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tear of the orphan, and make the widow's heart to rejoice.

Our ladies have always been signalized for their acts of benevolence and kindness; but the cruel usage that they have received from the barbarians of Missouri has hitherto prevented their extending the hand of charity in a conspicuous manner; yet in the midst of their persecutions, when the bread has been torn from their helpless offspring by their cruel oppression, they have always been ready to open their doors to the weary traveler to divide their scanty pittance with the hungry, and from their robbed and impoverished wardrobes to divide with the more needy and destitute; and now that they are living in a more genial soil, and among a less barbarous people, and possess facilities that they have not heretofore enjoyed, we feel convinced that with their concentrated efforts the condition of the suffering poor of the stranger and the fatherless will be ameliorated.

We had the privilege of being present at their organization, and were much pleased with their *modus operandi*, and the good order that prevailed; they are strictly parliamentary in their proceedings, and we believe that they will make pretty good democrats.

EDITOR.

In the issue of *Times and Seasons* dated April 1, 1842, appears the above account of the first organization of the women of our church. It is from the pen of Joseph Smith, jr. Read it, dear reader, as often as is necessary for you to catch their enthusiasm and understanding, their spirit of sacrifice, to hold it and to keep it. It is now or never with Latter Day Saint women who wish to be able to efficiently render the aid which women alone can give their families and friends. We must be ready for emergencies we have never before had to meet. Humble, united efforts to keep in touch with each other and to qualify ourselves in women's arts is as important as any other effort the church is putting forth. This is sound doctrine!

MADGE CRAIG SIEGFRIED,
Historian Women's Department.

Notes About Women

Three women have announced their candidacy for seats in the Virginia Legislature.

The United States army maintains a school for the training of young women as nurses.

—*Des Moines Register.*

An Appreciation

How many know the value of a field worker? Such able assistants as they are! Our district, prior to our last conference, was an unorganized field of labor, so far as the Women's Department was concerned. But Sister Rosa Teir was sent to us, in answer to our call for help, and proved to be a most able representative for the department. She came to our conference and introduced the work, making many converts to it, and arousing interest among both men and women.

Following the conference, we went together throughout the district, making an almost complete tour of the branches, and organizing our work in most of them. Now we are hoping that these local organizations will prove to be very active. We shall do everything we can to that end, in order that Sister Teir's noble efforts shall not have been in vain.

Appreciatively,

BLANCHE BARBER, *District Organizer.*

TABOR, IOWA.

Extracts From Organizers' Letters

One superintendent reports: "Our Women's Department has done much to get our women acquainted with each other, and the sisters seem to have more *love* and *charity towards each other!*" Is not this one fact worth the effort made? Although we look for far greater results, let us be thankful for all the good accomplished and press onward to our best. I love the work, and hope and pray I may become more worthy of the trust. Your colaborer in the building of Zion.—Effie Hield, Southern Wisconsin.

Conditions of weather have hindered me from making many visits to locals but I have tried to encourage by letter all I could, both locally and individually. I want the coming year to be a success in the Women's Department work, inasmuch as I have ability and power in a humble and righteous way.—Cora Henson, Southeastern Illinois.

I received some splendid reports from both home department and local Women's Department. I feel we will be able to accomplish more this year than any year past. Quite a few seem more interested in study, and I think we will be able to organize some good classes soon. I feel my inability to be of much service in so great a work, but desire to do what I can, the best I can. Ever praying that the sisters of this district may be helpful in the redemption of Zion.—Mrs. J. A. Graves, Spring River District.

How I'd love this work if I were fitted for it! I find that an organizer needs to be a person of broad vision, good education, much enthusiasm, few home duties, and great executive ability. I have a great desire to see the work prosper under proper leadership. It is very much worth while.—Ida Monroe, Lamoni Stake.

It seems to me our work must be largely one of preparation. I find that a great deal must be done as we teach our children. We must watch the opportune moment and offer something when prejudice is temporarily dethroned and reason is in power. It takes patience with a capital letter, and that is one virtue that has always been hard for me to cultivate. I am optimistic for the future, however, and am seeing clearly that we must all be educated to a wider view of religion before all the results we long for can come to pass. This can be done by the right leaders if they work with God, but it may be a painful process for some people. I try always to keep my eyes on the bright goal ahead and make the matters of the present fit together to bring about the accomplishment of our purposes in the future. The Lord has been very near to me in this work. He has shown me in dreams and vision where there was danger. This has helped me to face

the conditions I have found. This work really needs one who could give her entire time, just as the missionary does, one who could be free to travel from branch to branch, and stay for a week at a time, if need be, to get things moving. . . . I wish to seek continually to improve any talents I may have, and to become more fully qualified for service.—Mrs. C. I. Carpenter, Kewanee District.

We have just had our annual sale and bazaar, and netted close to \$200. We are having fine meeting here locally, taking up the three study courses. We were fortunate in getting a splendid leader for the Temple Builders, and they are doing fine work. Our home and child welfare class meets one evening a month. It is composed of young matrons mostly, with a sprinkling of older ones who help by their experiences. I certainly will study and try to follow out instructions given.—Cleda Simpson, Northern California.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER VI

What the Body Has to Do With Character

1. Discuss the following quotation from Doctor Soores: "The fundamental basis of religion is nutrition." Is it true?
2. Discuss the method of treatment of a cross, ill-tempered child.
3. If a teacher should suggest to you that the reason your child's advancement was not normal, because of improper supervision in the home, how would you regard it?
4. Discuss proper habits of sleep in regard to (1) regularity of bedtime, (2) ventilation, (3) noise, (4) effects of late hours on growing children.
5. What are the effects of too many parties and shows on children of high school age?
6. How may the clothes interfere with the healthy and wholesome development of a boy or girl?
7. What are the moral effects on a child, of either neglect in clothing, or overdressing?
8. What are the arguments in favor of medical inspection in our schools?
9. How can the home overcome most of the peculiar temptations incident to young boys and girls?
10. Can the school influence, Y. M. C. A., Boy Scouts, Oriole Girls help in this direction?
11. From some good text of physiology discuss the effects of alcohol and tobacco on the vital organs of the body, also on the nervous system.
12. What place has the Word of Wisdom in our homes?
13. Can it be a Word of Wisdom in *all* things pertaining to our everyday life?

MAUDE PEAK PARHAM.

Composer a Colored Woman

It is not generally known that the composer of "The end of a perfect day" is a colored woman. She is Mrs. Carrie Jacobs Bond and is her own publisher. "The American Musician" says Mrs. Bond has "received more from this composition than she can spend extravagantly the balance of her life." Mrs. Bond is an elderly woman whom the writer above-mentioned describes as very attractive in manner, and an accomplished musician.—*The Presbyterian*.

Notes About Women

One of the latest fads among the women on the Riviera is that of wearing monocles.

In Egypt it is a custom for women not to go to church for a year or more after there has been a death in the family.

France has more than 2,000,000 husbandless women, all of whom are now seeking mates in the United States and other countries.

—*Des Moines Register*.

LETTERS

Dancing in Colleges

Graceland College speaks forcefully on the subject, believing the dance to be detrimental.

The Literary Digest, one of the leading periodicals of the country, has written to some of the principal colleges and universities of the United States relative to the subject of dancing in coeducational institutions. The following is the reply of Graceland College to this inquiry and is published because it is believed that the people of the church will be interested in the matter.

As the educational institution of the Reorganized Church of Jesus Christ of Latter Day Saints, this college stands for a certain spiritual ideal. This ideal is the final realization of the teachings of Christ on the earth. The tendency of the dance, particularly the modern dance, is destructive of the basic elements of this ideal.

The dance appeals to two instincts: that of rhythm and that of sex. Both appeals have been perverted. The perversion of the rhythm appeal is manifest in the modern dance music, and the perversion of the sex appeal in the modern dance and indecency of dress.

We consider the dance detrimental to the best interests of an educational institution, particularly one motivated by a spiritual ideal.

Our suggestion as to meeting the situation is based upon our own successful experience:

First: Converting our young people to an appreciation of our ideal.

Second: Providing suitable recreational and social activities and encouraging participation therein.

Holden Stake

Elder S. W. L. Scott judiciously mixes choral enthusiasm with religious fervor—and gets worth-while results.

Time with never-folded wing is bearing us onward toward the goal, and I appreciate the golden chain of a common faith which moves the world out of static conditions, over-bannered by the wisdom of the Infinite, to the dawn of the ethical civilization heralded in the message of Jesus. I hail the hope, the star-spring from on high, which anchors common interests to cables of future happiness, and that subtle and mysterious quality we call love, which binds us together into families and nations, and is destined to unite mankind into a sacred brotherhood. So you will notice I am optimistic on general principles.

I have been in the Holden Stake since November of last year, with ten days' absence, performing duties as a missionary. My first introduction was at Knobnoster in a two weeks' effort in the new Saints' church. The meetings were successful, and some were added to the church by baptism. The cooperation of the branch was certainly commendable. A beautiful concrete example does this community of Saints represent, individually and collectively. They have as their president Brother R. E. Burgess, who draws on the bank of kindness heavily in administrative methods.

We organized a choral association at Knobnoster of thirty-two members, and conducted a "study class" evenings before preaching. Brother Burgess was elected president; Sisters Eva Redfield Moorman and Vivian Hanson, directors; Sister Holland, secretary-treasurer; Sister Tressie Enfield, pianist; and Sisters Bertha Hanson and Eva Redfield Moorman, musical missionaries. A wonderful enthusiasm was manifested in this line of the Master's work, a veritable organized "help and government" set in the church to assist in floating the gospel barge on ripples of song waves. The Knobnoster

Choral Association rendered two anthems at the musical session of the Holden Stake conference, after a few rehearsals, which sent out tides of enthusiasm, crystallizing in other organizations wherever we go. So far as we have learned, they have set the pace—the grand allegro march.

Moving along to Grandview, we were one with the Saints on "opening day," January 2. The church building at that point is also a beautiful structure—at present a model of neatness and cleanliness under Brother and Sister Clines's janitorship. The cost, near \$11,000, is a guarantee of credit to the community. As to acoustic and phonic properties, the auditorium excels any building in which I ever delivered a discourse or warbled a solo. You do not crane your neck nor palm your ear to catch testimonies or song articulation. Everything is distinctly audible. I understand this was planned by our church architect. We protracted our evangelizing effort there two weeks with fine attendance and interest. Brother C. V. Hopkins presides here, and if the avoirdupois of 305 pounds qualifies his administrative ability, he surely throws dignity to the scale. Grandview is an immigrant branch from various States, and the melting crucible, or "threshing floor," has made the wheat and gold appear to proper advantage. Good Saints there.

Returning to Knobnoster, we assisted the "choral" for a few evenings and occupied the pulpit also. The first ten days of February I was at Coldwater, Michigan, on a business proposition, plus the occupancy of the pulpit and directing a musicale. Forget not that we have some rare voices at that place.

February 13 I was again in the harness at Knobnoster, lifting up the "ensign" with Bible and baton. Attending one or two sessions of conference at Holden Stake, February 25 to 27, we directed the musical activities of the Knobnoster Choral Association, and preached at eleven for the "old folk at home"—beautiful Saints' Home. Brother and Sister Self and Brother I. M. Smith aided us, and the Knobnoster singers came out and "rushed" the volume of song. I enjoyed the occasion; was amused to see the "nodding" assent and to hear them cry out, "Come again." These old folks were contented and happy. They said so. May the benedictions of heaven come to them in their old age and infirm conditions.

The conference was largely attended, every department of church work being encouragingly represented and vigorously executed. Do not understand that we are all perfect in all things. The Lord can only inaugurate the ecclesiastical features of his work until the "set time" to favor the industrial development has come to Zion. Observation shows that Satan is more active and powerful in the stakes to overthrow the most important points in the latter-day work. In this high mount of vision, with an outlook upon all the world, stand some who, when the tempter approaches with the mammon of temporal wealth, saying, "All these will I give you if you will fall down and worship me," fail in the grace that conquers greed, and stand not with the Son of God. The passions, ambitions, jealousies, envies, individual, become national. The world's desolating war of midnight burning red, bursting shell, and saw-toothed bayonet originated in these passions. Far back do illegitimate ambitions deeply-rooted extend. Behind the veil of Christianity they conceal the soul of barbarism. At the foot of the Cross they summon the gods of cruelty and lust. They plot atrocities and brutalities within the temples of religion. But here I am moralizing. But as in the days of the Son of Man in old Judea, tradition, or something, prompts the highly temperatured to pray and "weep" for the other fellow instead of "yourselves and your children."

Back to Grandview, March 2, we entered upon another ten days' service, occupying the evenings with song service and public administrations of the word. Organized a choral association at that place with Elder C. V. Hopkins, president; Sister Edgerton, secretary-treasurer; Brother Danforth, director; Sister Danforth, pianist; Sisters Dyer and Hopkins, musical missionaries. Resolving ourselves into a "study class" from blackboard, we get into the elementaries each evening before preaching. Here, as at other points, interest and

enthusiasm went bounding. Wednesday evening, March 9, Sister Johnson, stake chorister, came and for two evenings gave instructions and pictured the vision of a "stake musical organization"—the merging of locals into one musical kingdom. The services—prayer, sacrament, Sunday school, Religio, song service, preaching—all were uplifting.

I am to begin a series at Warrensburg Sunday, March 20. The Saints are very kind. I remember with emphasis Brother and Sister Goode, of Knobnoster, who kindly gave me a home and administered to my needs, as also Brother and Sister H. M. Taylor and Brother and Sister Hopkins. Blessings to ye all.
 Hopefully, S. W. L. SCOTT.

Holloway-Williams and Bruce Debate

The usual church propositions debated fourteen nights.

Our debate with representatives of the Church of Christ (Campbellites) materialized and is finished. I wish to say if I am any judge it was a clear-cut victory for truth, and I believe all the Saints and many others will coincide in this verdict.

At our reunion last August these people conceived the idea we were not representing the gospel properly, so they challenged us for debate. We told them we did not think there was a real demand for debate, but they thought it would be a great proselyting scheme (for them) and after lengthy negotiations we finally got them signed up on fair propositions for fourteen sessions. The first proposition was, "Joseph Smith was a prophet of God." The second was, "The Bible is a final and complete revelation of God's will to man." Then followed the usual church propositions; ours first and theirs last. The debate was held in the Christian church of Bellingham. G. W. Williams of Midvale, Idaho, was secured to represent the Church of Christ, and Brother Leonard G. Holloway our side. After the fifth night Mr. Williams became ill, and his moderator, John M. Bruce, of Vancouver, British Columbia, took it on to the finish. Mr. Bruce proved a better debater than Mr. Williams, but that is not saying much. Brother Holloway seemed ready for any emergency, and took them as they came, handling every situation fearlessly and in a way to command respect.

When on the Campbellite Church proposition we were given an adverse decision by the chairman which would have eliminated all history. An appeal was made to the house and the decision reversed. It is really remarkable how they claim the right when on our church proposition to lug into the debate any and everything, just so it is against us, especially the enemy's statements, but when it comes to their church and its modern origin it is decidedly unfair (?) to even make reference to their own creditable historians. It was the more remarkable that the right so to introduce their own histories was questioned when one of the rules to govern the debate read, "The Bible to be the standard of evidence; all other evidence to be received on its own merits." The weakness of the Campbellite cause was thus demonstrated and shows what subterfuges they will resort to in order to maintain their palsied theory of a Pentecostal origin, which they do not care to have contaminated by evidences on a modern origin. Brother Holloway shot that theory full of holes at long range, and when at close quarters it was literally blown up with the powder of their own guns (Campbellite histories).

One of the conundrums of modern times is why the Campbellites present in their histories a modern origin, and A. Campbell as their founder and leader, justifying a restoration of the primitive order; but in their debates with us they take a long run to Pentecost for their origin, with Alexander Campbell merely a respected member, and hardly that. When we refer to him as their founder and leader their kitten-like purr develops into a lion like roar of protest. Either their histories are wrong and their polemics are right or their polemics are wrong and their histories right. In other words, Who tells the truth, their histories or their polemics? To be consistent they should tie up their old leaky craft to one pier or the other. The situation puts one in mind of the story of

the white man and the Indian that went hunting. A turkey and a buzzard were shot, and in dividing the game at night this was the proposition of the white man, "I'll take the turkey and you take the buzzard, or you take the turkey and I'll take the turkey." The Indian after scratching his head slowly remarked, "Indian never heard white man say me take turkey once."

There was much argument in this debate common to all debates with this people, which it is not necessary to repeat, as we know their beaten track so well, but there may be a few points worthy of note. The crux of this debate as in all others has rested largely on the question of continued revelation. This principle they fight bitterly, knowing if such is maintained not only their theory but their church goes down. The question of priesthood, too, is a fair and square issue, but with us such is dependent on a continued revelation for its restoration in latter days.

One amusing feature I might mention: Williams referred to Genesis 7:48 of the Inspired Translation where Enoch "stretched forth his arms, and his heart swelled wide as eternity, and his bowels yearned, and all eternity shook." This he took as an especial gem of Mormon inspiration, and classified it as the worst case of bowel trouble ever coming under his observation. With apologies, Brother Holloway came back with this from the King James translation: "My bowels boiled and rested not: the days of affliction prevented me. I went mourning without the sun: I stood up, and I cried in the congregation. I am a brother to dragons, and a companion to owls. My skin is black upon me, and my bones are burned with heat." (Job 30:27-30.) "Wherefore my bowels shall sound like a harp for Moab, and my inward parts for Kirharesh." (Isaiah 16:11.) "Out of his belly shall flow rivers of living water." (John 7:38.) "I am poured out like water, and my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." (Psalm 22:14.) Silence reigned on the bowel question from then on: It is startling how quickly they drop such matters when they see where figurative language leads them when taken literally. If such language was found only in modern revelation they would harp on it until the crack of doom.

Williams made an extended argument on the "last will and testament." "Was Christ in his right mind when he made that will?" "This will is perfect and cannot be broken." "If therefore perfect and complete there is no room for Joe Smith and his modern revelation." "Christ made his own will and Joe Smith could not furnish a new plan of salvation." This was met by showing this last will and testament of Christ included the principle of revelation, and it would not be a perfect will to-day if the channel of inspiration were closed. (1 Thessalonians 1:5.) Eliminate revelation, and the "will" is imperfect. The "will" anciently embraced the laying on of hands, and the "gift," "birth," and "baptism" of the Holy Spirit. What right have the Campbellites to claim the inheritance set forth in this "will" when they stubbornly refuse to comply with its provisions? Since they do not claim such, therefore they are not in possession of the perfect will and have no right to preach and administer its ordinances. They may have a part of the letter but none of the Spirit.

Of course they brought out 1 Corinthians 13:8-13 and Revelation 22:18, 19, as well as 2 Peter 1:3. They always do. These texts are their stock evidences, yet these texts always prove a boomerang to them. They imagine they have a walk-away when it comes to that, but if they are satisfied with the outcome of that particular argument we are. When they contend that "all things that pertain to life and godliness" had been given was merely the Bible, they make serious mistake. Really, what were some of the "all things" the ancients received? Priesthood, authority, revelation, spiritual gifts, a gospel of power (authority), Holy Ghost, much assurance, signs, and miracles were all included. If the "all things" was indeed the gospel, are we not entitled to the same gospel with all that it embraced?

The "truth" that was to spring out of the earth (Psalm 85) was Jesus Christ, they say. The angel of Revelation 14:6, 7, was merely figurative, like the "woman" of the twelfth chapter and the "horses" of the sixth chapter. His argument

was, if it was a literal angel the angel would go around preaching personally to the world. His reasoning was shown to be faulty on this, for if the angel was not literal, then "heaven," "the gospel," "the earth," and "every nation, and kindred, and tongue, and people" were also figurative. He was hardly counting on this turn of affairs, so he dropped it.

If God does not reveal himself to-day, why pray? This was asked and urged. He admitted he prayed, and he said he did not ask amiss, but he and his church were committed to the idea of not receiving anything, for if God answered it would destroy their pet theory of a full and complete revelation. It was shown if God would reveal to-day it would not be something altogether different to that of ancient times as was suggested. The illustration was used of a professor and his class in mathematics. The professor asks each pupil to pass to the blackboard and there demonstrate the various steps necessary to observe to arrive at a proper conclusion. They try, but not being familiar with the process or rules of the science, they fail, for they do not understand. The professor then illustrates the various steps and gets the proper result. What has he done? Has he added anything to the science of mathematics? Assuredly not. Well, what has he really done? The answer is, he has added on to the intelligence of his pupils. Richardson's life of Alexander Campbell was read where Mr. Campbell speaks of an act of Providence in saving his life from shipwreck while at sea. The question was asked, Was this a true circumstance where God was said to have revealed an event to the mind of Mr. Campbell before the actual event transpired? This circumstance was immediately branded as false in justification of the theory that God does not reveal. On this he finally admitted it was a premonition, but said premonition was not revelation. But Mr. Campbell calls it an act of Providence. In one speech he accidentally committed himself and said, "Wish we had another Pentecost." What inconsistency, to wish and pray for a cause and deny the possibility of such an effect! With them the apostles were the only ones to confer miraculous powers, but it was shown Ananias, who no doubt received it from the apostles, conferred such on Saul (Acts 9:17), then Saul or Paul later conferred it upon Timothy (2 Timothy 1:6). Let's see; the apostles were first, Ananias the second, Paul the third, and Timothy the fourth this side of the apostles. Then the fact stares them in the face, the "elders" of the church were vested with such powers under God (James 5:14), and even to all "them that believe" the apostles' words (Mark 16:17) the signs were to follow.

It was claimed there was no complete apostasy of the primitive church. In this it was shown his own books taught otherwise. If there was no apostasy, he was urged to show how he claimed the church, by succession, reformation, or restoration. A veiled intimation that it came through Huss, Luther, and others was made, and from Revelation 12:17 he conveyed the idea there was a "remnant," but when A. Campbell's respects to Luther and other reformers were read they were not flattering, and even the "remnant" was "overcome" (Revelation 13:7), and "wear out the saints" (Daniel 7:21, 25), and "destroy the mighty and the holy people" (Daniel 8:24). He was urged to give further evidence and show identity, and how he connected up with Pentecost, but in this he failed, for such position was at variance with their own authorized books, for such claim an apostasy and a restoration. The "famine" of Amos 8:11, 12 was applied to that period between the Old and New Testament, in fact all the book of Amos was fulfilled before Christ, but when it was shown that a part was in fulfillment to-day (Amos 9:14), his attempted exegesis fell flat and he let it rest there.

It was claimed "priesthood" belonged to the regime of Moses and his type law, and when that law was done away it took the priesthood with it. He based this conclusion on Hebrews 7:14, "the priesthood being changed," but a change does not imply a relegation of priesthood. There was a change of the law, but did Christ do away with all law because there was a change? Well, hardly. Job awaited the time when his "change" came (Job 14:14), but this did not carry with it the idea of an annihilation because he was to be changed. Bruce fumbled on high priests and urged it ap-

plied to the law of Moses, but Hebrews 3: 1 and 5: 1 confronted him. His contention that Christ was the only high priest under the gospel was not well founded, for one man cannot fill an "order," and the "order of Melchisedec" existed. He argued because the definite article "the" was used in Hebrews 3: 1 as applying to Christ, the high priest, there could be only the one, but it was read, "consider the apostle and high priest of our profession, Christ Jesus." The "the" here referred to applies to "apostles" as well as high priests, and it would be foolish to affirm Christ was the only apostle because of this. But, he argued, "for if he were on earth, he should not be a priest" (Hebrews 8: 4), therefore he did not assume his great office of high priest until after his ascension, but this is evidently an error, for "Christ being come an high priest" (Hebrews 9: 11), so evidently Christ was a high priest while here.

He took the position that the ten-toe kingdoms of Daniel 2: 44 were the Roman kings and not those of latter days. He had trouble on this, I assure you. He waxed eloquent when he asked for just one proof text where prayer for the Holy Spirit was expressed. He was gratified with Acts 8: 15.

In showing how the first baptizing was performed in the movement started by the Campbells, a chart was displayed by Brother Holloway based on the event as described in their histories where Thomas Campbell has the candidates wade into the water to the depth of their necks while he climbs out on an overhanging root and dips their heads under. Bruce dubbed this a moving picture show, but he was informed it represented facts of their own history and he should always remember it. He made one statement I verily believe was true, that ninety-five per cent of their people had never read the works of Alexander Campbell. This evidently is a fact, for the ignorance they display in such things is amazing.

The debate was not very largely attended, the audiences ranging all the way from 100 to 175. It was evidently a fact the pastors of the other churches warned their members to stay away. As the debate progressed even many of the Church of Christ decided it was more healthy for them to stay away, for some nights there were not over a dozen present. We had a good representation of our people throughout, and they all seemed to enjoy it greatly. There were quite a number of the Brighamites in attendance and they evidently appreciated it, too. A few Adventists and some of the Christian Church were in evidence. There is no question but the debate has done good to the limited number that heard it, and we will see from this victory that more consideration and respect will be shown us. I am confident our Campbellite friends will think twice before they again go into a public discussion to build up their tottering church. We are in no way discouraged over the results, and we give God due praise and thanksgiving for his wonderful blessing. To him be all the glory.

Hopefully, your brother in the conflict,

S. S. SMITH.

BELLINGHAM, WASHINGTON, 1714 F. Street.

Curtis-Arceneaux Debate

A twelve-night debate with a Disciple representative at Flint, Michigan.

The twelve-night debate between Elder J. F. Curtis and J. E. Arceneaux, of Texas, representing the Church of Christ (Disciples) drew to a close on Friday evening. A great deal of interest was manifested, the attendance ranging from 700 to 1,200 every evening. Mr. Arceneaux spent considerable time trying to show the supposed inconsistencies of the three standard books. He ridiculed the idea that the prophecy of the Rebellion has been partly and is being fulfilled. He asked Brother Curtis to prove that an angel appeared to Joseph Smith and was in turn asked to prove that an angel appeared to Moses.

Mr. Arceneaux said that faith, repentance, and baptism in water are all that is necessary to salvation, because Paul said about 63 A. D., "One Lord, one faith, one baptism," but admits that previous to that time there were two baptisms.

A rather amusing incident occurred when Mr. Arceneaux

said that the Utah church was to be complimented in that they did not publish the Inspired Translation of the Bible, to which Elder Curtis replied that they did not publish it because we have the copyright, but that in three years' missionary work in Utah he had seen it both used and sold. The next evening Mr. Arceneaux produced a telegram signed by H. J. Grant saying, "We neither indorse nor sell the purported Inspired Translation."

The next evening Elder Curtis showed a telegram from the Herald Publishing House showing that as recently as January of this year the Deseret News Publishing Co. purchased a number of copies of the Inspired Translation.

Mr. Arceneaux also attacked the Book of Mormon, putting a strained interpretation on Jacob 2: 39, saying that it left a loophole for polygamy. Using D. H. Bays' work and affidavits of several people he tried to prove that Joseph Smith was in polygamy. Elder Curtis upset this argument by giving the testimony of Joseph F. Smith as contained in the court records that polygamy is emphatically forbidden by the Book of Mormon, and also showed that the affidavits were sworn to before the private secretary of Brigham Young, as the notary was himself a polygamist.

Mr. Arceneaux read some extracts from a book by Shook to the effect that a century ago archaeologists believed that the Indians were of the ten lost tribes of Israel, but left the impression that modern archaeology saw no connection between the Jew and the Indian.

Elder Curtis showed that the Book of Mormon had nothing to do with the ten lost tribes; then taking the same book showed that the writer, Shook, was a Disciple minister and by reading more extracts from it proved that modern archaeology is in exact accord with the Book of Mormon.

A hotly contested point was whether Christ and the gospel were known to the people of the Old Testament. Elder Curtis proved that it is the gospel of Christ that saves in all ages of the world. Speaking of Alexander Campbell, the founder of the Disciple Church, Brother Curtis read extracts from their own works, showing that he preached, then he was licensed to preach, then ordained to preach, and then baptized.

Towards the close of the debate the discussion had centered around three questions, authority of the priesthood, whether or not there was the church or kingdom before Pentecost, and whether or not Christ was a high priest before the resurrection. On the first of these three questions Mr. Arceneaux insisted that if the Devil went out preaching the gospel and made a convert and baptized him he would be just as much a Christian as though he were converted by one of the apostles.

Taking it all together it was a great victory for the church, and it is expected that during the coming week when Brother Curtis will preach many who showed an interest in the work will be added to the fold.

Ever praying for the cause and that truth may prevail,
FLINT, MICHIGAN. A. H. DUROSE, *Correspondent.*

Valedictory Note From A. W. Smith

"My heart is with you; my prayers shall be for you."

Dear Coworkers: At the last executive meeting of the General Sunday school officers we placed the Christmas offering in charge of the Bishop. As a result Brother McGuire's office will assume immediate charge of this work.

You will, I am sure, be interested to know just what the schools have accomplished during the past four years. During 1917, 1918, and 1919 the Sunday school turned over to the church a total of \$266,539.63. We do not know just what the total for 1920 will be, but thus far a total of \$70,335.96 has been received. This makes a grand total of \$336,875.59. The church debt was paid and many thousands of dollars have made possible the purchase of lands in Zion.

I feel that you have done a wonderful work, that you have proven your willingness to do things in a big way. I know God has been pleased with your efforts and that he has poured out his blessings upon those who have so willingly and so earnestly devoted themselves to this, his work. The good

that has been accomplished has not been and is not limited to the monetary assistance alone, but has increased our social standing and helped us to understand our work better and has enthused us with a desire to do our part in this great work of the Master.

Your liberal and sincere response gave me much encouragement and enthused me in my feeble efforts. You made my work a real pleasure, and now as I turn over the reins to more capable hands I sincerely hope and pray that you will continue to support the work and encourage it with all the enthusiasm at your command. My heart is with you; my prayers shall be for you.

May God bless you for the splendid support and cooperation given during the past four years. I thank you for it—I truly appreciate it.

Most sincerely yours,
A. W. SMITH.

Total 1920 Christmas Offering

The 1920 Christmas offering totals \$86,273.40. This is a fine showing. We are indeed elated with the gift you have made in commemoration of the Nineteen Hundred and Twentieth birthday of the King of kings.

"When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary, his mother, and fell down, and worshiped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—Matthew 2: 10, 11.

It is indeed fitting that we should perpetuate this ancient custom of tribute to our Lord.

It has meant a sacrifice for many. I am sure you are willing to make more of these because he first loved us and gave his life for us.

"He who gives that which does not call for any sacrifice has made no gift."

May your star shine along the 1921 Christmas offering way and give many "exceeding great joy," is the wish of—

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

The Student Organization at Ames

A group of twenty-four Latter Day Saint students meet regularly twice a week to discuss common problems.

The twenty-four Latter Day Saint students attending Iowa State College at Ames, Iowa, have organized and meet every Sunday morning at 9.30 in Alumni Hall. A constructive study of the first principles and church organization has been taken up. The study class is led by Sister Jessie Morant of Lamoni, who took special work at Graceland College and is now making a special study of sociology. Sunday evenings are devoted to the study of Zion's establishment; the class is conducted in seminar form, and the recent articles in the HERALD are used as guides.

Brother Willard Hield, a senior in agricultural education, was recently ordained to the office of elder by recommendation of the First Presidency. Brother Hield completed the junior college work at Graceland before coming to Ames and is especially fitted to take care of the spiritual side of the work.

Sacrament services are held once a month, and usually some of the priesthood from Des Moines or Boone are present to lead or assist.

The college calendar is so complete that it has been hard to find a time during the week on which to hold social gatherings. However two very pleasant evenings have been spent, one at the home of Sister C. A. Weeks and the other with Brother and Sister D. M. Hall.

Every year there are more and more young Latter Day Saints coming to Iowa State College; for instance, in 1915 it is reported that there were only four; now there are twenty-four. From the present organization as a class it

is hoped that some definite plan will evolve that will be practical and will give the foundation scheme for other organizations in schools of higher learning where our young people go. In a student body of four to eight thousand, or many times more, it is very easy to be swallowed up and rush along with the tide. You may have friends among the students and unless you take the same class work or live in the same house it is doubtful whether you will see them once a week and then only as you are hurrying to or from a class. To cope with this condition we need some place where our young people can meet at their convenience and talk over school problems and, still more important, where they will come in contact with the other young Saints and church literature. It certainly is inspiring to know that most of our students have a vision of Zion and are following courses of study not only to develop their own personal ambitions but tending toward service to others.

At its best, college life at large institutions is none to religious. But many parents make the mistake of magnifying the evils of university life and hesitate to send their children away to school. Sherwood Eddy, world leader of student religious life, says that only one of every nine college graduates changes his moral life after graduation. If this be true, which we have every reason to believe, it is imperative that our young people be grounded and established in the faith before they finish their education, and still more desirable that this be their preparation before coming up to college, so that while in study they may get a vision of the future and yearn for a home in Zion where they may be of service to their brothers.

N. RAY CARMICHAEL.

This Brother Likes the Herald

And he prefers to commend its contributors now while he may encourage them to do even better.

It has been stated that it is not good policy to leave off the flowers too long. We are reasonably sure of them when we die, but a few occasionally while we are living are very acceptable, especially at this time of the year, when real flowers are scarce. Artificial ones may be obtained any time—they are like the praises of men.

The HERALD of March 9 contained what I consider some real talk. In fact it was all good, the writings of those contributing showing the deliberations of mature minds. "Education," by A. H. Parsons, is to the bit. "The carpenter and college graduate" hits the right spot to those whose tendency is to overemphasize the need of education, and who have not had the joy of fashioning anything with their own hands. I have a neighbor, a professor in our collegiate department, a very devout Presbyterian, who continually rants about the great advantages to be derived from a university education, but who forgets the very necessary part of being able also to labor with the hands to produce something which shall stand in remembrance after our thinking apparatus is stilled forever. I shall give him the HERALD to read.

"The value of the social survey," by Hale W. Smith, is what we need, and we should have more of it. Where he speaks of storehouses in rural districts, that is something we need, and badly. Only last fall many of our well-to-do farmer Saints had an overabundance of potatoes for which they could obtain only 80 cents to \$1 per bag if selling to the buyers; yet we Saints in the city were paying \$2 to \$2.50 for what we got. Apples could not be obtained except at unheard-of prices, while many of our farmer Saints had them going to waste, no means of disposing of them.

I would like to be near enough to pat H. W. Savage and Max Carmichael on the back for their excellent articles. More power to them; may their tribe increase. Carmichael's article is just what is needed. Let us have some more of them. We have undertaken to do some instructing upon the temporal law, including an explanation of the law of tithing, offering, consecration, stewardships, inheritances.

The pastor preaches one Sunday night upon a subject chosen by himself. I occupy the following Sunday. Our time is forty minutes. So we have to do some condensing.

Elder W. A. Smith of Independence has been a-preaching (as he puts it) here for some time. Has baptized some seven or eight, among them being a little colored girl who was in our home as maid for over two years. She is the first of her people to obey the gospel, and it takes courage to make the start. It brought to our mind what our late father told us when Maggie Campbell (now Macgregor) obeyed the gospel in Proton Branch, she being the first fruits there, the second eldest branch in the Owen Sound District. It took some courage for her, a slip of a girl, to face the jeers and taunts of the world and her own people, and step out to obey this new religion as it was called. But what a power for good she has been! Without her would (wee Macgregor) Muckle Dan be the mighty man that he is? We scarcely think so. But they are all links in the great chain. The maid who is in our home now, and who has been with us over two years, also quietly packed up her clothes and requested our good wife to go with her. She wanted to be baptized. So if we have not been able by our preaching to convert any, probably our home life has had an effect for good.

Elder Smith is a fine man, much beloved by the Saints.

Now we shall close. Kind regards to Brother E. D. Moore; also our good Brother Sam Burgess. We value them for their advice and counsel of the past, which has been of inestimable worth unto us. Also for their association (on paper). We trust that in the near future when ye editorial staff are comfortably settled in your new abode, we may be able to walk into ye editors' sanctum and cry aloud, Hoo are ye, mon? We're a' Scotch thegither. Even if it is the 17th of Ireland.

Sincerely your brother,

OWEN SOUND, ONTARIO.

J. A. MORRISON.

Agricultural Notes

Compiled by C. E. Irwin

President J. R. Howard, in his address at the annual meeting of the American Farm Bureau Federation, said: "The heart of America is the farm home where you and I live. If we are to build up agriculture as we hope to do, we must give our first thought to our farm life and our farm homes." Accordingly the federation went on record as favoring the plan to extend the benefits of the organization to the women who preside over those homes, and to invite participation in its councils. Mrs. Sewall of Indiana said: "Let's do away with stag parties and smokers for men, and pink teas and gossip for women, and all gather under one roof in equal partnership to work out our common problems."

Still another evidence that the farmers of Iowa can work best when they work together, lies in the fact that, starting in 1919 with one spraying ring, the number has increased till now more than 137 cooperative orchard-spraying rings are operating in the State with a membership ranging from three to fifteen farmers.

Twenty-eight of the forty-eight States have created by legislative act or executive authority, state marketing agencies. Several of the remaining States are considering the adoption of similar plans. The general practice is to establish a division of bureau of markets.

The new annual white sweet clover recently discovered by Professor Hughes of Iowa State College has been given the name of "Hubam." More than 45,000 seed samples of this plant were distributed during 1920, and from the tests which have been made it seems that the new plant will find immediate acceptance.

An interesting report of a cost of production survey made by the farm management department of Iowa State College

has been published in part. The figures are for Story and Jones Counties, and the study was confined to an attempt to determine the cost of producing corn. In Story County the net cost per bushel ranged from 75 cents to \$1.19, the average being 91 cents, while in Jones County the cost ranged from 60 cents to \$1.56, the average being 86 cents. This wide variation suggests at least one thing, and that is that costs can be reduced. When neighbors growing corn find that one can produce it at 60 cents and the other has more than double this expenditure per bushel, there should be ample evidence of the necessity for head work.

The following publications were issued by the United States Department of Agriculture during the week ended March 5, 1921:

The Farm Kitchen as a Workshop. Farmers' Bulletin 607.
Roses for the Home. Farmers' Bulletin 750 (revised edition).

Goose Raising. Farmers' Bulletin 767.

Hog Cholera. Farmers' Bulletin 834.

Corn-Belt Farmers' Experience With Motor Trucks: A Study of 831 Reports from Farmers Who Own Motor Trucks. Department Bulletin No. 931.

Nicotine Sulphate in a Dust Carrier Against Truck-Crop Insects. Department Circular 154.

Peppers. Department Circular 160.

Copies of these publications may be obtained on application to the Division of Publications, United States Department of Agriculture, Washington, District of Columbia. In order to aid the department in giving prompt attention, make your request definite by specifying the distinct class and number of publication desired. For example: Farmers' Bulletin 607; Department Bulletin No. 923; Department Circular 154.

New Branch at Duluth

A new branch with forty-one charter members, and two thriving Sunday schools.

An enjoyable time was had by the Minnesota Saints at the district conference held at Duluth Saturday and Sunday, March 5 and 6. In addition to the usual routine business incidental to such occasions was the added pleasure of organizing the new Duluth Branch. Old resident members especially, who have struggled and prayed for the past twenty years, wept with joy when they counted forty-one charter members, nineteen of whom were recently baptized. They have two thriving Sunday schools, twenty-five blocks apart. Credit may be given Brother and Sister C. A. Kress, who, by the providence of God we believe, were mainly instrumental in accomplishing these desirable conditions, they having moved there from Frazee last November.

I assisted as opportunity permitted me occasionally to leave my regular work in the Twin Cities. We had a mild form of opposition from some of the other church ministers, but the Brighamites who are canvassing the city with four men caused us the most annoyance. We offered to furnish a man to divide the time with them. No response as yet.

The reunion of the Minnesota District will be held at Minneapolis, commencing June 18, 1921. We have decided to accept the offer of the church Health Department to have a physician and nurse present, believing it to be a step in the right direction. A new large tent is to be bought. The committee will make full announcements in the near future. We have many lovely camping sites surrounding this great northern city, and I hope the Saints will economize, leave out the frivolous amusements of the world, and both young and old come together and take part in that which will give real pleasure and leave no sting behind.

MINNEAPOLIS, MINNESOTA.

WILLIAM SPARLING.

You cannot antagonize a man and influence him at the same time.

The world belongs to the energetic.—Emerson.

MUSKEGON, MICHIGAN, March 21, 1921

Editors Herald: We can see daily our little branch of about one hundred members growing more in the knowledge of our Lord and Master. Greater unity is prevailing at each gathering, and God's hands are still laden with blessing, and we as a branch in his vineyard surely are receiving the blessings that come from him.

We will celebrate our second anniversary Easter Sunday with a program. The Saints that have been with this branch since its organization surely can say that it has been two years of rejoicing, even though at times the clouds hung low and many could not see the silver lining, but every time God has seen fit to lift the cloud and bestow us with such blessings that it seemed as though we could not hold them.

On March 13 we had gathered together in fasting and prayer for those of our number that were sick; and also the sick in general, and with the conditions of our branch in mind. We were told in the gift of tongues delivered through our branch president that the Saints were acceptable in his sight, and that our sick were in his hands, and to leave them with him. Three brethren were also spoken to in regard to their work. Long will the memories of this meeting remain.

So we are indeed rejoicing in the great restored gospel, with its gifts and blessings, and in our little band of young people that God in his mercy has with his loving arm drawn from the allurements of the world, that we might learn of his love. We are looking forward to the time when Muskegon will send forth sowers for the Master, to gather the harvest into the fold.

ELLIS A. WHITEHEAD, Reporter.

Missouri as a Market Place

The Missouri River was the great highway to the West, and especially the Northwest, during the 19th century. Its union with the Mississippi takes place in this State. The Mississippi River flows along the eastern boundary of the State, which fact is very significant for commerce. This resulted at an early date in making Saint Louis the greatest market for raw furs in the world, which it still continues to be. At first the furs were only those of the American Northwest. Now furs come from all over the world, from Canada and Siberia, to this market.

There are packing houses at both ends of the State, at Kansas City, Kansas, and at East Saint Louis, as well as Kansas City. Saint Louis is one of the largest boot- and

shoe-manufacturing centers in the country if not the largest. There are various factories for clothing and cotton mills. Both Kansas City and Saint Louis are readily accessible to the cotton belt, and a great deal of cotton passes through, making it possible for the establishment of cotton mills in the State, as being more accessible to the original sources than is the East. It possesses water transportation in the rivers, as well as railroad transportation to the South.

Athletics in Des Moines

The following radiogram was received from Elder A. E. Warr, of Des Moines, Iowa: "The Young Men's Athletic Club had a get-together meeting Monday night, March 6. Between 35 and 40 were in attendance. The baseball team which is to represent the Sunday school in the city Sunday School League, under direction of the Y. M. C. A., was re-organized. Frank Mussell was reelected business manager, and much enthusiasm was manifested. Steps are now being taken looking toward the erection of a gymnasium for the branch. This is a very great need."

Workers Manage an Iron Works

The Crescent Iron Works in Norfolk, Virginia, last fall was threatened with a strike, and also with a maturing mortgage that could not be conveniently met. The International Association of Machinists, having enough money in its treasury, bought the mortgage, took over the plant, turned it into a closed shop, and put the men on a three days' schedule, admitting many extra men who had been without work.

The immediate results were highly profitable, for instead of paying out money for strike benefits, it was put into real property, and the men secured everything that they were demanding. It is hoped that the experiment may prove a success, though naturally that will depend upon the ability of administration that the machinists can produce or hire.

Eugene Debs was called to Washington recently, leaving the penitentiary without guards. He proceeded to Washington where he had a conference with Attorney General Daugherty, and returned again unattended to the penitentiary. There is an investigation being made in his case on behalf of the United States, looking to his parole.

THE SAINTS' HERALD

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

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MISCELLANEOUS

Reunion Notices

Little Sioux and Gallands Grove at Woodbine, Iowa, August 19 to 28. Some of the leading men of the church are expected to be present. Watch for bulletin about May 1 for programs, price list on tents, etc. Joseph W. Lane, chairman; Pisgah, Iowa, F. R. Schafer, secretary, Denison, Iowa.

New Bishop's Counselor in Detroit

That the Detroit, Michigan, District may be informed: Brother Ray D. Bennett of 226 East Milwaukee Avenue, Detroit, Michigan, was, on February 20, 1921, ordained counselor to Bishop William A. Blair of 17 Marston Avenue, Detroit, Michigan, and will assist Brother Blair in the work of the bishopric in the Detroit District.

G. R. KUYKENDALL.

Transfer of Missionaries

By concurrence of Presidency and Twelve the following transfers have been made:

J. C. Chrestensen, from Central Texas District to Southern Missouri District. Missionary.

Johy Ely, from Northern California District to Northeastern Kansas District. Missionary.

J. W. A. Bailey, from Northeastern Kansas District to Holden Stake. Missionary. THE FIRST PRESIDENCY.
March 25, 1921. THE QUORUM OF TWELVE.

Department of Music

Appointments of District Choristers

To Whom Concerned: This is official notification of the appointments, with the approval of the First Presidency, of the following as choristers of the respective districts noted:

Mrs. Lola A. Johnson, 915 South Street, Lexington, Missouri, chorister for the Holden Stake.

John Pilling, Attleboro, Massachusetts, chorister for the Massachusetts District.

For these we urge the loyal and earnest support of all the musical forces of these districts.

ALBERT N. HOXIE, *General Director*,
ARTHUR H. MILLS, *Secretary*.

INDEPENDENCE, MISSOURI, March 20, 1921.

Two-Day Meetings

The Massachusetts District will hold a two-day meeting at the Boston church, April 16 and 17, commencing at 2 p. m. There will be no business transacted. All the departments will be represented and an interesting time is expected. C. Edward Miller, district president, 742 Broad Street, Providence, Rhode Island.

Doctrine and Covenants Wanted

Elder Daniel F. Joy, of 742 Broad Street, Providence, Rhode Island, wants a copy of the first edition of the Doctrine and Covenants, an original of the 1835 edition. State price and condition of the same.

Addresses

J. C. Chrestensen, Tigris, Douglas County, Missouri.

Our Departed Ones

DANIELSON.—Anna Thomason was born July 4, 1834, near Stavanger, Norway; died February 24, 1921, at Sheridan, Illinois. Married Chris Danielson July 5, 1856. To this union 9 children were born, 6 boys and 3 girls—all living but the eldest and present at her funeral. Baptized in 1866, remaining a faithful adherent through life. She was indeed a mother in Israel. Besides the 8 children, she left 28 grandchildren and 33 great-grandchildren. She was laid to rest in Rose Hill Cemetery at Lamoni, Iowa, beside the body of her husband. J. W. Wight preached; C. E. Wight had charge.

SHOEMAKER.—Joseph George, infant son of George and Delia Shoemaker, was born January 2, 1921, at Kansas City, Kansas; died February 23, 1921. Funeral conducted by J. A. Tanner. A father and mother mourn their loss.

BILLINSKY.—Mrs. Sarah F. Billinsky, wife of Frank Billinsky, was born November 27, 1872, at Denver, Missouri. Married September 25, 1890. To this union 2 children were born. Baptized June 13, 1892, and was faithful unto death, which occurred February 2, 1921, at Kansas City, Kansas. A husband and two daughters survive. Funeral services from Armstrong church, conducted by J. A. Tanner.

KASSON.—Hester Ann Kasson was born May 8, 1852, at Berkley Springs, Morgan County, West Virginia. Married Robert Bruce Buck, December, 1869. To them 10 children were born, 5 boys, and 5 girls, 2 boys and one girl having preceded her in death, also the husband, Robert Bruce Buck. She died, after a severe illness for several months, February 26, 1921. Surviving are 3 sons, 4 daughters, 2 brothers, 2 sisters, and also a husband, George Kasson. Baptized thirty years ago. Funeral services conducted from home by J. A. Tanner. Burial in Mound Grove Cemetery, Independence, Missouri.

DILLON.—C. W. Dillon was born at Iron Hill, Jackson County, Iowa, February 18, 1857, and died at his home near Lamoni, Iowa, March 4, 1921. Married Ency C. Ewings, August 4, 1881. To this union were born 6 children, Martha, Roy, Emery, Zaide, Mae, and David. The last named died in infancy. Baptized at Amboy, Illinois, and was ordained a priest July 5, 1874. Ordained an elder October 11, 1903. He leaves wife, 5 children, 6 grandchildren, one brother, one half-brother, and one sister, besides numerous other relatives and friends. Funeral service at residence in charge of William Johnson, sermon by F. A. Smith, burial at Rose Hill Cemetery.

HOWERY.—Martha E. Howery was born December 3, 1845, near Belfast, Maine. Moved to Wisconsin and married John Spaulding. Five children were born, one dying in childhood. Baptized June 21, 1870. Later in life married George Howery, in Minnewaukon, North Dakota, where they lived for over twenty years, moving from there to Lamoni, Iowa. Lately went to Independence Sanitarium for treatment. Died February 23, 1921. Funeral service in charge of Elbert A. Smith, sermon by Frederick A. Smith. Interment in Mound Grove Cemetery.

PETERSON.—Edward Maynard Peterson was born at Battle Lake, Minnesota, June 29, 1880. Was the son of A. W. and Emma Peterson, and came to Dunseith, North Dakota, in 1900, where he died February 16, 1921. Baptized June 30, 1901. In 1905 married Minnie M. Oakes and 4 children were born: Eleanor, Ella May, Doris, and Donald. Besides wife and children, leaves one brother and 6 sisters to mourn. Was an earnest Saint. Funeral services in opera house at Dunseith, in charge of J. W. Darling, assisted by the Reverend Mr. Fox, of Valley City. Interment in Dunseith Cemetery.

BOYD.—Mary A. Boyd was born at Strafford, Ontario, May 14, 1834, her maiden name being Scott. Married March 7, 1855, to David M. Boyd. Eleven children were born, seven surviving. Husband died November 17, 1892. Came to the United States in 1857. Departed this life December 23, 1920, having been a member of the church since 1881. Spent her last years with one of her daughters, Mrs. G. E. McConley, of Sterling, Colorado. Lived a beautiful, saintly life.

FLEMMING.—Mary Galbraith Flemming was born January 14, 1857, in Ontario, Canada. Married George W. Flemming in 1872, to which union 6 children were born. Came to Michigan in 1877. Baptized 26 years ago by William Davis. Died at Flint, Michigan, February 20. Body taken to Croswell, Michigan, for interment. Funeral sermon by Fred W. Cadow.

MOTTASHED.—Virginia Mottashed was born August 24, 1906. Was the daughter of Brother and Sister Fred J. Mottashed, and a general favorite. Was thought to be recovering from diphtheria but death came on February 1, 1921, at Saint Louis, Missouri.

ELLIOTT.—George Preston, son of George and Agnes Elliott, died of diphtheria, after a week's illness, January 27, 1921, at the age of four years and two months at Saint Louis. Leaves father, mother, one sister, and a number of relatives. Funeral sermon by C. F. Ellis.

GOODENOUGH.—Fred Goodenough was born in Volina Township, Cass County, Michigan, November 11, 1870. Married Jessie M. Cave, of Lamoni, Iowa, January 16, 1910. One son was born to this union, who passed away at birth. Resided one year in Michigan, and since in Lamoni. Baptized in 1919. Died March 14, 1921, leaving wife, aged mother, brother, 3 sisters, and many relatives and friends. Funeral service at Lamoni, in charge of S. K. Sorensen, sermon by Columbus Scott.

ABBOTT.—Ruth Cooke, wife of J. E. Abbott, and daughter of William and Sarah Cooke was born August 13, 1887, in Saint Louis, Missouri. Passed from this life February 22, 1921, at the home of her sister in Saint Louis, Missouri. Husband, mother, and 4 sisters, besides many other relatives survive. She suffered intensely during the past few months, having been confined to her bed since August, 1920. For the past few years she was a resident, with her companion, of Los Angeles, California. Services from residence; sermon by C. F. Ellis. Interment in Park Lawn Cemetery.

SMITH.—Louis P., husband of Ethel Smith, died December 19, 1920. Born September 11, 1879. Baptized when a young man. Leaves to mourn, wife, mother, brother, and a sister. Services at Saint Louis, Missouri, in charge of C. F. Ellis.

The Saints' Herald



From 1921 Acacia

Elder John F. Garver, President of Lamoni Stake

LAMONI STAKE MAGAZINE NUMBER

OUR AIM

By John F. Garver, President Lamoni Stake

"By their fruits ye shall know them."

We have perhaps all heard now and then of late years in the church, particularly in the work of our auxiliaries, now known as our departments, in one form or another, the slogan, "Have an aim." And we have heard not infrequently its more ambitious adaptation, "Aim high."

This is all very well, and as it should be. And we need furthermore the vision properly to evaluate the things of this world, and the persistence to hold to the course we set for ourselves; for we must have not only the perspective to determine the highest aim possible, but also the staying qualities to leave off the superficial that we may with undivided ambition, and if need be without applause, labor for the achievement of the greatest good to the greatest number.

The criticism was heard here some months ago, "Lamoni has no aim." This observation came from what we call a "newcomer"—a man unacquainted with the ways of Lamoni Stake and her people, one mistaking an unpretentious manner for a lack of vision, a modest appearance for a lack of ambition.

Lamoni has an aim—the most potent, the most vital to the cause entrusted to us, and on the achievement of which awaits every institution, every activity, temporal and spiritual, with which the church has to do. This aim is not only certain, it is high. And, thanks be to God, though in their explosion Lamoni's guns may have been muffled, they have nevertheless been hitting the bull's eye, plumb center, and often.

The Aim

Some years ago at a meeting of farmers in a rural community hard by Lamoni Town, a double-fisted old clodhopper, the father of a dozen, more or less, up-standing, clean-limbed young men, and stalwart, was demonstrating before a farmer's institute an effectual method for the harvesting of hay. Observing that the method required a considerable man power, a neighbor, a father of few, and in the farming industry a stand-patter, spoke up sneeringly to ask, "But where do you get the men to mount all that fool machinery?"

With the tolerance born of a superior vision and greater works, the demonstrator replied, emphatically, "Why, I raise 'em!"

Now it is just so in all the world: Whatever the machinery, whatever the task, whatever the importance of the trust imposed, all things else remain, if not inoperative, then inadequately operated until there appear the men to man them to fullest and to most effectual capacity.

As in the world, so also in the church. Our every department, our every institution, our every aspiration, our every assignment as by Deity imposed, must needs await, and, if we may be so pointedly frank, does actually await, and this very day awaits man power: man-sized man power, raised to the highest possible

point of efficiency, and devoted to the last ounce of its energy to the cause it is our honor as a people to bear in all the world.

And since we need men, what higher aim may a community have than this—to develop men for the various callings and institutions of the church! In the face of this great need comes now Lamoni for this once out of the seclusion of her modesty to observe that she has not only caught the vision, for she is actually making good in the producing of men.

The Fruits

It has been fittingly said that the proof of the pudding is in the eating. As expressed by the greatest of all teachers, the same truth is more profoundly set forth in the simple, yet impressive language, "By their fruits ye shall know them." It is to this test of tests we unhesitatingly subject ourselves in the observation that though aspiring to the highest of the high, to the making of men, Lamoni is hitting the mark.

It might be in poor taste for us to point to particular men who are clearly products of Lamoni: or to men aided at Lamoni in their work of preparation. We may, however, permit another to speak for us. We venture then, with his permission, to quote from a letter of Elder J. A. Gardner, Independence, Missouri, referring to the late young people's services of that place, and indirectly citing the very results we have herein presumed to discuss. Should the reader be interested further in the matter of particulars, he may turn to the roster, appearing elsewhere in this issue, under the caption, "Who's who in Lamoni Stake," and to the goodly number of men not named therein who are likewise serving the church, and who may be referred to as Lamoni men. In his letter Elder Gardner says:

"I feel that Lamoni has given us much. Brother H. C. Burgess and Brother D. T. Williams are both Lamoni men. Brother R. V. Hopkins and Brother Elbert A. Smith, who are directly in charge of our services, are both Lamoni men. Many of the young people who have taken prominent parts and have given largely of their time and personal service are Lamoni people, and Graceland College students. Brother Richard J. Lambert, chairman of the publicity committee, and teacher of one of our large classes, is a Lamoni man. We are happy to express our appreciation for what Lamoni has done for Independence."

Many other communities might bear like witness to the realization of Lamoni's aim in the development of men. In various church institutions they are found, and under various callings. And in Lamoni Stake they abound, so that with hardly an exception we after supplying others find yet the men to man our own local cause.

We have said Lamoni is hitting the mark; for we are not content to rest on the laurels of yesterday. Yea, we

(Continued on page 335.)

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

L A M O N I , I O W A , A P R I L 6 , 1 9 2 1

NUMBER 14

President F. M. Smith Reaches Jerusalem

"I am beginning to experience the grip with which Jerusalem holds all who become familiar with its aspects."

T. W. Williams and I reached Jerusalem last Friday, February 25, coming from Cairo. Brother Passman met us at the train and took us at once to the house. Brother and Sister Passman were very glad to see us, as you can imagine. They have not had an easy time of it, and have long been looking forward to our visit. I feel sure they will be much heartened by our visit.

Saturday was a bright pleasant day, though snow still lay upon the ground. Brother Passman, Brother Williams, and I went into the Old City, passing through Damascus Gate. We made a hasty visit to the temple area, then out Saint Stephens Gate, down across the valley of the Brook Kedron, past the Garden of Gethsemane, up the Mount of Olives, thence north across the Mount, over Mount Scopus, and back to the house again. It was a hasty trip, made largely for the purpose of orientation, for we expect to visit all those places again more leisurely. But the trip was full of interest to us, and not entirely devoid of emotion, for who can pass over those grounds, and from the Mount of Olives see Jerusalem spread out before him on the west, and see the Dead Sea and the River Jordan to the east, and not experience some emotion at finding himself on ground so intimately associated with history of such deep interest to Christian believers?

To-day we took another trip for orientation purpose. Going up Jaffa Road to Jaffa Gate, we began a "walk around" Old Jerusalem. We followed the wall around the whole of the Old City, noting only hastily the various points of interest for future closer observation and study. It took us only about two hours or a little more to make the trip and return to the house—about four miles. But it was four miles full of interest.

My first impressions of Jerusalem were somewhat disappointing. Perhaps I too early saw the filth and dirt which abound within the Old City, and the somber reality of modern Jerusalem clashed a bit with the ideals I had formed from reading and thinking. Often have I in the past when reading of the events which happened in and around Jerusalem, and descriptions of things there, felt my mind reaching for an imagination which would do justice to this city which occupies a place so unique in the world of religion and philosophy, to say nothing of history; and from pictures and descriptions I had formed ideas so generally correct that I find a degree of familiarity in many of the views I behold here; yet the first trip into the city brought me the disappointment I spoke of. But to-day I am beginning to experience the grip with which Jerusalem holds all who become familiar with its aspects. I am looking forward with keen anticipation to learning more of its points of interest.

Sunday was an interesting day to us, in observing the methods according to which Brother Passman conducts his services. At 10.30 a. m. a meeting is held in which he preaches in German. Following this an hour or so is spent in studying chapters in the Bible, one class being conducted in German, the other in English. At 7.30 another meeting is held. After the formal opening, a Hebrew translation of the sermon is read by a young man, then Brother Passman preaches the

sermon in English. This German outline from which the Hebrew is translated and from which Brother Passman speaks, is written early in the week so the young man can have time to translate into Hebrew. The young man, Herman Rauch, a University of Leipsig man, does not speak English, so when Brother Passman has his sermon written, he next day reads it to the young man in German, who writes it in German, after they have discussed it till he understands it thoroughly. Then from this German translation the Hebrew is made.

Next Sunday night Brother Williams will be the speaker; so yesterday Brother Williams had a unique experience in sermon writing, while I went shopping with Brother Passman. To-day Brother Passman and Brother Rauch are wrestling with the German translation of Brother Williams's sermon, and to-morrow Brother Rauch will set it over into Hebrew. Some task, but efficient work.

By the way, I quite enjoyed the shopping trip yesterday. We went through the main streets, David Street and Christian Street, and went at one time into the Jewish quarter to shop. It was interesting to see Brother Passman and the "boys" "Jew" the Jews. The boys were Herman Rauch (above referred to), a German, and Alex Klein, an Austrian. They carried the baskets and helped make the bargains, as one talked Arabic and both German, and one Hebrew. Every article purchased had to be "dickered" for and the price fixed. In almost every instance it was less than that first asked, and usually more than that first offered.

It was an interesting experience for me, a mere onlooker. I shall not describe the sights of that trip, for they defy description, nor shall I attempt to give you even the faintest idea of the varied odors one encounters. Varied is right. But one doesn't have much time either to enjoy or otherwise the odors, for in the narrow streets the pressing throng keeps one busy dodging. It is some trick to steer a clear course between some anything but appetite-tempting messes of cooked foods at the side of the street displayed for sale and the busy and sure-footed and heavily loaded pack burros wiggling and jostling their way through the streets. "Rubbing elbows" is quite real in these narrow streets.

Well, more anon.

It has rained most of the time since we came. Snow is about gone, but visible on the surrounding hills.

Yours, FREDERICK M. SMITH.

[EDITORS' NOTE: The second letter from President Smith written from Palestine, will appear next week.]

The Young People Are Aroused

Already we learn of special services being arranged for young people's services at various points, definite plans being made and dates set at the following places:

Toronto, April 10 to 17, with Daniel T. Williams speaker.

Des Moines, April 24 to May 1.

Council Bluffs, May 8 to 15.

Hiteman, Iowa (in Lamoni Stake), April 10 to 17.

Almost any community with sufficient of the spirit of the latter-day work, and who will prayerfully and energetically plan and work for them, can make a success of these meetings. But as has so often been remarked by those who have had to do with such meetings, it requires much preparation and working out of details, so the meetings will be a climax from the beginning, rather than to develop the interest almost exclusively after the opening service.

Stake Organization

By S. A. Burgess

A resume of the development of the stake ideal in the church.

The earliest reference that we find to a stake organization is given in the revelation of May, 1833, section 91, providing for a stake of Zion at Kirtland, though this declares that "it be done according to the pattern which I have given unto you." This would seem to intimate an earlier revelation of the plan or pattern. And it is true that early in 1831, in section 68: 4, the stakes of Zion are referred to.

While turning again to section 91 we find for the first time, so far as we have been able to discover, a definite plan for the laying out and building of a stake of Zion. And in this instance the revelation specifies in regard to several of the lots the use to which they are to be put. In June, 1833, (section 93: 1) there is given a brief revelation to Enoch, giving some further light upon its organization and general plan. We also find Joseph Smith setting forth as the definite plan for the upbuilding of Zion the following:

A Plan for Building Zion

"This plat contains one mile square, all the squares of the plat contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the center of the square; and in the next, the lots run from the east and west to the center line. Each lot is four perches in front; and twenty back, making one half of an acre in each lot, so that no one street will be built on, entirely through the street; but one square the houses will stand on one street, and on the next one another, except the middle range of squares, which runs north and south, in which range are the painted squares.

"The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

"The painted squares in the middle are for public buildings. The one without any figures is for storehouses for the bishop, and to be devoted to his use. Figure first is for temples for the use of the Presidency; the circles inside of the square are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser priesthood. It is also to contain twelve temples. The whole plat is supposed to contain from fifteen to twenty thousand people; you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools, etc.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked figure first; and to be built where the circle is, which has a cross on it; on the north and south of the plat where the line is drawn, is to be laid off for barns, stables, etc.; for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied by these must be laid off according to wisdom.

"On the north and south are to be laid off the farms for the agriculturists, and sufficient quantity of land to supply the whole plat; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

"When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city, for this is the city of Zion. All the streets are of one width, being eight perches wide. Also the space round the outer edge of the painted squares is to be eight perches between the temple and the street, on every side.

"No one lot, in this city, is to contain more than one

house, and that to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot for gardens, etc.; all the houses to be built of brick and stones."—*Times and Seasons*, vol. 6, p. 786. *Church History*, vol. 1, p. 297, 298.

In December, 1833, we find:

Stakes or Curtains for Zion

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion."—*Doctrine and Covenants* 98: 4.

In section 104: 14 provision is made in the organization of the priesthood for a standing high council at the stakes of Zion.

In the meantime, in 1836, we find a reference to the stake organization and high council at Kirtland, and also to the twelve high councilors of Zion. (*Church History*, vol. 2, p. 24.) The same year Joseph Smith and Sidney Rigdon, of the First Presidency, were requested to locate other stakes for the gathering of the Saints. (*Church History*, vol. 2, p. 189.)

On June 28, 1838, a conference was held at Adam-oni-ahman for the purpose of organizing a stake. John Smith was chosen as president and Vinson Knight as bishop pro tem. (*Ibid.*, p. 156.) We note in this instance that the organization was of "a presidency and high council, to preside over this stake of Zion, and attend to the affairs of the church in Daviess County." This record is of interest as it shows clearly the presidency of three, the high council of twelve high priests, and the provision for a stake bishop.

On October 5, 1839, a General Conference was held at Commerce, Illinois, at which the following business took place:

"The President then spoke at some length upon the situation of the church, the difficulties they had to contend with, and the manner in which they had been led to this place; and wished to know the views of the brethren, whether they wished to appoint this a stake or not, stating that he believed it to be a good place and suited for the Saints.

"It was then unanimously agreed upon that it should be appointed a stake and a place of gathering for the Saints. The following officers were then appointed; viz:

"William Marks to be president. Bishop Whitney to be bishop of Middle Ward. Bishop Partridge to be bishop of Upper Ward. Bishop Knight to be bishop of Lower Ward."—*Church History*, vol. 2, p. 371.

At the same time it appears that a stake was organized on the other side of the river in Iowa Territory with Elder John Smith as president and Alanson Ripley as bishop.

"In July, 1840, the presidency decided to organize a stake at Crooked Creek, Illinois, according to a request from a branch located there."—*Ibid.*, p. 450.

While we have noted no distinct statement of an organization of stakes at these points, on December 4 and 5, 1841, a conference was held at Remus, at which time the organization of the stake at that place was discontinued. In January, the next year, at a conference held at Zarahemla the stake there was also discontinued.

This may have been covered by the action of the General Conference of October, 1840, at which time "Hyrum Smith, Lyman Wight, and Almon Babbitt were appointed a commit-

tee to organize stakes between Nauvoo and Kirtland, Ohio."—*Ibid.*, p. 467.

During that month stakes were organized as follows: "Lima, Quincy, Mount Hope, in Adams County, and one at Freedom; and on November 1 they organized a stake in Morgan County, Illinois, called Geneva Stake."—*Ibid.*, p. 468.

It is noteworthy in any event that with the exception of Kirtland the stakes appear to have been organized upon recommendation of the presidency or a committee appointed especially and upon the approval of the General Conference. Its importance is later emphasized by the provision in section 107:11. This provided that baptism for the dead can only be acceptable when performed in Zion and her stakes and in Jerusalem.

This understanding of the organization of stakes appears to have continued in the Reorganized Church in its early history, despite the smallness of their number. Thus in General Conference of April 6, 1853, a stake of Zion was appointed at Argyle, Wisconsin, to be known as the Zarahemla Stake, with William Cline as president. (Church History, vol. 3, p. 218.) Prior to that there existed no recognized stakes for the Reorganized Church. (*Ibid.*, p. 210.) This appears, however, to have been the only stake organized and recognized by the Reorganized Church until 1901, for in 1873 the following revelation was given:

"It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."—Doctrine and Covenants 117:11.

Branches Were Small

When we consider the scattered condition of the Saints at that time and how limited was their number, this is by no means surprising. An examination of the Conference Minutes for 1873 seems to show only about four thousand members reported to the conference. This is not necessarily exhaustive for it is not presented by the recorder summarized as we have it now, but by the reports from districts to the conference, very much as at present branches report to a district conference. So it is not necessarily complete, but it appears very doubtful if there existed any branch with as many as two hundred and fifty members. The largest district possessed only five hundred and fifty-two members and that district reported twelve branches. This declares, and appears to have been quite true, it was not expedient at that time that stakes be organized.

The record so far as given in the Church History does not show a complete organization at Zarahemla, as only the presidency are given, not a stake bishop and high council. Independence has always been presented as the place of Zion. This revelation counsels gathering to this country and the regions round about.

In 1894, section 122:12, it is declared "that Lamoni, Iowa, having been made by the agreement of the church under the law of the land the principal place of business of the church, it is wise and expedient that it should be considered and declared by the conference to be the seat of the presidency of the church, and in due time be made a stake." This prepared the way for the revelation of 1901, section 125:10, at which time stakes at Independence and Lamoni were provided for.

And again is the pattern set forth, as found in the law, a presiding high priest with counselors, a high council, and a bishop with his counselors. These stakes were made coextensive with the whole Independence District and Decatur District. There appears in this to have been some change, as

most of the earlier stakes, so far as we can ascertain from history, consisted of a large branch. However, in the case of Adam-ondi-ahman it appears to have taken jurisdiction over the surrounding territory of Daviess County, and we have to remember that in the thirties the counties were much larger than now, especially in the western part of Missouri.

The real principle of the stake is carried out in both instances, a large branch as a stronghold of Zion and this place being a social center to the surrounding territory. In 1916 the new Independence Stake was distinctively limited to one city, which in 1920 was designated as Zion; but there does not appear to be anything contrary to the ordinary concept in the joining to a strong central place of the contiguous territory as was the case with the earlier Independence Stake and still is the case with the Lamoni, Kansas City, Holden, and Far West Stakes. There occurs another slight change in the organization of the Far West Stake, and that is the stake does not take its name from the central branch, as is the case with all of the other stakes.

From this it would appear that three stakes have been provided for by direct revelation—Kirtland, Lamoni, and the early Independence Stake. In each instance the revelation was given at the beginning of stake organizations, and thereafter further stakes were organized at the direction of the First Presidency or special committee and of the General Conference.

The revelation of March 3, 1873, states what appears to be very clearly a fact: it was not then expedient for any stakes to be appointed; that when it was expedient God would command his people. He has commanded and we have acted in accordance with the commands. This could be interpreted in two ways: one, that no stakes should be organized except by separate revelation, though it is not so stated; second, that no stakes be appointed *until* the command is given. When it is necessary the command will be given and then stakes may be organized. That is, that when the command is given, the time has arrived for stake organizations, and we may proceed as wisdom may direct to organize other stakes. This is equally consistent, at least with the text, and follows the practice of the early church after Kirtland.

Educational Work in Lamoni

Lamoni has always ranked high in educational standards. It is a matter of particular pride to note that with the educational facilities throughout the State, Lamoni has an unusually well-equipped high school and general school building. It takes in part the place of a consolidated school, drawing from the neighborhood for many miles around. Educational standards are unusually high, and provision is made, through better salaries, to secure teachers of more than average ability, and at the same time to procure all the laboratory facilities needed or desirable. It is not surprising, therefore, to learn that Lamoni is ranked well up with larger cities of the State for its educational equipment and standards. Indeed it is said it is the only place of its size in Iowa to have a regular kindergarten department in its schools.

Lamoni Stake Sunday School

The enrollment of the Sunday schools in Lamoni Stake total about 1,738, with schools in the following places: Andover, Allendale, and Blythedale, Missouri; Bloomington, Centerville, Chariton, Creston, Davis City, Evergreen, Hiteman, Lamoni, Lone Rock, Lucas, Oland, Pleasanton, Thompson.

The official roster for 1921 is: Robert J. Wildey, superintendent; A. L. Keen, assistant superintendent; E. Dewey White, secretary; Edward Downey, treasurer; Nellie M. Prall member library board.

History of Lamoni Stake

By Vida E. Smith

(For many of the items of interest herein set forth the writer is indebted to the manuscript of the former stake historian, Duncan Campbell. He has furnished the general church historian with a remarkably clear, full, and pleasing arrangement of the history of the Decatur District, later the Lamoni Stake.—V. E. S.)

"My people are directed to establish two stakes: one at Independence, Missouri, one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his counselors. These stakes shall be made to comprise the boundaries of the districts as they now stand, the center at the towns and places named; and the majority of the councils that should be chosen should be residents of the places named, in order that there may ever be a sufficient body to transact the business required."—Doctrine and Covenants, 125: 10.

When in 1846 and 1847 a stream of Saints poured from the city of Nauvoo, into the State of Iowa, it carried many heartsick with that latest phase of church life. The very fiber of church faith seemed torn to quivering shreds. By force of circumstances their tents were pitched in Iowa for the remainder of the winter. They lingered into the spring, and then to the gathering of the harvest, and by that time the deep-soiled prairies had thrown about many of those stout but sorely perplexed hearts the wizardry of its calm and the solace of its peace, and not less grateful given the promise of earthly comforts. From the Nishnabotna Valley in the west, which recognizes but one superior in soil test in all the world, and where some day a splendid stake will rise, to the banks of the mighty Father of Waters, the refugees scattered.

That broken march to the West left splendid treasure in Iowa; fit subjects for the sun to smile upon, and magnificent spirits for the citizenship of this conservative but gracious and hospitable State.

The valley of the Grand, spread rich and fertile, caught some from the net that was broken. In one corner of Decatur County there lies the dust of a little band, among them one of the council of the stake of Nauvoo. Near this quiet bit of Iowa soil many a soul lingered, building new altars to the God of their fathers, and the snows of winter lay far and white and for weeks unbroken. The soft tints of spring came with the snow's going, and soon the harvest with apron overflowing poured her bounties for them.

The years went by, until one day two travelers came knocking at the doors of old-time Saints in Decatur County. Over on the majestic bluffs of Grand River these two men stood under the sky of their King, and asked admission to the home of his refugees. One was tall and slight, impulsive and eager, and his dark eyes held the fire of a great desire: a modern Galahad recruiting for the search of a modern Holy Grail, Edmond C. Briggs. The other, not so tall, suave, serene, smiling his way into hearts even before his message fell in pleasant tones, William W. Blair. And they cried: "We bring you good tidings of great joy." And the people knew the sound of the message and opened their hearts and said, "We are with you to wait and to pray."

That was the beginning, the breaking of the soil for the foundation of the stake of Lamoni.

Lamoni Stake is not without her romance, nor her history, although unlike the older stakes, she has not the coloring of persecution and bloodshed and the "iron taste" of the oppressed and pursued. History for her is not rich in old prophecy nor thick with tear-wet stones of fallen homes. She has been the practical, the conservative, the deliberate. She

may have lost some froward heads of golden grain because she whetted too particularly her ancient scythe. But she plowed her furrows straight, and she garnered the returns with thrift and dispensed with cheer and not profligacy.

From those men who came in 1859, the old spirit was set flaming in many hearts; and after them came others. You nor I can estimate the full meaning of the message these men carried to the hearts of the Saints. Branches were organized, Franklin and Little River among the first. Scarcely a decade had passed since the remnant spill from the west-bound caravansary before they were reporting to the church conference under the official name of the Decatur District of Iowa. That conference was held October 6 to 10, 1859, in the grain barn of Israel L. Rogers, near Sandwich, Illinois, and was one of the happiest of meetings with the most joyful prospects.

While the spirit of the gathering for Zion's weal thus worked among the waiting ones, it also found audience in the quiet little city of Nauvoo. There a young man lay on the bed of a convalescent, and his spirit was caught in a vortex of indecision. The soft air of late summer drifted into the open window, on its breath the odor of sweet earth things; far off the murmur of the Mississippi slipping over with musical cadence, the treacherous, beautiful falls. The young man wrote:

"I had slept and woke refreshed; my mind recurred to the question of my future life and what its work should be. I had been and was still reading law under the care of a lawyer named William McLennan. . . . While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, court-houses, courts and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of perferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle, and confusion. In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place, everywhere betokening thrift, industry, and the pursuits of a happy peace, were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, 'This must be the country of a happy people.'

"To this he replied, 'Which would you prefer, life, success, and renown among the busy scenes that you first saw; or a place among these people, without honor or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you cannot recall it, and must abide the result.'

"No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright on the side of the bed where I had been lying. The rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filling me with gladness that I should live. From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length prepared to answer when the opportunity for the choice should be given."—Autobiography of Joseph Smith, Church History, vol. 3, pp. 254, 255.

This was in 1853. Here then in this early day was the Lamoni Stake born of the Spirit and prophesied of. How do we know? Oh, Lamoni people love to tell of that time many years later when President Joseph Smith was asked, Have you ever seen the place shown you that day? Stepping to the upper window in the old Herald Office, with a gesture he

indicated the country all about him and said, "There it is." But from that summer day in 1853 to the actual birth of the Lamoni Stake is a long story. The accretions to the Decatur District were swift and the quality the best. From Michigan and Illinois, Wisconsin, Texas, and California, "from many an ancient river" they came, in white-covered, slow-moving wagons, jogging along; and after the manner of men versed in Genesis they exclaimed, "It is good."

Schoolhouses were requisitioned wherein to "hold meetings." Each settler planted a grove on the windward side

Missouri; and here she lay alongside her queenly sister State waiting with deep rich soil and low taxes.

Then a movement was made that coordinated the forces of heart and pocketbook. An order was founded for the purchase of land to be sold to the home seekers on easy terms, and large tracts of the finest land in Decatur County were purchased and houses built for home seekers. This movement was not brought about by any occult or so-called special divine command. It was what these men deemed a wise thing, and in most cases it so proved. There were among



LAMONI STAKE HIGH COUNCIL

Reading from left to right, sitting: David Keown, Eli Hayer, J. A. Gunsolley, George W. Blair, David C. White, Francis Weld. Standing: John Midgorden, Floyd M. McDowell, Gomer R. Wells, Oscar Anderson, Robert A. Ballantyne, A. Max Carmichael.

of the little frame house—or log it may have been, but logs were not plentiful as these people settled more and more on the broken rolling prairies, farther and farther from the muddy local streams.

Then came a day when the young man "took his place," and the whole world for Latter Day Saints became a wonderful, rose-lined pocket of promises. Men's eyes turned Zionward, and I believe in most instances it was with all the good intention the word implies, for heart and hand were in tune with their fathers' hoped-for Zion. Committees were appointed and drove through Iowa, Illinois, Missouri, Kansas, and Nebraska, seeking information for the benefit of those who could not go on such excursion.

Missouri, dear old Missouri! Like the Jews with faces turned towards the beloved city, the Saints strained their eyes for the wood-crowned heights and golden meadows of

these early settlers and advisers men of long and devoted friendship in gospel bond. It was the moving of a good spirit that prompted the organization of the first "United Order of Enoch."

Iowa had been a haven for colonies: The Amana Society on the Iowa River; the Holland settlement at Pella; the Hungarians in the valley of the Grand, and others. And what more likely than when the Order of Enoch began buying up land near the Missouri line, and Saints began moving in, the old settlers should at once call the new settlement "The Colony." Thus it was known for many years.

The funds for investment were contributed from east and west, sometimes from people who had never seen an Iowa prairie spread in springtime splendor beneath an Iowa sky. Into the community came men known as celebrities in the Reorganization of the church. Here they planted their roof

trees and invested their all with absolute faith in the future of the place.

In this territory known as Decatur District was located the official place of business of the whole church, the State granting in 1891 liberal corporative privileges, and treating always with dignity and kindly courtesy the church as a body and its members individually, recognizing their virtues as citizens and their gifts and talents as men and women.

The conduct of men on these prairies was a warm, living contact, an unforgettable one, and under these conditions was laid the stones for the foundation of the Lamoni Stake. Over into Missouri the district grew—"The Decatur District of Iowa in Missouri." Serenely it sat like a monitor of peace on the disputed strip that led Governor Boggs of unhappy memory, and Governor Lucas of worthy recall, to much discomfort, and legislators to many squabbles.

What mattered it to Decatur District? She dipped one hand in loved Missouri; it was filled with life's good things. With the other she caressed the hills of Iowa, where fed her cattle, and in either State she saw the schoolhouses filling with rosy, well-fed children, who came forth men and women with a purpose and with skill. They said in the "will to victory of those who went before us have we come into this noble land. They left to us the priceless heritage of their experience and accomplishment."

Ah, no truly great mind forgets its benefactors or promoters, and shall Lamoni Stake? Then came to these hills the institutions of the church: the Herald Publishing House, the Saints' Homes, Graceland College, the Children's Home, and some people said, "Here is a community of philosophers"; another commented, "A place for the student"; still another, "Ideal for old people and children"; and the restive one sighed, "Too much like a monastery, a cloister."

Some lifted busy hands and complained, "So intensely afar." But railroads zigzagged through choice farms and magnificent pastures, and highways were cast up and kept rolled down so the motorist could cut the trip of a thousand miles square in two by time's valuation.

A long time ago some were wont to say with kindly condescension, "A simple farming community." True, it had no large cities in its scope, but the farmer came into his own, and the same dear souls smile now and say: "Agricultural people—sons in Ames and girls at Iowa City; no wonder they can, such prices as we pay for life's necessities."

Decatur District kept busy at her Father's business and her own. She enlarged her borders and united her forces. She had coal mines; and miners whose music was a treat as they stood to sing in their comfortable and pleasant places of service and with instruments of brass and of string and the organ made melody.

Then one day embryonic bonds were broken, and Lamoni Stake was born. The stage of waiting was gone by, henceforth she must be what was planned from the beginning, *a new stake*. It was May, 1901. Many of the Saints had lingered in Independence, after the conference, for the organization of the Independence Stake. The center stake in the keystone State of the Republic, the fond land of dreams and place of glad desire. Now they came for this scene in the Brick Church in the town of Lamoni.

All were invited to take part. The presidents of the district and of the branch occupied at the opening of the service at 2.30. Very distinctly there comes to me that scene in the big, comfortable, practical old Brick Church. The spring air came in at open windows; the elm branches with their new dress of delicate green brushed at the casement; doves flew about the belfry and birds came to take a peep at this new proceeding.

Up these wide aisles we had come with our babies to be

blessed. Here young and old had sat trembling with a new joy when hands in confirmation had been laid on them. Here our little ones had made their first public appearance, singing, "God is love," in sweet, thin treble. Here had the lovers stood and made the vows eternal. And here had lain for one sad, sanctified hour the dust of our beautiful and beloved dead. Here we had heard the law, and here full of the testimony. Now a new something was coming to pass: an organization; a birth; an entry into being of a power for perpetual good. To many it was the forecast of a hastening millennium. To others it was the fulfillment of promise. To still others a dream come true.

The bashful beams of the springtime sun stole in and lingered through the time. The two presidents relinquished office in the district and branch; and so there was no district, but just the people and a territory which by vote they proceeded to organize and call "The Lamoni Stake." Unique in many ways, most of all in name, holding unusual prerogatives as a community, being in the majority in civic matters, now this territory is vested with an ecclesiastical name, one that is unequivocally Latter Day Saint, a name springing direct from the most peculiar of all literature peculiar to the church, a name that has become to many sacred, and to the student always romantic.

John Smith, for many years a vigorous representative of the church in the East, but in later years in the business office of the Herald Publishing House, was nominated by the joint council through President Smith, as president of the new stake. He followed his speech of acceptance by nominating as his counselors, Jeremiah A. Gunsolley and David W. Wight. All these were accepted by the people.

The President of the church then proceeded to announce choice for the high council of the stake. Frederick A. Smith, John R. Evans, Frederick B. Blair, Richard J. Lambert, Henry A. Stebbins, Frank E. Cochran, and Joseph S. Snively each expressed willingness to serve with the exception of Elder Cochran, who, not feeling that he had sufficient light to justify acceptance, declined. Elder Martin M. Turpen was named to complete the seven, and he accepted. These men were separately voted upon by the body and accepted and ordained.

Bishop William Anderson and his counselors, Francis M. Weld and Frederick M. Smith, constituting the bishopric of Decatur District, were accepted as the bishopric of the stake.

The president of the stake, his counselors, and the seven above named for the high council were ordained to the high council, and being so directed, retired to make choice of the remaining five for the council. The intermission was spent in a time of social chat, following a speech by President Smith. The return of the council called all to order. The names of Isaac N. Roberts, Charles H. Lake, Richard S. Salyards, Duncan Campbell, and David J. Krahl were presented to complete the council. Each accepting, and being accepted, was ordained. This completed the standing high council of Lamoni Stake. Bishop Anderson took over financial concerns, and the work of the stake began.

At the first conference of the stake held in June, 1901, at Cleveland, Iowa, every branch in the stake reported: Lamoni, Centerville, Davis City, Wirt, Leon, Cleveland, Pleasanton, Greenville, Evergreen, Hiteman, Allendale, Lucas, Iowa; and Lone Rock, Missouri.

The stake at this time occupied ten and one half counties: Decatur, Ringgold, Union, Lucas, Clark, Wayne, Appanoose, and Monroe of Iowa; and Harrison, Mercer, and that part of Worth County east of the middle fork of Grand River, of Missouri. In 1903 that portion of Worth County west of the middle fork of Grand River was added to Lamoni Stake, the stake boundaries now including the eight counties of Iowa and three of Missouri, a total of eleven counties.

The Sunday school and Religio of the district adapted themselves to new conditions, and at the General Convention of 1902 were granted permission to take upon themselves the new name. They drank in inspiration and enthusiasm from the spirit of the organization of the stake.

On October 3, 1901, the "shadow of the sable wing" fell upon the organization for the first time, when the news came of the death of the junior counselor to President John Smith, Elder David W. Wight, at that time laboring with all the zeal and ardor of his splendid, young manhood in the missionary field of Utah. Other deaths followed in the years that came and went; this one we mention as the first blow that fell on the official force of the stake. William Anderson of the bishopric passed March 4, 1911, and his successor Joseph Roberts, July 14, 1916.

Of the high council, none of the charter members remain. John R. Evans, Isaac N. Roberts, and Charles Lake are dead, none of them, however, dying during occupancy.

J. A. Gunsolley, counselor to the first president of the stake, holds place as a member of the present council, as does F. M. Weld, a counselor in the first bishopric. Others occupy in various other places of trust and usefulness in the church so far as they are able.

In October, 1903, the stake conference assembled decided upon the holding of a reunion. This first reunion was held in Davis City in 1904. This was the beginning of the reunion movement in the stake.

In 1905 the reunion was held in a strip of beautiful woodland a mile south of Lamoni. This became a permanent home for the reunion of the Saints of the Lamoni Stake. The land was purchased, cleared, and fenced, wells and buildings provided, streets laid out and named, electricity and water under pressure supplied.

Year after year it has become more and more delightful as a place of sacred communion and social enlightenment, and the regeneration of gospel hopes and rekindling of gospel faith. Permanently a place of sacred and sweet memory for twelve bright and beautiful days in each summertime.

Early in its life, the organized women's work of the stake was moving under the name, "The Daughters of Zion," and the Prayer Union was holding regular meetings.

A most commendable work of the women of the stake was the organization of the Patronesses of Graceland College. There were also various study classes and relief and social clubs, both in country and town, all tending to the betterment of social conditions and strengthening the bond of service for church and state.

At the conference of February, 1919, the stake had a membership of 3,423.

The personnel of the stake officers at the time of this writing is as follows: J. F. Garver, president; C. E. Wight and D. T. Williams, counselors; Bishop, Albert Carmichael; counselors, A. J. Yarrington and R. J. Lambert (Elder Lambert has by the church been assigned to work in connection with *Zion's Ensign* and other interests, which made necessary his removal to Independence, Missouri, in June, 1918, but he still serves on occasion, and will continue to do so until his successor is appointed); high councilmen, David Keown, D. C. White, J. A. Gunsolley, F. M. Weld, G. W. Blair, Eli Hayer, John Midgorden, F. M. McDowell, G. R. Wells, Oscar Anderson, R. A. Ballantyne, A. M. Carmichael; clerk, Helen R. Bootman.

Only once has there been a change in the president, in 1916, when the reorganization of the stake was made necessary by the weight of years beginning to rest heavily on John Smith. The mantle of this office was then taken from the shoulders of this good man, and laid upon the younger ones of his coun-

selor, the other John, mentioned in the preceding paragraph, where it rests to-day.

No longer can Lamoni Stake be thought upon as a plainly practical proposition. Her serene and placid story is illustrated with many pictures done "in colors that never fade," for love wields the brush and dips it in a fountain of richly colored memory. Her name has been told on the winds of nearly every land, and her friends and visitors find her villages and farms and busy little cities filled with the spirit of hope and thrift, and courageous undertaking and noble accomplishments. Many have come in, and many have gone out, and some returned. To-day by the eternal count it is not a matter so much who they were, thanks to the Master Builder of the great structure; it is not so much who they are as it is what they were and what they have done. If Lamoni was to be a place of preparation, who shall say she is not filling her calling in a measure, and that nobly? If a retreat for meditation and study and rest, her windows are open—look in. If for any other or many other good and necessary things, her granaries, her stock fields, her orchards, mines, and meadows are rich with evidence of intelligent pursuit in noble professions. Her sons and daughters put part of the "glow in Old Glory," and because of them mingles now a beloved bit of Lamoni splendid young dust forevermore with the soil of France.

Lamoni Stake

By A. J. Yarrington

A survey of the general and outward aspects of the territory involved.

The Lamoni Stake with headquarters at Lamoni, Iowa, was the first stake outside of the "center place" to be established by the Reorganization. In April, 1901, a revelation was given directing its organization. (Doctor and Covenants 125:10.)

Eight counties in south central Iowa, viz, Union, Clark, Lucas, Monroe, Appanoose, Wayne, Decatur, and Ringgold, with three in north central Missouri, viz, Worth, Harrison, and Mercer, compose the territorial area with approximately three and one half million acres of arable land, well adapted to agricultural purposes, especially when considered in its broader significance, which would include horticulture, animal husbandry, dairying, and poultry raising; pleasantly situated on the elevated plateau midway between the two great rivers of North America, the Mississippi and Missouri, and having a mean elevation slightly exceeding one thousand feet. The locality is well adapted to the production of grasses and forage crops as well as the principal grains for stock feeding and milk production which with the moderate temperature, all make for good conditions for diversified farming and is particularly well adapted to dairying and poultry raising. The length of the season during which dairy cows may be fed on pasture, the short mild winter season, the ability to produce an abundance of the best foods for milk production, thus reducing the necessity of shipping concentrated feeds at high cost to the minimum, all contribute to make this an ideal dairy section.

Topography

The general topography of the land is that of a high rolling plateau with natural drainage afforded by numerous small streams which find their outlet in one or another of three principal streams flowing through the stake: The Chariton River, having its rise in Wayne County, one branch flowing in a northwesterly course to the central part of Lucas County and then taking a southward and easterly course, uniting

with the south branch in Appanoose County, furnishes a drainage system for the three counties. The Grand River with its branches flowing through the central portion, and the Platt River in the west, afford an outlet for surplus surface water.

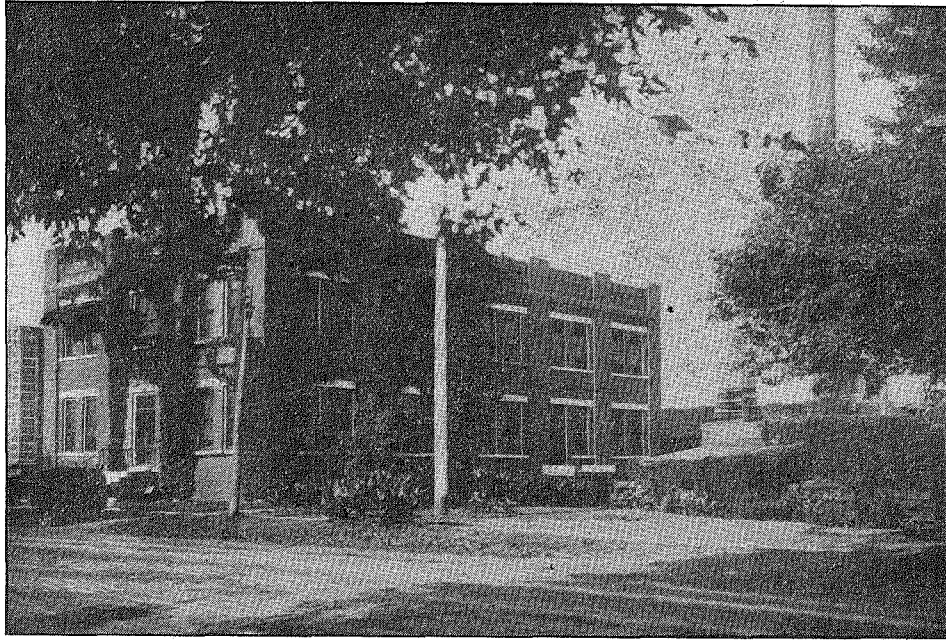
The average annual rainfall is about 30 inches, varying from 25 inches in the western counties to 35 inches in the eastern counties.

Climate

The climate is moderate, rarely rising to extremes of heat except for short periods and at infrequent times. On the

have not yet been worked. Aside from the coal a small amount of timber is found principally along the streams; this supply is gradually being reduced and the planting of new areas to trees should be encouraged.

The coal fields that are now being worked are located principally in Monroe, Lucas, and Appanoose Counties, Iowa. The whole of Appanoose County may be considered to be coal land since there is no portion of it which is not legitimate ground for prospecting. The area underlaid by the Mystic coal, so far as now known, includes in all two hundred ninety-eight square miles or 190,720 acres. The coal will average



THE HERALD PUBLISHING
HOUSE

A late picture of the church publishing house in Lamoni, with a part of the Lamoni Electric Co. plant showing to the right and a corner of the high school building to the left. It is indeed a beautiful spot in summer, the entire premises being a mass of flowers, the back yard excelling the front. The engineers are great lovers of flowers.

other hand the extreme of cold is seldom reached and then for only short periods.

The average temperature for the six months from April to September inclusive is approximately 66 degrees, while that for the six months from October to March inclusive is about 32 degrees, or a mean annual temperature of 49 degrees. These figures agree closely with the statistics gathered by the Government and show that for the health of the people and the convenience of industry we are indeed happily situated.

Water

An abundance of good drinking water is available at a depth of twenty-five to forty feet and is secured by wells made by digging, or boring; where reservoir capacity is not essential a bored well lined with tile is quite common and affords a moderate supply of clean, wholesome water free from stagnation, as the small diameter contributes to frequent change. For stock the larger wells are favorable, as reservoir capacity is thus secured. Ponds are sometimes constructed to insure ample supply on large stock farms.

Fuels

The chief fuel produced in the region is bituminous coal, which exists in abundance, ample for the needs of the market region for many years to come, and it is supposed from various surveys and tests that vast areas of coal exist which

about two and one half feet in thickness and should yield about 3,600 tons per acre. In point of output and number of men employed, Monroe County has first place in Iowa, with Appanoose a close competitor. There is a small mine at Cainsville in Harrison County, Missouri. These at once furnish not only abundant fuel for domestic consumption but available fuel for power for various industries.

Soils

Speaking in general terms of the soils, they consist of loess, alluvium, and gumbo. Fortunately gumbo, the least desirable of these, is known mainly as a subsoil and is limited in area. The most widespread of these soils is loess, and happily it is one of the best. The alluvium, too, ranks high for many purposes.

Production

The chief natural resources of wealth in the Lamoni Stake lies in its soils, the production from which compares favorably with other parts of the country, and while the immediately available resources of the soils are gratifying, it is the opinion of the writer that extensive application of scientific farming methods has many pleasant surprises in store for those agriculturists who will study its possibilities and go scientifically after the results. This territory being in the heart of the great corn belt, the chief grain produced is naturally corn; the next in importance are oats, wheat, and rye in the

order named; and various other grains as buckwheat, kaffir corn, and pop corn are produced in limited quantities.

Many kinds of grasses do well. Aside from the native wild grass which is now practically superseded by tame grasses, blue grass is the most common, seeming to thrive naturally; it seeds itself and will crowd out and supplant other grasses in a few years. It is excellent for pasture in connection with other grasses; timothy and red clover both thrive well and are the principal hay crop; alfalfa and sudan grasses are grown to a less extent; on the whole the grass

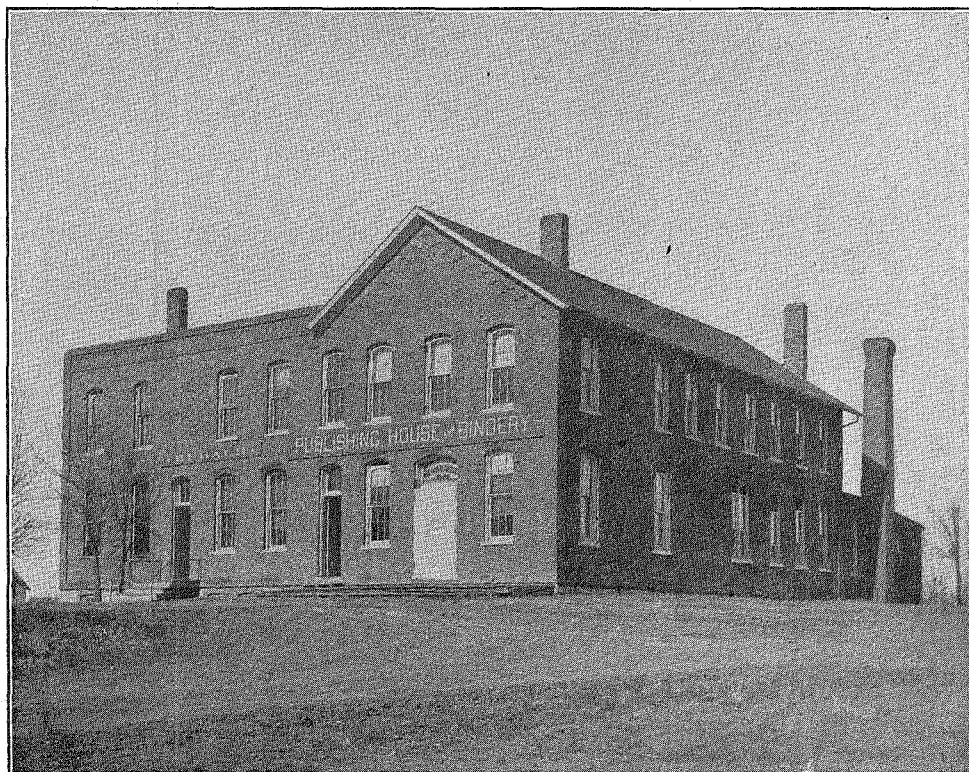
plants. The principal products of these plants are printing, bakery products, candy, cigars, and tobacco, carriage and wagon material, artificial stone, mineral and soda water, automobile parts, etc.

The raw materials are produced, and the industries using them should be encouraged within the stake, viz: Butter, cheese, condensed milk, ice cream manufacturing, bread and other bakery products, brick and tile, canning and preserving, crushed rock and stone, slaughtering and meat packing, food preparation, glove making, etc.

VIEW OF THE OLD HERALD PUBLISHING HOUSE

This is the way the Herald Publishing House looked at the time it was burned in 1907.

The original structure was the main building at the right. The new building on the same spot faces to the reader's right.



and hay production of this section is of considerable importance.

Horticulture

Not least among the possibilities is the fruit-growing industry. The apple is the chief variety of fruit produced, though a large variety of fruits do well, such as the pear, peach, cherry, and a large variety of the small fruits. Orchards, when well cared for and systematically sprayed, produce abundant crops of fruit of excellent quality and flavor.

Apiary

The bee industry has been but little developed, although the conditions are generally favorable and this department should receive more attention. The mild climate, the abundance of flowering plants, shrubs, and trees provide food almost without cost. There is a ready and convenient market for a large production of honey.

Industries

Ninety-seven manufacturing industries in the eight Iowa counties show a production of approximately three millions of dollars value. This would indicate no very extensive

The near proximity of cheap fuel as well as available water power makes possible a number of locations for the development of the industries requiring power to operate; the shipping facilities both for gathering the raw material and distributing the finished product are already in existence. The labor problem would have to be developed with the growth of the industries.

Transportation

A glance at any map will at once indicate the transportation facilities so far as railroads are concerned, there appearing a veritable network of railways. The stake is crossed from north to south by the Wabash in the eastern part, the Chicago, Rock Island, and Pacific, and the Chicago, Burlington, and Quincy near the central part, and by the Chicago and Great Western in the western portion. The main line of the Chicago, Burlington, and Quincy, from Chicago to Denver, traverses the stake from east to west in the northern portion, and the Koekuk and Shenandoah line of the same system crosses the stake the entire length from east to west near the central part; these with the various connecting lines furnish ready transportation to all parts of the country and all the principal market centers.

Beside railroads, a considerable mileage of good dirt roads has been brought to grade and the work is yet in progress. Up-to-date figures are not available for the miles now completed. There are 1,286 miles of primary roads in the eight Iowa counties which, under the Federal aid plan, will be improved and brought to grade, affording excellent opportunity for motor vehicle transportation.

"In 1917 traffic counts were made at forty-seven stations located in seventeen different counties, widely distributed in the State. These counts were all taken on the roads of the intercounty system. . . . The results of the traffic count for two years agree quite closely and indicate that the traffic over our roads on the basis of its origin is divided into the following parts: Local, or town to farm traffic, 46 per cent. Interurban and intercounty, 47 per cent. Tourist or inter-state, 6½ per cent. Of equal interest was the information developed that eighty-six per cent of the traffic was motor driven and only fourteen per cent horse drawn."—Iowa Documents, vol. 4.

Light and Power

Practically all towns in the stake are supplied with electric light and power. A number of the larger towns have local plants, some municipally owned and some owned by private corporations; from these, other towns are supplied so that almost every town and village has electric service. A goodly number of farms are also served by these interurban electric lines.

The electric plant at Lamoni serves approximately four thousand people with both light and power, supplying besides Lamoni, Davis City, Kellerton, and Grand River. The high school building, the Herald Publishing House, and a few residences near by are heated by steam from this plant. An ice-manufacturing plant is also conducted in connection with this power plant, supplying Lamoni and shipping some to other towns.

Branches

There are now fifteen organized branches in the stake. Lamoni has the largest membership, and is the seat of the stake presidency and stake bishopric.

The outstanding features of this locality are a good farming locality with exceptionally good church and school privileges. The public schools are of the best and serve the kindergarten, grade, and high school classes, including manual training and domestic science.

Graceland College furnishes a two-year course in college work together with an academic and a religious training department. The college is fully accredited, and students finishing here get full credit for two years' work in any other college. Graceland has enlarged her capacity this year by the erection of a new fireproof building costing approximately one hundred thousand dollars.

The settlement of the Saints at Lamoni in any considerable numbers began in the early seventies when the Order of Enoch, a stock company corporation, purchased a large tract of land and began a definite settlement.

The branch at Lamoni reported a membership of 153 at the conference of 1875.

The Herald Publishing House moved their printing plant from Plano, Illinois, to Lamoni and began the publication of that paper here on November 1, 1881.

Near Lamoni in the adjacent rural districts are a number of branches who own their church buildings, which furnish wholesome social centers for their respective neighborhoods.

Four miles to the northwest is Bloomington Branch with a membership of earnest, devoted Saints. Regular services are held each Sunday with preaching, Sunday school, and Religio.

Six miles west an appointment is maintained, and regular

Sunday services are held but no branch organization is had.

Evergreen, six miles southwest on the Inter-State Trail, has an organized branch and a comfortable chapel where regular services are maintained.

Lone Rock, twelve miles southwest in Harrison County, Missouri, has an organized branch and holds regular services. Oland, six and one half miles south on the Jefferson Highway, also in Harrison County, Missouri, has a pleasantly situated chapel and an organized branch, holding regular services.

These above named are all situated in rural districts and are not served by railways. All are readily accessible by automobile whenever dirt roads are in fair condition, and all are served by district schools.

Located on the Burlington Railway, we have at Andover in Harrison County, Missouri, an organized branch, owning their chapel and maintaining regular services.

Davis City, eight miles east from Lamoni, located on Grand River, has a small but growing branch, owning a comfortable and well-located church building and maintaining regular services.

Pleasanton, in the southeast corner of Decatur County, Iowa, has a small branch and own their chapel. This is a good stock and farming section, as also are all the branches above named, and the membership are largely engaged in agricultural pursuits or in such pursuits in the towns and villages as are calculated to serve the agriculturists which support them.

Hiteman, in Monroe County, is a coal-mining town, and the members of the branch at that place are chiefly engaged in mining. They own a commodious chapel and have an energetic and devoted membership.

Centerville, a city of over eight thousand population, the county seat of Appanoose County, is a coal-mining center. A number of mines are in operation in this county and the annual output is among the largest of the State. The branch at this place owns a commodious chapel but for several years has not, for various causes enjoyed the growth and development that might be expected in a city of its size.

Chariton, a city of some six thousand population, the county seat of Lucas County, is in the midst of a fine agricultural as well as a mining section. Two coal mines are in operation here, and a good farming country surrounds the city. A devoted group of Saints, owning their chapel, reside here. This is a good location for Saints desiring employment in the various vocations incident to a small city or on the farm or for practical coal miners.

Lucas is also a coal-mining town, located in Lucas County, and on account of the renewed activity in the mines at this place the branch here is enjoying a revival of its old-time vigor. This is in good agricultural territory.

Creston, the county seat of Union County, with a population of eight thousand, is a thriving little city in the heart of the great blue-grass section of Iowa and for several years held a fall festival known as the "Bluegrass Palace," the main building being constructed entirely of grass. This is an excellent corn, grain, and grass section and affords at once a fine location for families desiring to engage in agricultural pursuits or who desire employment in the city. A small branch of devoted Saints is located here, but without a chapel of their own in which to meet. Regular services are maintained in a rented hall.

At Lacona, in the extreme northern part of the stake, is a small band of Saints known as the Graceland Branch. This is a good farming section and only about thirty-five miles from Des Moines, the State capital and Iowa's metropolis.

Allendale, a village in Worth County, Missouri, is our most westerly branch of the stake. This was one of the early organizations but on account of removals to other points the number of members residing here has been reduced to a small band and it is with difficulty that an organization can be maintained. We learn that some members are moving in this year and hope for better things for this branch.

Church Institutions in Lamoni Stake

By S. A. Burgess

Providing a home for these institutions has given Lamoni a distinctiveness among towns of its size.

The Herald Publishing House

The early history of the SAINTS' HERALD, before its removal to Lamoni, in 1881, as well as its subsequent history is given able consideration in the Jubilee Number, published January 26, 1910. Space here does not permit more than a brief review of the earlier years.

From 1860 to 1863 the HERALD was printed at Cincinnati, evidently on a commercial press. From the very first it has been a publication of the church. In 1863 a move was made to Plano, Kendall County, Illinois, where it was printed for the first time on our own press—a No. 4 Franklin Medallion Hand Press. In 1866 larger quarters were secured, and in the fall of 1868 a Taylor Power Press and two smaller presses purchased, the power press, however, being run by hand till May 1, 1869.

The HERALD started out in Plano with machinery costing \$275, with Isaac Sheen for an editorial force, and William D. Morton, sr., in charge of the mechanical department.

The move to Lamoni, Iowa, November 1, 1881, was a significant advance. An office building two stories and 30 by 60 feet, had been erected, with engine room attached. Work was started with an 8-horse power engine, two cylinder power presses, a job press, and a force of eight. The old equipment was evidently left behind.

As Joseph Smith became editor on May 1, 1865, he had served in that capacity for sixteen and a half years before coming to Lamoni. He was editor in chief for nearly fifty years, the most significant years of his ministry being spent in Lamoni.

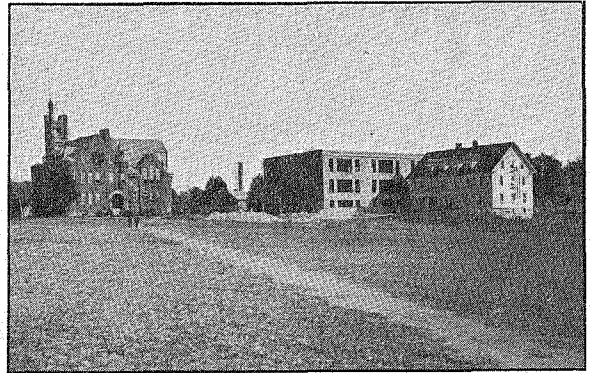
In 1891 the building was enlarged to give more room for the Herald force, and to supply office rooms for the general church officers. Many of us can remember the old building in the second stage, but this building, with practically all of its contents, was destroyed by fire on January 5, 1907. Despite this catastrophe, the HERALD did not suspend publication. The issue of January 9 was small, but not a single issue was missed.

Very quickly after the fire the present building was erected, with power house attached. Electricity has ever since been the motor power, and this electric current was also placed at the service of the town of Lamoni and its inhabitants. The building is heated by the exhaust steam from the engine house. In fact, since then this exhaust steam is also being used to heat the new high school building and a few homes in the vicinity.

Not to weary our readers with a technical description of the new machinery, perhaps it would suffice to note that the small beginning, with an expense of less than \$250 at Plano for press and fixtures, had increased at the last report, June 30, 1919, to \$29,356.87, together with real estate of over \$39,000; showing total inventory resources of \$151,356.65, and a present worth of nearly \$117,000.

Joseph Smith was editor in chief to the day of his death, December 10, 1914. During much of the time, especially in the earlier years, President Joseph Smith acted as sole editor. Mark H. Forscutt, David H. Smith, Milton B. Oliver, Henry A. Stebbins, all acted as assistant editors in the years before the movement to Lamoni.

Brother Daniel F. Lambert served for two and a half months, from September 1 to November 19, 1883. W. W. Blair became associate editor April 25, 1885, and continued in that capacity until April, 1893. Richard S. Salyards took up work in the Herald Office in May, 1888, and in June, 1891, was made assistant to the editor. In 1893 Joseph Luff was made corresponding editor. In April, 1895, Heman C. Smith became corresponding editor, and Joseph Luff retired. In June, 1897, both Heman C. Smith and Joseph Luff were chosen



A NEW VIEW OF GRACELAND

Looking across the campus from the Lamoni side, the new building in the center, which at the time this picture was taken was not finished. The building program of Graceland includes a quadrangle of structures, with the removal of Patroness Hall, the dormitory on the right, now occupied by girls.

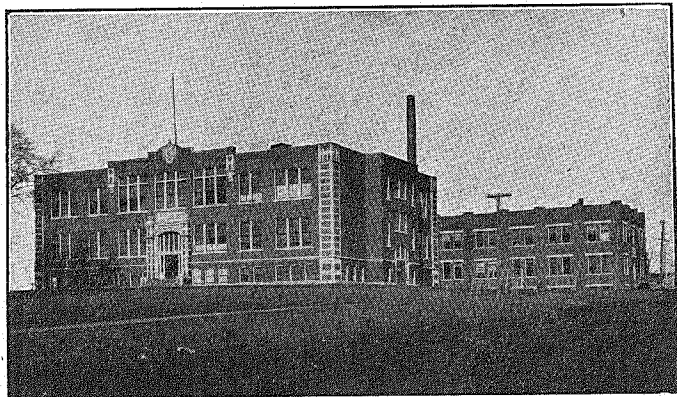
as corresponding editors. In 1900 Frederick M. Smith became assistant editor, and Richard S. Salyards and Heman C. Smith retired on May 30. Then David W. Wight appeared as corresponding editor, together with Joseph Luff. October 3, 1901, Elder Wight was overtaken by death, and in the spring of 1902 Elder Francis M. Sheehy was appointed corresponding editor, continuing with Elder Luff until May, 1903. F. M. Smith continued as assistant until May, 1904, when he became corresponding editor, and remained as such until 1906, except that in 1903 Joseph Smith and Frederick M. Smith are shown as editors, with Richard C. Kelley as assistant, serving from June 4 to October 14 of that year.

In the spring of 1904 I. A. Smith was appointed and served until September. He was followed by Leon A. Gould, who served until May, 1908.

In May, 1906, Elbert A. Smith was made associate editor, and continued in that capacity until June, 1913, when he became editor, and has continued in that capacity ever since. He was associated with Joseph Smith until December 10, 1914, then after the death of Joseph Smith acting alone until July 11, 1917, when by action of the Board of Publication, Frederick M. Smith and Elbert A. Smith were made editors, and still continue in that capacity.

Israel A. Smith was appointed assistant editor in May, 1908, but on January 10, 1912, he was announced as managing editor, ill health in his family requiring the absence of Elbert A. Smith. He continued as managing editor until May 28, 1913, when John F. Garver succeeded him as assist-

ant editor in the issue of June 4, 1913, continuing until May 31, 1916. John F. Garver having been chosen as president of the Lamoni Stake, Edward D. Moore became assistant editor. He was so listed in the issue of June 7, 1916, and still continues in that capacity. Owing to the sudden ill health of Elbert A. Smith, Samuel A. Burgess was appointed as asso-



TWO LAMONI BUILDINGS

The new high school building in the foreground was erected in 1913, was burned the same year and rebuilt soon after. It occupies a block adjoining the Herald Publishing House, seen to the right. The smokestack in the background is from the Lamoni Electric Co. plant, which furnishes power for the printing office and several towns.

ciate editor, announcement being made in the issue of January 24, 1917.

Zion's Hope, which had been started in Plano, has been printed ever since under varying circumstances and conditions. At first it was the Sunday school paper, and continued so until quite recent years, but for the past ten years it has been dedicated to the "tiny tots" of the church, with Ethel I. Skank as editor, associated with Estella Wight.

The *Stepping Stones*, with Estella Wight as editor, has become the Sunday school paper for the juniors, and has continued with marked success the past ten years.

Sister Marietta Walker, having been greatly instrumental in starting *Zion's Hope*, proceeded shortly after the removal to Lamoni to publish a young people's magazine, *Autumn Leaves*, of which she continued as editor for a great many years. She was then succeeded by Elbert A. Smith, and upon his resignation three years ago, E. D. Moore, who had been acting as associate editor, became sole editor.

Autumn Leaves and *Stepping Stones* are publications developed in Lamoni. To these must be added the *Journal of History*, which started in 1908, and of which Heman C. Smith was the editor until his death in April, 1919, being associated with Frederick M. Smith, Daniel F. Lambert, and others. On July 1, 1919, Walter W. Smith as church historian became editor, associated with Heman Hale Smith, assistant church historian.

The Sunday school *Quarterlies* have also been developed at the Herald Publishing House in Lamoni, as have also the *Religio Quarterlies*, though the latter were published for a short time at the Ensign Publishing House in Independence. In addition thereto, the publication of books and of tracts has greatly increased the amount of business transacted, while net worth has increased one hundred thousand dollars, from nearly \$17,000 March 16, 1882, to nearly \$117,000 June 30, 1919, the date of last report.

Plans have now been made for the removal of the publishing house to Independence, but for nearly forty years Lamoni

has been the center of the publishing interests of the church. The machinery will be removed, but the building, and the electric plant, which has grown out of the publishing house business, will remain to Lamoni, and will doubtless be put to further industrial use.

As business managers we note: Joseph Smith continued in that capacity until 1885. Then followed David Dancer, Frank Criley, John Smith, Frederick B. Blair, Albert Carmichael, O. W. Parker, J. A. Koehler, and Albert Carmichael, in order. January 1, 1921, G. S. Trowbridge, of Saint Louis, became general manager for the Board of Publication, and will doubtless have much to do with the future success of the publishing interests of the church. He has given and is giving his principal attention to the removal and consolidation at Independence, Missouri.

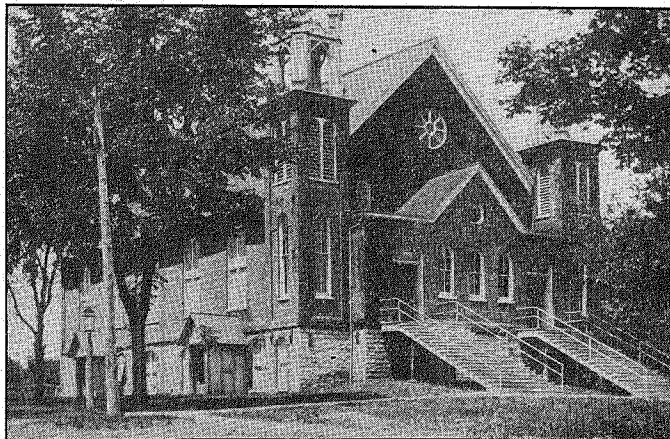
The Herald Publishing House building has from the first provided offices for the general officers of the church. It was enlarged in 1891 with this end in view. In the new building, half of the upper floor was taken with church offices; half of the south half with the church library. The editors and proof readers alone have had as a rule their offices on the second floor.

As the general officers have removed to Independence, the stake officers have moved in. Still later one large room has been set aside as a meeting place for the health department of the church and classes in nursing. One room also, for several years, has been used as a storage room.

With the removal of the church library, and with the removal of the Herald Publishing House, half of the second floor will be left vacant, as well as all of the two lower floors. The present plan is to use it temporarily as a dormitory for the young men of the college, but it will doubtless later be put to industrial use.

Graceland College

It may be significant, and certainly is of interest, to note



"THE BRICK CHURCH," LAMONI, IOWA

The entire premises about the church in Lamoni are being worked over into an elaborate scheme or landscape decoration which already greatly improves the appearance, but promises to make it the beauty spot of Lamoni. There is a commodious park extending from the side of the building to the reader's right the full length of a block. Hundreds of bulbs, shrubs, and trees are being set, and ball courts being arranged for.

that President Joseph Smith, upon first taking charge of the *HERALD*, May 1, 1865, incidentally stressed his feelings of lack of preparation, and that in the first editorial he wrote, published in the issue of May 15, 1865, the subject that he took

was the unequivocal one of "Education." In this editorial he took distinctly the position that a proper system of education would make men not only learned, but much better, and so should make religion clearer, and give it a more steadfast hold upon us. Knowledge is power; power is desirable if used for a good and noble purpose.

We shall probably reprint this editorial in an early number.

In 1869 a movement was made for the establishment of a school which, in a later resolution of the conference, became a movement for a school of the prophets. This was not effected because of lack of previous preparation necessary.

The early church made a decided effort both at Far West and Nauvoo, not only for school work, but for advance university work as well. In the Reorganization the same spirit obtained, though but few were able to perceive the necessity of preparation before a school of the prophets would be a possibility, on anything like the plane that it should occupy.

As a result of preliminary effort, reaching back for several years, Graceland College was opened in September, 1895. The classes were small, and held in the France Block down town, while the building on the hill was being completed. To this building there were added in order, Marietta Hall, Patroness Hall, and the farmhouse, as dormitories. With the farmhouse, an additional forty acres of land was added for farm work.

In very recent years there is being added a new building, costing more than all the college real estate put together. It is a unit in a new establishment of college buildings, and doubtless will soon be thrown open for dedication and service. Also additional land has been purchased within the past years, making now a total of about 125 acres.

It is indeed unfortunate that so many years of her work should have been under such extreme difficulties, financial and otherwise, but those years are now past, and have been past for five years at least. The college is out of debt, and its value to the church is recognized. The value of educational work is clearly recognized, and the necessity for preparation for the future service of Zion.

It is indeed well that such a place as Lamoni should be found for a college town. It is free from many distractions of a large city. Being in a farming community, and possessing land, it offers both employment and produce to assist in the maintaining of the institution, and we confidently expect it will become more and more the college town of the church.

Graceland is definitely established as a junior college at the present. It possesses collaterally the usual departments of music and oratory; the usual departments of shorthand and typewriting; academic work for secondary education. Most professional schools to-day are requiring two years of college work, and there is very little difference in the work offered as a rule in the first two years of college work, for a prospective lawyer, doctor, dentist, engineer, teacher, or for other preprofessional student. A lawyer, for his best work, should have a knowledge of Latin. A doctor should also have a knowledge of Latin. For a doctor, dentist, or sanitary engineer, a knowledge of science, especially chemistry. An engineer will need a foundation of mathematics and of science.

For a school-teacher, psychology and some work in the history or principles of education are an advantage. For all work should be given in English and history, but some five to six studies each year will meet the preprofessional requirements. This work can be taken up with a minimum of equipment.

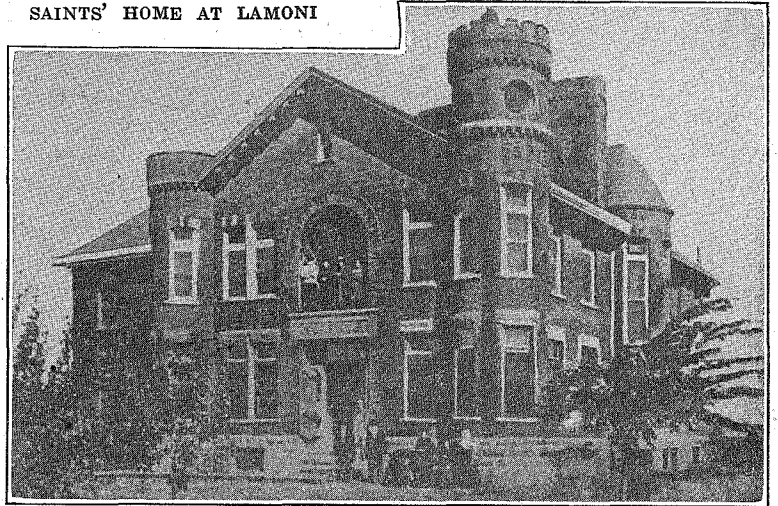
But the advanced work of the senior college, the third and fourth year of college, requires extensive and expensive labor-

atories and library facilities, to say nothing of the expense necessary for professional schools.

This preliminary collegiate work, however, can be taken as well, or even to better advantage in the small junior college.

Coming from the strict discipline of the high school, it is a decided advantage to have the personal supervision that is possible in the junior college, to say nothing of the value of our having, even for a short time, the general supervision over the religious education of our young people. The religious and moral training is an essential part of the work in our college. Though as time passes, we naturally expect that our college will grow greatly and take up other necessary

SAINTS' HOME AT LAMONI



Since this picture was taken the trees in the foreground have attained large size and greatly change the appearance of the premises—but this gives us a better view of the building itself.

work for the benefit of the young, and in their preparation for better service.

We shall not attempt to list the members of the faculty, nor credit the men who have served faithfully as president or business manager of the institution, further than to say that Graceland College is making splendid progress under the supervision of President George N. Briggs. Under his direction, and Professor Floyd M. McDowell's supervision, the junior college is firmly and strongly established.

Twenty-five years of Graceland's history is past, and we are already well into the second quarter of a century. Much depends upon our moral and financial support. And again will it depend on how thorough a use we will make of its facilities and how far we shall encourage their development.

Homes for the Old Folks

Twenty-five years ago, the first old folks' home of the church was established in Lamoni, in the northwest corner of the town, connected with a farm of 240 acres. For some years this was the only old folks' home in the church. Later a home was secured in Kirtland, and one in Independence, which have since been closed, on the opening of the home at Holden, Missouri.

In Lamoni, some fifteen years ago, the former family residence of Joseph Smith was taken over and made into another home—Liberty Home. Two large frame buildings there take care of practically as many as the Saints' Home. The farms are adjoining, and Liberty Home includes the additional forty acres belonging to the homestead of Joseph Smith, which he transferred to the church when he removed to Independence, Missouri.

The administration of these homes is in general under the

Presiding Bishop, but in particular they are handled by the local stake bishopric. In fact, the local bishopric are also members of the Children's Home Board. And Bishop Carmichael has been chairman of the Graceland College Board for the past ten years. These two homes and the grounds immediately surrounding them supply a place of quiet retirement for those whose greatest work in life has been completed. There is no clamor of street cars, or milk carts rattling over the cobble stones. The scene is particularly soothing and peaceful.

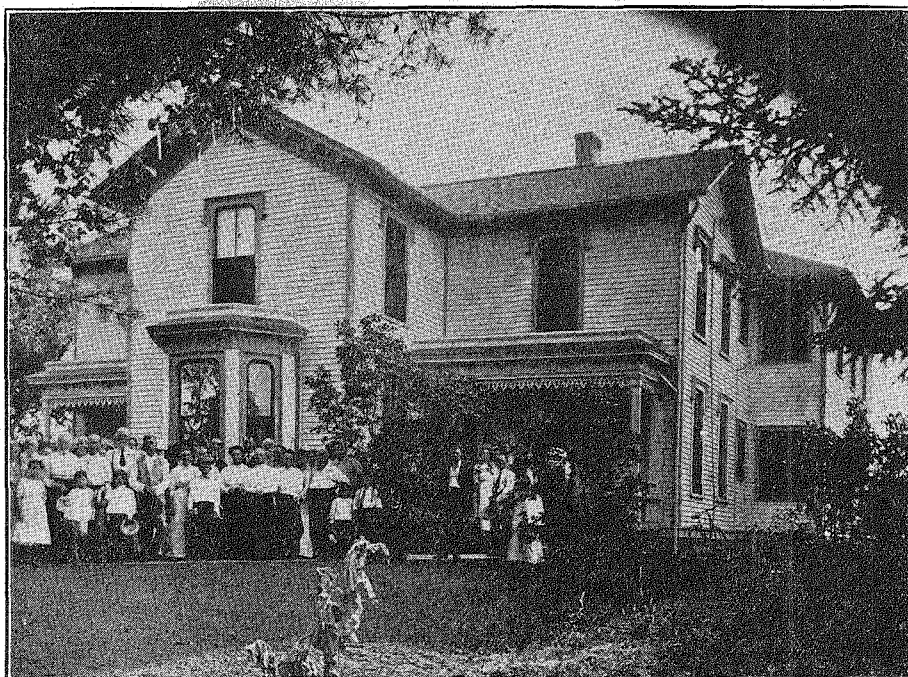
The past year the establishment has been increased with

this work owes its start and continued success to the support given by the women of the church.

Commercial Institutions

There are several who have at least the spirit and desire to enter into a stewardship and have attempted to do so in the Lamoni Stake, even though they have not done so by any formality, but doubtless will do so when fully formulated and approved by the Bishop. These are in particular the following-named enterprises.

In addition thereto there are also individuals who have



PARTIAL VIEW OF CHILDREN'S HOME

This is a heaven-sent boon to many homeless children, a clearing house from which are adopted many a child to brighten and cheer other homes.



additional farm facilities. Everything is done in a business way to make its administration acceptable.

The surroundings are pleasant for those who have retired from close contact with the turmoil of the world.

The Children's Home

Lamoni is an ideal place for a children's home. It is a small town, in a rural community. It possesses good schools, together with the influence of a church community.

The Children's Home is a separate corporation, owning the former home of Elijah Banta, which has been enlarged, and some twenty acres of land. It has housed as high as forty children, though the average number would probably be around twenty-five or thirty.

It has assisted in the adoption of many children into private homes, while those in charge have endeavored to make of the place itself a home, rather than an institution. It has doubtless become superior to some private homes, though no institution or general home can equal, for a young child, a private home of the best class.

Miss Zilpha Monroe is now matron, with an efficient corps of coworkers.

The Children's Home is incorporated, and is managed by a board selected by General Conference, three of whom, however, are nominated by the Women's Department. In fact,

their affairs adjusted so as formally to enter upon stewardships when the Bishop decides on the formula to be adopted. We are pleased to learn from all these that their stewardships are prosperous.

The Lamoni Electric Co. started in business as part of the Herald Publishing House, and was financed by that institution. In 1915, however, a separate corporation was formed, and the electric light plant extended its services to neighboring towns: Davis City, Kellerton, and Grand River. It also installed an artificial ice plant, which supplies Lamoni and vicinity, and occasionally has been able to ship out an extra carload.

The Lamoni Storehouse is a local retail institution which is gradually enlarging its scope until eventually, no doubt, it will do a general business. At present it handles groceries, meats, some dry goods, household utensils, etc., coal, feed, and other mill products from their own local mill.

A mail order department has recently been established which has resulted in the distribution of goods in considerable quantities to Des Moines, Chariton, and other convenient points. Inquiries have come in from as far away as Hawaii.

The Lamoni Steam Laundry is a fully equipped modern laundry and dry-cleaning establishment belonging to the church and doing not only the work for the local church institutions but for the community and outside points as well.

As is the case with the other church institutions in Lamoni, it is operated by church members, and it is interesting to note that they begin their business day with a prayer as the group assemble for the day's work, each of them participating in turn.

Though not a church institution, it is interesting to note that the State Savings Bank in Lamoni, with resources of over a million dollars, is owned by our church members; all its officers are Latter Day Saints, and all the employees. Their place of business is on a principal corner and is one of the show places of Lamoni.

Who's Who in Lamoni Stake

By John F. Garver

A magazine number of the HERALD devoted to Lamoni Stake would perhaps be incomplete without something in the way of a roster of the names of those serving in the various offices and appointments of the stake since its organization. The matter is gathered up then in this form, with the assurance that to those who have been acquainted with the men it will be of some considerable interest, especially to such as have not known men named have served in the capacity indicated.

As set forth elsewhere in this issue, the stake at its organization counted the following:

President, John Smith, with counselors Jeremiah A. Gun-solley and David A. Wight.

Bishop, William Anderson, with counselors Francis M. Weld and Frederick M. Smith.

High counselors, Frederick A. Smith, John R. Evans, Frederick B. Blair, Richard J. Lambert, Henry A. Stebbins, Joseph S. Snively, Martin M. Turpen, Isaac N. Roberts, Charles H. Lake, Richard S. Salyards, Duncan Campbell, David J. Krahl.

Secretaries

As secretaries of the high council, the following have served, in the order listed: Richard J. Lambert, David J. Krahl, Leon A. Gould, John F. Garver, Paul N. Craig, and Cyril E. Wight.

Benjamin M. Anderson was secretary of the Decatur District, and was sustained as the first secretary of the stake. Successors in this office have served in the order named: David J. Krahl, Leon A. Gould, Hugo H. Gold, Claude I. Carpenter, Amy Vredenburg (now Mrs. Ralph Travis), and Helen R. Bootman, the incumbent. The first of these, Benjamin M. Anderson, was required to resign on account of work which took him away from home and the conferences, the remaining ones before the incumbent because of removal from the stake.

The High Council

The first vacancy in the high council occurred when the council on February 21, 1902, and the conference on February 22 approved Frederick B. Blair to succeed David A. Wight, deceased, as a counselor to the stake president. Again occurred a vacancy when Frederick A. Smith was by action of the April, 1902, General Conference ordained an apostle. And for the third time thus early in its work the high council was invaded when on April 22, 1902, Charles H. Lake, because of removal from the stake, found it necessary to file his resignation.

These vacancies were filled following action of the council had April 29, 1902, concurring in recommendations which with concurrence of the stake conference, which is invariably had in like instances, placed on the council, Elbert A. Smith, George W. Blair, and Eli A. Steadman.

The ranks were for the fourth time broken when Richard J. Lambert resigned on September 5, 1902, to go in the stake bishopric as a counselor to William Anderson, to succeed Frederick M. Smith; and for the fifth when Isaac N. Roberts removing from the stake resigned on May 25, 1903.

These vacancies were filled by calling to the council Leon A. Gould and David Keown, the council voting on the first named, May 20, 1905; the last, March 7, 1906.

Henry A. Stebbins on account of growing deafness resigned



ELDER CYRIL E. WIGHT

A counselor in the Lamoni Stake Presidency. At present most of his time is devoted to teaching the class in religious education at Graceland College, but with the ending of the present school year he will devote all his time to church work in connection with his pastoral responsibility.

May 11, 1907. He was succeeded by Moroni Traxler, council action on the recommendation occurring June 11, 1907.

David J. Krahl, removing from the stake, resigned October 25, 1907. Action by the council on May 12, 1908, concurred in appointment of David C. White to fill this vacancy.

Elbert A. Smith having at the General Conference of 1909 been made one of the First Presidency of the church, on May 25, 1909, tendered his resignation as a high counselor. On this same date, May 25, 1909, action by the council concurring in his appointment as a counselor in the stake presidency, released Richard S. Salyards from the high council. On removing from the stake, Leon A. Gould, February 10, 1911, resigned from the council.

To fill these vacancies action was had by the council on June 2, 1911, concurring in calling to the council Gomer R. Wells, Amos Berve, and John Midgorden.

Withdrawal of Moroni Traxler from the council an February 29, 1912, created a vacancy which was filled by the

appointment of Eli Hayer, council action being June 7, 1912.

Vacancy occurring by the demise of Eli A. Steadman, September 8, 1912, was filled by calling to serve in his stead Francis M. Weld, the council concurring in the appointment October 18, 1912.

On June 17, 1916, the following-named men resigned from the council for reasons as stated: John R. Evans and Joseph S. Snively on account of the infirmities of age, Duncan Campbell and Amos Berve because of removal from the stake.



ELDER DANIEL T. WILLIAMS

A very late picture of Brother Williams, one of the Lamoni Stake presidency. When he is at home his special assignment is the field work of the stake, though of late he has been in demand for special meetings in Independence, Philadelphia, Toronto, and Kirtland.

To fill vacancies incident to the resignations just cited, the council on October 11, 1916, approved for members of the council, Jeremiah A. Gunsolley, who some years before had resigned from the stake presidency, Roy V. Hopkins, and Floyd M. McDowell; and on January 1, 1917, Charles F. Graham.

The demise of Charles F. Graham, July 3, 1917, made a vacancy, filled following action by the council on February 11, 1919, in the appointment of Oscar Anderson.

Roy V. Hopkins, removed from the stake, submitted his resignation, which was acted on by the council, January 4, 1920, as was that of Martin M. Turpen, the same date, whose appointment to a mission in the South made it impracticable for him to meet with the council.

These vacancies were filled following action by the council, June 6, 1920, concurring in the appointment of A. Max Carmichael and Robert A. Ballantyne.

Bishopric

The first vacancy in the stake bishopric occurred as a result of the ordination of Frederick M. Smith to the First Presidency of the church, in April, 1902. Elder Smith was succeeded by Richard J. Lambert, approved for the appointment by the high council September 5, 1902, and by the stake conference October 11, 1902.

Francis M. Weld resigned from the bishopric, January 10, 1903. He was succeeded by David C. White, approved by the council May 25, 1903, by the conference June 6, 1903.

After serving some years, David C. White resigned. His successor was provided for by action of the council May 25, 1909, and the conference June 5, 1909, in the person of Joseph Roberts.

Bishop William Anderson after a long and faithful service in the work of the church passed to his reward March 5, 1911. He was succeeded as bishop of the stake by Joseph Roberts, on recommendation of the First Presidency and Quorum of Twelve, and concurrence of the council on June 2, 1911, and the conference, June 3, 1911.

On nomination by Bishop Roberts the council on June 2, 1911, and conference June 3, 1911, concurred in continuing Richard J. Lambert as a counselor in the bishopric, and in the appointment of Oscar Anderson as the remaining counselor.

Bishop Roberts after a few short though intensive years of work in this office, departed this life July 14, 1916. To succeed him as bishop of the stake, Albert Carmichael, on nomination by the First Presidency and Presiding Bishopric, was on November 3, 1916, approved by the stake high council, and on the following day by the conference, under which appointment he has since served.

Bishop Carmichael nominated as counselors Richard J. Lambert and Alvah J. Yarrington, the nominations being concurred in by the council and conference, November 3 and 4, 1916, respectively.

The Presidency

The stake presidency was soon after appointment broken in upon by the early demise of David A. Wight, October 3, 1901. To succeed him Frederick B. Blair, on nomination by the president, John Smith, was approved by the council on January 28, 1902, and by the conference, February 22, 1902.

The stake work, under its development, calling for full time of the presidency, and since they were required to give attention to other duties, Jeremiah A. Gunsolley at Graceland College, and Frederick B. Blair at the Herald Publishing House, these men tendered their resignations, the former January 12, 1907, the latter February 20, 1909.

To succeed as counselors, John F. Garver was on nomination by the president approved by the council May 13, 1907, by the conference, October 26, 1907; Richard S. Salyards being likewise approved May 25, 1909, and June 5, 1909.

Owing to the growing infirmities of age, John Smith, on June 17, 1916, was honorably released after his fifteen years of faithful service as president of the stake.

To succeed Elder Smith, John F. Garver, for near nine years his counselor, was on action of the joint council of First Presidency and Quorum of Twelve, action of the 1916 General Conference, of the Lamoni Stake High Council June 17, 1916, and stake conference, same date, set apart on June 18, 1916, as president of the stake.

As counselors in the presidency, on nomination by John F. Garver and concurrence of the council and conference, June 17, 1916, Edward J. Giles and Paul N. Craig were so appointed.

Edward J. Giles resigned February 28, 1917, Paul N. Craig,

June 10, 1918. To succeed as counselors, Daniel T. Williams was by the president nominated, being approved by the council July 28, 1918, and by the conference July 31, 1918; and Cyril E. Wight chosen in like manner, council action being June 1, 1919, conference June 12, 1919.

Present Officers

Thus are found officers serving at this writing as follows: Stake secretary, Helen R. Bootman.

Council secretary, Cyril E. Wight.

High councilors in the order of appointment, George W. Blair, David Keown, David C. White, Gomer R. Wells, John Midgorden, Eli Hayer, Francis M. Weld, Jeremiah A. Gun-solley, Floyd M. McDowell, Oscar Anderson, A. Max Carmichael, and Robert A. Ballantyne.

Bishopric, Albert Carmichael, Richard J. Lambert, Alvah J. Yarrington, Elder Lambert on occasion only, being now located at Independence, Missouri.

Presidency, John F. Garver, Cyril E. Wight, and Daniel T. Williams.

Recapitulation

Of these officers, Richard J. Lambert is the only one serving continuously since the organization of the stake, first on the high council and as its secretary, then as a counselor in the bishopric.

George W. Blair comes next in length of service. Approved as a high councilor April 29, 1902, he has had a longer unbroken service under a single appointment than has any other man of the stake.

John Smith comes next, with fifteen years of service as stake president.

Then comes John F. Garver, eight years and eight months in the presidency as a counselor, and four and one half years as president, thirteen years and five months in all.

In the various appointments above named, there have served in the presidency ten men, in the bishopric nine, on the council thirty-one, as secretaries for the council six, secretaries for the stake seven, five men and two women. This aggregates in all sixty-three persons. It should be kept in mind however, that certain have served in two capacities, some in three. So it is that in service the stake has counted, to be exact, forty-eight men and two women, fifty in all.

There have during occupancy passed on before, of the presidency, David A. Wight; of the bishopric, William Anderson and Joseph Roberts; of the council, Eli A. Steadman and Charles F. Graham, five in all.

Vacancies other than those by death and just mentioned, have occurred in the secretaryship of the stake, six times; in the secretaryship of the council, five times; in the council, nineteen times; in the bishopric, four times; in the presidency, counting the release of John F. Garver as counselor, seven times.

Thus runs the official roster of Lamoni Stake; interesting indeed to those who would keep the record straight, or who like to delve into statistics, or who know the men engaged in the work which has made the roster possible and necessary.

On Easter Sunday four were baptized in Saint Louis, probably in part the result of the two weeks' services held there by Elder E. E. Long.

Apostle John W. Rushton is holding a special series of meetings in Des Moines, April 3 to 10 inclusive.

Lamoni has the largest number of Boy Scouts of any town of its size in Iowa.

Administrative Methods and Ideals in the Lamoni Stake

By Edward D. Moore

Some distinctive ways in which a stake organization functions, as demonstrated in the only Iowa stake.

Since a stake organization implies a more efficient means of bringing about ideal conditions among the membership, we shall discuss here some methods now in operation in the Lamoni Stake, not only that it may form a part of the historical record, but that any good results accruing may be of value to others who are alert to the best in administrative activities.

As indicated elsewhere in this issue, the territory covered



BISHOP ALBERT CARMICHAEL

With apologies for being required to use this cut as the one we expected to use mysteriously disappeared. He does not appreciate pictures of himself and this will help him to maintain the attitude. He no longer wears the hirsute adornment.

by the Lamoni Stake is quite typical of the average district in the Middle West. The soil is of average fertility. Some branches are conveniently located; some are not. Some of the Saints live on farms, some toil in coal mines, some are in business, some have retired. There are communities in the coal-mining districts largely Welch, but as a rule one finds a cosmopolitan grouping as he does anywhere else in the United States.

There are few very wealthy and few destitute. Some have believed that the spirituality of the Saints here has ranked high as compared with the average community in the church; and it is freely conceded that the educational atmosphere of Graceland College has affected favorably the resident membership. Individual talent in the cultural aspects of life is frequently manifested.

So the problem of ministering to the membership here is about as one knows it in his home branch, a goodly portion of the membership having moved in from other places to make this their home.

Lamoni Branch is considerably larger than the average, having a resident membership of some twelve hundred.

For a number of years the town was the seat of the First Presidency and the headquarters of the church. A number of General Conferences of the church have been held here. The establishment and growth of the institutions of the church, such as Graceland College, two Saints' Homes, Children's Home, have added to the population of the town, but have affected little the administrative problems.

Coordination

There has been for years a distinct tendency in the stake toward a closer coordination of the various forces at work on the problems of the church. It has been manifested in a resolution here, another there, and a tendency on the



ELDER ALVAH J. YARRINGTON

Elder Yarrington is the only resident counselor in the Lamoni Stake Bishopric. He is responsible for the office work of the bishopric, which has grown to considerable proportions.

part of the people to turn over to the presidency of the stake, or to the bishopric, or to other officers, various responsibilities and definite charges, with the customary "power to act."

So when in 1918 the church in General Conference adopted an arrangement whereby a definite system of coordination was to be recognized in all its activities, Lamoni Stake at once took further steps that would bring about a fuller coordination in this territory.

No coordination committee has been appointed, nor has any formal action been had definitely to define coordination for Lamoni Stake; concurrent action was taken however in stake and auxiliary sessions, indorsing action by the general bodies, and pledging the stake and its departments to conform to the spirit of coordination as same might become operative within the stake, the officers as already constituted being left to carry forward the work. The various depart-

mental heads, together with the stake officers proper, have thus been recognized as such, and in consultation they function under their several appointments, as supervised and directed by the stake presidency, all efforts being closely affiliated so as to prevent duplication and to result in an effectual administration of affairs of the church within the stake.

In the matter of presidential nomination, the first official act was the request of the local Religio Department of Lamoni that the branch presidency (which is also the stake presidency) nominate for the presidency of the local Religio, the resolution providing that the three chosen as the Religio presidency should nominate the subordinate officers.

Later the local Sunday school also on its own initiative, adopted a like resolution, asking that the branch presidency nominate one for superintendent, the branch presidency and superintendent-elect concurrently to nominate subordinate officers.

The stake presidency, the stake high council concurring, have nominated for these appointments, their nominations being in each instance elected.

The stake Sunday School and Religio Departments have also, each, separately, and voluntarily, requested the stake presidency to nominate for departmental heads, which has been done, and the parties nominated selected.

A resolution originating with members of the stake high council and passed by the council as the voluntary act of the council, without suggestion one way or another from the stake presidency, either directly or indirectly, and unanimously concurred in by the stake conference, requests the stake presidency when in the judgment of the presidency the interests of the cause may be served thereby, to nominate for presidents of branches. Under this action nominations are sometimes made, and so far selections have without exception been made by the affected branches accordingly. The latest action in this matter of recognition of presiding officers was that of the last reunion session, which referred the work of the next reunion not to a special committee by the assembly appointed, as was the former custom, but to the stake officers as such, the presidency and bishopric each to function as their appointments signify, the reunion to be thus carried on as is other church work within the stake. This action also originated with the people, being their voluntary, unsolicited, and unanimously expressed will and order.

In the matter of all nominations, it is clearly understood those of the stake presidency are not final, others being permitted and opportunity for same being always held open. And in some instances others have been made and voted upon, though nominees of the presidency have always been the ones chosen.

This work of coordination and of consequent recognition of official appointees has all come about not as the result of a revolution, but rather as a gradual evolution, as already indicated, having its beginning some years ago, being accentuated by action of the general church of 1918, and invariably originating with the people. Working to a more central, definite, and permanent direction, and as a consequence, to a closer affiliation of the several departments and to a greater efficiency, the liberties of the people being at the same time conserved in the power of recall, as in the right of free action, both original and final, the system is being continued and in all probability will be continued to the good of the cause as in Lamoni Stake represented.

Between the stake presidency and bishopric there is also the closest possible cooperation, making practicable an exchange of counsel and a mutual sharing of burdens at once

strengthening and heartening to both departments; and a coordination of effort which makes possible more work with less expenditure of time and vitality than could otherwise be the case. The various functions of each department being respected by the other, each set of officers is likewise respected by the other. So it is that in harmony and with effectualness may the work be carried on.

The High Council.

As in the matter of departmental relations and recognition of the full scope of official functions, so in the case of the stake high council there is between the council and stake officers proper the closest cooperation, the council acting in an advisory capacity, and should it be considered necessary, as a possible check. Regarding the place of the council in the church affairs of the stake, in November, 1916, J. F. Garver, stake president, went on record in the following manner:

"The functions of the council, then, as expressed by President Garver are as follows:

"To act as an advisory board or cabinet to the stake presidency, in all spiritual interests of the church within the stake; and as such cabinet to be taken into the confidence of the presidency in all matters of policy, especially if such policy be in any sense a departure from former custom or procedure, the presidency to prosecute the work of the stake with the full concurrence and support of the council. . . .

"President Garver expressed the further conviction that the stake high council occupies in the work of the stake bishopric a relation similar to that sustained to the presidency. . . ."

Both the council and bishopric concurred in this opinion, and the council has accordingly functioned in both departments. Particularly does the council serve in connection with the presidency, as counseled with in matters of administrative policy, action, etc. And so is there brought to the work the strength of the council in its official as well as individual capacity.

Ordinations

Paul warned Timothy to "lay hands suddenly on no man," and the officials of the Lamoni Stake have taken the charge literally. They have understood that the ordination of a man to any order of the priesthood is a sacred act, and that there should be no element of doubt nor cause for regret concerning the validity of the call, nor the method of choosing.

Consequently one who is proposed for the priesthood is safeguarded in every possible way, as well as are the people and the general interests of the church as same may be represented.

The intimation of the Spirit coming to the proper authority, he makes sure for himself as to the qualifications of the one indicated for appointment, and as to timeliness for the ordination. The first officer being clear in the matter, it is then submitted for further consideration, if coming to a branch president other than Lamoni, to the stake presidency; if to the stake president, to his counselors, if the man indicated be a member of Lamoni Branch, if otherwise, to his counselors and to the president of the branch where the man has membership. If concurred in by the stake presidency, or counselors and branch president, as the case may be, the proposal then goes to the stake high council in session, where all aspects of the recommendation may be fully discussed. If the high council concurs, then, and not till then, the matter is officially and formally brought before the branch where the one under consideration has membership. He is privileged to speak for himself, others may discuss his qualifications, etc., as they care to, then the vote is taken. With the sanction of the branch, the ordination is referred to the

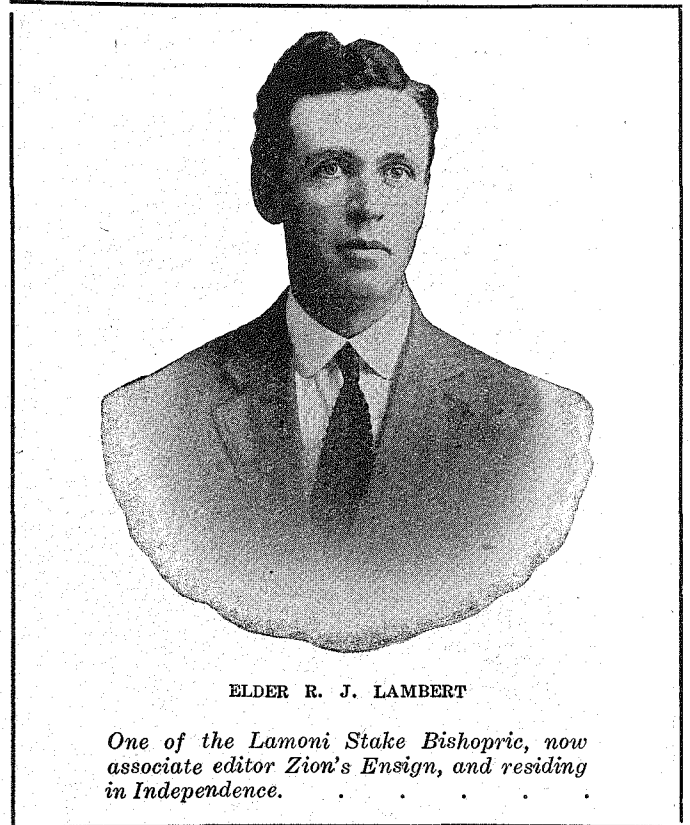
stake conference, and when the choice is there ratified, the ordination takes place.

(Concluded next week.)

Women's Department in Lamoni Stake

Since the general revision of the Women's Department, the work has been reorganized in four branches of the Lamoni Stake. There are still ten branches where the work has not been entered upon. In these places it is hoped to find, or create, sufficient interest to effect an organization in the near future.

There are four groups in Lamoni, one of which has been



ELDER R. J. LAMBERT

One of the Lamoni Stake Bishopric, now associate editor Zion's Ensign, and residing in Independence.

occupied with lessons in home nursing under the direction of Miss Myrtle Radmall, R. N., and will be taken up in turn by the other groups.

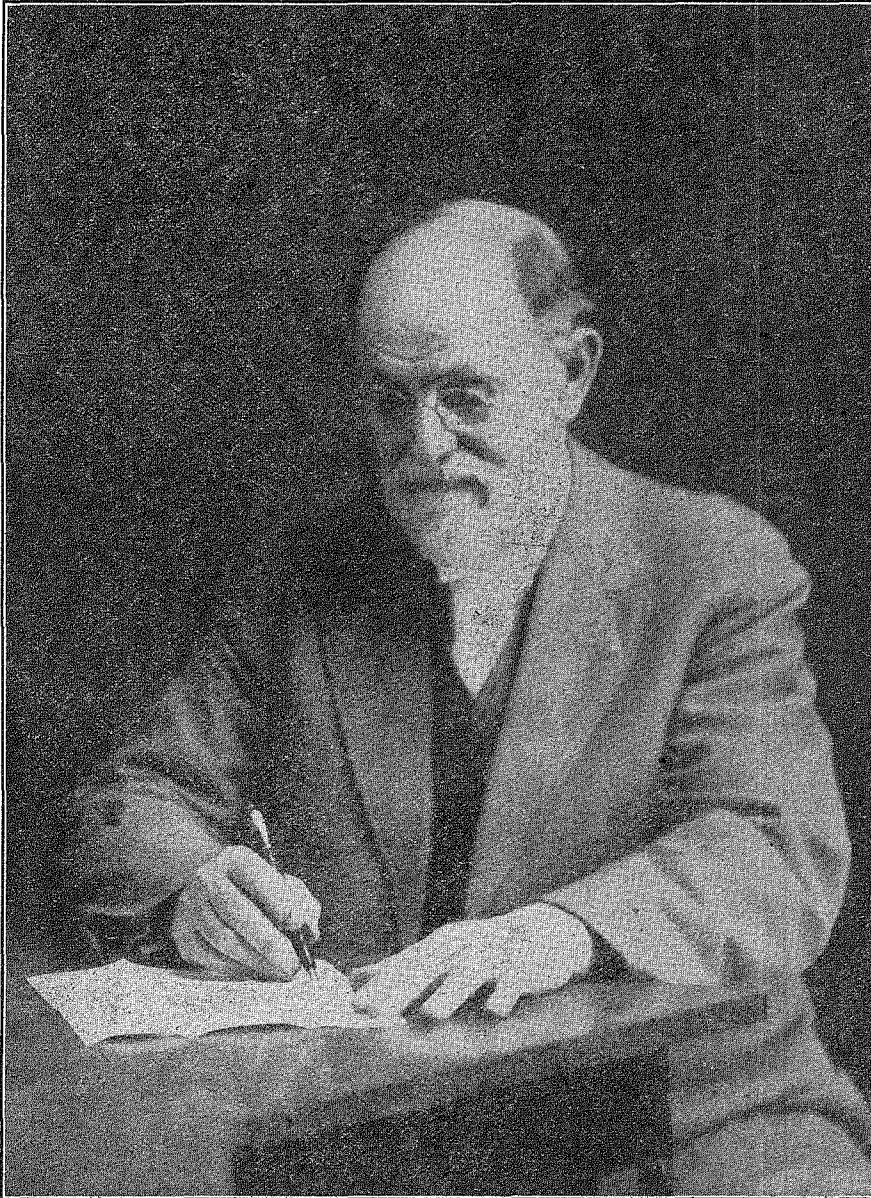
Before election all four groups were occupied with the study of citizenship, and since that time three of them have been studying the food and body course as outlined by the General Women's Department. In addition to the study, the different groups have been interested in meeting community needs, and with the very efficient aid of the "friendly visitors" in each group have rendered service in various ways.

Gracland College is made the special charge of one group, the Children's Home of another, and the Homes for the aged another. The fourth group will take special interest in the public schools.

The dormitory students of Gracland have been entertained in the various homes of the town at the suggestion of the group leader, also the public schools have been visited and the teachers entertained.

A good interest is manifest, and the ideal had is for a more intelligent parenthood, such an understanding of child nature as to insure proper development both physical and spiritual, and better conditions of the homes that shall cause them to fill the place designed in the plan for the establishment of Zion.

Mrs. Ida C. Monroe is stake organizer and has recently been organizing the women in various outlying branches into working groups.



*"Our rugged and honest John
Smith—*

*Under the rough outer part
of him,*

*In his fiber and grain serene,
Sound, tender, unbroken, and
clean,*

*Clear to the stanch, true
heart of him."*

*

*Elder John Smith was the
first president of the Lamoni
Stake, holding office from
1901 to 1916.*

A Timber for the Temple

By Elbert A. Smith

"Ye are God's building."—Paul.

Read on the occasion of the fiftieth anniversary of the baptism of Elder John Smith, November 30, 1915, at Lamoni.

In the years now over and past,
In the days that are spent and done,
A king on his temple intent,
Needed a timber enduring;
That had soaked up the summer sun,
Resisted the hard winter blast,
Grown rugged and strong, insuring
A purpose tenacious, unbent.

He searched through the forest full long.
He weighed him full many a stick.

And he hewed them clear to the quick.
He searched them with infinite art,
The weak, the upstanding, the strong,
Through fiber and bark to the heart.

'Til at last there came to his hand,
Rough, with the bark on, unpolished,
A timber that surely would stand
Full many and many a stroke,
Nor yet be ever demolished,
A section of strong English oak.
Straight and clear and fragrant and clean,—
Under the rough outer part of it,—
In its grain and fiber serene,
To the sound, strong, red heart of it.
He wrought it with patience and skill,
Set it in his building with care;
And there it continueth still,
In accord with the Architect's will,

Supporting the load it must bear.

Kind friends, you must surely have guessed
The meaning conveyed in these lines,
Though roughly and vaguely portrayed,
In meter and rhymes disarrayed,
As by one whose worthy designs
Find their clothing none of the best.

The king who pursued this strange quest,
Our Lord, his temple erecting,
Each timber with caution inspecting.
The section of rough English oak,
Shaped with many and many a stroke,
Is neither a fable nor myth,—
Our rugged and honest John Smith,—
Under the rough outer part of him,
In his fiber and grain serene,
Sound, tender, unbroken, and clean,
Clear to the stanch, true heart of him.

Road Systems in Lamoni Stake

The roads of the Lamoni Stake are as yet mostly dirt roads. A great deal of work, however, has been done in recent years in grading and dragging. It has benefited greatly from the State Highway Commission, which has selected certain roads as primary roads and expended considerable funds, Federal and county, on putting them to grade.

Lamoni, Iowa, is one of the leading communities for good roads. The Inter-State Trail was organized in Lamoni, with W. A. Hopkins as president, extending from Kansas City to Saint Paul. This trail was afterwards incorporated as part of the Jefferson Highway, from Winnipeg, Canada, south to New Orleans and the Gulf of Mexico. This is one of the best cared for auto routes in Iowa. About one third of the Jefferson Highway is gravel or other hard surface. The part of this highway running north through Decatur and Clark Counties has been well graded, new bridges and culverts put in, some railroad crossings eliminated, but is not as yet paved.

Other good trails are the Waubonsie Trail running across the southern tier of Iowa counties, from Keokuk through Lamoni and Shenandoah, Iowa. A special train went from Lamoni and neighboring towns to Shenandoah, to secure the trail passing through this town, and were successful. In eastern counties of the stake, the Chicago, Kansas City, and Gulf Trail passes north and south, then turns east to Rock Island. Passing through the same eastern counties we find the Union Route. A good east and west highway passes through the second tier of Iowa counties, Union, Clark, Lucas, and Monroe. This is the Bluegrass Trail from Omaha to Burling-

ton. In the extreme west of the stake is to be found the Ayr Line, from Des Moines to Saint Joseph and Kansas City. Then the Capital Highway, Cannon Ball Trail, and others. The State highways form an excellent system of dirt roads, and noting the benefit of grading and dragging, many secondary roads are in good condition, and compare favorably with the trails; and in some townships are better than some of the main trails. Streets are paved in the principal towns. Most of the auto trails can be traveled during the greater part of the year. They furnish a means of transportation by no means second to the railroads.

These main north and south trails, the Jefferson Highway, Chicago, Kansas City and Gulf, the Union Trail, the Ayr Line, Cannon Ball, and other trails extend south and through the three Missouri counties, which are part of the stake. A great deal of tourist traffic goes through Lamoni, as the Jefferson Highway is conceded to be one of the best-marked roads.

In the extreme northeastern corner of the stake, Albia has a street car system, reaching out to the neighboring towns.

Thomas J. Burch, who for the past ten years has been janitor of the church at Lamoni, Iowa, passed away suddenly at his home the morning of April 1. Brother Burch has been a member of the church for about fifty years, first in Saint Louis, then in Pleasanton, Iowa, at which latter place he was one of the pillars of the church, and did much to insure its continuance. But coming to Lamoni he willingly accepted the humble post of janitor. The sympathy of all the employees of the Publishing House goes out to his daughter Ethel, who has worked here for the past several years and who expects to continue with the publishing house in Independence.

The midsummer number of *Autumn Leaves* will be devoted entirely to Boy Scout work. Is your troop going to be represented?

OUR AIM

(Continued from page 314.)

This, then, is Lamoni's aim: To produce men—men of capability, men of vision, men of consecration, men of God, men ready and fired with the zeal of abandonment for the common cause—the call of God to the church—the preaching of the gospel in all the world and the redemption of Zion.

Let the several requirements carry these men individually wherever and into whatever they may, men of loyalty, who would die before they would betray the trust; and, better still, men who, let come what may, will live up to trust—this is the ambition, the aim of Lamoni—to make such men and to yield them ever, on demand, and fully equipped.

May God give us steady hands, that we may develop men true and mighty. May he make brave our hearts, so that having for whatever task God has thus prepared them to do.

THE SAINTS' HERALD

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

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WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush.

CHAPTER VII

The Forces That Make a Man

"The child is born in part, he is made in part, in part he makes himself."

- I. What are the three universal forces that make men?
- II. According to Horne, what is the function of each force?

A. Heredity.

1. What is heredity? Racial? Immediate?
2. Define as closely as you can the limits of heredity.
3. How may marriage influence hereditary tendencies? Why, from this viewpoint, is a wise marriage a Christian duty?
4. How are we responsible for our progeny?
5. Is it possible for a child to inherit an appetite for strong drink? How do you explain the fact that some of the sons of drunkards become addicted to drink, while others do not?
6. How may evil tendencies be overcome and desirable tendencies be developed?

B. Environment.

1. Discuss "Put into the environment what you want in the man."
2. Can this be done without lavish expenditures?
3. Apply question 1 to (a) religion, (b) art, (c) music, (d) manners, (e) taste, etc.

E. Will.

1. How do our wills govern the making of our children?
2. How does the child's will govern his heredity and environment?
3. How far can an individual become what he will?
4. What are the instincts, and why should they be developed?
5. Answer the above for Feelings, Sense, Perceptions, Memory, and Conscience.

- III. What importance does Horne attach to the home in the process of "man-making"?

Debate: Resolved that heredity has more to do with the forming of character than environment.

MAUDE PEAK PARHAM.

A Correction

In our columns in issue of March 2, under the caption, "What the other fellows are doing," appeared a paragraph concerning activities in the Saint Joseph local, which paragraph contained a statement we gladly correct in harmony with the wishes of the organizer there, Sister Anna Salyards. She writes: "Will you kindly correct the statement that the civics class here is taught by a paid teacher? The misunderstanding grew out of the fact that we have a member of our branch, who is one of the high school faculty. He teaches our class in sociology, one in civics, and also helps in Sunday school and Religio, but he does it, as all good Latter Day Saints do, as his contribution to the work of the church, entirely *without pay*."

We appreciate this correction, for it reflects the spirit of fair play and justice which is dear to all of us. We appreciate and rejoice in the fact that in our church are to be found so many qualified and talented young people, who are really "specialists" in their line, and would in other organizations doubtless be receiving pay for their labors, giving so splendidly and freely of their time and energy for the common good of their fellow church members. Truly it is

a day of consecration, and out of that principle grow the fairest flowers of human character—unselfishness, devotion, humility, patience, and *love*.
A. A.

Just a Little Friendly Hint!

Recalling that "a hint to the wise is sufficient," we feel like addressing a remark in the direction of our district presidents all over this broad land of ours, and shall feel that this will be all that is necessary:

Simply this: Next May, from the 15th to the 22d, the Women's Department will be holding a session of intensive training for their field workers and district organizers. The time will be filled to the brim with new and attractive presentations of the various phases of the work intrusted to this department—lectures, exhibits, charts, films, dramas, demonstrations, etc.—work and opportunity to qualify which no organizer should miss. The benefits of the institute will accrue directly to the districts and branches and reunions to which the attendants shall disperse at its close.

What would be right down *good business* on the part of a district towards a proposition of that kind?

Watch the church papers for announcements!

MISCELLANEOUS DEPARTMENT

Transfer of Missionaries

By action of joint council of Presidency, Twelve, and Bishopric the following transfers have been made:

William Anderson, transferred from Phoenix to Douglas, Arizona. Missionary.

James E. Yates, transferred from Arizona to Western Colorado District. Missionary.

George H. Wixom, transferred from Southern California District to Eastern Colorado District. Local.

Keith H. Rogers, transferred from Far West Stake to Phoenix, Arizona. Missionary.

THE QUORUM OF TWELVE.
THE FIRST PRESIDENCY.

April 2, 1921.

Quorum Notices

The First Quorum of Priests, Detroit District, will hold their regular quarterly meeting at Flint, Michigan, April 17 2.30 p. m. at First Church. All priests in district are urged to attend.
JOHN L. HALL, *Secretary and Treasurer*.

Are you scoutmasters talking and dreaming "scouting" all the time? If not, it may be that you do not understand all that it means to the boys.—Boys Department.

A progressive Jewish rabbi expressed the wish that we could get rid of the word *God* altogether and substitute some such word as "*Cosmos*." When asked if the "*Cosmos*" knew that it was a "*cosmos*" or that we were talking about it, he replied that he did not think so. "Then I would rather worship you," I said, "than your '*Cosmos*,' for you would at least know that I revered you."

You Boy Scouts! Have you written that story yet? Better think twice before you lose the chance to win one of the fine prizes offered. Remember May 15 is the date for the closing of the contest. Get your stories and articles in early. Announcement was on back of March 9 HERALD.

Reports from Iowa City state that an average good day's, but not an exceptional day's attendance at the various churches there on the part of the students is 11,668, with an attendance at Bible classes of about 863. While this is not exceptionally high, with a little over 50 per cent of church membership in attendance, it probably would be found a good average for most congregations throughout the country.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, APRIL 13, 1921

NUMBER 15

EDITORIAL

Faith

Sermon by President Elbert A. Smith, during Zion Builder Services at Lamoni, Iowa, March 13, 1921. Reported by Winsome Smith McDonald.

You might naturally imagine that after a man has preached for a number of years under various conditions that he would approach a sermon or a series of sermons with absolute unconcern, but I believe that whenever a man reaches that condition he ceases to preach. He may keep on talking but he is not preaching any longer. Certainly I have never felt a more profound feeling of responsibility than I feel in entering upon this series of meetings, and I depend very greatly upon your faith and prayers.

The subject as announced for to-night is that of faith, and the text is found in Mark 11: 23, "Have faith in God," the language of our Lord and Master.

Some two or three weeks ago a group of Chinese students studying in the University of Illinois sent out a questionnaire to one thousand prominent men of the United States, men supposed to be Christians. There were only three questions in this questionnaire: "Do you believe in God? If so, why? What kind of a God do you believe in?"

It would seem to be a little bit ironical that it should be necessary for "heathen Chinese" to ask Christians if they believed in God; but evidently these students considered it necessary, and certainly they went to the root of the matter, because the first question in the "greater catechism" is, Do you believe in God? I do not refer to any catechism of any denomination, but the greater catechism that confronts humanity and soon or late presents its question mark to every human.

What Is Your Mental Attitude?

I want to ask you first of all, What is your mental attitude toward this question? Alma, one of the Book of Mormon preachers, has a wonderful sermon on faith in the sixteenth chapter of Alma, and in it he exhorts his hearers to have faith; but he adds that if they can do nothing more than merely *desire* to believe they should let that desire work in them and cultivate it and presently it will give place to faith.

Do you desire to believe? That may seem to be begging the question before the evidence is presented; but I have on my desk in the office a book by a very modern philosopher named William James, and the title of that book is *The Will to Believe*. It is not so easy to get the meaning of William James as it is of Alma; getting his meaning is something like trying to extract an ounce of gold from a ton of quartz. With William James it is somewhat difficult to extract the gold, while the gold of Alma lies on the surface; anyone can carry it away, and the vein will never be any the poorer. But when you have extracted the meaning from James's book it is identical with the advice given by Alma. He holds

that it is not illogical, or begging the question, to have a *will* and *desire* to believe.

Why not? Faith offers you everything that man needs; doubt offers you nothing and would take away even that which you seem to have. It is the creeping paralysis of all hope and all human initiative. What have you young people to do with atheism! Nothing!

Faith Dynamic in All Human Institutions and Activities

Faith is dynamic in all human activity, and in all human institutions and governments. It may seem to be something intangible, but it underlies all human institutions and transactions.

The family and the home, for instance, are considered by all writers on economics and sociology as the unit of civilization. Faith underlies the family and the home.

Some bright day some one of these girls appears on the street or in the parlor with a diamond ring on her finger which she is trying to conceal from her companions—yes, she is not. Where did she get that diamond ring? Did she pick it up in the street? No, your guess is wrong. Did her mother give it to her to pay her for washing the dishes or darning socks? You are getting farther away all the time. Some young man for whom that girl never did a day's work in the world spent his last dollar to get that diamond ring, and while bands played, and rainbows danced round him, and heaven poured its glory into his heart, he put it on her finger.

I am not making light of that transaction; that ring tells a story that is as old as Adam and as sacred as religion. But why did he put that ring on her finger? Because he had faith in her. Why did she permit him to put it on her finger? She had faith in him. Well will it be for that home if they "keep the faith." I heard a new version of the marriage covenant the other day: "We promise to love, honor, and behave."

It seems to me that if a man can, and indeed desires to trust his name and his honor and the immortal souls of his children to a woman, he ought to trust the God who made the woman.

Faith underlies all government, particularly all democratic government. There sat around a table in France four men, the Greek Orlando, the French Clemenceau, a little Welsh giant named David Lloyd George, and a Yankee Puritan and idealist named Woodrow Wilson, and while the world looked on they handled the destinies of nations as children play with cob houses. Why were they permitted to do it? Because the world had faith in them. No king ever had the power that Woodrow Wilson had, but mark you how soon it faded when the people for some reason or other began to lose their faith in him.

All business is transacted on faith, or nearly all of it. How long since any of you saw a ten-dollar gold piece? I have a recollection of seeing one at one time, but it was a long time ago. I believe it was yellow. We do not see them any more. About all we have is paper money with the promise of the Government or some bank or individual on it—and indeed most of our business is done on personal check. It does seem to me if we can trust the promises of men on

5 Jan 22
Mrs. Thos. France
116 W. 4th St.

paper we ought to trust the promise of God who has attached his name to the greatest promissory note that man ever read.

Faith is the dynamic that moves people in all of their undertakings. By faith men plant, believing they will reap. By faith they build, believing they will occupy. By faith they explore, thinking they will discover. By faith Columbus discovered America.

Faith is a universal instinct. I am not speaking now of faith in humanity, but of faith in some higher power. All races of men have some form of religion, and have always had some form of religion. Every idol, no matter how crude, stands for an ideal; it testifies of the never-ending search for God by man. But on the other hand atheism is an artificial culture, not spontaneous in the heart: it must be kept alive by argumentation and breaks down in every great crisis.

Faith in Law the Basis of Science

Some one may have told you that science is antagonistic to religion, but the greater scientists apparently do not take that view of the question. Lord Kelvin tells us that "science positively affirms creative power." (Christian Apologetics p. 25.) Sir Oliver Lodge tells us that "religion has its roots deep down in the heart of humanity and in the reality of things." (Continuity, p. 106.) Edgar Lucien Larkin, head of Lowe Observatory, says: "There is not a great scientist now living not aware of the existence of mind in the Sidereal Universe—a dominating mind."—Within the Mind Maze, p. 364.

Some day you may meet some little two-by-four instructor who has read two or three pages of Darwin who may tell you that religion and science are in hopeless conflict, but remember the statements of these men, and no keener minds have existed in our time.

Essentially both religion and science rest on faith. All of the sciences are based on faith in the *universality* of law and the *continuity* of law. Now let us explain that for a moment. We cannot go back into history very far, that is in recorded history. We may go back to Egypt, Nineveh, and Bablyon, but back of that we cannot hope to find any record of anything even approaching scientific observation; yet science has the most implicit faith that law has always been in force, and that it will always continue without change or deviation—that law is the same now as it was millenniums ago, and will so continue forever and forever.

Sir Oliver Lodge has a wonderful lecture on "Continuity," and bases his faith in the immortality of the soul on that law.

So we may say that by faith geology reads the prehistoric record of the earth as it was written in the rocks, believing that the same laws were in force then that are in force now, in other words basing all conclusions on faith in the continuity of law.

We are bound by the forces of circumstances to this old earth; it seems to us to be a stupendous affair, but compared with some of the heavenly bodies it is almost insignificant. It would be insignificant were it not for the freight it bears of human souls, human aspirations, and human destinies.

We are limited and chained to this little old earth that Mark Twain dubbed "the wart." It is true, we may get into an airplane and travel up the heavenly speedway for a few miles, but law ever reaches after us and pulls us back again. All we can touch with our hands, all we can break to pieces with a hammer, all that we can put into the acid is on this small globe. And yet science has faith that law is universal. What a stupendous conception! Talk about the faith of religion!

If a man could start to-night for the most distant star that can be seen through the most powerful telescope and travel with the speed of an express train, he would be old and dead before he got out of the switch yards; and his bones would be turned to dust long before the conductor came to take up his ticket. Yet science believes that in that far-away star and in others that we can never hope to see with any instrument, faith reigns universal. So we may say that by faith science weighs the stars. And by faith chemistry mixes her compounds.

Science rears her edifices then upon faith in universal and continuous law; while religion builds her temple on faith in an everlasting, unchangeable, universal Lawgiver, the same yesterday, to-day, and forever, without beginning or ending of years, all powerful, all wise.

Faith Bears Her Own Credentials

Faith bears her own credentials. Doubt is negative and usually destructive. Faith is affirmative and constructive. Why not ally ourselves with the builders, and certainly if we are to be Zion Builders, we shall need to have faith, because when we move out into the building of Zion we are undertaking an experiment that is stupendous, that is filled with perils as well as possibilities. We must have faith in the God who promised Zion and in the laws that will redeem Zion, and more than that we must have faith in the fellow men who work with us, whether they be general church officials or local officials, in the endeavor to redeem Zion. If we look with a doubtful eye on the promises of God we will never put our all into the venture; if we look with the cold eye of suspicion on those who are directing the destinies of the church we cannot hope to cooperate with them in the redemption of Zion. We must have faith.

Atheism leads inevitably to anarchy. That is its logical course. Emma Goldman so expressed it frankly in a statement of her creed. She said, "I believe in no God!" And her statement followed very logically, "I believe in no government! I believe in no marriage! I believe in no property!" And we gave her a free ticket to Russia where she hoped to find no God, and no government, and no marriage, and no property.

Atheism leads to anarchy, not only individually but nationally, and only a short time ago a prominent Jew, the president of the chamber of commerce in Boston, is reported to have said, "You may be astonished to hear me, a Jew, say this; but in my opinion we stand before two alternatives—either anarchy or Jesus Christ."

Every individual in his own life faces that choice, between Jesus Christ or anarchy. Do you want something, my young friends, that will give you a definite purpose, that will give you abiding principle? Come and stand with me in imagination on the banks of the Niagara River as I stood not so long ago. The night is falling, and we see pushing out over the waters into the darkness a boat. This boat pursues a definite course, it has a certain goal somewhere, it speaks of purpose and of power. A moment later we see another boat, but its oars are drifting in the water, its rudder swings with the current, it is directed by the waves and winds of chance, and it is going down stream to inevitable ruin.

Haven't you seen human lives that bear the same comparison? One young man starting out in life with a purpose and ideals, governed by principles instead of impulses, while another simply allows himself to drift? My young people, I want you during these meetings to make a decision; I want you to compare the lives of some men you may observe around you and see what kind of a man or woman you want to be.

Pardon the seeming indelicacy of calling names, but look at some of the young men in the community, men like Floyd M. McDowell, Cyril E. Wight, Harold C. Burgess, or Max Carmichael, or fifty others I might name, who are endeavoring to shape their lives towards a certain goal that they may fit their lives to serve men, which is the service of God; men who are governed by principle, not by impulse. Then you may compare them with the hangers-on of society whom you see in every village and city, young men whose only vocation is to hang around street corners and in bum restaurants or in back rooms where greasy cards are shuffled; who poison the air with tobacco smoke, render it discordant with oaths, and ruin the appearance of society by projecting into it vicious and dissipated faces. Now what kind of man do you want to be?

And you girls, look at the lives of some of the women around you that you have reason to admire, young women who are modest and wish to cultivate themselves that they may become true women. Compare them with some of the overpainted and underdressed creatures that you see on the street, whose only desire is to work up a flirtation, and alas for them, the only kind of men to whom they may appeal is the kind of creature I have just described.

I am not going to force a decision on you, but God will force it on you. I know many of you have made your decision, and made it right. Steel your wills during these meetings to abide by your decision. But if there are some here who have not yet made a decision, God will plead with them. I can only talk with them for forty-five minutes, but God's Spirit will plead with them when no one is by.

I wish, oh, how I wish, I could help even one of them to make the decision that he would be a man of principle and of power, a man who would take Jesus Christ to be his guide. If I could influence even one to do that during these meetings, I would be well repaid; and I think all of us who have helped in any way to make these meetings a success would have drawn out rich dividends on the investment. I would rather have the most insignificant share in that kind of an enterprise than the controlling stock in the great Comstock Mine when it was at its richest.

Religion gives men principles, purpose, faith, power, a definite goal, a certain course.

The Sound Basis of Faith

Faith has a sound basis. Some people confuse faith with credulity. But credulity has its root in ignorance. Any man can be credulous; the halfwit can be credulous; but faith calls for the keenest minds and the biggest hearts and the cleanest lives that ever were developed. Faith has its roots in observation and in revelation, and the two meet together in one soul and qualify him to be a follower of the Lord Jesus Christ.

Faith takes its stand on the known and reaches into the unknown, or as the Apostle Paul tells us in the Roman letter that the invisible things of creation are understood by the things that are seen. When we study creation, it argues the existence of a Creator, to say the least. When we see a painted picture we know there was an artist that painted it; the colors did not spontaneously arrange themselves on a self-created canvas. We see a house and we know some one made it. When we see creation, we reason that back of it is a Creator; but worlds without end we cannot find him out by human observation alone, because our eyes are fitted to see material things, and God is a spirit.

That is where revelation steps in and reveals to us his character and his will concerning man, so the two meeting together, observation and revelation, create and upbuild faith

in the human heart—neither one is complete without the other.

Faith Taught by the Revelations

Faith is justified by our consideration and contemplation of the written revelations of God. I should say by all the revelations God has given to us. The whole body of the written word as we have it in the Bible, in the Book of Mormon, and in the Book of Covenants appeals to man's faith for the simple reason that it answers his spiritual needs; it gives him hope where otherwise there would be no hope; brings him light where otherwise there would be no light; so I say the whole body of the written revelations of God appeals to the faith of men and supplements the great commandment that Jesus Christ gave when he said, "Have faith in God."

But perhaps even greater than that is the revelation of God that we have in the character and life of Jesus Christ himself. I want to tell you, my young friends, that the older you grow and the more you contemplate and study the character of Jesus Christ, the more wonderful it will become to you. During the last few years of my experience, there is one thing that has grown bigger and bigger to me, grander and ever more grand, and that is the character and life of the man of Galilee.

One autumn evening I stood on the very summit of Mount Manitou. About me were the mighty granite boulders and the great pine trees, and there spread out directly at my feet lay the Colorado plains. I could look over them for hundreds of miles and see the play of sunlight and Titanic shadows. About me were the rush and roar of the elements, because it was storming up there in the mountains. And there I had such a conception as I had never known before of the awful majesty and power of Almighty God. It was written in the universe, in the heavens, and in the rocks under my feet; but the more his majesty and power and greatness were borne in upon me, the smaller and smaller and more insignificant I became in my own vision. I saw nothing in all those things to indicate to me that God cared anything for me or that there was any more possibility that I could ever communicate with him or have fellowship with him than there was for the ant that was crushed under my foot.

Then there came to me the absolute necessity that Jesus Christ should come into the world in the flesh to reveal to us the character and the love and the mercy of God his Father. The mountains revealed to me a God of power and of dominion, but Jesus Christ came into my life revealing to me a personal God of love.

The law of Moses came out of Sinai with thunder so the children of Israel hid their faces and they said, "Our God is a terrible God," but Jesus Christ came walking along the shores of Galilee with love in his heart, and he said, "Come unto me, all ye who labor and are heavy laden, and I will give you rest." I thanked God for the revelation of Jesus Christ as I stood on the mountain. It was as though some one had lighted a lamp and put it in the window and the universe had a new meaning for me.

The War Between Faith and Doubt

Now in conclusion, my brothers and sisters, I wish to present to you this thought, There is a great war that has been going on for centuries. It will go on so long as men think. No man who thinks can escape it. I refer to the war between faith and doubt. You cannot avoid it. You cannot escape the war between faith and doubt; but you can make your decision and you can choose which side you are going to fight on.

You can stand in the shadows with doubt and resist the

appeal of God that comes into your heart and says, "Believe in me." Or you can stand in the light with faith and resist the encroachment of paralyzing doubt that comes into your life from time to time. You need not be surprised that you have doubts. Your soul is a battle ground between God and the Devil, and the very fact that the battle is raging in you shows you are worth consideration. You cannot escape the struggle. You can only choose which side you will fight on.

Why not choose to fight under the flag of King Immanuel? I call to mind the experience of the life of one of our most brilliant elders who years ago was in the field but was constantly troubled with doubts. He doubted this and he doubted that, and finally he grew tired of the never-ending struggle against doubt and quit his ministry and finally quit the church, thinking he would find peace. But he did not escape that war. There is no escape from that war. He still was torn with conflict, while he lived, but the trouble with him then was that he was fighting on the wrong side. Often there came into his mind the thought, "Perhaps after all it was the work of God; perhaps I had in my hands the pearl of great price, and I have simply thrown it away. Perhaps God gave me a trust and a mission and I did not prove true to it." He did not escape the fighting or find peace, but instead he was found fighting on the wrong side, trying to resist the divine appeal and keeping God out of his life.

Our call to you is to enlist on the side of faith, and though you may have to fight all your life against doubts, you will be fighting under the banner of Jesus Christ, and your faith will grow brighter and brighter and finally faith will lead you to the knowledge Alma speaks of in the Book of Mormon. May the Spirit and the grace of God abide with you, is my prayer.

EDITORS' NOTE: This is one of a series of seven sermons preached at Lamoni on first principles of the gospel and other themes. They will be issued in pamphlet form later. The next sermon will appear in an early issue.

Healing the Sick

Whence comes the power by which many people of many cults perform miracles?

A recent letter from Elder H. L. Holt, for many years a general missionary of the church, incloses a clipping from the *San Jose (California) Mercury Herald*, concerning meetings held by Mrs. Aimee Semple McPherson, a woman evangelist in the Baptist Church of that city.

Mrs. McPherson teaches that divine healing is a part of the gospel. She urges that people should attend several services, and thus get the spirit of the meeting before asking for administration. As sin and suffering go hand in hand, so does redemption from sin and healing go together.

The method used is anointing with oil, laying on of hands, and prayer. The results are stated to be wonderful, and some who were suffering from neuritis, rheumatism, and spinal troubles showed instant relief. One woman who came on crutches and had to be helped up left the platform and church without them. Some are not healed instantly, or not healed at all; but Mrs. McPherson urges that where there is a sincere desire, so that one is willing to surrender his life to the service of the Master, he may come with full confidence that he will not depart without a blessing. She disclaims any power in and of herself, but declares that she is only the minister. Healing, she states, comes only as the seeker exercises faith in Jesus to heal his infirmity, and as he is willing to surrender his life to his service.

The question is raised by some of our readers, By what

power is such healing done? Some express a confusion of mind.

We should remember that such instances are by no means few. In the Middle Ages, there were some who claimed to be healed by touching certain relics. Many report cases of healing under the hands of their ministers in the Episcopal Church to-day. The influence of mind over matter is readily recognized. This is especially true in all neuroses, so that considerable literature has gone out concerning psychic therapeutics.

We remember some twenty years ago reading several books on the subject, the titles of which we cannot now recall accurately. One was by a physician in London. He discussed learnedly faith healing, which he did not altogether credit, as he was a thoroughgoing doctor of medicine. But he pointed out continually the influence of mind in the creation of disease, and in the healing of sickness. He stated that people had taken sick, and had even expired over the description of a disease which they did not have. Others had recovered through action of the mind over matter. It had a very different effect than that which would be ordinarily expected, but had the effect which the patient was looking for.

A book on *Mind the King* shows the influence of thought disturbing the balance of the body, and shows many instances where ill health has been brought on as a result only of thought. Healings have resulted through faith, and physicians quite generally recognize the value of faith and a hopeful attitude in the healing of any and every physical infirmity.

The plain facts appear to be that the organization of man is such that there exists not only psychic parallelism, but a certain dominance of mind over body. This fact can be used by strong-minded men to assist in healing of infirmity. And healing may be the result of suggestions having human origin.

There is also the case, which might be considered almost classic, where a man was urged by his friends to place himself in the care of a certain practitioner, who would treat him mentally by absent treatments. His friends suggested that he should go aside and pray, and enter into a silence, and that he should write a letter to the practitioner repeating certain sentiments. He did this day after day, for some two or three weeks, and showed marked improvement. But at the end of that period he received a letter from the practitioner that, "I have been out of town the past month, and have just returned, and find your letters awaiting me. I will be glad to undertake your treatment, beginning next Monday, at (such an hour)." The patient had gained steadily. As soon as he learned this fact he suffered a serious relapse. That story will illustrate the influence of a man's own mind, or of autosuggestion, and how little, at times, the help of others has to do with the healing.

In the second place, it is possible that the suggestion and mental power may come from another. But as suggested by one writer, "If some other man put his spirit upon me, I receive not only the physical benefit, but also the evils from his spirit." There is something worthy of thought in that.

When the healing comes through the Spirit of God, its influence is to purify and cleanse, as well as heal. "And if they have committed any sins, they shall be forgiven them." The benefits received through the Spirit of God can only be beneficial, without evil aftereffects.

A mistaken notion may result in a present physical benefit, but in a greater spiritual loss. That the Spirit of God acts upon a recognized mental factor of man is by no means a source of discouragement. It is a reason for exercising wisdom. It is a reason why we should not look upon administration for the sick as mere routine. It is a reason why we

should not go through it merely as a form. It is a reason why those who go through it merely as a form, without faith, do not receive the benefit desired. It means that an elder administering under the Spirit of God should not, in his later conversation, consciously or unconsciously undo part at least of the effects received through administration.

We have known elders to administer, and then sit down and tell of all the people they knew who had the same sickness, and each story ended with, "He died," or "She died," or he remembered one or two who "went crazy." Fortunately, in this case, the Spirit of God did its work, though the elder, through lack of understanding, did what lay in his power to prevent.

That which can be acted upon by a higher power can also be acted upon by a lesser power, a power from beneath.

We have been told that in the last days there shall arise false prophets, who shall show great signs and wonders, inasmuch that if possible they shall deceive the very elect. (Matthew 24: 24.)

On the other hand, in the days of the Master, the disciples came to Jesus and told him that they saw one casting out devils in his name, and he followed not after them, so they forbade him. But Jesus said (Mark 9: 37, I. T.): "Forbid him not; for there is no man which shall do a miracle in my name, that can speak evil of me. For he that is not against us is on our part." (The rest of the chapter is well worth reading.)

We should not attempt to say by what power these healings are undertaken. Healings are possible through human power; they are possible through evil power; they are possible through the power of God. We may, however, very properly add that in this instance the minister appears to be trying to carry out the commandments of God as written in the New Testament. That which is good cometh from God. But that is no reason why we should go out after such. The light that is with us is greater than with them. It does not follow that because we make a very indifferent effort and go through a form and do not secure results, that we should be disturbed, when we find some one else making very devoted and careful preparation in deep humility, securing the desired physical results. Our remedy is to hold fast to the rod of iron, and strive more earnestly to prepare ourselves to carry out with greater devotion the commandments of God.

Even though the Master told his disciples not to forbid this one who was casting out devils in his name, the disciples would have made a very grievous error if they had left off to follow after such an one. The Spirit of God is a light that lighteth everyone that cometh into the world. One who is earnestly seeking the right is not left entirely without help. Nor are the blessings of God confined to solely one people, even though by carrying out fully his commandments, there is received by those who have taken upon them fully his name to follow after the way he has pointed out, a greater blessing, with a greater power for service. Physical healing is not the only nor even the greatest blessing of God.

The discussion above refers principally to the human mechanism of healing. There can be of course no real comparison between the methods laid down in the law of God and any other.

In that truly divine plan there is required: "Is any sick among you?"

1. "Let him call for the elders of the church."

These are men called of God and appointed to that task. It is here that all others fail.

2. "And let them pray over him.

3. "Anointing him with oil in the name of the Lord."

4. "And the prayer of faith shall heal the sick."

Then the promise follows: "And the Lord shall raise him up."

And also: "If he have committed any sins, they shall be forgiven him."

Thus is combined physical and spiritual healing.

For this reason, these healings by others should not disturb us. We rejoice for the help that is received by those who are sick, and rejoice for the spirit of devotion shown, but we would urge, Be not deceived; follow after the Master, and keep all of his commandments. There is nothing then in heaven or on the earth that is not possible unto us, if only we follow after him with sufficient devotion and consecrated purpose.

S. A. BURGESS.

Uniform Dress at Graceland

The women students at Graceland College have adopted rules that will affect commencement this year and school period costumes next year.

After considerable discussion, all actuated by the most friendly feelings and the utmost harmony, the women students at Graceland recently adopted a final report of a sub-committee of their choosing on the uniform dress problem as follows:

"1. Resolved, that we adopt a uniformity of dress, consisting of a black, dark blue, butcher's blue, or white middy blouse, and black, dark blue, butcher's blue, or white skirt, or Peter Pan dress of any of these colors and low-heeled shoes. This costume shall be donned in the morning and worn during school period. This resolution shall be put into effect at the beginning of the next school year.

"2. Resolved, that for commencement exercises the dresses shall be white in color, of a moderate price, and of simple material, as organdy or voile. They shall be made simply and not as evening gowns, and all shall be a uniform distance from the floor. This shall become effective at this year's commencement."

Their original resolution was quite expressive of the spirit that makes for finer ideals, better manhood and womanhood. While we have not been especially concerned over the dress problem at Graceland, we have no doubt this action will cause rejoicing in many a mother's heart who has sent or will send her girl to Graceland College. It means fewer heartaches, less extravagances, more contentment, and consequently more efficiency.

Their original action was to adopt the following:

"Resolved, that the women students of Graceland College, in order to be in more perfect harmony with the Zionie ideal of equality, petition the faculty and supervisory committee of this institution to establish a uniformity of dress for girls, this to include the dress for graduation exercises."

May we hope that some day the women of this church, actuated by this ideal and skilled in the art of combining beauty and utility in clothing, will set the pace in a similar sensible, wholesome decision of this kind? We shall cherish such a desire, fondly believing it will come.

E. D. MOORE.

Valuable Series of Sermons

In this week's issue we are publishing the first of a series of sermons delivered by President Elbert A. Smith, at the Zion Builder Services for the young people of Lamoni. These sermons will be printed in pamphlet form and may be secured by order from the Herald Publishing House. Prices will be announced. Though delivered in Lamoni, they are dedicated to the young builders of Zion everywhere.

Surveys of Infancy

A recent survey was made in New Bedford, Massachusetts, to determine a baby's chance of living beyond its first year. Unskilled and semiskilled occupations predominate. Wages were low at the time the survey was made, and this resulted in poor home-sanitation, congestion, lack of adequate medical care, and mothers who were overworked to earn more in the factories. Where the fathers earned less than sufficient for a decent standard of living, the mothers had to work in the cotton mills. Thus nearly half were gainfully employed during the year before the baby was born, and 40 per cent in the year following the birth.

The harmful results of depriving a young baby of its mother's care and nursing show that where mothers left to go to work when the baby was less than four months old, the mortality was nearly twice the average rate. In the low wage group, twenty babies out of every hundred born alive, died before the end of the first year. In the highest wage group, only six out of every hundred died.

The next time, a survey was made in Akron, Ohio, which shows an infant mortality of eighty-six per thousand births. This is compared with New Zealand cities, as Dunedin, where the rate is only forty-six. This report confirms all previous reports that where the father's earnings increase, infant mortality falls. When the father's earnings are not sufficient, the death rate rises. The mortality among children of native mothers was much lower than in the case of foreign-born mothers, especially in digestive and respiratory diseases.

The death rate among babies artificially fed was found to be four times as great as among those breast fed.

Reports show that a decided increase in health facilities is needed for the protection both of babies and mothers.

The New College Building

We note from the *Lamoni Chronicle* that the new brick building, designed by Church Architect Henry C. Smith, and erected under his direction during the past one and a half years, is now completed, and will be open for use in about a week.

The building is 105 by 65 feet; two stories high. Failure to secure the necessary material changed the plan to make it three stories. It is commodious and modern, and has been erected at a cost of about \$90,000. The building is fireproof, being built of steel and brick; the window casings, floor supports, and doors are all of metal; the floors and stairway of cement. A large fan ventilating system is installed to insure circulation. It will be steam heated, as are the other buildings.

This same account states that the upper floor has been temporarily fitted to be used as a dormitory—six large rooms being subdivided for reception room and bedrooms. Two small rooms on the east side will be used by the dean of women. The first floor and basement will be devoted to class use.

Elder D. T. Williams, after the close of the meetings at Philadelphia, March 27, paid a short visit to Elkton and Elks Mills, thence to Brooklyn. His effort on Friday night, April 1, at Brooklyn, was spoken of in the communion service Sunday morning as the most sublime and soul-stirring sermon they had ever listened to in Brooklyn.

From there he proceeded to Scranton, Pennsylvania, for Sunday, then on to Buffalo, and from there on to Toronto, to open the one week's services April 10 to 17 inclusive.

Father, get acquainted with your boy; you might like him.

ORIGINAL ARTICLES

"Any Afflicted . . . Any Sick?"

By Arthur Leverton

A discussion of the differences between affliction and sickness as related to healing by prayer and administration.

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 13, 14.

By the discussions and various opinions which have been had, and which we have listened to, especially on the first clause of verse 13 which reads, "Is any afflicted? let him pray," we have been forced to the conclusion that there did not appear to be a definite line drawn between what is affliction and what is sickness. Some have taken the position that if a person were distressed with pain through the effects of headache or toothache, he should pray, for that was affliction; and it was not in harmony with the law to send for the elders to come and administer in such cases.

Again, a person may meet with an accident and get severely hurt, his body crushed, bones broken, and flesh badly lacerated. Well, says one, that is affliction; he should pray. No says another; in severe cases like that they should call for the elders and be administered to. But, says another, what about neuralgia? Why, says some one, that is an affliction, and prayer is the antidote for its removal. But, says another, neuralgia is a sickness, and sometimes kills people. Oh, says the other, that is when it gets near the heart; of course it does then sometimes become fatal.

So we have to conclude from the above argument that neuralgia is an affliction if it keeps a certain distance from the heart, and it makes no difference how much suffering, distress, and pain may have to be endured by the patient, prayer is the remedy for its cure or removal. On the other hand, if the said affliction comes within a certain region in proximity to the heart, then it becomes a sickness and the elders should be sent for at once, and the ordinance of administration attended to without delay. But where shall we discover the line that separates affliction from sickness? I have had many try to define the line, but none have ever been able to do so to my satisfaction when they amalgamate affliction and sickness.

Again, sore eyes has been pronounced an affliction, yet Jesus administered to the blind. (See Mark 7: 32-35; 8: 22-25; John 9: 6, 7.) So not being able to get a reliable definition from such arguments as the above to the word of the Lord in question, and believing the ordinances of God should be administered with intelligence, I therefore (some years ago) appealed to the Lord for a proper understanding of those scriptures. And still, at times hearing the same old arguments advanced, I thought I would give my understanding of those scriptures aforesaid; not to find fault with any, but hoping and praying that it may be a means to help to arrive at a better understanding.

"Is any merry? let him sing psalms." I think it will be admitted by all that merriment is a condition of the mind. And when the mind becomes exceedingly affected with merriment, it must have an outlet somewhere or somehow. Some employ very improper means to exhaust their merriment (which the Saints of God should always avoid), for the apos-

tle here says, "Let him sing psalms." The Apostle Paul says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Colossians 3:16.)

"Is any among you afflicted? let him pray." Despondency, melancholy, sorrow, and grief are also conditions of the mind. I ask, Is there no remedy for that poor soul who has been overtaken with misfortune, who has brought sadness, sorrow, grief, and despondency upon him? Yes, thank the Lord, there is: "Let them pray." Such people are mentally afflicted but not physically sick. So it would be of little or no use to call for the elders to administer to them (unless their mental depression was so great and continued so long that it brought on physical sickness), but they can go to the Lord in prayer and seek relief and comfort at the throne of grace.

Twice—yes, three times—in my life, I have proved this to be a fact. It is true, the circumstances were different in each case. I was physically well, but my mind was sorely afflicted; so much so that for a time I had but little rest night or day, for sleep had departed from my eyes. My appetite failed me and I became reduced in stature. In each case I took my trouble to the Lord, and thanks be to my heavenly Father, it was while I was pleading at the throne of grace, I received permanent relief. So I can say from experience, "Is any among you afflicted [in mind]? let him pray."

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

I think it will be conceded by all that he has reference to those who are or may be stricken with disease, and who are physically sick. And I have no idea that it makes any difference what the disease may be, either headache, toothache, pneumonia, or smallpox, it is God's appointed remedy for the sick. And if I am sick and feel that I must have help and relief, then this is the Lord's prescription for his faithful and confiding children.

But in verse 16 there is a preparation to be had in order that the blessing of health may be obtained, viz: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Therefore, let us as God's children be obedient to the whole law, and not seek to obtain a full blessing on only a partial obedience. Let us remember to confess our faults one to another, and pray one for another as well as send for the elders of the church, when we are sick, that the blessing from our heavenly Father may be obtained.

Frederick W. Blanchard, 46 Chatham Street, East Lynn, Massachusetts, writes us that the work there has been again opened in a small hall, and he would like the names and addresses of any Saints or friends living in Lynn or its vicinity, as they wish to locate all of those who are sufficiently near and have them meet with them.

The Saints at Rupert, Idaho, are organized and the branch is in a flourishing condition. They meet in a hall and hold regular services. Sister J. L. Benson was taken to the Sanitarium but is much improved. One baptism recently. Easter services well attended.

The young people and choir of the Akron, Ohio, Branch gave an appreciated musicale on the evening of March 25. A nicely balanced program was rendered and Saints and non-members gave appreciative audience.

OF GENERAL INTEREST

EUROPE LOOKS FOR SECOND ADVENT OF CHRIST

Des Moines Evening Tribune of March 14, quotes Bishop Nicholai of Serbia, who says European civilization is in danger.

Bishop Nicholai of Serbia, called by the Archbishop of Canterbury, "the greatest churchman in the world," is in Des Moines to-day with an amazing message from the heart of stricken Europe.

"Europe is very sick," said the bishop, "sick at heart, in spirit and in body.

"Glorious in war, in peace Europe is on the way to losing her soul.

"I do not come for money, but to beg you to help us in our great moral crisis, which is the real emergency."

The bishop, who is only forty years old, and the youngest bishop in the Greek Church, was brought to the city by the open forum department of the Des Moines women's club. He will speak to-night at Hoyt Sherman Place.

During the day he speaks at East and West High Schools, at Drake University, and before the Chamber of Commerce and social workers.

Idealism in Eclipse

"The cause of the European situation is that now each individual is the center of his own petty, selfish dreams—there is no vision of great glory.

"Of course, it was expected that after the war would come reactions from the years of glory and self-sacrifice. But none expected such corruption as obtrudes its loathsome head.

"The moral weakness of Europe to-day is far more definite than her material weakness.

"Destruction may have stopped, but construction has not yet begun."

End of World Coming?

"You have heard the history of the end of Babylon? of old Greece? of Pompeii and ancient Rome? Well, you can read the signs of a dying empire on the bodies of the European state to-day.

"Just before the end of those ancient empires, belief in immortality died. It is dead or dying in Europe to-day.

"It is curious, to-day, to note how much talk there is of the world's end in every European country. The press is full of it (shamefacedly, but irresistibly), as are the mouths of men.

"Religionists pray for Christ to come again.

"From the common people you will receive the direct, open assurance that Christ will come again, ere long. It is most curious."

Second Coming of Christ

"In one section, an interesting state of mind exists. Conviction that the Son of Man will soon reappear on earth is absolute. They say he is now 'in the clouds,' and speak of him as the 'aërial Christ.'

"Unbelief is general, but the unbelievers have turned superstitious. They talk of spiritism and of dreams; Britain is swept by a belief in fairies.

"There have been of late revivals of belief in charms and talismans, in occult signs, black magic, fortune telling. And the few absolute atheists think and talk, '*carpe diem*,' which means, 'enjoy the day.' They think they will perish on the morrow.

"I wonder if here in America you have heard about the soul-corrupting, nerve-exciting, mind-killing motion pictures

films which, amazingly filthy, have been spread all over Germany for old and young to see."

Debaucheries

"I wonder if you have heard of the thievery in hotels, railway trains, and private homes, of the murders throughout Europe, of the orgies of divorce.

"While the birth rate drops, marriage has become a saturnalian profanation among certain classes.

"I know you have heard of the starving children, for you have given to them with a splendid generosity which even callous Europe notes.

"Who else cares for those little bits of human flesh and soul? Only God, apparently—God and the Anglo-Saxons!

"Europe is forgetting childhood."

Not Here for Money

"I have not come to beg money for Europe; there has been too much of that. One does not give a drunkard money with which to buy more drink.

"I think America can overcome her own corruption, and give the world leadership. The world is faint for leadership.

"To you doers of the impossible, Europe looks for moral leadership far more than for money—for material help, but far more for spiritual inspiration, religious revival, new education, new civilization, new Christianity."

CHRISTIANITY AND THE WAR

A question which has often been asked during the last few years is, "Why did not Christianity prevent the war?" This is how the matter has been put by an able thinker, and his words are eminently worthy of consideration by those who have had the same problem to face:

"It never occurred to anyone to ask why science did not prevent the war. And I never heard anyone ask, 'Why did not big business or the newspapers or the universities prevent the war?' It never seemed to occur to anyone that commerce or the press or education could avert such disasters. . . . It was a mighty tribute which men paid to the strength of spiritual forces when they said, sometimes wistfully and sometimes with a sneer, 'Why did not Christianity prevent this war?' Well, why didn't it? I have my own idea about that. I have the feeling that it was because we did not have enough of Christianity on hand in the summer of 1914, and what we had was not always of the right sort."

This goes to the heart of the matter. It was not the fault of Christianity, but, on the contrary, it was the absence of real Christianity that led to the war. We must always be careful lest we draw wrong conclusions or attribute to Christianity something with which it has little or nothing to do. It can be said without any question that, if those who commenced the war had been actuated by genuine Christianity, the catastrophe would never have happened.—*Toronto Globe*, March 5, 1921.

On the occasion of his leaving the managership of Lamoni Electric Co., at Lamoni, Iowa, in order to devote his time to musical work throughout the church, the employees of the institution surprised Elder Harold C. Burgess by the giving of a most useful gift. On the evening of April 1 they called at his home en masse and spent the evening pleasantly. Upon leaving, they rolled out a barrel which was apparently full of typical April Fool material, but which divulged at the bottom a new Remington portable typewriter.

The church has indorsed the Boy Scout movement. Are you talking for the church or against the church in this respect?—Boys Department.

PASTORAL

Administrative Methods and Ideals in the Lamoni Stake

(Concluded.)

By Edward D. Moore

Some distinctive ways in which a stake organization functions, as demonstrated in the only Iowa stake.

Silencing of Priesthood

There is always a possibility that causes will arise demanding official attention for wrongdoing or failure on the part of those holding the priesthood. This may even lead to the calling in of the license of the one in error, it being considered better that one man be thus dealt with than for the whole people to suffer.

So in Lamoni Stake there have been some cases of official silence, in which the men affected have been asked to hand over their official licenses until such time as they may have taken approved steps to remove the cause for action.

Yet this, save in extreme cases, requiring immediate action, is not done hastily. The man himself is labored with, prayerfully and with patience, in all ordinary instances, and given opportunity for repentance and restitution. If this is not forthcoming, an order of silence is promulgated. No public notice is given except in case the one adversely affected persists in acting as if still authorized, or in the event other interests of the church seem to require. It is always possible for the one affected by silence imposed to appeal to the First Presidency of the church for a rehearing of the whole case.

This has created a situation whereby the interests of the various quorums of priesthood in the stake are also safeguarded. Quorums are now free to enroll all resident ordained men in their respective quorums or divisions, without special inquiry as to the standing of the individual, relying on the investigation and indorsement of the proper officials in the administrative department. One silenced is automatically removed from quorum activity till the silence is removed.

In like manner, the quorums have no occasion for sections in their constitutions barring those who use tobacco, for none who use the weed are knowingly allowed to officiate among the Saints.

Auditing of Accounts

With some fifty thousand dollars handled each year by the stake bishopric, and a large number of departmental funds still handled by respective treasurers, the problem of proper audit of these accounts is no small one.

In March, 1913, there was a consolidation of auditing interests in the coordination of all stake auditing under the charge of one committee, a member elected by the stake, the Sunday school, and the Religio. This continued in effect in the stake till an arrangement was effected in June, 1919, whereby all funds of the stake organization of the church, and its various departments involved, are audited by an auditor nominated by the stake presidency, and elected by the conference.

A like system is in vogue in Lamoni Branch, having been put in effect January 1, 1920.

Secretarial and Recording Work

Because of the large volume of business handled in the office of the stake presidency and secretary-recorder, and in order to provide that the detail work be done by one remunerated for the service, and answerable as to time and

efficiency, as well as to insure convenient access to the records, the office assistant of the stake presidency is annually elected to handle the work of secretary-recorder. All minutes of the conferences, branch business meetings, changes in roster of names—in fact the routine usually handled by branch and stake clerks, is thus done by an elective, paid assistant.

The new arrangement whereby the general church statistician deals with the branches of a stake entirely through the stake office, further effects a centralization demanding such action. So it is that all affairs for the stake in connection with the statistical department are handled by the assistant in the office of the stake presidency.

This gives the necessary access to the records without any duplication of work. Furthermore, since the offices of the stake presidency and bishopric are in the Herald Office Building, with fireproof vaults convenient, safety from loss is assured; an item of much importance.

Selection of General Conference Delegates

The problem of choosing the most representative delegates to the General Conferences of the church is a momentous one in the stakes, where the attendance is much greater than the delegation list.

A custom has developed here whereby, in accordance with stake conference resolution, the stake presidency are considered a standing committee on nomination for this purpose, and invariably their nominations have been indorsed as the choice of the body.

In order to secure a consensus of opinion, the stake presidency sent out some three years ago a questionnaire to the priesthood and to others asking that consideration and discussion be had as to the qualifications for a delegate. Individuals and quorums gave the matter due consideration, made report, and the answers though varying as much as the individuals answering, have aided materially in the work of nominating.

Spiritual Manifestations

Every encouragement is offered the Saints to make the utmost spiritual development, yet as every thoughtful Saint realizes, where the genuine in outward spiritual manifestations exists the counterfeit is apt to appear. Seeking the best good of all the people all the time, the presidency of the stake have created a situation whereby the Saints expect as members in general and individuals in particular, to be protected from any influence manifested in public meeting not wholesome, or not of God.

So in the exercise of the outward gifts of the gospel, if a member is perceived to be moved by his own enthusiasm, or by some power manifestly not of God, those in charge have kindly but firmly handled the situation as it arose, seeking to exercise the wisdom God demands with the spirit of discernment.

Division of Stake Work

The responsibility of caring for the spiritual interest of Lamoni Branch is rather a heavy one, requiring considerable personal attention; and the direct supervision of the work throughout the stake must be given special consideration. To this end, the three members of the presidency, John F. Garver, Cyril E. Wight, and Daniel T. Williams have arranged between themselves that the president shall be responsible for all administrative matters, and for the general supervision and direction of the work in all its parts. Cyril E. Wight functions as office man, along with his work as instructor in connection with the class in religious education at Graceland College. Daniel T. Williams is charged with the responsibility as field man, to care for the interests of

outside branches and general extension work, such as appointments out from the branches, including Lamoni.

Sometimes as many as ten of these appointments are filled simultaneously from Lamoni, often looked after by the branch or group of Saints living in the community, sometimes in the care of an elder residing in Lamoni.

While these general arbitrary divisions and assignments are observed, the presidency work as a unit in all matters of policy, method, etc., and each in the several departments above designated as occasion may require.

Division of Priesthood Work in Lamoni Branch

In the management of the ministerial work in Lamoni Branch there has been developed a plan which anticipates that each member holding the priesthood and not disqualified for active labor, has a definite assignment. In some cases these assignments are necessarily heavier and more multiplied than in others, according to the ability and disposition of those laboring, and the needs of the work; but the ideal is that every man of God be engaged profitably in the great preparational work of the church, that Zion conditions may be developed.

With this ideal is the allied hope that no member shall be left without the personal ministrations of those interested in and responsible for his soul's welfare.

The religious services held at the church, in the institutions, and in the church homes of Lamoni are all under the general supervision of the branch presidency, with men in direct charge under their appointment.

In accordance with the decision of the church a few years ago, the offices of presiding priest, presiding teacher, and presiding deacon are abolished, and in their stead the work is so divided and assigned that the men of the various orders are responsible directly to those in charge of the work.

One deacon is appointed as custodian of the church property, in charge of the church building and grounds and responsible for their care. Another is in charge of relief for the poor, etc. Another is made responsible for the ushering and order at the services, which he attends to with assistants. Still another is responsible for the collection and disbursement of all the finances of the branch.

The branch president, custodian deacon, and finance deacon, acting as a committee, an annual budget is decided on and presented to the branch for ratification, setting forth the various items requiring funds for the coming year. The deacons under appointment visit the homes of the members and raise in cash and pledges at the beginning of the year the funds necessary for the maintenance of the branch work.

An elder is held responsible for the selection and placing of the eighteen priests necessary to distribute the emblems at the monthly sacrament meetings.

In the thirteen urban and two rural districts arbitrarily set off in the territory comprising the Lamoni Branch, the branch presidency semiannually appointed men to look after the pastoral work. The plan is that in each of these districts (called groups in some other communities) composed of from eighteen to thirty-four families, according to convenience of location, a high priest or elder, priest, teacher, and deacon are assigned. The high priest or elder is made responsible for the work of visiting the membership, and other general pastoral requirements, to be assisted by the remaining brethren, with the duty of reporting monthly the exact situation in the district, number of families visited, by whom, etc. A district, then, in this relation, comes to have much the same aspect so far as pastoral attention is concerned as does a small branch, looked after by a corresponding set of officers.

Four wards are recognized for prayer meeting purposes, and in three of these a prayer service is held, in the fourth two like services being held each Wednesday evening, except the third in each month, when a union service is held at the church. On the same general plan a weekly prayer meeting for young people is held at the church and another at Graceland College.

Prayer meetings are held at the two Saints' Homes each Wednesday evening, as are sacrament service on the first Sunday of the month, in charge of men specially appointed; and as is also a preaching service each Sunday evening.

The children and employees at the Children's Home attend the church and other general services as they desire, with no special public meetings provided for them.

An extensive card index system is maintained in the office of the branch presidency, recording not only the official activities of all members of the priesthood under appointment, but a careful notation of the personnel and location and spiritual condition of each family, times and dates families are visited, etc.

When a family is visited by one or more of the priesthood, they who visit are given credit for the work and the family is charged with having been visited on a certain date. The monthly reports being entered promptly, indicate at all times the situation as to the priesthood in charge, and the membership affected.

It is one of the expressed ideals of the presidency of the branch that, should the need arise, a call might be sent out into the various districts of the town and through the officials the entire membership be reached within a few hours. To a large extent this is possible to-day.

It is a further and greater ideal that no member of the priesthood may have occasion for lack of development and opportunity for experience, nor that any member may righteously complain that he has been neglected and overlooked in the personal and godly ministrations of the servants upon whom God has laid the responsibility for the leadership of the flock.

While there has developed a strongly centralized government in the branch and stake, there is perhaps a wider distribution of effort and a more personal and individual responsibility toward God and the people than ever before.

The Stake Bishopric

The spiritual and the financial interests of the stake go hand in hand, there being as already indicated the most favorable sort of cooperation between these departments, separate in some aspects, but inseparably bound up in others.

The financial work of the stake is well organized, under the direction of Bishop Albert Carmichael, with Alvah J. Yarrington and Richard J. Lambert as counselors. The latter has been out of the stake for several years, in charge of important work in Independence.

Elder Yarrington is constantly at the office except as the demands of the work take him out among the Saints.

In addition to the usual collection of tithes, offerings, and surplus, and the care of the needy, the bishopric have had in operation for several years a well-organized insurance department. Reliable companies are represented and the customary premiums charged, but the profits accruing revert to the funds of the church.

A real estate department is maintained, affording impartial information to buyer and seller, often invaluable to those who from a distance would make inquiries looking toward a change of location and bettering of their situation.

In the various branches local solicitors are appointed by

and responsible to the bishopric, for the collection of all funds, reporting monthly.

In Lamoni all relief work among the poor and needy has been centralized in this department, the bishopric being greatly assisted by the relief deacon above mentioned. Some of this work was previously under the care of various departments of church work, such as the Sunday school and Religio.

In this office they have developed large wall maps, well mounted on framed wall board, showing all Iowa and Missouri counties of the Lamoni Stake.

These maps were made by securing large topographical county maps, trimming all the edges, and joining them when mounting. The effect is very striking, with the maps, drawn to a scale of three fourths of an inch to a mile, showing all township and section lines, county road systems, schools, and churches, in addition to towns, streams, and woods.

Colored tacks have been inserted to show the following points at a glance: Schools, churches not Latter Day Saint, Latter Day Saint churches, Latter Day Saint branches and churches, Latter Day Saint members, bishop's solicitors, coal mines.

As the industrial features of this department develop, other items will be carried graphically, and the results be most gratifying indeed. It inspires one with the possibilities of such maps, which will no doubt include soil maps, products maps, etc., till one can in a few minutes visualize the whole situation from an economic standpoint.

An addressograph mailing list of all the membership is maintained in this office, and the communications of import are sent out through the circular letter method, some of these letters having appeared in the *HERALD* the past season.

This office has charge of the transportation system required to carry on the preaching appointments out from Lamoni. When possible, those living in the community where the preaching is done are required to see to the conveyance of the speaker to and from his place of appointment, but when this is not possible such arrangements are made from Lamoni. Through the kindness of those brethren who own automobiles, not only the preachers are thus conveyed, but often a goodly corps of musicians, skilled in vocal and instrumental work, to the support of the services as held.

Because of the consistent work and teaching done by this department, the average of tithe-paying membership is commendably high, as compared with other sections of the church.

In cases of transgression requiring court action, the stake bishopric act as the court of original jurisdiction in the case, but they seldom have occasion to officiate in this capacity, few cases coming up for trial.

Summary

The above is all set forth largely as items of fact, based on conditions in the Lamoni Stake and branch of to-day and yesterday.

The following is a summarized survey of the situation presented herewith, as it appears to the writer, who has been on the grounds as an interested participant and observer for a number of years.

Larger bodies of Saints require stronger and more closely knit organization. The ideals of the church, its recorded statutes, its underlying principles, the demands of efficiency, seem to lead to a more and more definite program and assignment of responsibility.

Coordination as seen in operation under the unifying influence of the Spirit of God, is but the common impulse of God's children to work together in peace and happiness. It is but the natural desire to advise and confer and secure

THE SEMINAR

The Economic Independence of the Church

By Max Carmichael

This article, the sixth in the series on Zionie problems, argues that only by faith in the stewardship plan may we hope to attain the necessary economic independence as an organization.

How is the church to accomplish its second aim with the economic and industrial possibilities of the regions of Zion? Or in other words how is the church to be brought into economic independence, at least, relative independence? For we necessarily can be independent only to a degree and not in the absolute. So long as nations continue to control the earth, economic independence absolutely is an impossibility. When our Savior comes, conditions may be different. The second aim means that within the church, within those who are willing to work according to the law of stewardships and consecrations, all the industries which take the necessities of life from the producer to the consumer must exist. This is its final meaning, its absolute meaning. We shall be able to approximate it only.

This second aim is absolutely predicated upon the first aim. We cannot work out this economic independence until there are a sufficient number living in economic equality and in accordance with the law of stewardships who can man all the necessary industries to establish this economic independence. Thus the second aim of the church is sequential to the first aim. It cannot come until the first aim is quite materially reached with quite a number of people. It will come to the same degree as the people of the church decide to live according to the law of stewardships. It will follow the accomplishment of the first one easily.

It absolutely cannot precede the first aim. Any attempt to gather the Saints into the regions round about, and establish all the necessary industries essential to complete satisfaction of needs and wants, with these people not living according to the law of stewardships, as was done in Nauvoo, will end in failure. Such a plan is bound to end in disunion, ruin, corruption, and vice. Living according to the law of stewardships or living in temporal equality is the only guarantee of spiritual equality, the only guarantee that the people can live together in righteousness. By no means let us as a church attempt to establish the essential industries of a com-

the best wisdom available—that the best results might accrue. It is not a thing to be coerced, nor in any way foisted upon those who do not understand it fully, nor have occasion to impugn the motives of those who are directly affected. It is but common consent, highly developed.

A strongly centralized form of government requires the confidence of the people, for its success or failure is more immediately apparent. Yet those who have created the situation have always the privilege of changing it. It does centralize responsibility, but never relieves the people from their sacred duties: the development of those higher qualities which induce the best leadership and bring the possessors thereof to higher and definite goals.

The conditions of to-day demand new methods of management, the best system, the finest of men. As we respect in their office those whom God has chosen, he will more fully respect them as his servants, and help them to develop the qualities of leadership to keep in advance of those who develop as followers.

munity except by and through the agency of those who are and have been living according to the doctrine of stewardships. Let us rather throw our energies into getting the people to live individually according to this doctrine of stewardships than to throw our energy into getting industries established in our midst by people who are not thoroughly consecrated.

Stewardships Essential

Thorough consecration cannot be guaranteed by any other method than the law of stewardships. Zion is redeemed in the individual hearts of men, as each man becomes willing and does live according to the doctrine of stewardships and consecration, but Zion as a social group or as a collection of individuals can only be when we have a sufficient number willing to live upon a temporal equality as to make it possible to maintain the essential industries to supply needs and just wants of those so working.

As men become willing to use their surplus energy, faculties, and property for the common good of mankind under God's common scheme and in accordance with the decisions of the tribunals and officers appointed to administer and to carry out this scheme, these officers representing all the members will more or less wield an influence upon the direction or upon the industries and vocations into which this excess faculty and property will be directed. Into what industries or occupations will this surplus be first directed? Will there be any sequence of industries that the church will foster? History has already answered the first part of this question. The first occupation that surplus energies, faculties, and property has been used for is the ecclesiastical one, the missionary, the salesman of our gospel, if you please.

This is quite logical. To carry out the scheme of God, we must convert. It was the mission given by Christ to go into all the world and preach the gospel. To carry out the redemption of the race we must seek adherents, so that these adherents may in turn help us to carry the gospel to the rest of the world. There is no doubt but that the bulk of our energies and property will always be toward the missionary effort. Tithing is especially laid aside for that work, and no doubt a great proportion of our surplus property existing after the payment of tithing will be used for that purpose, either directly or indirectly. Many of our members are willing to pay tithing, if they are not willing to live up to the full requirements of God's plan. This money will always be available to keep stewards at work in the missionary field.

After the missionary came the local pastor. Our adherents must be kept alive in the faith and must be worked up to this common scheme of industrial cooperation and temporal equality. This field will perhaps increase in numbers. There will be an increasing number of local pastors working fully under the law of stewardships whether they give full time to the actual church work or only part, working at other work.

The next occupation which seemed to find willing stewards was the field of secular education, as represented in the faculty of Graceland College. Quite natural. These people next to the preachers see the need of propaganda first. They see the need of industrial, vocational, and æsthetic training for the young prior to the possible accomplishment of the Zionie scheme and as a prerequisite to the wise exercise of our individual stewardships.

Historical Order Not Necessary

This historical order of first, ministers, and second, educators, adopting the stewardship plan was not a necessary order, merely a natural one. If we had had the members willing, any ordinary business man who owns his own business, or the ordinary wage earner working for a large corporation

could enter the stewardship plan as early in the history of the church as the missionary. In fact, we cannot see that there is any necessarily logical order for the adoption of stewardships for particular lines of business.

You will note that none of these stewardships have involved the use of private property as capital, but the use only of such properties as may be held in common or held in trust for the church. In other words these stewards are using property, the title of which lies in others than themselves. True they may have spent their own money in preparing themselves for these positions, and in this sense they are using their own capital. But in the main these stewards are appropriating every excess energy rather than excess property to the good of mankind. Just the same they are each giving over to the church the equivalent of the excess property which they might otherwise be acquiring and saving up by virtue of their power of excess energies. They are each year giving to the church thousands of dollars worth of excess energy, which, if they were working out in the world, would bring them an income above their needs and just wants, and would allow them to accumulate an excess of property. There is no more reason for these ministers and educators doing this than any man with an excess of property. He like them should use this excess property for the establishment of Zion.

Some Fundamental Activities

Before going to a further answer of our main question under this heading, let us repeat some of the fundamental lines of business of human society, which must work together in order to make Zion independent, to wit, agriculture, raising the fundamentals of life in the way of food, mining, digging from the earth the essential minerals and fuels for industrial life, lumbering, transportation, communication, manufacturing all the fundamentals of human consumption in the way of clothing, food, and shelter, and æsthetic enjoyment of life, financing, banking, systems of distribution in the way of brokers, wholesale houses, and retail stores.

No one of these lines of industries needs to be picked out first for the application of stewardships. A man working in any one of these lines, whether using his own property or some one else's as regards terrestrial title, may adopt the stewardship plan, and he will help redeem Zion. Business conditions of the day may make it easier to start the stewardship plan in operation where the capital is owned by the steward upon certain lines of business than upon others. We have made some progress in the establishment of stewardships with retail stores and a laundry. Also some of our small farmers are willing to so operate. But there is no religious reason why a farmer who owns his own land should work upon the stewardship basis rather than an operator of a locomotive for a large railroad corporation.

We Can All Begin Now

It is true that we are laying some emphasis upon retail store and farming stewardships right now. This does not give the worker in a large packing industry an excuse to wait for farmers of our church to adopt the stewardship plan. The worker in the meat-packing industry should begin *now*. We realize that we are commanded to buy land. This is not because farming stewardships are to be emphasized over other industries, but because land is the basic wealth, not only of agriculture, but of all business. It is the source of all raw material, mineral as well as agricultural. To begin to be independent, we must have land.

One reason perhaps why we are emphasizing the stewardship of the farmer just now is that the farm is the one industry of our land which is still left in the hands of the many, as the ownership of the land is not concentrated. For

example, it would be much easier for us to work out a full stewardship for the farmer upon his own farm, than for us as a church to work out a full and complete stewardship basis for an oil-producing firm. Oil is too much monopolized already. Likewise retail stores are not in such large monopolies or business organizations. We can work out the details of the application of the stewardship plan upon such industries as these better than upon largely monopolized industries, as meat packing. But the reason is one that is characterized more by business expediency than by anything arising out of religious law. These industries, farming and retailing, being more simple in their organization as a working unit than meat packing, offer the better opportunity to work the stewardship plan out upon the working unit as a whole. We wish to emphasize hard that every man, no matter what work, trade, profession, or business he is in, may and should enter upon the stewardship plan.

It will probably take us longer to get industries which are characterized by large monopolies under the full stewardship plan. Yet in time as more and more of the individual personal units of our church membership adopt the stewardship plan, we will be able to work out a system of united action. It will be accomplished as men come forward who are able to work in the meat-packing industry, for instance, and are willing to work under the stewardship plan such an industry. Such will come in its time. We cannot hurry it much, except by conversion of the individuals of the church to the stewardship theory. We must emphasize right here that the first requisite to this second aim is a sufficient number of men of all vocations willing to work on the stewardship plan. This we have repeatedly emphasized. We cannot first secure the land and then find farmers willing to work upon the stewardship plan. We must first find the personnel and then secure the property. We cannot first secure a meat-packing industry and then find stewards. We must first find willing and capable stewards. As these men come forward, the machinery and details of cooperation will easily be worked out. No one need be afraid of that.

The Element of Faith

In fact, the first question and the first difficulty to be surmounted is the question of faith in the stewardship plan. It is not a question as to which of the various essential industries will be put on the stewardship plan first. They will be put on the stewardship plan much at the same time, although not necessarily. As our farmers adopt this plan, we will need bankers to adopt, meat packers to adopt, etc. Some are quite concerned over what business relationships will prevail under the stewardship plan, and are holding back from adopting the stewardship idea. This is an excuse and does not justify failure to act as a steward. As men come forward willing to work upon the stewardship plan, questions and details of business relationships will fall into insignificance. For instance, the relationship of title, the relationship of employer and employee, and the problems arising out of them will be easily solved. When we are willing to work upon the right basis as stewards, the question of who holds the title to the excess property, the question of whether we shall continue to work under a wage system or not, the question as to who shall manage an industry, the question as to what form or shape that management shall take, will become insignificant. The stewardship plan is the very solution of these problems, and that plan is a simple one. Let us see.

We Must All Consecrate Our Surplus

First of all, then, let every man who desires to see these problems solved for *himself*, and not for the other person, let every man who will, whether he works for himself or for

some one else for wages, express his willingness to work upon the stewardship basis. Let him then work up to his maximum efficiency. If he is a workingman and is working for an employer out of the church, he doubtless will work at market wages. He in time will accumulate a surplus. If he is a capitalist, and works up to maximum efficiency, he also doubtlessly will begin to accumulate a surplus. They will then be willing to consult with the common tribunal or judge as to the best disposition of this surplus for the redemption of Zion. If he is working for the church directly, and is merely getting his just needs and wants in the way of a monthly or weekly distribution, he has already consulted the common judge as to the disposition of his excess powers. He has by his own consent already given over the management of his excess powers to the church. But as to the first two mentioned, who have surplus of their own in their own possession, they will after consultation with the common tribunal give part of the surplus to the relief of the poor of the church and of the world and part to our various church programs, as Graceland College and other schools. They will be willing to pay more of their surplus in the way of public taxes for better public schools and for better communities, but a part of their surplus they will want to invest in business enterprises, enterprises which are essential to the growing independence of Zion. Thus the capitalist and the wage earner, both with surplus energy and property, through their consultation with the common judges, the church advisers, will see where they can work together in the development of these industries essential to Zion's independence.

Further, when both are willing to work on the stewardship plan, and do work upon it, they can work out these essential industries of Zion upon any system of industrial relationships. They can work together in any business or industrial relationship, partnership, or corporation, or by one loaning his surplus to the other with security, or without security, or by both merging the title of their surplus so far as this government is concerned in some one else, with or without security. No doubt their business relationships will be secured by the same business security that those of the surrounding world are.

About Those Who Quit

But, says one, suppose one wishes to quit the stewardship plan. Let him quit. We certainly don't want him with us for our own safety, let alone his own desire. But, says one, suppose this particular steward, as the educator, has merged the title of his excess property in the church and then decides to quit, what can he do about his property? Nothing, of course. But let him quit. We shall not still try to use his brains or excess capacity, if he does not want us to. Well, says one, suppose the steward, the title to whose excess property is not all merged in the church, wants to quit. He has an advantage over the other steward who has given title to all. Certainly. But just the same let him quit. We don't want him. The church, the other member, and Jesus Christ have no concern as to the relative advantages and disadvantages of material wealth of the quitters. Our law needs to make no provision for the quitters. They are not necessarily contemplated in the law. Let them quit and let them take whatever advantage they possess under the civil law. The other members of the stewardship plan have the security which the civil law provides against these quitters.

The chief motive of the civil law to-day is to provide security in business relationships. Surely while we live under the laws of our excellent Government, we are not going to discard these securities. Of course, it is quite possible that we may have many disappointments in one another. We will have some swindlers. They must be expected. This is all

the more reason for our relationships being entirely founded upon our civic laws, which laws, in turn, have their foundation in our present systems of industrial relationships. In turn, this is all the more reason why we shall need to attempt to work out our industrial cooperation in accordance with our present systems of industrial relationships, whether this relationship be essentially socialistic, paternal, or of the strict entrepreneur type.

God and the Saints can redeem Zion upon any system of industrial relationship, whether the system of wages continues or is disbanded for some other system, whether we continue to have entrepreneurs, or whether the Government owns all the land, whether we hold property all in fee tail, or have some bonded, or some leased, or all held in trust for the church, or part held in trust for the church. God is not dependent upon any form of industrial relationships to carry his plan into operation.

The Matter of Title

Some one will suggest that members will hesitate to enter into the plan if they see it is possible for some to quit with greater advantage than others, or in more particular, if some can quit with property in their own names and others cannot. To the man who is converted, this problem will not arise, only in so far as he wants the church protected. To the man who is converted, it will be of no concern how advantageously anybody quits this scheme, unless this quitter quits after having gained some unjust advantage over the group. The question then goes back to the primary one, a question of faith. Whether a man will be able to get into a position where he can quit with greater advantage or with more property than he would otherwise have, had he not entered the stewardship plan to start with, is a matter for the administrators, the common tribunal. If, of course, they are unwise in their administration, some one steward may be able to secure more property than he otherwise would have had he not entered into the covenant of stewardship; but such will be rare if the common tribunals of the church still continue to be held by men of such character as they have held in the past. But the few occasions that dishonest men are able to do this will not disturb the faithful. Such administrators who habitually allow such quacks to obtain advantage of course will need to be removed. This question is merely a question of proper administration, not a question of basic, substantive law. We need have little fear that if we donate our surplus to the church, some unworthy brother will get the use of it. Stewards who secure the title or use of property already in the hands of the church will of course give the same security that they would be required to give under the same circumstance as between brother and brother. That too is a matter of administration. To those who have already accepted the stewardship theory, our ministers, our educators, etc., this question does not come. They have faith in God and the final triumph of his work.

Further, we have no doubt in our minds that this question as to whether some will be asked to give up all their surplus, and others allowed to retain the title in themselves, will be worked out on a rather even basis, as we grow into the administration of it. The tendency will be as time goes on to merge the title we feel. Yet this is not necessary. We are not attempting to prognosticate the industrial relationships that Zion will finally take on.

Do Not Need It All Worked Out

In other words we are not saying that under some forms of industrial relationships it may not be easier to put the stewardship plan and cooperative effort into practice than under others, but we at present do not need to have these relationships worked out before we start. We can start out in the

relationships that our present civil law provides and secures. As we increase the number of men willing to live on the stewardship plan, and sufficient to work out large business units, we will naturally gravitate towards that form of business relationships under which we can work out our industrial cooperation the easier. There is no need of trying to figure out that best form of industrial relationships now. We could better derive them by experience. We can live the stewardship plan now in our present business and industrial status. Let us do that first. We must, before we can work out anything else. As we begin to cooperate we will adopt that form of cooperation that best suits our needs.

We do not have to solve the problem whether we shall have a wage system; do not have to solve the problem whether we shall work as farmers upon land held in fee, or rented. When we begin to live upon the stewardship plan, whether we are wage earners or capitalists, we will naturally gravitate toward a plan of cooperation that will best suit our needs. We might gravitate toward that plan of cooperation which the business world has. The business world itself will change its business relationships to meet new business and social demands. No doubt the business world in time will accept democratic management. We may merely follow the world in the change of business relationships. That too is a matter of administration, and not a matter of organic law.

We do not have to solve the problem of who shall own, whether the individual capitalist, the worker, or the church. We can begin living on the stewardship plan whatever our vocation and its conditions. Some will say that this leaves room for some to magnify their stewardship more than others, implying that the capitalist will be able to magnify his more than the laborer. That is jealousy, and disqualifies the man who thinks that from living upon the stewardship plan. That is also measuring the magnifying of a stewardship in terms of property owned, rather than in terms of service, whether that service is expressed in terms of work, of following orders, or in giving orders. As business becomes more and more controlled, the capitalist will not have any more surplus than the worker in proportion to the service he renders the world.

Essentials of a Stewardship

Furthermore, there is no reason why some form of cooperation in management between worker and capitalist may not be worked out, or some form of joint ownership between all the workers in a given industry as we proceed. The world itself may work out such schemes and we adopt them. We admit that these are complicated problems, but their solution will be easy, once we are living upon the stewardship basis, as described above, the essentials of which, repeated, are, first living upon our needs and just wants, submitting such to a common tribunal; second, in the disposition of our surplus, working together under the advice and consultation of the proper church authorities, yet being free to use our own agency. This "working together" will come gradually. At first to a great extent we will not work together as much as we will later on, as we work out our system of cooperation.

Working out a system of cooperation will indeed be hard. We will naturally progress slowly but surely, if we keep our faith in God and the gospel. For instance in the agricultural industry, we will need to have some common scheme of educating our farmers, making them more efficient farmers. As has been suggested by one who is making a particular study of this problem, we probably will have to have in the church a bureau of plant industry, a bureau of soils, of animal husbandry, of horticulture, and of bee-keeping, of farm engineering of farm management, of agricultural experiments, of farm capital and credit, of agricultural education, and of

THE STAFF

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The Council Bluffs, Iowa, Institute

One of the most successful events of the kind, from every point of view, was had in the recent musical institute held at Council Bluffs, Iowa, March 19 and 20, under the auspices of the Department of Music. And when we speak of "points of view" it must be admitted that, as regards an event of this kind, there may be many, owing to the various ways in which an institute of this character may function, and the many diversities of opinion.

The branches of Council Bluffs and Omaha constitute what may be properly regarded as important centers of the church's activities. Although situated merely on opposite sides of the Missouri River, they each serve as an important focus of the spiritual affairs of their respective districts. Council Bluffs is at the western edge of the Pottawattamie District, while Omaha lies on the eastern line of the Northeastern Nebraska District. It was for the benefit of these two districts that this institute was held, it being deemed best to choose Council Bluffs Branch and church as the most suitable and practicable for this event.

We must make our profoundest bow to those who planned the scope and character of this institute and to those whose energies and initiative contributed to its success. They planned more wisely, perhaps, than they knew, and the excellence of their initiative was seen in the number of really valuable features introduced. An institute of any kind is, by its very nature, largely educational, and no educational project can be creditably carried out without intelligent forethought and subsequent execution.

The interest displayed in the work of this institute was most gratifying; every one of the services saw a large audience, and the people were eager to listen to and participate in the various features considered. At no time in any of the sessions was there a dull moment, and the large audiences entered thoroughly into the spirit of the instructive features as well as into the enjoyment of the other incidents of the program.

We predict that much of constructive good will come to the music work of these two districts in consequence of the impetus and encouragement received from this institute, and we feel that advanced steps will be taken in the future.

Since Council Bluffs was the "home branch," naturally the lion's share of the burden of preparing for and executing the work of this institute fell to them; and also the larger portion of the choir, the orchestra, the audience, and the numbers rendered were by them. So we do not feel to close this article without a few words of tribute to the musical workers of this highly alert branch. First, they have a remarkable choir, which has already mounted to the numerical strength of fifty voices, an unusually large proportion for a branch the size of Council Bluffs. Under the directorship of Sister May White-Skinner (whom Heaven must have sent there after her valuable musical training and choir experiences at Lamoni), they are singing anthems of a high stand-

rural education. Some sort of system of marketing will have to be worked out. We will want to make full use of governmental agencies, also of world agencies, supplementing them only where necessary. Some system of joint buying and joint marketing will be worked out. Some system of advising the Latter Day Saint farmers as to the needs of the church will have to be worked out.

But just because we cannot answer all these questions now, is no reason why we might not start to work on the stewardship plan so far as our present light will let us.

[EDITORS' NOTE: The next article on "The machinery and management of stewardships" will conclude this series. It will appear in an early number.]

ard in a most creditable manner, and they contemplate an early entrance into the field of oratorio. Next in importance comes the orchestra under the leadership of Brother John Perry. This interesting little group of young people, some sixteen or eighteen in number, is doing good service in the Sunday school; they furnished some enjoyable numbers for the various programs. They have an excellent assortment of instruments, quite well balanced and proportioned, and they bid fair to develop into a creditable organization of real attainment some day, if they work faithfully as a body and study diligently as individuals. Incidentally, there is a junior choir and a junior orchestra in process of growth also, for whom much hope is entertained.

We must not leave this article without a tribute to the pastor of this branch, Brother O. Salisbury, not for his musical attainments (!), but because of the splendid support he gives the musical forces of his branch. Brother Salisbury is one of the (too few) pastors of the church who appreciate the great value a well-developed musical equipment may be to a branch. As a result of his appreciation and their efforts, Council Bluffs is becoming one of the most important musical centers as well as branches of the church.

The following is the program as it was rendered.

ARTHUR H. MILLS.

Program

8.30 a. m., musicians' prayer service, with A. H. Mills and J. R. Epperson in charge.

1. p. m., dinner.

9.45 a. m., Sunday school. Piano duet, "Grande polka de concert," Bartlett, by Ruth Timm and Velma Waterman. March, "The joy riders," Bartlett.

1.45. a. m., song service.

11. a. m., Opening song. Prayer. Solo: "Consider and hear me," Alfred Wooler, by W. T. Spanwick. Anthem: "Fear ye not, O Israel," J. E. Roberts, by choir. Address by A. H. Mills. Song. Dismissal prayer.

1. p. m., dinner.

3. p. m., opening song. Prayer. Excelsior galop, King, by orchestra. Talk: "Views of church music from the pastor," by O. Salisbury. Mixed quartet, "My trust is in thy word," Alfred Wooler, by Mrs. James Kelley, Mrs. Paul Fleming, R. W. Scott, Harry Greenway. Talk: "Views of church music from the congregation," by Mrs. May Rudd. Piano solo, "Valse caprice," Newman, by Olivetta Salisbury. Talk: "Views of church music from the choir," by A. H. Mills. General discussion on the talks. Talk: "How can the orchestra best serve?" by J. R. Epperson. Round table discussion on choir and orchestra problems, conducted by A. H. Mills. Overture, "The conqueror," King, by orchestra.

6.30 p. m., Religio. Violin solo: "Liebessreub," Fritz Keisler, by Marie Salisbury. Male chorus, "A song of praise," Parks. Vocal solo by Miss Leach.

7.45 p. m., song service. Opening prayer. "Evening shadows," King, by orchestra. Solo: "The prodigal, Van de Water, by R. W. Scott. Anthem: "Gloria in Excelsis," Henry Farmer, by choir. Piano duet, "L'Italiano in Algeri overture," Rossini, by Mrs. B. O. Burton and Mrs. George Jacobson. Paper: "Proper decorum during rendition of musical selections," by Mrs. Audentia Anderson. Vocal solo: "Great is the Holy One of Israel," Case, by Mrs. James Kelley. Piano solo: "Polonaise Militaire in A," Chopin, by Carl Robertson. Talk: "Duties and responsibilities of choir members," by R. W. Scott. Vocal solo: "The day is ended," J. C. Bartlett, by James Dempsey. Quartet: "O eyes that are weary," Bartlett, by Mrs. James Kelley, Mrs. Paul Fleming, R. W. Scott, Harry Greenway.

An address of pastors of New York City to the editors of the leading newspapers of greater New York City, on the question of prohibition, bears among many others, the signature of Elder John F. Sheehy, pastor of the church in Brooklyn, New York.

What About "Musical Institutes"?

In the article preceding this will be found an account of the musical institute just held at Council Bluffs, and it is perhaps timely that we now describe just what an occasion of this kind is.

Upon its organization last spring, the Department of Music desired some plan awakening, throughout the church, an interest in the work of music, as well as acquainting the people of the church more thoroughly with the work of the department. To this end it has sought to conduct musical festivals and institutes at various important points in the church. These occasions, largely educational in their character, yet carried sufficient of the musical to render them enjoyable to everyone as well as profitable to the musical workers in particular.

So far three such institutes have been held: one at Independence, Missouri, last June; one at Davenport, Iowa, February 12 and 13; and the recent one at Council Bluffs, Iowa, March 19 and 20. Two other branches, Joplin, Missouri (May 7 and 8), and Saint Joseph, Missouri (May 14 and 15), have arranged definite dates for institutes, while several other branches of the church are at work on plans for events of their own.

The program of the institute at Council Bluffs will serve to show the scope and character of the work from several angles. Each location where these institutes are held, having their own individual problems, determine in a large measure the nature of the work done.

The experiences had at these institutes and the results already accruing from them make us know that they are an important factor in our broader musical development, and we hope that many other branches will in time find themselves seeking them.

A. H. M.

Decorum in Church During the Rendition of Music

[This excellent article, by Sister Audentia Anderson, of Omaha, Nebraska, was read at the Sunday evening session of the recent musical institute at Council Bluffs, Iowa, an account of which preceded this. We commend it to the serious consideration of everybody. Sister Anderson, it will be remembered, was once editor of *The Staff* and an energetic worker in the musical ranks of the church, although now engaged in another line of important activity. We pray that she may again be found working in the ranks of our musical activities, wherein she was so efficient before.—A. H. M.]

To the thoughtful mind, viewing the history of the past and contemplating the present, it seems reasonable to conclude that one of the great sins of the world is that of selfishness. The word has been so often used, one is apt to bring to the imagination some greedy child who reaches out to snatch the biggest apple, who insists upon using the swing most of the time, or who complacently rides along in his chariot of state drawn by a couple of more or less willing subjects who may have come under his dominion and tyranny. Or perhaps the mind is led to some cold-blooded profiteer who is selfishly appropriating to himself more than his share of this world's goods, or to some ambitious one who spends his time in calculating how best he may advance his own personal interests, power, or influence. These are expressions of selfishness in certain forms, but may we not discover many, many others if we take the pains to analyze conduct in an attempt to determine the motives which actuate it?

Underlying every principle which governs rules of ordinary courtesy and consideration will be discovered one which is higher and more comprehensive than them all. It embraces all others and forms the basis for all detailed or concrete rules of politeness and conduct. It dropped from the lips of the Master in his hours of counseling and teaching his followers; "Love thy neighbor as thyself!" Among his last instructions was the one indicating that upon the proper

attitude of a loving consideration for others hung all the "law and the prophets." At another time it was expressed, "Love is the fulfillment of the law."

The old Mosaic law did not attain to the heights of this simple yet all embracing statement. The minds of the Israelites were so restricted by their years of servitude to hard masters, by resentment and rebellion against authority engendered by the oppressions they had endured, that it was necessary to give them definite interpretations in regard to their conduct and attitude one towards another. If a man do thus, or thus, thou shalt do thus, or thus, was apparently needed, because their minds were not sufficiently alive to spiritual thought to be relied upon for the spiritual application of truths presented broadly or in abstract form.

But with Christ came a "doing away" of old things and old constructions. He did not come to his people with the old "Thou shalt" or "Thou shalt not" so much as with the presentation of deep and far-reaching principles which, with simplicity and infinite patience and gentleness, he would repeat over and over, either in statements plain and straightforward or in the imagery of word pictures which was so characteristic of the Oriental mind. These were fundamental principles of conduct and righteousness and he well knew that if his hearers could comprehend their meanings and would strive earnestly to apply them to the events of daily life, they would indeed guide into all truth, and there would no longer be needed the specific, detailed, discriminating decisions and commands common to the law which had governed.

Catching the wisdom of the Christ, in the Golden Rule: "As ye would that men should do to you, do ye also to them likewise," (Luke 6:31) we can all agree that it is not, to-day, being put into universal practice. Indeed, the paraphrase which is often heard recited laughingly, may be construed to be the one which is really given the most general expression; "Do unto others as others would do unto you, and *do it first!*"

Do you wonder how all this applies to the matter of decorum in church during the rendition of music? You would easily recognize the application were you in the position of the person who renders the music! For how can we explain on any other ground than that of *selfishness*, of utter disregard of the rights or feelings of others, the manner in which many people conduct themselves during a voluntary, solo, or anthem? They seem to be unaware that there is any connection between the notes of the organ and divine services. They seem to be unable to sufficiently detach themselves from their own personal affairs, recited to their neighbor at such a time, to allow them to sense that the services in the house of God have begun with the opening notes. Continuing audible remarks, nodding and laughing, whispering in penetrating sibilant tones, or busying themselves about books, wraps, or whatnot, they seem not to realize that one of their fellow creatures is pouring out his soul to God in music and praise, which, with all true musicians, is the spirit in which such offering is made.

If the Golden Rule has sway in the heart, if true love and appreciation of our brothers and sisters has been attained and is cherished, it would not be possible for us, through our very love and consideration to show them such marked disrespect as not to listen to what they offer as a result of their hours of thought, practice, and devoted labors. Perhaps few can realize how earnestly our musicians try to select that music which will be an uplift to the people who hear, an inspiration to right living, and a support to the preacher as he tries to wisely instruct or counsel the group before him. None can know how they pray over their music, how they yearn to please the Father, and to be enabled to present their work as a worthy offering to him, in return for the talent he has bestowed! Should not such work and such offering be regarded with all sincerity and appreciation? Should it be ignored, set aside, belittled, by the thoughtless and selfish attitude of those who should listen as it is given? We try to feel that every Saint is striving to overcome every fault in his nature, and it may be that some have simply

never thought of the music in church in this light. When once they understand that in order to "do unto others" in the spirit of love as urged by Christ, they should be quiet and orderly, thoughtfully and appreciatively attentive when another is presenting that which is a personal offering to the Lord, surely we will have less of that disorder which we all so deplore in our services!

This brings us to another angle of the situation—the lack of real reverence indicated by such misconduct and indecorum during music. Who would think of fidgeting about, whispering, talking, or laughing during prayer? None but the extremely thoughtless child or the one who has not responded in proper measure to proper early instruction as to what prayer is and for what purpose instituted in the church. Yet God has said, "The song of the righteous is a prayer unto me, and he has also recognized the praise offered by means of the instruments of string, of brass, wood, and wind. This list would include all the musical offerings in our services, would it not? And if offered in praise, do they not voice the prayer which God would recognize? If so, should not reverent attention be given to it, free from the disturbance and disrespect shown by thoughtless conversation and disorder among the hearers?"

These criticisms are not deserved only by the masses, or laity, for even among presiding officers have been noted those who busy themselves all through the voluntary by scurrying around finding the opening hymn, getting some one to consent to open with prayer, determining about announcements, or even plain visiting and chatting, as if they, too, were so taken up with their own individual thoughts and plans that they did not need the attuning to spiritual things, the uplift which comes from following with attentive meditation the music which was being offered! Men and women, leaders in their way, have been guilty of like offense to good taste and manners, and the only charitable excuse for their conduct is to say that they were thoughtless.

Summing it all up, we feel that from the moment the first strains of the voluntary are heard, a quiet and hush should fall upon the congregation. Rustle, noise, confusion, or disorder should at once give way to reverent attention to the holy service of worship in the house of the Lord. Every heart should be lifted in praise and thanksgiving for the blessings of life, every mind centered upon him, and the highest ideals possible to human concept. The church, its mission on earth, its dignity of position as being the environment planned by the living God for the development of his creatures, should be carried to the altar of heaven by the concentration of thought and desire, expressed in earnest, sincere prayer, together with a rededication of personal gifts and powers. As the choir takes its place in the sweet stillness which thus pervades the house of God, and upon the wings of song are sounded forth anew the yearnings and the gropings, the petitions and the praise which mark the progress of the soul of humanity towards its Creator and great source of life, the assembly should be distinctly conscious that through its quiet and intelligent reception of the musical offering being made, it, too, has voiced its best, its truest, and most spiritual desires!

In the receptive atmosphere which has been created, the remainder of the service moves majestically towards its intended ministry, the audible prayer lifting the hearers to the throne of grace, whence flow precious gifts and blessings, limited only by the willingness of humanity to receive! The swelling chorus of united voices in congregational hymns, than which there is no sublimer sound on earth, lifts the entire assembly to a plane of purity and peace. Old strife and perplexity disappear, anxieties and misunderstandings give place to new and holy impulses and desires, and anew the souls of men are drawn tenderly towards their rightful heritage as sons of God and partakers of his love! The words of life, falling gently from the lips of the ordained and consecrated, can hardly fail, in such a setting, from accomplishing their intended ministry—that of enlightenment, courage, healing, and hope!

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Youth and the Law

Among the many interesting matters that are claiming the attention of America's new citizens is that of correct laws and right interpretations of the same in connection with youthful offenders. Such matters cannot longer be considered as being beyond the ken of womankind nor outside the scope of her power and influence to correct, where correction may be needed, for sharing the privileges of citizenship of this great Republic so far as franchise is concerned, she must, and automatically does, share also the responsibilities of its government and conduct.

It is no new thing for women to deeply concern themselves about the welfare of children. Much of the progress that has been made in the years that have past is due to the fact that some women have investigated conditions, have listened to the pleadings of their mother-hearts, and have set themselves about the task of doing what they could to right some of the wrongs that have been heaped upon children—wrongs done in ignorance of their real needs in many cases, through mercenary considerations in others, and in more, perhaps, through a stolid indifference on the part of those who have made, interpreted, and adjudicated the laws.

The work of such women as Hannah Kent Schoff, Mrs. Phoebe A. Hearst, Mrs. Theodore W. Birney, Mary H. Weeks, Julia Lathrop, and other women connected with national women's organizations or welfare bureaus, has kept persistently before the American nation, in one form or another, the cause of childhood. Through their earnest and devoted efforts, juvenile courts and probation systems have been gradually introduced into most of our States, and countless children, though started on a road to ruin and crime, have been given a chance to "come back" and to make good.

It now seems, however, that although an immense step in the right direction, juvenile courts are already in need of reconstruction and reorganization. The difficulty seems largely to lie in the inability of such courts to enter properly or efficiently into the work of correction which is needed in every case. Given the wrong home conditions, the wrong neighborhood, the wrong associates, what chance has even a paroled child to overcome his environment? What agency is prepared to step in and correct the influences and conditions which worked the original havoc?

We reprint in this issue an article from the pen of a child-lover, lately appearing in a leading magazine, and bespeak for it a thoughtful reading. Whether or not one can agree with the writer that the school is the proper agency through which wayward children shall be taught proper conduct, one can at least echo the statement that such correction and reformation is a matter of education and not mere judgment or sentence.

As a church to whom God has spoken in no uncertain tones, placing the responsibility for the child definitely and directly upon the shoulders of the parents, Latter Day Saints must concede the rights of their children to receive from them the proper care and training which will result in their being at all times law-abiding members of the community. Our responsibilities cannot be shifted to school, to the State, or even to the Sunday school. In our homes themselves we are laying the foundations for the citizenship body of to-morrow, and every influence for good which we can bring to bear therein, making its impress upon character in the early and plastic years, should be enlisted and conserved, that our church may win the battle against evil and darkness!

Until the time shall come when every home shall be what it should be, and every parent fully awake and keenly sensitive to his duties and intelligently prepared to discharge them conscientiously before God, we must interest ourselves in the advancement of every good project that will help eliminate cruelty, injustice, and misunderstanding towards children

whom environment and perverted education have made delinquent. Putting such children in "reform" schools only serves usually to turn loose upon society in later years adults of real criminal bent and untaught, undirected, and ungoverned wills—a grave menace, to say the least.

As women and part of the life-giving forces of the world, to whom child-bearing has a deep and divine significance, the subject of child welfare should lie very close to our hearts. Our love should reach out, not only to those children who have come into our own sheltered homes, but to those to whom fate has not been so kind. A homeless child, an orphaned one, a wayward one, or one whose heritages have been ignoble and base, should appeal to us strongly, and if, by investigation into such subjects as that of juvenile delinquency, the laws which bear upon it, and the sentences meted out, we can find flaws which may be eradicated by organized and persistent effort, let us not flinch at the task before us, but rather work the harder, and ask God's blessings upon our labors!

AUDENTIA ANDERSON.

Passing of the Juvenile Courts

The juvenile court is an anomaly. That the correction of juvenile delinquents was ever intrusted to a court at all can be accounted for only through the fact that the need of more intelligent treatment of children was brought to the attention of the public largely through the incongruous and disproportionate punishments frequently meted out to children under the law as it stood a quarter of a century ago. The fact that the laws were often ridiculous in their application to youthful offenders was keenly felt by jurists, with the result that definite effort to remodel them was undertaken by lawyers who naturally, though illogically, turned to the courts for relief.

Juvenile judges are fast coming to the conclusion that the dual duties of adjudicating delinquency and pervising the delinquent are conflicting, far exceeding any proper power of a court, even under its much vaunted "chancery jurisdiction as *parens patriae*." Duties of investigation, complaint obtaining evidence, trial, adjudication, sentence, supervision, punishment, and probation are too inconsistent with each other to be placed in any one agency. Very few children are even complained against until, in the opinion of the court or its officers, sentence is necessary. Thus a child is prejudiced before indictment and sentenced before trial, a condition repugnant to every idea of justice. Even now courts attempt to place the duties of investigation and probation in different officers, so that the bias of the investigator will not influence the probation officer; but no way has been found to remove this prejudice from the mind of the juvenile judge.

Moreover, the correction and reformation of incorrigible children is an educational function, not a judicial one. It is just as much the province of education to teach a child good manners as it is to teach him grammar or arithmetic. A court is a tribunal for the judicial determination of facts at issue. One is administrative; the other, judicial. It would take more than human ingenuity to harmonize them in one institution. No court should be burdened by administrative duties. These should be assumed by other agencies. In 1914, Professor Thomas D. Eliot advocated the consolidation of the juvenile court with a "family" or "domestic relations" court. Personally, I believe that the proper institution to supervise the correction and reformation of children is the school.

The criticism of Professor Eliot's contention is that administrative powers in a family court are just as harmful as they are in a juvenile court. Nevertheless, there is a decided tendency either to expand juvenile courts into domestic relations courts or for the domestic relations courts to absorb the juvenile courts. This is partly because juvenile judges have found that they need wider jurisdiction in order to make their courts effective. Parents should often be disciplined; frequently the child is more sinned against than sinning, and in order to prevent further delinquency, it is necessary to punish adults responsible for it. Disease, poverty, vice, crime,

unpropitious neighborhood and home conditions, and a thousand and one other things enter as factors of delinquency.

It is but human that judges should aspire to gain control over all these factors in order to reform their wards. Consequently the juvenile courts tend to acquire powers out of all proportion to their dignity, jeopardizing every ideal of individual and social justice. The more sincere the judge, the more likely he is to reach for more authority.

Lawyers dislike the multiplication of courts, and opposition to new ones is developing everywhere among them. The tendency of the bar is to consolidate courts in order to avoid vexing questions of jurisdiction and unnecessary expense of litigation. As a matter of fact, if the administrative duties of domestic relations courts and juvenile courts were placed in official bureaus, properly officered and equipped, there would be no need of this duplication. The purely judicial function of determining whether or not a child is delinquent could just as well be discharged by the courts formerly in existence as they are now by the juvenile or family courts. If the child should be found to be delinquent, he should be remanded to the proper authorities for treatment. In this way, the courts would be left to their legitimate field, and the very necessary correctional work would be undertaken by those who by experience and training would be in a position to do it well. As it is, so far as I know, not a single court is doing this work well, and in my opinion, no court constituted as juvenile courts are constituted, can do it well.

It is therefore inevitable that the administrative work of the juvenile court will be transferred to other more adequate agencies, and there then being no further need of a separate court, the juvenile court will die a natural death. But it will not have lived in vain. Through it, the public has become educated to the need of scientific treatment of children guilty of antisocial conduct, and the very deficiencies of the court have pointed the way to a more intelligent and efficient system.—Herbert M. Baker, until recently, judge of the juvenile court, Greeley, Colorado.—*The Survey*.

Be Pure in Heart

"Before we can have 'social purity' we must first have individual or personal purity." Such is the keynote of the campaign for purity which Sister Krahl lays down in her preliminary article which appears this week. Reforms must ever come through the effort of the individual, for only so is the mass affected in its intrinsic character. We can legislate by the month, denounce by the year, or command and argue with all the force and eloquence of the human language, and it amounts to nothing until the units are touched and will to put their new convictions into actual, living practice.

How simple and basic, then, the statement, "Be pure in heart." Not a string of "Thou shalt's" or "Thou shalt not's," but the straightforward, positive, all-comprehensive, and all-covering counsel, "Be pure in heart!" To the pure in heart none of the evils of the present day can be attractive. To the pure in heart the very suggestion of immorality is offensive, and the soul is instantly up in arms. The pure mind resents, as a personal affront the coarse joke, the covered allusion, or the open immodesty. It dwells serenely in an atmosphere of light and joy and expansion unattainable (because unrecognizable) by the impure. With this view of the "pure in heart," how hardly shall we qualify to "inhabit Zion"?

Sister Krahl, who since her acceptance of its supervision, has devoted herself assiduously to this division of our women's departmental work, strikes at the root of the matter when she stresses the idea that all factors which enter into the education and development of a child should be based on a true knowledge of facts. Mothers and fathers should themselves first know the laws of life and their relation to humanity, and then firmly establish their children upon the same stable foundation. Our work lies mainly with the parents—trying to get them to understand the need for study of these principles and the grave and crying need for children to be

fortified with a saving knowledge of the light and the truth.

To accomplish this, we will need your intelligent cooperation and faithful assistance. Will you give them? A. A.

Social Purity

It has been some time since the Yearbook came into the hands of the women of the church and no doubt all have read the perspective of the social purity work together with other divisions of the work of the department. By way of further introduction we are offering herewith some general ideas pertaining to the viewpoint that we feel should be established and from which this work should be carried on.

It was the intent, we believe, of the coordinating committee in recommending the transfer of this work to the Women's Department to place it more closely in connection with the home—the source of the stream of life, where the greatest responsibility rests for direction and control. Like the stream, ever moving, so is infancy constantly developing into childhood, childhood into youth, youth into maturity, and similar responsibilities must rest upon others who, coming in contact with this developing personality, should guard and keep it, uncorrupted and unstained.

Purity is our normal state, impurity our abnormal state. "God hath made man upright; but they have sought out many inventions."—Ecclesiastes 7:29. The world is far astray from that condition of which Jesus spoke when he took a little child and set him in the midst of the disciples and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The various processes to preserve that normal state of purity in our young, and to prevent if possible the perversion of this principle, is the object of this work.

Social purity in a collective sense is analogous to Zion. It is an aggregate of individuals who, with knowledge of evil and exposure to temptation, have kept heart and soul unstained.

Before we can have social purity, however, we must first have individual or personal purity. For years we have sung, "Let us keep our spirits pure," and we have concurred in the wisdom of the wise man who said, "As a man thinketh in his heart so is he," and we have discerned in the teachings of the Apostle Paul the regimen for the body—all of which points to the discipline of body, mind, and spirit. If the physical or carnal nature gains the ascendancy over the mental and spiritual, we have the beginning of sensual behavior. Life does not flourish well unless the spiritual retains the upper hand. There is no time when we may, with safety, release ourselves from this vigil over ourselves. Every individual is the lonely sentinel at the citadel of his Christian character. Doctor F. W. Foerster, Professor of Education at the University of Vienna, in his work, *Marriage and the Sex Problem*, would bring forward and revive the old ascetic principle, "not as a negation of nature nor as an attempt to extirpate natural forces, but as practice in the art of self-discipline."

There is a period between youth and maturity when human barks seem to leave their moorings and drift out on unknown seas without chart or compass or ultimate port in view. What mariner would undertake such a perilous voyage as confronts the adolescent of to-day without directions and equipment for his safety and destination? A young man was talking to a pilot on a large steamer. "How long," he asked "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I was pilot." "Then" said the young man, "I should think you must know every rock and sand bar in the river." The old man smiled at the youth's simplicity, and replied, "Oh, no, I don't; but I know where the deep water is."

We are living in an age where the constant appeal of modern society is to the material side of man's nature, setting material satisfactions in the center of life as the great objective. To this spirit may be ascribed one cause

for the increasing social laxity and indiscipline of the present generation.

Foerster is opposed to the popular opinion that the sexual oversensitiveness and aberration of the youth of to-day is caused by lack of proper instruction. He contends that the neglect of character training and the prevailing pleasure-seeking atmosphere is wholly responsible. Without the view of life as a whole, he argues, instruction is not a safeguard unless the power of the lower impulses is counteracted by a general and systematic training of the character and a development of the will power; that accurate knowledge will be of little avail if the individual does not possess the power to act in accordance with that knowledge in the hour of trial.

Bigelow in *Sex Education* says, "The sex-educational movement will be quite inadequate without great stress upon certain ethical, social, and other aspects of sex;" and he defines sex education, in its largest sense, to include all scientific, ethical, and religious instruction and influence which directly and indirectly may help young people prepare to solve for themselves the problems of sex that inevitably come in some form into the life of every normal, human individual.

Galloway, in *Biology of Sex*, gives us this thought: "Knowledge, even perfect knowledge, will not successfully meet the case. There must come in addition through the sanest sort of teaching, as in all such realms of human character and behavior, ideals, standards of purity, chivalry, regard for others, self-restraint, and all such things, which are better than mere knowledge. *But into all these knowledge must go.*"

We wish to emphasize and urge this broad view which is the only firm basis upon which any improvement in sexual behavior can be permanent.

In the early part of this article we said that during the physical, social, and intellectual progress of the child certain responsibilities must naturally rest upon others coming in contact with the child, such as ministers, teachers, directors, or leaders of the young, in various ways. All should be qualified with a well-balanced knowledge of sex principles to first properly understand the young people about them and secondly to be able to impart the instruction when necessary.

Responsibilities, too, of a serious character rest upon the recreational department of the church. Supervised recreation has a most important place in preserving personal purity. Every branch or group should by investigation ascertain whether its young people have some sort of proper recreation. A survey of several branches in this regard would furnish interesting data.

Every young person can with profit to brain, body, and morals have a hobby, something of interest to work at outside of the regular daily employment. If bodily exercise is engaged in all day, then music, study, or experiments of various kinds should be of interest; or if sedentary work is followed, then a more spirited hobby would be desired, such as athletics, games, and cycling. A few years ago there appeared in one of the magazines an article entitled "7 o'clock, the hour of destiny." The idea was brought out that at that hour the young man looks around and decides how he will spend his leisure time; it is the hour when he may choose to do that which he pleases. His choice will either be recreation (variation at least), education, or religious activities. How important that the large class who choose aimless recreation should be guided into purposeful activities. So the manner in which a young person spends his leisure time regularly, is quite indicative of his character, and if he continues, of his destination.

Summary

1. Social purity work is constructive work.
2. Its accomplishment is dependent upon the extent of individual purity.
3. It is synonymous with Zion.
4. Its responsibilities are divided between home, school, church, and society.

The attitude of its instructors should favor:

1. Early training in the home consisting of right habits, with great stress upon self-control, self-denial, cleanliness, courtesy, and the cultivation of a deep, spiritual conscience.

2. General education for a broad view of life.

3. Instruction in sex principles as a part of the general program, with direct teaching up to the age of adolescence (with biological approach for attitude toward sex) and indirect teaching through adolescence.

4. A specialty: music, education, science, etc., etc.

5. Recreation, preferably in crowds.

Purity is power—it is not impossible.

"Think of living—Thy life, wert thou the pitifullest of all the sons of earth, is no idle dream, but a solemn reality. It is thy own. It is all thou hast to front eternity with. Work then, like a star, unshining yet unshining."—Carlyle.

MRS. D. J. KRAHL, *Supervisor.*

HOLDEN, MISSOURI.

Parents' and Teachers' Problems

Text: *Child Study and Child Training*, by W. B. Forbush

CHAPTER VIII

Training Children to Observe and Discriminate

1. What is meant by observation training?
2. Why is it so essential in the training of a child?
3. Explain this statement of the author: "For it is only the people who observe this world who really possess it."
4. Name the sense organs and the functions of each.
5. How can we be assured that the senses are in normal condition?
6. How young should training in sense perception begin? Illustrate how it could be done very easily in the home.
7. What are the best toys? Explain why they are the most educational in sense training.
8. Explain what is meant by "book and talk" method in the schools. How may it be overcome? Then what place have laboratories, manual training, motion pictures, etc., in our schools?
9. What senses are often neglected in training of sense perceptions?
10. Has the training of the senses a moral relation?
11. Make a report on anything you can find pertaining to Montessori and her methods of sense training.

MAUDE PEAK PARHAM.

Women as Buyers

Why do women buy what they buy? This question is not to be answered flippantly, and some of the serious answers that would be made would not be complimentary to the training and spirit of womankind. Realizing the importance of this question, some have suggested that there could be more school training in fabrics and workmanship and training also in regard to the relation of health to apparel. More significant than these things, however, is the general spirit. Women who can afford luxuries often delight in advertising the fact, and they overspend. Women who cannot afford luxuries are often afraid of advertising the fact, and they likewise overspend.

The fact that the women direct the consumption of 85 per cent of the wealth of the country puts the matter of thrift and of intelligence in purchasing largely into their hands.—*New Haven Register.*

Settlement was first effected in Lamoni by the church in 1871, but the Herald Office did not move until 1881. It was named for King Lamoni, in the Book of Mormon, the name, it is thought, being given by one of the Bishopric, who were also members of the Order of Enoch, either Elder Elija Banta or David Dancer.

LETTERS

Getting Acquainted With Jerusalem

Spots of interest in the Holy City are visited by the President and those with him.

E. A. S.: I presume many of our good Republican friends at home are celebrating to-day [March 4]. Brethren Williams and Passman and I celebrated it by visiting some of the places of interest in which Jerusalem abounds. A young Mohammedan man who is studying in one of Brother Passman's classes, being off work to-day, offered to take us around. So we went. He is a "porter at the Holy Sepulcher," so we met him there. But instead of going through the church of the Holy Sepulcher, we went first to the Mosque of Omar, for being Mohammedan Sunday, it would not be open all day to visitors. So we went to the temple area, and putting over our shoes the slippers one must always wear into the mosques, we went in to see this unique and beautiful building. Of course we saw, under the great dome, the rock on which Abraham is supposed to have offered Isaac. We went under it and gazed up through the hole through the great sacrificial stone, through which, it is said, the blood from the sacrificial offerings flowed down into the vault below (its presence being made known by the guide stamping on the stone with the resulting reverberations from the vault) and from there into the Valley of Jehoshaphat. In this mosque one is shown the altars before which David and Solomon worshiped, and the monolithic pillars supporting the dome are pointed out as having once been parts of Solomon's Temple. But that the mosque is a fine old building one cannot deny, with some beautiful and exquisite decorations.

Coming out from the mosque, we started for the Golden Gate. Then we did rather an unorthodox thing for tourists. Some one spoke about the old walls near which we stood, south of the Golden Gate. The guide then took us up on the walls. We climbed clear to the top, and standing in one of the openings of the parapet, while the guide sat cross-legged on top of the wall, we listened to his descriptions of the various places of interest which could be seen in the valley and on the Mount of Olives just before us.

A little to the north lay the Gate of Saint Stephen, through which tradition has it Stephen was led down the road to the little chapel just below us, which marks the spot where the stoning took place.

To the left a bit is the Valley of Kings, or Valley of Blood, where the armies of David and Absalom clashed in sanguinary conflict.

Across from the chapel of Saint Stephen is the Tomb of Mary and the Grotto of Agony. While at the foot of the Mount of Olives is the Garden of Gethsemane.

Down the Valley of Jehoshaphat a bit was the Tomb of Absalom, and below it stands the Tomb of Jehoshaphat. Above these tombs the hill was covered with thousands of slabs marking the graves of Jews, while at our feet, against the wall, lay the Mohammedan cemetery.

Behind the Garden of Gethsemane farther up the hill stands the Russian church, dedicated to Mary, while above that still is a church marking the spot where Jesus is supposed to have stood when he lamented over Jerusalem.

Not far from that are the Tombs of the Prophets, while on the brow of the mount stands a church supposedly erected on the spot where the ascension took place. Over the brow can be seen the palace built by the Kaiser.

What a lot of places of keen interest to be seen from the wall! We stood and looked for some time before climbing down to get a closer and better view of the Golden Gate. Then we passed out of the Old City by Saint Stephen's Gate, saw briefly the chapel of Saint Stephen, and entered the Garden of Gethsemane. There we saw the tree under which Jesus stood when betrayed by the kiss of Judas. We were kindly permitted by one of the Franciscan monks in charge of the garden to pick some violets to send home, and given a sou-

venir in the way of leaves from the olive trees. Let it be said for the monks who so devoutly care for the garden that it is one of the neatest and best-kept spots in Jerusalem or its environs; and whether or not the trees are the same under which Jesus agonized, yet they are apparently old enough to be the ones, and the spot is probably not far anyway from where the Savior prayed while the disciples slept. And it is not unlikely that they slept leaning against the very rocks which lie in the upper part of the garden as is now pointed out. The present Garden of Gethsemane, with its well-cared-for flower beds, fine old olive trees, and kindly keepers, serves to remind us of Christ's night of agony, vitalizes to us the incident, and enables us to quite accurately visualize the setting of the story as we read the incidents.

From the garden we went to the Russian church, and from there to Mary's Tomb, and to the Grotto of Agony. In this last place, a subterranean dwelling perhaps, we were told Christ lived for a time, and that to this retreat he came after the last supper in the upper room. Whether he did or not, the place reminds us he had to go to some place after the supper, and it may as well have been this as any. And so it serves its purpose; and that it is revered for its probable close association with Jesus is attested by the many precious gifts of jewels and precious things which have been sent by visitors to the shrine.

After leaving the Tomb of Mary we reentered the Old City by way of Saint Stephen's Gate, and visited the Pool of Bethesda. This spot is now in the custody of a strange order of monks, Les Peres Blances, or White Fathers, under whose careful custody some very important excavations are being conducted. The pool itself, once at the surface, and the scene of some of the miracles of Christ, now lies far below the streets of that part of the city. I went down to the surface of the pool, but had to go down several flights of steps to get there. Debris has been piled over the pool (covered many centuries ago) till the monks in some of their excavations have gone through twenty-two feet of debris, yet portions of the old city lie under still greater depths of debris than this. This order of monks do the excavating as they secure the money, and have in their work secured some fine archaeological specimens. The monk who let us through the gate to go down to the pool, and from whom Brother Williams and Brother Passman bought some pictures, was a fine-looking fellow, with clear blue eyes and full black beard, who spoke good English. On the wall of the room in which were kept the pictures, etc., which he sold, were posted transcriptions of John 5:1-9, telling of the pool which when the waters were troubled would heal the sick. These transcriptions appear in eighty-four different languages. So I asked him how many he spoke. He said four. I asked him what ones, and he told me English, German, French, and Spanish. So I put some questions to him in German, and in as good German as he had previously used English he, in answer to my questions, said he was forty-two years of age, had been there twenty-three years, and had learned to speak the four languages by his converse with the tourists. I quite enjoyed the visit to the Pool of Bethesda. The waters were not troubled while I was there, so I carried away with me all the diseases I took. But I had seen the pool.

From there we went to the Via Dolorosa, to see the "stations." Well, we went first past the tower of Saint Antonio and the Palace of Pontius Pilate, as pointed out to us by our young guide. Then we went into a church connected with a convent. I am not just sure of the name of the church, but think it is called the Ecce Homo Church. Here we were told of an interesting bit of excavating done by a Catholic priest in an effort to locate the place of the condemnation of Jesus. It seems to have been successful, and we found the place so interesting that we spent much more time than we had expected to there. The nun who showed us through is an American, and we appreciated her good English. In the present Via Dolorosa there exists an arch, or portion of one, over the narrow street, called the Ecce Homo Arch. This Catholic priest referred to, after careful study of all records he could find, made up his mind that this arch was but one

of three which stood together in front of the palace of Pontius Pilate. So by careful excavation he located the old arches, or portions of them, and also the old pavement at their base. The church was built with the old arch, and part of another still standing as they were found, a part of the new edifice, just behind the altar. In the basement the street paving has been uncovered, and the court of Pontius Pilate's palace well authenticated. So it is pretty certain that the arch is where Pontius Pilate stood when he showed Jesus to the crowd and said, "Behold the man!" and hence somewhere not so very far from that arch Jesus stood while Pilate condemned him and then washed his hands to free himself from blame. In the old stones of the court paving can still be seen the cuttings or tracings of the games the Roman soldiers were wont to play in those days. This church marks the first and perhaps the second of the stations.

From the basement where the old street paving is so plainly seen, one can look out and up to the level of the present Via Dolorosa, showing clearly that the old street at the time of Pontius Pilate was much wider and about six feet lower than the present. And here I learned something quite pleasing to me. I think I may have written you of my surprise at the narrow streets, and my failure to comprehend how David could have so sung the praises of Jerusalem the beautiful. It seems that Jerusalem was many times destroyed and rebuilt. Some of the destructions were complete; and when the people returned they made first pathways through the heaps of ruins; then along these pathways they built their houses on the debris and with such building material as they could salvage. So the streets laid out by David may lie, and probably do in many places, far below the present ones, and may be of different sizes so far as width is concerned and far finer in design; and the same is doubtless true of the buildings. It seems that Jerusalem appears in history about 1450 B. C. as an Egyptian post, and a hundred years later was in the hands of the Jebusites. King David stormed it about 1000 B. C. Since King David's time it has surrendered or been captured more than thirty times, and on many occasions was sacked and its inhabitants massacred. At times the destruction was complete, its walls being thrown down and the buildings razed. The last surrender was to General Allenby in 1917. But this skillful militarist maneuvered the Turks out without firing on the Old City. Only some buildings in the outskirts were shot up.

From there we started to visit the remainder of the stations, thence to the church of the Holy Sepulcher; but it was past noon, and we went to Floyd House for lunch which Sister Passman prepared for us, expecting to meet our guide again at 3 p. m. to see the remainder of the stations and the sepulcher; but rain which began while we were eating was, when we were ready to go, coming even harder. It changed to hail and then to snow. So we stayed at the house and engaged in the more prosaic task of answering mail and doing other writing. We were disappointed, too, for we had expected not only to see the church of the Holy Sepulcher, but to visit the Wailing Place, as to-day was some sort of a special day. So these visits are reserved for another day.

I am sending a little souvenir of the Garden of Gethsemane. The olive trees still bear olives, from which oil is made to be sold at fancy prices.

More anon—perhaps the next rain if it doesn't come too soon.

Yours,

FREDERICK M. SMITH.

A meeting was held in London in February concerning the question of Sunday theatrical performances. The result was very much against the opening of theaters on that day. The opinion of both the speakers and the audience was practically unanimous. This was the result of an open meeting, and surprisingly was attended largely by persons connected with the stage. The opinion was unanimous against the Sunday performance.

It might be well said that he who saves a boy is greater than he who taketh a city.

Experiences in Quebec

Apostle Russell encounters some deep prejudice and ministerial enmity.

There are practically three divisions to the city of Quebec in more ways than one.

Upper Town on the heights, where Wolfe and Montcalm ebbed out their life's blood on the Plains of Abraham, where a monument about five feet square at the base and fifty feet high, now marks the deathbed of Wolfe as it stands in a field of about fifteen acres, in close proximity to which stands the provincial prison. At a rough estimate I should judge the old city walls, yet standing in excellent state of preservation, inclose not more than sixty acres of land, thus inclosing about one third of Upper Town, where as a general thing are to be found the residences of what some term "the upper crust," and where the residences and streets are of more or less modern appearance.

Within the walls the streets are very narrow and winding. The residences and stores are alike built tight up to the narrow sidewalk, of very solid stonework, three to four stories high, with steep tin roofs upon which the heavy snows lodge where possible, to slide down later in the form of ice, to the detriment of the passers-by, in fact sometimes to their injury or death.

Lower Town is divided into two parts, in one of which are to be found most of the banks and business offices, while in the other are most of the larger stores, factories, etc.

In church lines they are divided into three parts, French Roman Catholic about one hundred and one thousand, Irish Roman Catholic four thousand, and Protestants about five thousand, with about eighty Hebrews, and for a few weeks one Latter Day Saint; and though no Utah Mormons had ever put a foot within the city that I could learn of, the stench of their polygamous and other evil deeds had polluted the city, by reason of which the way of truth was surely evilly spoken of.

One Protestant minister, to whom I brought a letter of introduction from one of his former parishioners in Ontario, treated me very kindly for a few days and introduced me to two families, neither of whom belonged to his church however; but upon calling at his residence one evening he returned the Marvelous Work and a Wonder with the tracts I had given and opened the door for me to breathe the air on the outside. As we are instructed in Mark 6:11 what to do in such instances, I wended my way to the Burlington Rooms where I was making my sleeping quarters. I pity such French Calvinism.

I visited where I was welcome as often as I felt wise to do so, distributing tracts and lending books where people would accept of such. It was, however, the rare exception and not the rule to accept even a leaflet.

The ministers of Trinity and of the English-speaking Presbyterian churches were certainly very gentlemanly, accepting

Printers and Bookbinders

If you are an experienced workman in any of the departments of the printing or bookbinding trades, we would like very much to have your name and address, age, complete statement of experience, and salary you could accept for service in the church publishing house at Independence, Missouri. We will need some additional help and will pay a living wage for good, efficient service. Let me hear from you.

G. S. TROWBRIDGE,
Care Ensign Publishing House,
Independence, Missouri.

my literature and visiting very pleasantly. May the Lord bless them accordingly.

Trying a Canon

Understanding there were ministerial guns of different caliber, I thought I would try a canon next. He was very courteous, told me he was interested and I was well read, but as it was Lent he could no longer spare the time to talk, so opened the door, refusing the "Open letter to the clergy" and other literature, saying that he had more reading than he could get over in four years. I will be a little surprised if he reads any after two years, for he may have finished it, or his part of it, in that time.

Not desirous of passing any of them by, I took the advice of a certain ministerial friend to call upon another reverend (?) whom I would find to be "a very nice man." I have since thought that he was not a good judge of men, or he had it in for me and did not wish to take on the task himself.

I reached the new "very nice man" apparently before the phone got connected up, and we had a few minutes' pleasant visit. Then the phone rang; a female voice took the task of answering, and after considerable conversation called my host. When he came to talk to me a few minutes later he was quite a different man. I never heard any man (?) abuse Joseph Smith with deeper heart-expressed hatred than he was pleased to do. He arose quite suddenly and started for the exit. I knew enough to take the hint, and he opened the door. I offered him some tracts but he declared he "would not read such trash," and putting his hand to my overcoat he pushed it and the contents on to the street. Again I thought of what Mark advised.

Thinking I better have a bite to eat, I retired to my rooms, for more than "bread alone" to sustain me under circumstances like these is needed, especially when a person was not always a Latter Day Saint.

No malice had arisen in my soul, but I pitied such blind people and felt I would much rather occupy as the one ushered than the one who ushered me out.

Thinking I would now give the heads of the four thousand an opportunity to learn of the angel's message, I went to see the highest branch of the institution, and from his ruddy complexion I should judge he lived on, what some term, "the fat of the land." He was in some respects a very genial talker, but when it came to religion he told me they have the church and they could not fall, for Christ said so. He said he would not listen to me nor to an angel if such were to come to him, for he would know that such an angel would be cursed.

I tendered him some literature similar to that to others, but he opened the door, refused the tracts, and left me to wend my way on to the sidewalk.

Still Another "Get Out"

I then called to see the Salvation Army, and was ushered into the presence of an adjutant whom I believe would feel humiliated and lowered in his dignity if the Lord himself were to ask for an audience with him. I introduced the gospel message, but he told me they "produced the goods in the Army" and they were the real thing. I asked if the "goods" were the ones spoken of by Mark 16. He told me he had no further time to waste with me, so opened the door and told me to "get out."

Wishing to know the law relative to preaching on the street or Market Square, I went to see a high-up police, who informed me that such was not tolerated. I suggested that others preached on the Market Square and why not I? He offered to bet me money that within fifteen minutes of my commencement it would end up in a big fight and I would go out humiliated. I concluded he would see that he did not lose his wager if made.

I met a French Roman Catholic priest on the street and asked to be shown to some of their head men who could talk English. He accepted my literature, was very gentlemanly, and took me to the Jesuit headquarters, but just at that particular time they were all engaged and I failed to see any.

Having been informed there was yet another minister

(canon) whom I had not visited, I betook myself to his home thinking, from all the good reports I had heard of him, that such a fine man might possibly listen to the everlasting gospel. He was absent, however, and the lady who answered the bell, who I believe was the lady of the house, was very pleasant but would not accept any literature.

As I wended my way down the very narrow winding street I met the good man himself at whose home I had just called, and of whom there appears to be no man in the city more highly spoken.

I accosted him, stated I was a minister who had come to the city on a mission which I had called at his residence to acquaint him with, named the church with which I am identified, made a few remarks showing the distinction between it and Utah Mormonism, offered similar tracts to those accepted by the French Roman Catholic priest, but he very politely refused to accept them on any conditions, stating, "I am a Catholic." I asked, "Are you a Roman Catholic?" He answered, "I am of the English church. There are just the two branches but they are much the same."

He said, "I cannot wish you 'Godspeed' as an advocate of your religion, but I can as a man."

Protestants Disgusted

I attended several services in what is commonly termed "Protestant" churches, most of which would seat from five to fifteen hundred, but none of them was one fifth filled either morning or evening. There were at one time about twenty thousand Protestants in the city, but apparently three fourths of them are gone out, while most of those remaining have become so utterly disgusted with the weather-beaten husks fed to them from the pulpits, that even the noise of the hot-air cartridges fired by the biggest "canon" fails to tickle their ear.

In the province of Quebec the movies run Sunday afternoon, and a chicken fight on the screen has more magnetism for the ordinary human creature who is beginning to use his God-given thinking faculties along religious lines than the shell made in the parson's study which he has proudly marked "T. M. T." with the hope that it will fill both pew and plate. But he has failed to notice that his partner adroitly left the first "T" out of the compound and the shell was "mt" with the exception of a little tear gas which took effect when departed loved ones were spoken of, but which drove the listener into the open air or the movies when mixed with promised brimstone for disobedience.

When talking to a layman of the above-mentioned four hundred, I asked, "Do you read the Bible?" to which he replied, "Faith, I don't bother me hed wid it; it is up ta the father ta attind ta all that, and if we don't go ta church that is nothin' ta him. He'll jist cut uz aff and thin we kin git ta h—l out a that." I thought of the song, "There's nothing too good for the Irish."

There are a few excellent people in that city who are reading our literature, whom I expect to hear from in due time.

It might tarnish the fair name of John Wesley if I were to name the sect the parson belongs to who pushed me out. Or if I were to say that there is a long article of furniture spelled C—h of similar name to him he might not like it.

The Lord, knowing the kind of peoplè I would come in contact with while there, warned me twice through prophetic utterances from my brethren that my life would be in danger while there.

Sojourning at the home of my brother-in-law in Toledo, Ontario, I am presenting the gospel to a few interested people.

Expenses in Quebec being high, the sisters in Cornwall, Ontario, amply supplied my physical nourishment by parcel post.

I hope to try Quebec again in tenting season, bringing with me Philemon Pement who speaks French and English.

Respectfully, your colaborer, R. C. RUSSELL.

A Fine Thing in All the Branches

The influence of the young people's meetings extends far and wide.

First Presidency: I am in receipt of outlines and letters sent out by the committee for the young people of Zion. The papers have been full of good reports concerning the success of the meetings. It truly must have been an inspiration to the community and a source of great satisfaction to those in charge.

In as far as it is possible it would surely be a fine thing to try such a series in all branches of the church. While it might not be advisable to have special meetings at this time, we are making an effort to keep before our young the fact that the future of the work here will soon rest on their shoulders. In our sermons of late we have laid special emphasis on the origin and purpose of our work, giving the young some of the teachings of our church that have made our position so secure and have enabled us to meet successfully all of the various opposition that has been arrayed against us.

Our hope here as elsewhere is in the young, but they have so much in the surroundings to entice them that it is a very hard proposition. Oh, that they might be in an environment where their better natures would predominate, where they might have a fair chance to develop! Their ideals would be oh, so much higher, if they could only come in touch with the spirit that actuated the young in Zion to ask for those special services just closed. There are two young men from our midst who are in the States, one at Graceland and the other with the Boston Saints. Their eyes have been opened by what they see and hear. In their letters to me and others they express their surprise at the wonder and magnitude of the work. They plead with those at home to remain faithful and come up higher. All who have been sent here by the church have tried to impress upon them the very thoughts as expressed in their letters, but they had to go away from here and come in contact with conditions as we pictured them in order to really appreciate them. They had to be shown. There is truly a great need for Zion here as elsewhere.

We become almost discouraged at times with conditions as we see them. We realize our limitations and the great amount that should be done, and at times we are almost overwhelmed. But we will press forward, trusting in His mercy and all will come out in the end.

We read with great interest of the progress of the work in Germany and England.

Yours truly,
V. B. ETZENHOUSER.

HONOLULU, TERRITORY OF HAWAII.

MISCELLANEOUS

Sunday School Department

Some of the *Quarterlies* were sold out in the first week of this quarter. So many of the schools are now ordering early or by the year that we mailed out most of the edition of nearly 48,000 before the quarter began.

In ordering for the third quarter, be sure to observe the following prices:

Senior, 11 cents a quarter, per year	\$0.35
Intermediate, 8 cents a quarter, per year .....	.25
Junior, 8 cents a quarter, per year .....	.25
Primary, 8 cents a quarter, per year .....	.25
Beginner, 9 cents a quarter, per year .....	.30

About Teacher Training Books

Publishing houses of the country have not wholly overcome the obstacles caused by the war. Our own publishing houses are experiencing difficulties in securing several of the teacher training texts, some being revised, others sold out and waiting on the press for a new edition.

We hope the many students who have enrolled lately will be patient and not lose their enthusiasm. "Difficulties were made to be overcome." The information is worth waiting for. We shall hail the day when our own press can put out every one of the textbooks needed for this course. The present demand, although growing, is not yet big enough to justify our printing these books. It would mean financial loss. This in answer to inquiries.

G. R. WELLS, *Superintendent.*

Conference Notices

Alabama, with Lone Star Branch, May 14. Levi Gamet, president, 403 West Jackson Street, Biloxi, Mississippi.

Arkansas, at Fisher, Arkansas, May 13 to 15. Ida Emde, secretary.

Coordinate conference of the Clinton, Missouri, District will convene at Fort Scott, Kansas, June 3 at 9 a. m. and close June 5. The new reunion and district tent will be dedicated here and a missionary effort will follow the conference, conducted by missionaries of the district. Those coming write to Frank A. Hawley, 1010 East Margrave Street, Fort Scott, Kansas. Young people especially urged to be present. Edward Rannie, district president, 709 South Fuller Avenue, Independence, Missouri.

THE SAINTS' HERALD

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

PRICE \$2.25 A YEAR IN ADVANCE

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

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Reunion Notices

Alabama, with the Pleasant Hill Branch, July 15. Further announcements later. Levi Gamet, president, 403 West Jackson Street, Biloxi, Mississippi.

Minnesota, in Minneapolis, June 18 to 28. L. W. Maley, secretary reunion committee, 3102 Morgan Avenue North, Minneapolis, Minnesota.

Portland District, at Portland, Oregon, July 22 to 31. If interest already shown has any significance, our attendance will exceed any previous year. Are planning on having an apostle and patriarch in attendance. Notice later regarding tents. George W. Stover, secretary of committee, 148 East Seventy-sixth Street North, Portland, Oregon.

Clinton, at Rich Hill, Missouri, August 19 to 28. Please observe the date given is different from that previously announced, the committee having found it necessary to change the date. Edward Rannie, president, 709 South Fuller Avenue, Independence, Missouri.

Requests for Prayers

Prayers are asked for Elder A. M. Boomer and his little son Allen who have pneumonia. Brother Boomer is at Saint Francis Hospital at Escanaba, Michigan. Any elder near is requested to call on him.

Addresses

Elder Thomas Newton, mission address, North Parkersburg, West Virginia, Route 8, care of J. A. Barr.

Heralds Wanted

The undersigned would like to hear from any Saint in Southern Indiana District who can supply him with copies of SAINTS' HERALD for July 13, 1910, and September 30, 1914. R. E. Bozarth (missionary), Marengo, Indiana, Box 263.

What Is Greater?

The 1921 Acacia is greater this year than ever before.

Because, it contains twenty more pages of human interest material than the previous edition, and has a neater cover and cover design.

Because, it contains twenty more group pictures than the previous edition which reveals the new activities at Graceland.

Because, it is dedicated to our Stake Presidency and is backed up by the largest student body in the history of Graceland.

Because, it is representing a "Greater Graceland" with its new moral and physical equipment. For the above reasons send in your order at once for your 1921 Acacia.

Price \$1.25 postpaid.

Roland Travis, Business Manager
Lamoni, Iowa

1920 Conference Minutes Free

Missionaries under conference appointment may secure a copy of the official minutes of the 1920 General Conference by application to the Herald Publishing House, Lamoni, Iowa. Others should remit 65 cents, which is the cost price. These books are invaluable to those who wish to keep pace with the progress of the church.

Books Found

Elder C. W. Hawkins writes: "Will you please advertise in the HERALD that the person who left a copy each of the Holy Scriptures (Inspired Translation), Book of Mormon, and Doctrine and Covenants in the Southern Pacific Railroad depot at Richmond, California, can get the same by applying to the Lost Property Office at the Oakland Mole, California."

Conference Minutes

MOBILE.—At Bay Minette, Alabama, March 18, 1921, District President Elder T. J. Booker presiding. Prayer meeting and organization of the conference occupied the forenoon. Sunday school convention in the afternoon with superintendent, Mrs. N. L. Booker, in charge. She reported one new school organized at Biloxi. All schools except Bay Minette reported. Officers elected: superintendent, Sister N. L. Booker; assistant superintendent, Sister Alma Booker; secretary-treasurer, Sister Edna Cochran. Evening meeting was institute work for Sunday school and Religion. District president reported. Reports of branch presidents were read; Mobile, J. W. Hancock; Escatawpa, Lester Smith; Vancleave, J. C. Yocom; Bay Minette, H. M. Aebli. Missionary reports from 4 elders. Bishop's agent's report was read. Branch reports: Vancleave 193, Escatawpa 201, Mobile 125. N. L. Booker, H. H. Page, and A. G. Miller appointed standing auditing committee for the district. Alma Booker, chairman of reunion committee, reported that the committee did not think it advisable to hold a reunion this year but recommended that we arrange to hold a "Young People's Outing" some time during the summer. The report was adopted, and the committee continued with power to appoint time, place, assisting committees, and to arrange program. Women's Department meeting Sunday afternoon. Sunday school Sunday morning in charge of district superintendent. Preaching by J. W. Hancock, Alma Booker, and N. L. Booker. Conference adjourned to meet in Mobile July 8-10. Edna Cochran, secretary, Motor Route "A," Box 39, Ocean Springs, Mississippi.

Our Departed Ones

SEELY.—Jeremiah Varder Seely was born March 11, 1852, in Putnam County, Missouri. Leaves 3 brothers, Joseph, George, and James of Kansas; also 2 sisters, Lucinda Elsworth of Lamoni, and Emeline McCartney of Council Bluffs, Iowa. Baptized fifty years ago at Wheelers Grove, Iowa, and has lived an exemplary life. Has been an inmate of the Saints' Home at Lamoni for more than a year. Died March 28, 1921. Funeral sermon at Saints' Home by J. S. Roth, assisted by C. Scott.

HIGHLAND.—Jesse McKesson Highland, son of Sister Highland of Independence, was born January 31, 1893. Enlisted, and went to Camp Travis, Texas, February 22, 1918. Was killed November 10, 1918. His body was returned home and buried at Sparta, Missouri, March 29. Funeral in Christian church in charge of Henry Sparling.

BOGUE.—Janet H. Bogue was born October 7, 1860, at Crown Point, Indiana. Married Joseph H. Bogue May 18, 1879. Died at her home in Lamoni April 1, 1921. Seven children were born, all of whom are living except one. Besides husband and children, leaves to mourn 2 sisters and 3 brothers. Baptized May 7, 1877. Funeral in charge of E. D. Moore, sermon by Elmer E. Long. Interment in Rose Hill Cemetery.

BEST.—George Washington Best died March 4, 1921, at Saint Joseph, Missouri, being instantly killed by a switch engine at a crossing on his way home from his daily work. Born February 21, 1849, at West Point, Iowa. Married Lucy Caroline Kirk December 24, 1873, at Fort Madison, Iowa. To this union one son and 2 daughters were born. The wife and one daughter, Mrs. Pearl Piper, survive. Baptized February 21, 1886. Ordained teacher December 5, same year. Ordained elder in March, 1890, a high priest in 1917, and chosen as one of the high counselors of Far West Stake, which position he held with honor at the time of his death. He was true to his God, true to his trust and office work in the church, and true to all his employers. Funeral services at First Church, sermon by V. M. Goodrich, assisted by R. S. Salyards.

DURHAM.—Ewylim Virgil, infant son of Thomas and Sarah Durham, was born March 13, 1921, at Maple, Iowa. Died March 28, 1921. A father and mother mourn their loss. Funeral sermon by Thomas Williams, assisted by John J. Jenkins.

BURCH.—Thomas J., oldest son of Alfred and Sarah Burch, was born June 29, 1849, in London, England. Died suddenly at his home in Lamoni, Iowa, April 1, 1921. March 5, 1872, he married Sarah E. Merrill. Six children were born, 4 of whom have preceded him to the beyond. His wife and two children, William H. and Ethel, with 5 grandchildren and 2 great-grandchildren remain. Baptized September 8, 1875, and had for some years held the office of deacon. A faithful man has gone to his rest. Funeral from the residence, C. Scott in charge, J. W. Wight preaching. He was laid to rest in Rose Hill.

THE SAINTS' HERALD

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

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OF LATTER DAY SAINTS

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

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EDITORIAL

Repentance

Sermon by Elbert A. Smith in Young People's Zion Builder Services, Lamoni, Iowa, March 14, 1921. Reported by Winsome Smith McDonald.

The text to-night is from Mark 1: 15: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

The Story of Cocklebur Farm

I remember how some years ago when I was a boy living on a farm in the northern part of Iowa there was a farmer by the name of Fancher who owned a homestead, and one spring when plowing his corn he discovered between the rows in a certain place a new plant; at least it was entirely new to him. As that was a new country, plants from the East had not yet moved in to any extent. He became exceedingly interested in this plant and plowed around it very carefully and even hoed it and encouraged it to grow and go to seed. Verily his patience was rewarded, in a way, because it turned out to be nothing but an ordinary, and as we say in Missouri, an "ornery," pestiferous cocklebur, and in a short time it had seeded his whole farm and had spread abroad to other farms. His homestead became headquarters for cockleburs for the whole country. His farm was "Cocklebur Ranch."

If you have never worked on a farm you don't know just how mean a cocklebur is. It is one of the criminals of the vegetable kingdom. It attaches itself to your clothing and rides around until it drops off in some fertile field and starts a new colony of criminals, just like the effect of an evil example taking root in other lives. You can hoe a cocklebur off close to the ground and in a week's time it will be up again. There is only one way to be rid of them, and that is to pull them up by the roots and burn them in fire. I was back there last summer and I took occasion to visit that old place, and it is yet a foul, run-down, unprofitable farm. Some one has to repent for it and sweat and toil and dig up all of those cockleburs and make corn grow in their place.

Well, you say, that man was a fool. But did you boys and girls ever cultivate cockleburs? A young man finds a bad habit growing up in his life and immediately he wants to see what it will amount to; he becomes profoundly interested; he cultivates it with great care, and presently it has seeded down his whole life, and perhaps the lives of some of his neighbors. He should have pulled it up at the opportune time. And so presently with sweat and with tears, and with great exertion of will power, he must root up every one of those cockleburs and make corn grow instead. That is repentance.

Analysis of the Text

Now let us analyze the text. When is the time to repent? The time is *now*. "The time is fulfilled." Where is the place to repent? The place is *here*: "The kingdom of God is at

hand." Who is the person to repent? "Repent *ye*, and believe the gospel."

These sermons are to be doctrinal, but they are not given over entirely to the expounding of cold doctrinal principle. We want an appeal to go with them; and if there is one individual in this audience who has that in his life that should be rooted out, the commandment to him on this occasion is, "Your time is fulfilled, the kingdom of God has come unto *you*; repent *ye*, and believe the gospel." Do not put it off; attend to it during this very series of meetings.

The admonition to repent comes to us first in the form of an invitation, in Acts 3: 19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

We are gathered here for a great revival service, a time of refreshing. We may do all that we can, and I thank God from the bottom of my heart for this noble response this evening—oh, how it fills my soul with joy to think you are standing by me. On Monday night when I thought many seats would be empty they are all filled, and you are here to support us in this work; you are willing to do your part, and all that God has given me of strength of body, clearness of mind, or faith of heart, or love of soul, I am willing to pour out on the altar of service in these meetings. Yet when it is all said and done, we must bow and say, "Lord, it isn't very much. We wait for the times of refreshing from the presence of the Lord." The revival comes from above.

If we need to repent of anything let us repent, that our sins may be blotted out in this time of refreshing sent from the heavenly Father.

The call to repent comes to us next in warning, where the Master says, "Except ye repent, ye shall all likewise perish."—Luke 13: 3.

The Nature of Repentance

Repentance may be of a twofold nature; first, there is a worldly form of repentance that consists merely in being sorry when one is caught and about to be punished.

Not long ago in the city of Los Angeles two men kidnapped a young married woman and took her to an old shack and held her for ransom. One of these men drove into Los Angeles and called the husband by telephone and asked him to guarantee the ransom. A telephone operator overheard the conversation, called the police, and when the villain stepped out of the booth two burly policemen waited one on either side of the door. He was caught. You never saw a man repent more quickly than he did. He was sorry. What was he sorry for? He was sorry he was caught. He was sorry he was about to be punished.

The Apostle Paul tells us in 2 Corinthians 7: 10: "The sorrow of the world worketh death." Now what is the philosophy of this? It is simply that when a man's repentance consists in being sorry he is caught, the only effect had on him is to cause him to resolve that he will do the same thing again but will be a little more careful, from which is evolved the philosophy of the world, "If you cannot be good, be careful!" This works death, because no matter how careful a man is the Bible says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7.

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That kind of repentance deceives a man and leads him on until eventually it ends in destruction.

There has been a great deal of discussion about deathbed repentance. It seems to me that deathbed repentance has in it these very elements of worldliness. People sometimes think, "This repentance is a good thing. I will wait, and have a good time while I am young. I will accumulate the things of this world, and when I get to be about eight-five years old and about to die I will repent and get all there is out of repentance and get into glory and so beat the game both ways in both worlds."

That is a little like the Jew we heard of. Two Jews were riding on a train, so the story goes. One owed the other fifty dollars, and number two had tried to get it time and again. While they were on the train a bandit came into the car with pistols in his hands to rob the passengers. Number one took out his pocketbook and handed number two fifty dollars, saying, "Here, Jacob, iss the fifty dollars I owe you so long."

So some think they will accumulate all the things of this world and hold them until the bandit of death has his pistol on them, and then repent. It won't work!

But there is a godly repentance which Paul says "worketh sorrow that needeth not to be repented of." (2 Corinthians 7:10.) That is the true repentance, and as we are told in Matthew 3:8, it brings forth "fruit meet for repentance"; that is, it bears in the life of the individual the kind of fruit that is a clear indication that it is a real, genuine, godly repentance. Isaiah gives us to understand that repentance includes ceasing to do evil and learning to do good. (Isaiah 1:16, 17.) We must pull out the cockleburs and plant corn in their place.

We are given to understand, at least by implication, that repentance includes restitution. Zaccheus, as you will remember, was a publican and a sinner. He was a little man, so when the Savior passed through the streets he had to climb a tree to see over the crowd and see the Master. He was a small man, but in some regards he was bigger than a great many Christians, because he said, "If I have taken anything from any man by false accusation, I restore him fourfold."—Luke 19:8.

We received a letter a year or two ago from a district president in the West in which he said he had converted a man who desired to be baptized, but that the man made a confession that twenty years ago he burned his house and collected the insurance. He wished to know what to do about it. We advised that if that insurance company were still in business he should restore the money, together with interest.

Whenever a man can do so he ought to make restitution. Of course, as some have pointed out, there are things that cannot be restored. If you trample a lily into the mire under your brutal foot, you may be sorry for it, and you may try to make it stand upright, but worlds without end you cannot restore it to its natural beauty. If you destroy the purity of a woman or the virtue of a man, you can never restore that which you have destroyed. But God is merciful, and he does not require the impossible of any man; he does require, however, that when individuals repent they shall make the wrong right, if possible to do so. It has a splendid influence on human character.

The Story of a Penny

I remember how when I was about five years old I went into a grocery store, and there on the counter lay a new penny. No one seemed to be watching it—or watching me. I looked at that penny. I was tempted as much as any bank teller ever was tempted by a million dollars. Children do not weigh values. They would rather have a new penny than an

old ten-dollar gold piece, and that penny had all the power of the Devil wrapped up in it. I walked past it and I came back and looked at it. I looked around, no one was watching, so I put it in my pocket, and went away feeling that I had "thief" written across my forehead. I tried to rub it off and went home to my mother.

Mothers have a sort of X-ray attachment. They know when you have been swimming, and when you have been in the jam pot, and when you have stolen a penny. My mother looked right through me and saw that penny. Do you know what I had to do? I had to go to that store, and marching in before all the customers, say, "Mr. Groceryman, I stole this penny. I am sorry. Here it is. I will never do so again." I never had the least desire after that to steal.

The Objective of Repentance

What is the objective of repentance? It has a twofold objective. The first object is to get right with God, or as the admonition is, "Be ye reconciled to God."—2 Corinthians 5:20. This is an exceedingly important consideration, to adjust ourselves to God. D. T. Williams says, "When a man's watch is wrong, he doesn't attempt to reach up into the sky and set the sun by his watch; instead he sets his watch by the sun. He could not change the sun, and if he could it would be an ill-advised thing to do, because everyone else might undertake to do the same thing."

Yet the confession of faith of one of the most popular churches made that mistake. That confession said that Jesus Christ was manifest in the flesh that he might reconcile God to man. Some one has reached and tried to set God by man's watch. I am not here to attack churches, but I wish they would correct that statement. If I saw a man attempting to drive down the street with the cart ahead of his horse, I should advise him to turn them about, and that creed has the cart ahead of the horse.

Jesus Christ did not come to reconcile God to man in any sense of the word. He came to set man by God's watch. This is a fundamental thought because it has a great bearing on the atonement of Jesus Christ. Did he come and suffer and die on the cross that a sullen, vindictive, and offended God, looking on, might at last be melted and pleased and say, "Well, perhaps I will forgive, and come down and reconcile myself to man"? Do you believe that? Nothing of the kind, absolutely. There were reasons why Jesus Christ was manifested in the flesh, and one was to interpret God to us. We cannot understand God in the abstract. During all past ages man has attempted to visualize God individually. All the idols that have been were but an effort to make something to look at, to help man's mind to picture and understand the abstract idea of God. So Jesus Christ came to give us an objective lesson.

And there are reasons why he suffered on the cross, not that he should reconcile God to man, but among other things that he should break the hard hearts of men and turn them towards our heavenly Father, and there never has lived a man who came to understand the mission of Christ and his matchless love that it did not have that effect on him. Every man sooner or later will hear the gospel so that he will understand, and for that reason Jesus says, "If I be lifted up I will draw all men unto me." (John 12:32.) Some men will go a long way and receive celestial glory; some men will go part way and receive a lesser glory; and some men will turn back and not receive any; but sooner or later they will all feel the matchless power of the Son of God who was lifted up on the cross.

So we read along this line in 2 Corinthians 5:18-20, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconcilia-

tion; to wit, that God was in Christ, reconciling the world unto himself. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

That is the substance of my sermon to-night put into a few words, "Be ye reconciled to God." I cannot sound that into your ears with the force I wish I could, but there is another preacher in this room to-night. He has been here during this series of meetings from the beginning, and with His still small voice, though you see Him not, He searches you out, and He whispers into your hearts, "Be ye reconciled to God."

My advice is that you heed that admonition, for Jesus Christ says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."—Revelation 3: 20. This is your opportunity.

But repentance has another objective. First to adjust ourselves to God, and next to adjust ourselves to our fellow men. This is the very essence of religion, to get right with God and to get right with our fellow men. So some one has very wisely said that it takes three persons to live the Christian religion. Some one may ask, Cannot one man live it? No, not alone. He must first come into communion with his God; that is two; and then he must make himself right with his brother; that is three. That is the eternal triangle, the man and his God and his brother. There must continuously be fellowship flowing from every point of the triangle or a man is not living his religion. If his intercourse and fellowship is broken with his fellow men, it breaks his intercourse with God.

Let us see if that is not true. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matthew 5: 23, 24. Here is a man who is trying to get right with God. There is God in the heavens. Here is an altar, and here is the man who has brought his gift, but something is between him and his brother, and the Lord says, "Before you and I can enter into communion you have to make it right with this man, and when you have made it right with him and the triangle is complete, then come back to the altar and give the gift, and I will be very glad to receive it."

That is the very basis of the building of Zion, the establishment of a fellowship that shall include a continuous communion with God and a continuous fellowship with man.

This objective of getting right with God and man under repentance is greatly helped by confession. Whether the confession is private or public depends to a great extent upon the nature of the offense. A young man had done wrong and everyone knew about it, and at our late revival services in Independence in the presence of one thousand young people this young man stood up in prayer meeting and made his confession. I presume there was not a heart in that room but was enlisted on his side, and he had a thousand friends. Confession serves many purposes, and it is a great aid toward the objective in getting right with God and your fellow men.

The Great Story of the Prodigal Son

Now this theme would not be complete, no sermon on repentance is complete without an analysis of the great story of the prodigal son which we have read for our scripture reading. There can be no question that when Jesus told this story he meant that the father should represent God, and the prodigal son should represent any sinner who has need of repentance.

Let us consider then the attitude of the son. In the first place, this young man was absolutely impervious to reason. It did not do any good to advise with him. The experience of

others meant nothing to him. He had his inheritance. He intended to use it as he pleased.

In the second place, he fell a victim to the "lure of the far country." That is a high-sounding term. Where is that far country? It may be under the bright lights of New York City (in this century) or in Chicago, or it may be just down town in Lamoni, or just around the corner in any village in some back room where men gather to drink bootlegged whisky or play cards or congregate with immoral women. It is a far country in the sense that it is a long way from your father's house, and it is absolutely a foreign country as compared with the spirit of that home where you were raised by a godly father and where to-night perhaps your mother on bended knees pleads for you at the throne of grace.

In the next place, when he had reached that country he squandered his inheritance. What is our inheritance? It may be money, it may be land, it may be good health, it may be a good character that can be lost, it may be a good name that your father has handed down to you, a name that has been known in the community for honor and integrity for many years, and that you may smirch in a single month by a life of folly. Your inheritance may be all of these things or any one of them. Anyway this young man squandered his inheritance, and then he discovered he had no friends.

When a man squanders his inheritance, the gang with whom he has associated will soon leave him alone, and this young man was left in a pitiable condition. He was reduced to the straits of taking care of hogs. Jesus was a master storyteller. He was talking to Jews, and you know the Jew despises a hog, and so he drew them a picture in which the prodigal became an attendant of hogs, the ultimate degradation. He was even willing and anxious to eat the stuff they were feeding the swine.

And in this condition we are told he "came to himself," or as you young people might say, he "tumbled to himself." It is a good thing for a man to "tumble to himself" and wake up and see where he is and what he looks like to other people. He came at last to himself, to his right mind, and he said, "I have sinned before God and before my father, and I will hasten home." This young man went home repentant and humble. He did not come back like some young men might, saying, "Father, I am back. Bring on the fatted calf. I hope it is in good shape." He came right down in the depths of humility and said, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."—Luke 15: 18, 19. That was the attitude of the son; that was genuine repentance.

Now what was the attitude of the father? The father had never cast the son off. He did not disinherit him. The son lost the inheritance himself. The father had always loved him; and so with God. He did not hate humanity. Jesus did not have to come and bribe the Father; but we are told that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.)

God always loved man. He loved man before Christ came. So the father saw this boy coming a long ways off. There is no eye so keen as the eye of a father or mother who waits a boy returning home; and there is no eye so keen as God's eye that sees into our hearts before others read it in our countenance that we are inclined to return to our Father's house. So the father ran out and met him half way, and greeted him with kisses, and made him welcome, and put a ring on his finger and a robe on him, and said, "This my son was dead, and is alive again; he was lost, and is found."—Luke 15: 24.

This, the Master wants us to understand, is the attitude of God, and he tells us there is joy in heaven over one sinner

that is returned; so you need not hesitate, you need not feel slow about confessing anything you may have done that is wrong, and take the necessary steps that will return you to God and to fellowship with the church. The Lord will by no means resist your advancements; neither will he cast you off.

The Gospel Mirror

There is another beautiful story that is told in James, the first chapter. It is a story of the gospel mirror, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 22-25.

Here we have a picture in words that anyone can understand. It hardly needs an explanation. A man looks into a mirror and sees himself. He sees defects there that need correction; but if he goes away and forgets to make the necessary change, it has not benefited him. If he does make the necessary change, he has been blessed. It does everyone good to look into a mirror occasionally. No need to stand in front of it too much, but mirrors and soap and water and towels are agents of civilization and righteousness.

But suppose one of the young men of the college football team should come in after playing on a hot afternoon till his clothing was saturated with sweat and his face black with dust turned to mud, and coming into the dormitory he should look into a full length mirror, and should see himself in all his beauty (?), and then should go away and forget all about it, and in the evening go to the banquet to meet with the boys and girls of Graceland, and the visiting team as well. Suppose he should get in, and in the middle of the banquet should suddenly think of the picture in the mirror; he would be one of the most unhappy men on earth.

You people are looking into the gospel mirror during this series of meetings, and in these prayer services such as we had on Sunday, and you are seeing not only the doctrines of Christ, but it is showing you what you are. I do not need to call out John Smith or anyone by name and tell this audience what he has been doing; you know what you have been doing, and when you look into the mirror you see the things in your life that need correcting. Friend, are you going to go away and profit by it, or are you going to go away and forget it? By and by when the marriage supper comes, if you find yourself so unfortunate as to get in there in your soiled clothing, how will you feel then? I will tell you. I know.

Some years ago when I lived in Lamoni, I had a great many chores to do about the place, and one evening I heard that a particular friend of mine, a man from California, was to preach; so I rushed around and did the various jobs of work that had to be done, and being late I hurried off to church and got a seat in the audience under a bright light. In the middle of the sermon I looked down and, lo, I had on my old, dirty, greasy, work coat with the sleeves torn off near the elbows. I spent about the worst half hour I have experienced in my life, and at the close, when the preacher said amen, I got into my overcoat and sneaked out. I imagine that if a man with the filth of this world on his garments should be so unfortunate as to get into heaven in the midst of the pure and the good, there would be such a thing as being in hell in heaven.

You young men do not run that risk when you come from the football game. You get under the shower, and you change your clothing. You put on clean clothing and a clean collar

and a clean tie, and you go to the banquet looking like the gentleman you are.

We are all interested in this church. By and by, Jesus Christ is going to serve a great feast when the church and the bridegroom will be united. The church will have on pure garments which are the garments of righteousness, and those who have on the wedding garments clean and white will come in and they will be happy. If men haven't the wedding garments on, no one would need tell them to leave. They will be glad to leave.

The gospel mirror shows us what we are, and it shows us what we may become.

The Tiger and the Derelict

You young people are entering upon what may be to you a terrific struggle, the struggle of life. The forces of good and of evil are struggling within you, and it is a question which will be victorious. Every man has that fight.

I remember reading a strange and weird tale when I was a little boy. It appealed to my imagination. I suppose I should not have read it at all. It was about a captain and crew who were on the ocean in their ship, and one morning they heard the muffled tolling of a bell coming to them over the waves. They were miles from any land, but they could hear the funeral toll of that bell. That appealed to my imagination as a boy. Finally they sighted the hulk of an old ship without mast or sails, wallowing in the trough of the sea. A bell had been rigged up to the stump of a mast, and when the ship rolled it tolled the bell. I can hear it yet.

They drew alongside of this strange ship, and as they did so there seemed to be no life on board, yet they heard a terrible roar, as from some wild animal. I can hear that roar yet! You know children have a wonderful imagination. My little boy said the other day, "Daddy, I see some mighty queer things at night when the lights are turned out. One night I could just see my clothes in the dark, and it seemed as if they just raised up and started for me." Well, I could hear that bell and that roar after I had gone to bed.

They landed on the ship with their rifles and battered open the hatches and went down into the evil-smelling cabin, and there they saw a half-starved Bengal tiger, which they killed. And in one corner of the cabin they found the skeleton of a man, and the leaves of a diary that he had been writing. The story was that this man had been put there by pirates, and the tiger had been chained with a little chain which would break when he grew hungry and violent. So day by day the man wrote his story until one day it came to an end.

That queer tale made a wonderful impression on me. You will say such a thing as that never happened, but hundreds of times I have seen, on the sea of life, the battered wrecks of men in which the beast had killed the man—the beast of appetite and passion and lust and greed. You have but to look around you and see it. It is the business of the gospel of Jesus Christ to kill the beast and redeem the man.

This struggle goes on. You cannot escape it. Under the influences of these meetings you have noble desires. If a bad thought came into your heart you would cast it out; but tomorrow some awful, contemptible temptation may take hold of you and wrestle for your life. And you will think, What kind of a man am I that I should change so? Don't you have those experiences? Haven't I? Don't you have to make the fight? You need not be ashamed. It is the forces of good and of evil fighting for your soul, and that indicates you are a man, a potential man, and both God and the Devil want you. You are a potential good man, and God wants to make you, and the Devil wants to destroy you. That is what distinguishes you from the animal—from vegetables. Hogs are not tempted. Cabbages have no conscience. Pumpkins do not

debate right and wrong. It is *men* that battle between right and wrong.

The Devil told a half truth when he said we should become as the gods, knowing right and wrong, so it has become the province of man to know right and wrong and have the strength to do the right and resist the wrong.

So do not be discouraged because temptations come into your soul. Every man has them. Whittier wrote a poem about the "two voices" that held debate in his heart, one advocating wrong, the other pleading for right. Tennyson wrote of two "moods." The Apostle Paul says, "When I would do good, evil is present with me. . . . But I see another law in my members warring against the law of my mind."—Romans 7: 21-23.

But it is the business of the man, it is the crowning glory of the man to buckle on his armor, and struggle, and the more terrific the struggle—the greater the glory. It is the crowning glory of a man to stand up and be a man and put down temptation, and put evil out of his life; he can do that only through the gospel of Jesus Christ.

EDITORS' NOTE: This is the second of seven sermons by President Elbert A. Smith to the Zion Builders, or young people of Lamoni and vicinity. All of these sermons are held in type, and will be published in leaflet form. The third will appear in an early number.

Young People's Meetings

At Bloomsburg, Pennsylvania, April 3 to 17, Elder A. M. Chase conducted a series of services following similar lines to those in Independence, Lamoni, and Philadelphia. The principal subjects taken up were the first principles of the gospel.

At Toronto, Ontario, D. T. Williams was the speaker beginning April 10. Upon completion of the services there he expects to proceed to Kirtland, Ohio, and speak in the temple, April 24 to May 1.

In Iowa, announcement is made that Elder C. E. Wight, of the Lamoni Stake Presidency, will be at Hiteman, April 17 to 24.

At Des Moines, F. M. McDowell, dean of Graceland College and a member of the Lamoni Stake High Council, April 24 to May 1.

At Council Bluffs, Elder John F. Garver, president of the Lamoni Stake, May 8 to 15.

The music at these three special meetings for young people in Iowa will be in charge of Elder Harold C. Burgess.

At Pisgah, Iowa, announcement has been made for a series of services. April 24 to May 1, with Elder John F. Garver as the speaker.

April 8 and 9 a meeting was held in Independence to consider this campaign by the young people. The committee consisted of President Elbert A. Smith; U. W. Greene and M. A. McConley of the Quorum of Twelve; R. V. Hopkins, pastor at Independence; John F. Garver and Cyril E. Wight, of the Lamoni Stake presidency; Walter W. Smith, church historian; A. E. McKim, of the department of publicity; and John A. Gardner, president of the organized classes of Independence.

Provisions were made for the preparation of a pamphlet on organization and methods.

Now, as always, the success of the services depend upon the spontaneous desire of the young people, their preparation in humble, devoted prayer, as well as devoted attendance at prayer during the week of services.

At one service announced for young people, the pastor stated, "We will make our arrangements after the meetings open." This is a grievous mistake. The work cannot be

successfully done during the week of services, nor during that week with the preceding week. It requires first a definitely organized effort to see that every home is visited, and every person of suitable age invited, that a pledge is secured of attendance, that tickets are distributed so that we can follow up the attendance. We have some supposed to be excellent business men, who yet neglect repeatedly their responsibility as church officers, and do not plan beforehand, nor see that the plans are carried into effect, and that all things are prepared before us.

But most important of all, there should be a season of prayer before the opening of these special services. It is only as we come into closer communion with God that we can hope to receive the added strength and inspiration that we should.

Let no man fail in this responsibility, nor neglect this splendid opportunity for service.

One Week in the Life of a Missionary

A recent letter from one of our missionaries gives the following account, quite incidentally, of one week of activity. It will be noticed that the letter was written on Wednesday, and hence is not complete as to details for the latter part of the week; It was not written for publication:

"I arrived here Saturday evening, and Sunday we had Sunday school, sacrament service, priesthood meeting, Religio, and preaching service. Monday we had a call to go out in the country eighty-five miles to administer to a sick boy. On our return, we had a puncture, and so did not reach home until nearly midnight. Yesterday (Tuesday), two addresses at the high school, and an address to the parent-teacher association, at another school; preached at night. To-day (Wednesday), three services at the church, with three addresses. Tomorrow (Thursday), the Rotary Club, and an address at another special meeting, and preaching at night. Friday, preaching. Saturday, a fifty-mile trip with preaching again at night, and with three sermons on Sunday."

That would be sixteen addresses in one week, besides attending other services, administering to the sick, etc.

Noted Singer Not Colored

In our issue of March 30 we printed a brief item in the Women's Department quoted from *The Presbyterian* to the effect that Mrs. Carrie Jacobs Bond, the noted composer, is a colored woman. A sister writes from Janesville, Wisconsin, where Mrs. Bond lived for years, to say that she and others know her parents and that it is not true. We are profoundly sorry that such a statement has been circulated and that we were instrumental in further extending it. Our motives were good, for we considered it a commendable achievement to have thus won the hearts of a Nation, especially if the lady were handicapped as so many colored people are.

"Boost Your Branch Orchestra"

A member of the new Auditorium Orchestra in Independence writes to complain that he believes there is altogether too much lack of appreciation of the work of the church orchestras. He reads much in the church papers about the good work of the choirs but all too little of the faithful, painstaking labor of those who by dint of hard labor, much practice, and sacrifice become skilled enough to serve as players. Further, they often purchase their own instruments and buy their own music.

He concludes, "Have a heart and boost your branch orchestra as well as the choir; they are both doing what they can for the Lord."

ORIGINAL ARTICLES

The Conflict of Science and Religion

By S. A. Burgess

Truth is a perfect whole; there can be no conflict between its parts. A brief review is made of recent scientific development.

Perhaps as much or more has been heard of the conflict between science and religion than of that other conflict between capital and labor. In fact, there exist more real prospects of a conflict in the latter field. Some would infer that there are radical differences between the way in which we approach religion, and the human faculties which tend to religion, and those which attend to the so-called sciences.

We must remember that science, after all, comes from the Latin *scio*, to know, and represents the limits of human knowledge. But the term has been so applied to those who experiment or examine phenomena, and adding fact to fact draw a variety of conclusions. Scientists are considered to be those who argue *ad posteriori* or inductively; in contradistinction to those who infer a first cause, and from it argue *ad priori*, or deductively. But this conflict reaches much farther than to the church, though it is true those who think little, whether in the church or elsewhere, assume certain things as proven, and then are prone to argue therefrom deductively. We find this is true of certain small thinkers today concerning evolution, as it was of scholasticism in the Middle Ages.

Now human knowledge is of necessity relative. There is only one exact science, and that is the science of mathematics. Even there we find a non-Euclidian geometry, which denies those theorems which we have so carefully learned at high school. It proceeds to demonstrate that the known facts of the world can be as readily explained on other bases, as well as by those axioms which are taken to be proven because they are "self-evident."

The nature of human knowledge indeed opens a wide field, both in psychology and epistemology, as well as in philosophy in general, for it becomes at once apparent that we are not able to perceive the thing *an sich*, or the thing in itself. A dress looks different in the dark from what it does in daylight. The color changes according to the way the light falls upon it. Our sense of feeling is only an approximation. This can be demonstrated by a number of easy experiments. One to cross the fingers, the first and second fingers, and then with the tips thus crossed pass them on each side of the nose. The fingers will tell us we have two noses, or else that our nose is very badly split. What is the reality of an object? Who can tell?

Of course we have for convenience certain terms that we apply to certain reactions upon the retina of the eye when the object is placed in bright daylight; but the object is still there in the dusk, though it appears different; and we know that it does not appear the same to one person as it does to another.

Next to mathematics we may note the laws of physics. These are by no means as exact as are the laws of mathematics, so we find more divergence of opinion. There is a great furor now at Einstein's theory of relativity, and of the materiality of life. Observation by this theory would indicate that the light of certain stars passing close to the sun during a total eclipse, was deflected. There are some, however, who still insist that it may be caused by a more extensive solar atmosphere than we as yet know of. We know that the light of the sun and other heavenly bodies, in passing

through the atmosphere of the earth, is deflected, so that the sun, or any other heavenly body, is actually much nearer the horizon than it appears, and may even be actually below the horizon while it is still perceived by us. The result of such an atmosphere around the sun would be to deflect the light so that it would curve a little towards the sun. The effect of attraction of the mass of the sun upon the mass of light, if light possesses mass, would be similar if not identical. Much of our astronomy and physics have been built up on the assumptions of motion which Einstein brings into question.

Certain laws or theories that were laid down in the physics of ten and twenty years ago are found not to be exact. Some because of antipathy to the rapid progress of scientific knowledge in our age, of the changes that are made in a single decade would reject all science. It is of course quite clear that hypotheses or even theories are not absolute proof. It is also equally certain that they have made and do make decidedly for human progress. It would be as foolish to refuse to study the scientific works of to-day, because that tomorrow the world will know more, as it would be to refuse to study our alphabet because in a few years we shall have gone beyond that. Parents well know how useless schoolbooks accumulate—useless, that is, for later years. But that is no reason why schoolbooks should not be secured for the instruction of our young.

As we proceed we note that chemistry was substituted in the past two centuries for alchemy, yet the elements of twenty years ago are not only now enlarged, but the modern theory of electrons would seem to give some basis for the assumption of the alchemist that base metals might be turned into gold, as the theory of electrons assumes that all atoms are composed of a number of the same kind of electrons, and by their number, arrangement, and motion in the atoms is the substance of the chemical elements determined. It is known now that some atoms do give off something and change from one substance to another. Particularly is this true of radium, but it is also true of other radio active substances. It is suspected that it may be true of still other substances, though much of this is still hypothesis. Yet chemistry, in its study of atoms, and molecules, and their interaction, which follow as a rule certain general laws, has proven of tremendous value to human life in industry and agriculture, as well as in medicine and even in war.

Some would explain life as a series of physical, chemical reactions. Others insist upon a vital principle. The study of biology, of botany, or zoology, is concerned both with physical reactions and also with chemical reactions, as well as with something else that goes to make life. Geology concerns itself in fact with both of these subjects of botany and zoology, under the heading of paleontology.

It is remarkable the amount of knowledge that man has gained concerning the heavenly bodies, their weight and composition, their distance, their movement, and speed, and the approximate accuracy with which certain results are achieved. Yet twenty years ago the galaxy of stars was defined as shaped like a watch, 20,000 to 30,000 light years in diameter, and 8,000 light years thick. To-day these figures are greatly exceeded. Betelgeuse is said to be one million times as large as our sun, with other stars still larger. It is remarkable also what has been developed in the intensive study of the stratas of earth in geology, concerning the record and life of this earth, and the plants and animals which have lived hereon.

But psychology, while concerned principally with the study of the mental reaction of man, has also extended its researches with animal psychology, while eminent students urge that there should also be a department of plant psychology. Experimental psychology naturally concerns itself with material elements, which can be measured. But it leads in the

minds of many students, such as Royce, Calkins, Munsterburg, and others, to what they call a psychology of soul, to a something beyond the material element.

What we would emphasize in this brief summary is the inter-relation of one so-called science with another, and how one leads up to another: mathematics, astronomy, physics, chemistry, botany, biology, and psychology. Some would now make a new department and call it humanism for the study of man. Psychology also as a study of man and his mental reactions, including spiritual reactions, attempts more or less an explanation of religion. But it reaches also on down to the animal and plant creation, and we know some psychologists who discuss also the formation of crystals and rocks as a life process. There is no clearly divided line between science and religion. There are different methods of attacking the same problem. James finds pluralism, but in his pluralism he still finds a unity. Other philosophers who have urged the absolute unity of the universe are yet bound to note the pluralism of manifest nature. Monism or unity of nature may be explained as spiritual or as material. It is interesting to note that in the modern theory electrons give after all force as the basis for matter, and matter merely as various manifestations of electrical energy, while Haeckel in his law of substance finds in force both intelligence and matter.

The same intelligence which attacks the problem of mathematics also approaches the problems of religion and religious experience. The same methods have been applied to both. Results have been achieved in both. In physics we note at once the result of force applied in a material way. In religion we note it in the development of character, or in the healing of the sick. Both are subject to the same practical human limitations. One does not look for the same results in chemistry as in mathematics; nor for the same results in physics as in biology; in religion as in astronomy or geology. But considering the limitation of the physical instrumentality in the human brain, and the restrictions therefor upon human intelligence; considering also the methods and tests applied and the results normally looked for, experiments may be made and results achieved in religion as clearly as in any other realm of human knowledge.

Representing, however, as it does the advanced department of human knowledge, reaching beyond this life to the greatest possible ideal of humanity individually, it is not surprising if the tests to be applied in religion are not so easily handled as is the case with chemistry, or the laws as quickly understood. Those conducting experiments in chemistry know that many of them are so delicate that the reaction is not always secured. The utmost care and attention are essential. The same is true of experiments in psychology and in physics. Changes are sometimes so minute as to be ascertained only with the use of magnifying instruments.

Nor does the argument *a priori* belong exclusively to the realm of religion and metaphysics. Nor does faith belong exclusively to religion. No scientific progress can be made without faith, even though it be in the most material realm, in the preparation of food, or the erection of a building; and no intellectual progress is made without faith.

Again, the advanced work done by the leading thinkers who conduct original research and discover some new law, whether it be general or particular in its application, is always made upon the assumption of certain principles, whether they be hypotheses, theories, or whether they be called laws. A certain attitude is always assumed towards the problem, with the assumption that certain results are to be achieved. The results actually achieved may approve or disapprove this assumption. But whether it be in science or in religion, we first desire to believe; then having that much of belief, faith increases until we make the full test. At last faith becomes

knowledge, and from that knowledge there is gained a yet greater faith, which again in turn if sufficiently long continued will become further knowledge, upon which a still greater faith may be erected. This is true of religion (Alma 16:138-173). It is true in the realm of science.

All forms of human knowledge are finite or relative, and are affected by the nature of man and his capacity for observation. General methods of proceeding in thought are similar—the known to the unknown—faith which becomes knowledge, and a proceeding on that knowledge to a yet greater faith.

But each department of human knowledge differs in its subject matter, manner of treatment, and the results which are achieved. There can be no contradiction in truth. Truth is necessarily one. There is contradiction, however, in the various ideas held in each and every realm of human knowledge. There is contradiction in the epistemology or the method of explanation of known things, between men who take their viewpoint from a material standpoint of observation, and between those who study the higher powers of man. Each naturally sees the universe in terms of his own limited knowledge.

The disagreement is between men and their concepts, not between science and religion or any other department of truth.

There is also a difference of ideas, different theories of explanation, and methods of procedure in human thought. These are duly classified in logic. But these methods are applied to any and all fields of human knowledge. Though it may seem to the casual observer that deduction is applied more frequently in some realms of human thought, and induction in others.

There are differences of explanations offered in each field of human observation and study, and other differences between men who have centered their thoughts in radically different fields of human thought. But none of these factors or differences change the fact of the underlying unity of the universe, and of underlying unity in human thought. Especially do none of them contradict the great underlying unity of truth itself. To assume otherwise is to assume a self-contradiction.

Summed up briefly, there may be a conflict between one man's idea of religion and another man's idea of science. Yet, between the truth in either realm, there can be no possible conflict. The results achieved by research in different departments of human knowledge may differ, as does the nature of the research. The results are also limited by human capacity. But that does not mean that they are of but little value.

Faith is just as necessary in one department of human knowledge as in another. Methods of research and experimentation can be tried in one field as well as in another. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Malachi 3:10. "Prove all things; hold fast that which is good."—1 Thessalonians 5:21.

While dogmatic assertions and presumptions exist in the case of some men in every field of human knowledge, the pursuit of wisdom and of knowledge is one that brings quickly its own reward of joy and of peace; and of no other thing is this so true as it is of the knowledge which leads man to God. For in the highest sense of each term truth and righteousness and duty and freedom are identical, for true freedom is to be found only in the path of the good and the true. A little learning is still a dangerous thing, but a fullness of knowledge and of wisdom to-day as in the past leads man back, without fail, to God.

OF GENERAL INTEREST

NEW COLLEGE BUILDING COMPLETED

Will be ready for use in a few days. Something about the new building from the Lamoni Chronicle.

The new brick building which has been in course of construction for the past year on College Hill is now completed, and in another week the hopefuls of Graceland will be airing their knowledge storehouses before their superior dignitaries in the classrooms of the new quarters.

The large building which is in dimension 105 feet by 65 feet, is built in accordance with the very latest and best ideas of modern architecture. It is very substantial and commodious and meets in every detail the requirements of a hall of learning. It was erected at a cost approximating \$90,000 and is a building of which the boosters of Graceland can be justly proud. It indeed fills a long-felt need. The structure is of brick with steel frame. Large steel columns forty-three feet long rise from the basement the entire height of the building. These are only twelve feet apart and give the frame a strength of endurance which is almost imperishable.

The building is as fireproof as modern science can make it. The frame being of steel, covered with brick, the lath under the plaster, the window casings, the joists, the floor supports, and the doors all being of metal, the floors and stairways of cement, the partition walls of brick over steel framework, leaves nothing but a small bit of finishing woodwork in the rooms which would be destructible by fire.

The building is furnished with a large fan ventilating system with a large power fan located in the basement and circulation connections in every room. This is the most modern and approved method of ventilation and is a very important part of any building.

The building will be steam heated, the heat being furnished by the heating plant already on the grounds, it being adequate to supply all the buildings. The rooms are lighted from one side only, almost the entire east and west sides of the building being windows. The Fenestra steel sash cemented permanently in the walls, the windows opening out instead of sliding up and down in grooves, prevents any unpleasant rattling.

It is the ultimate intention to use the entire building for classrooms, but at present the need for dormitory rooms being so great, the second floor has been temporarily arranged to fill this requirement. There are six large rooms on this floor. The southeast room has been reserved for a reception room and study hall and each of the other five rooms has been divided into three smaller rooms by temporary beaver board partitions.

Each of these rooms is furnished with a built-in bookcase and wardrobe. The cement floors have been treated to a coat of water glass which gives a smooth surface and prevents the cement from dusting. The rooms are light and airy; are painted a light tan with waxed oak woodwork. In each room will be placed four single cots, so that it is estimated the upper floor will accommodate between fifty and sixty girls. Two small rooms on the east side will be furnished for sleeping and reception rooms for the dean of women.

A large hall through the center furnishes ample passageway and connects with toilet and bathrooms at the south end. Sanitary drinking fountains are also installed in the halls on each floor.

The rooms on the first floor and basement will be devoted to classes. There are ten in all—six on the first floor and four in the basement. Light enters from the outside wall only,

and there are blackboards on two sides. They are furnished with individual class chairs and suitable desk and instructor's chair which make them very convenient and adequate. The classrooms have connecting doors so that in case of danger of congestion in the halls passage can be had from one room to another without entering the halls.

A wide hall runs the entire length of the building north and south. Through the center of this it is planned to place a row of museum cases. The ones now in use in the college building will be moved and new ones made, so as to accommodate the specimens collected. Class bells in the hall connect with the hall in the other building.

In the basement, besides the four classrooms, are the room in which the ventilating fan is housed, a boy's locker room, and two large toilet and lavatory rooms furnished with shower baths, etc.

At the opening of the school year of 1921-22, it is proposed to restore to the boys their rightful possession of Marietta Hall, this year occupied by an overflow of girls, and with the rooms available in the Herald Office building for dormitory purposes, they will be able to comfortably house and take care of them, while the rooms on the second floor of the new building together with Patroness Hall will furnish adequate quarters for the girls. The added classrooms will relieve the congested condition in that respect.

The grounds around the building are also undergoing some changes. The driveway on the south side of the old college building will be closed up, and a new one built on the outside of the west walk with a turn around the end of the walk connecting with the road on the inside in front of the college building. A turn is also being built on the east side driveway. In the angle will be placed flower beds to add to the attractiveness. The entire grounds are being graded and will be seeded to grass, so that in time a greensward will encompass the entire group of buildings.

The next step in the building program of Graceland will likely be a gymnasium building, which will be placed on the east of the new structure. It will be built of hollow tile with concrete foundation and will contain a gym room, a large assembly hall, a game room, besides locker rooms, etc. The gym room will have a gallery all around with a seating capacity of 1,000. It is hoped to get this building started in the near future.

Looking at the new building, one might wonder why the brick on the north side is not glazed but similar to that on the inside walls and the stone finishing does not go clear around. The reason is this: This wall will some day, it is hoped, form a partition and not an outside. As the attendance increases, another class building similar to the new edifice will be erected in direct line; and between the two will be a large administration building joining the present class building on the north.

The plans of the church architect and those in charge of the educational work, vision a city on the hill which will furnish educational and home privileges for an army of young people of which the fathers of the institution dared not dream.

Meetings of the priesthood, of two neighboring districts in Nebraska, and the Pottawattamie and Fremont Districts in Iowa, were held at Council Bluffs, Saturday and Sunday, April 9 and 10. Doctor G. Leonard Harrington spoke on the Word of Wisdom Sunday forenoon, and gave separate lectures to the men and women in the afternoon, on "Keeping fit." In the evening he spoke on the Word of Wisdom, in Omaha.

S. A. Burgess, of the editorial staff, spoke twice on Saturday and three times on Sunday, all but the Sunday evening service being lectures to the priesthood.

LAMONI STAKE

The two articles, "The Lamoni Stake in action," and "When Lamoni became the church headquarters," were to have appeared as part of the special magazine HERALD on the Lamoni Stake, April 6, but were crowded out because of lack of space. They should be read, however, in connection with that number, to which they properly belong.—EDITORS.

LAMONI STAKE IN ACTION

[The vigor with which the work in Lamoni Stake is pushed by its administrative officials, together with something of the ideal held before the ministry and Saints, with an indication as to their response thereunder are set forth in the following annual report of John F. Garver, president, to the conference of the Lamoni Stake, at Lamoni, Iowa, February 5, 1921.—EDITORS.]

To the Saints of Lamoni Stake in Conference Assembled; Greeting: As is our custom, we undertake at this our February conference, to evaluate the work of the past year, and to look forward in anticipation to that of the year to come.

The Presidency

The work of the stake presidency is continued under the organization one year ago indicated. Daniel T. Williams has immediate supervision of field work, Cyril E. Wight of office work, and John F. Garver of administrative matters.

We had hoped that more of the time of Elder Wight would this school year be available than was the case last, but in this we have been disappointed. His work as instructor at Graceland College in the department of religious education has been quite heavy indeed, the number of the class being double that of last year. It is the expectation that another will be prepared to take up this work another year, so that by June next, Elder Wight should be free for the work of the stake.

This will permit of the carrying out of plans we have had in mind for considerable time, and which we think will admit of more constructive and personal work among the brethren and Saints, both at Lamoni and elsewhere.

Elder Daniel T. Williams and Bishop Carmichael have together been conducting meetings in certain of the branches, and have plans for continuing efforts at still other places. We commend them to the Saints, and bespeak for them the support due the work they seek to establish. They are workmen able and worthy, and God will bless their efforts to the good of his people.

The work of the bishopric continues under the direction of Bishop Albert Carmichael, with the assistance of Elder Alvah J. Yarrington.

From the report of the bishopric to be later submitted to this conference, and by comparison with former data, we are pleased to note the continued increase in receipts it has been late years our privilege to chronicle.

The last full fiscal year reported on by the bishopric was the year 1918, the change in close of the fiscal year previously reported, making the last report to be for the first six months only of 1919. Reverting to this report for 1918, we recall that total receipts for the year, including cash balance of \$6,124.43, were \$57,573.14. Now total receipts for the fiscal year closing June 30, 1920, the time covered by the report just referred to, and to be submitted to the conference, including cash balance of \$4,490.46, were \$63,795.17, or, allowing for the difference in cash balance, an actual increase of \$7,856, or slightly above fifteen and one fourth per cent.

Again, offerings for 1918 aggregated \$2,364.50, tithes \$32,810.94, a total of \$35,175.44; while for the year closing June 30, 1920, the report shows offerings amounting to \$1,768.70, tithes \$37,372.79, a total of \$39,141.49. The increase in tithing alone, which is perhaps the more just test, is by these figures shown to be \$4,561.85, or approximately fourteen per cent.

The High Council

We spoke of the work of the stake high council one year ago, to say that were these men of the council to be of most worth to the cause as advisers and as leaders of the people in the unfoldment of important developments before us in the work of the church, they must needs grow with the work. We are again referring to these men to say that if they are to hold their places among us, they must grow rapidly, for surely the hastening time is upon us. May God grant they may qualify and perform the full part of each of them required.

The council has been strengthened since last report by additions to fill vacancies incident to the resignations of Martin M. Turpen and Roy V. Hopkins, acted upon one year ago. These new men are A. Max Carmichael and Robert A. Ballantyne. The remaining members of the council are: Jeremiah A. Gunsolley, George W. Blair, Oscar Anderson, Floyd M. McDowell, Gomer R. Wells, David C. White, David Keown, Eli Hayer, John Midgorden, and Francis M. Weld.

The Departments

The work of the Sunday school has continued under the administration of Frank McDonald, that of the Religion under the supervision of Flavius J. Sharp. The opportunities in these departments for good and lasting results are limitless. We trust the Saints everywhere will come to recognize the importance of this part of our church effort.

The Women's Department has been reorganized during the year, Mrs. Susan L. Hayer giving place to Mrs. Ida C. Monroe. An organization has been effected at Chariton, while at Lamoni the work has been reorganized, four groups being formed, each with a leader, a secretary-treasurer, and a friendly visitor. Other localities are to be visited with a view to organization. The women already organized are studying and serving, and altogether are putting forth efforts quite worth while, and calculated to develop into something big in our Zion movement.

For expenses of this department the stake bishopric joins us in the recommendation that an appropriation of \$50 be allowed.

The Ministry

We have spoken of the need of development on the part of the stake high council. We come now to the brethren of the local ministry to register anew our conviction as to the need of the fullest possible qualification on their part, that the forward movements necessary unto God's people may be made possible through a leadership worthy the trust imposed.

We are glad indeed to note the growing concern on the part of a large number of these men, men who desire to please God by measuring up to the wonderful opportunities of their ministry. May our heavenly Father continue to inspire them to renewed effort, again and again. And may he bless their efforts among the people.

There yet remain certain unresponsive ones who if they have caught the vision of a Zion worthy and teeming with activity in all things necessary unto the warning of the world and the redemption of God's people, have not yet openly and constructively espoused this good cause. May God lead such to self-searching and to ultimate qualification.

In speaking of the brethren, it gives us much pleasure to observe that the past year, counting recommendations to be submitted to this conference, has added to our ministerial ranks a splendid corps of young men, the most of whom are for the first time intrusted with the sacred things of the priesthood.

The recommendations for this conference, together with prior ordinations since last report, advance for us to additional responsibility five men; and impose priesthood for the first time on twelve others, bringing to us in all the fuller services of seventeen men vigorously engaged in and devoted to the cause.

In addition to these, a few good men of the ministry have during the year moved into the stake, while still others for a time inactive have returned to the work.

The impetus of these additions to our forces, together with the renewed diligence of many of the brethren as heretofore observed, can hardly be estimated. We look forward with hope, feeling the day of our ideal for the ministry of Lamoni Stake is fast approaching. May its sun soon rise to light us clearly in the good way.

In the meantime there is set for your presiding officers the unpleasant task of continuing the purging from our ranks of the few who will not respond. May God give us wisdom divine, steady hands, and hearts of love, that our efforts in this regard may result only as He whose right it is to demand a reckoning would order.

And so by elimination, and by development, may we finally present a ministry worthy—alert, diligent, capable for every emergency and activity, that people by such shepherding may come to be indeed the Zion of God.

Loyalty

In our last report we spoke quite freely concerning unwise and unwarranted gossip, carried over sometimes into the field of open slander. It was our purpose at the time to open up a campaign the climax of which we hoped would be the driving to cover of the disloyal. We are pleased indeed to say this effort has met with a measure of success, far beyond our hopes for the year just passed.

The effort was of course aimed at all gossips; if at anyone more than another, then at those who without regard for the proprieties, and sometimes even without regard for the truth, choose church leaders and policies for their target; and if at anyone in particular, then at men of the ministry who join in with and even in some instances take the lead of this gang of malcontents.

We are persuaded the mutual confidence, love, and support necessary to our success as a people cannot be developed in the midst of the confusion, discord, and dissension growing out of a promiscuous and ungodly flapping at both ends of loose and misguided tongues. This is why we plead earnestly with our people to come away from this thing, to have nothing whatever to do with it, either actively or passively, this evil which so seriously menaces the work of God; and to enter rather upon the godly walk and conversation calculated to develop Christian fellowship and love toward each other, and the brethren charged with the responsibilities of leadership, that Zion's redemption through these well-ordered associations and our good works may be made sure and certain.

In this matter we feel strongly, and shall labor assiduously. As already indicated, we are glad our efforts are in this regard meeting with an encouragement assuring the eventual riddance of this hindrance to our progress, and finally the holy communion and bonds of peace necessary unto the people of God.

The People Responding

Speaking of the people, we are indeed glad to say they are responding to the call to service in a manner that presages good to the cause. We have already noted their answer to demands of that part of the law called temporal. We are pleased to add that our observations justify the conclusion they are in like manner responding to the provisions of that part we call spiritual.

Especially in their desires to be taught and to anticipate both the temporal and spiritual activities before them, are the Saints for the most part commending themselves as worthy. It is now for them to resolve to do, and for their shepherds of the ministry to bend every energy to qualify for the leadership in every advance step requisite and possible. And to this end we feel both the Saints and brethren endeavor.

Success Assured

Remembering it is the great and eternal God of all the earth who calls us, surely may we feel confident of success in the day of our full worthiness as his chosen ones. May we then, in the phraseology of the Apostle Paul, "lay aside every weight, and the sin which doth so easily beset us," that we may with endurance eternal press on "toward the mark for the prize of the high calling of God in Christ Jesus," which is for us at this time, praises be to his holy name, the Zion of his certain promise.

Fraternally,

J. F. GARVER.

LAMONI, IOWA, February 5, 1921.

WHEN LAMONI BECAME CHURCH HEADQUARTERS

Interesting old account of the incidents leading to the settlement in southern Iowa.

Concerning the location at Lamoni, we note that the previous settlement of the Reorganized Church was not considered permanent. In 1868 much was being said with respect to location of a permanent business center for the church. Joseph Smith even expressed to the Bishop the sentiment that he hoped the Lord would give him no rest until he had effected such location. As a result of this, a joint stock company was formed, and a committee appointed to search out a location. The following from the account given in the SAINTS' HERALD for August 13, 1887, is of especial interest:

"At a meeting of the board of directors held at the house of I. L. Rogers, near Sandwich, Illinois, April 4, 1871, the committee on location reported through its chairman, E. Banta, that, after examining various parts of eastern Kansas, northwestern Missouri, and southwestern Iowa, the town of Fayette, in the southwestern corner of Decatur County, Iowa, was selected, and lands purchased there.

"Brethren Rogers, Banta, and Dancer state that when they went into Kansas to examine and select lands, at Topeka they were provided with passes out to Abilene and the Turkey Creek country, where they thought it probable they might locate. Feeling their need of divine guidance they sought it by secret, earnest prayer while at Junction City, which resulted in their minds being entirely changed, they being given to understand that they should not locate in Kansas. In this view all and each of them perfectly agreed. Brother Banta then remembered and related what Brother E. Robinson told him some time previously, that when in Washington, District of Columbia, he had an open vision, saw a large gathering of the Saints in the vicinity of the Iowa and Missouri line in the southwestern part of Decatur County, Iowa, and in that region, and heard them singing the familiar hymn,

"Give us room that we may dwell!
Zion's children cry aloud:

See their numbers—how they swell!
How they gather, like a cloud!

“O how bright the morning seems!
Brighter from so dark a night:
Zion is like one that dreams,
Filled with wonder and delight.

“Lo! thy sun goes down no more,
God himself will be thy light:
All that caused thee grief before,
Buried lies in endless night.

“Zion, now arise and shine!
Lo! thy light from heaven is come!
These that crowd from far are thine;
Give thy sons and daughters room.”

—Saints' Harp, Hymn 939.

“After consulting freely over the fact of the marvelous and sudden change wrought upon their minds in answer to prayer, and also in regard to the vision of Brother Robinson, they, after going out to see the country they had started for, returned and went to Nebraska City, Nebraska, stopped with Brother R. C. Elvin, and attended Wednesday night prayer meeting. During this meeting Brother Henry Kemp, with whom they then had little or no acquaintance, spoke in tongues and gave the interpretation thereof, the first part of which related to the soon coming of Christ, and then turning to these three strange brethren said in substance, as nearly as now remembered by Elders Banta, Rogers, and Dancer, ‘Verily, thus saith the Lord unto you my servants, your prayers have been heard and answered, and if faithful you shall accomplish the desires of your hearts.’ These brethren state that, so far as they knew, Brother Kemp knew nothing of the business they then had in hand. Of this circumstance Brother Kemp wrote us of late:

“I will now give you, as near as I can, what the Spirit said to Brethren Rogers, Dancer, and Banta, at a branch prayer meeting held in the house of Brother Nelson, Nebraska City. While singing hymn 1028, and coming to the latter clause of the second verse, which reads are follows:

“‘Lest we should die when we behold him,
For his glory's brighter than the sun;’”

“the Spirit came upon me in mighty power and I sang the remainder of the hymn through in tongues. At the close of the singing I arose and spoke in tongues, and part of the interpretation was to those three brethren, telling them to be of good cheer, for notwithstanding their faith and patience had been severely tried, God would be with them, his almighty arm would protect them, and his Holy Spirit would lead them to a place where his holy angels would work with them to the accomplishment of the desires of their hearts in righteousness and as a preparation to the bringing to pass the purposes and designs of God as spoken by the mouths of all the holy prophets since the world began relative to the building up and establishing of His Zion in the latter days; and that they (these brethren) should see the literal fulfillment of these words to their joy and full satisfaction.

“I had never seen these brethren before that time, that I knew of, and I was almost, if not entirely ignorant of the work they had an hand.

“‘Yours in bonds,
“‘HENRY KEMP.’”

Only a person who honestly likes boys can expect to understand them. It takes this kind of a fellow to make a good scoutmaster.

During the absence of C. E. Wight, in Dakota, where he was called to conduct a funeral, Elder Harold C. Burgess took charge of the class in Religious Education at Grace-land College.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Where Are the Lost Tribes? Is the Earth Hollow?

By W. N. Dawson

“Some ridicule the idea of the earth being hollow and that people live inside of it. I want to say that there is ten times as much proof of that fact as there was in Columbus's day that the earth was round.”

Shalmaneser, king of Assyria, took Samaria and carried the ten tribes away into Assyria and placed them in Halah and in Habor by the River Gozan, and in the cities of the Medes (in Mesopotamia). (2 Kings 17: 6, 721 B. C.)

One hundred and nine years after the captivity by Shalmaneser, Jeremiah the prophet tells us they are in the north country and the Lord will bring them out. (Jeremiah 3: 18, also 16: 14, 15.)

There is no question but that many were scattered and driven or sifted (Amos 9: 9) among all nations, but to say all were thus scattered or driven would do violence to other scriptures. Lehi was of the tribe of Manasseh. He was not sifted among the Gentiles; he was led out of Jerusalem. While he probably was not the chief or representative man of his tribe, he was led out by the Lord.

I believe the Lord could have led the ten tribes beyond the icy circle in less number of days than the years the children of Israel were wandering around in the wilderness. Josephus was a noted historian but was he correct? If compared with the historians of the nineteenth century as regards the great Restoration, it would be a poor thing to go by. Let God be true though every man mistaken (see Romans 3: 4); especially when it conflicts with the word of the Lord. Jesus appeared to the Nephites immediately after his ascension. (3 Nephi 5: 9-11.) He tells them that the Father (God) hath led them (ten tribes) away out of the land. (3 Nephi 7: 15.) That they are not in any parts of that land round about whither I have been to minister. (3 Nephi 7: 24.) That the Father knoweth whither he hath taken them. (3 Nephi 8: 4.) The scattered children of Israel and those from the north countries are to be gathered. (Ether 6: 12.) The Lord is to speak to the lost tribes the same as to the Jews and Nephites, and all are to write it. (2 Nephi 12: 67-73.) Then the lost tribes are to have the scriptures like the record of the Jews or Nephites when they come back.

We are asked, “Why did not some one find land beyond the icy circle if there was any?” “In the mouth of two or three witnesses every word may be established.”—Matthew 18: 16. Then if two or three witnesses can be found, it ought to prove it. “Natives around the Behring Sea have a tradition of an ice-bound big land beyond the horizon.”—North Pole, by Peary, p. 17.

First Witness

Doctor Kane, in 1853, discovered an open polar sea of four thousand two hundred square miles which washed a bold mountainous coast from which no speck of ice could be seen; he sailed for one thousand four hundred miles along its coast. (See Our First Century, p. 537.)

Second Witness

Evidences of previous human occupancy were discovered far north. Abandoned slate houses, in which were found combs of walrus, ivory, fishhook, bone needles, and a number of worked articles of bone and wood, the use of which was

unknown to the Eskimo guide. (See *Phantoms of the Poles*, by William Reed.)

Third Witness

The stretch to the east of Cape Lyon is neutral area, which the western Eskimos have never crossed, nor any Eskimo so far as anyone living knows . . . it was very difficult to get any Eskimo to go with me . . . we visited this Europeanlike people. . . . There are about forty individuals in the group, and there are said to be others like them farther north. . . . These are not Eskimos, but they are Fo'cle men. Some had red hair. (Vilhjmar Stephansson, *Victoria Land*, SAINTS' HERALD, September 20, 1911, p. 896.)

Some ridicule the idea of the earth being hollow and that people live inside of it. I want to say that there is ten times as much proof of that fact as there was in Columbus's day that the earth was round. Columbus went before King Ferdinand, and the king ordered the most learned astronomers and cosmographers to examine Columbus's theories, then report their opinions to him. This conference took place at that great seat of learning, the University of Salamanca. The report was: "Is there any one so foolish . . . as to believe that there are antipodes with their feet opposite ours; people who walk with their heels upward, and their heads hanging down; that there is a part of the world in which all things are topsyturvy . . . where it rains, hails, and snows upward? The idea of the roundness of the earth."—*Life of Columbus*, p. 35, by Washington Irving.

Parry in 1819, was the first navigator to pass directly north of the magnetic North Pole, and to have the strange experience of seeing the compass needle pointing due south. (See *North Pole*, Peary, p. 11.)

Nansen sailed for fifteen days in that northern sea, straight north at a rate of speed that should have taken him twelve hundred miles past the North Pole; the water was warm, thirty-five degrees Fahrenheit. He thought that he had passed the pole and was in the region of the Lena River, September 21. (See *Our First Century*.) But in that region of the Lena River at that time of the year it is quite cold September 21. Kine, Cook, Peary, and Nansen agree that about the Arctic Circle it was sixty-seven and sixty-eight below zero. At the North Pole, Cook said it was thirty-two below zero April 23, 1908. Peary says it was twelve below zero April 6, 1909. Doctor Kane says there was not a speck of ice to be seen September, 1854. (See *Our First Century*, p. 537.)

Nansen says, "The air was warm and balmy and springlike, thirty-five degrees Fahrenheit December 21."

"Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."—*Jeremiah 16:14, 15*. "And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep."—*Doctrine and Covenants 108:6*. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear."—*Genesis 1:9*.

If the water was in one place, then the land must have been in one body also. The Lord God, "he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem [Palestine] and the land of Zion [America] shall be turned back into their own place, and the earth shall be

THE SEMINAR

The Machinery for Stewardship Management

By Max Carmichael

This is the seventh and concluding article on Zionie problems by this author. The responsibility for correct observance of stewardship is discussed.

What will be the machinery which will carry into operation the plan we have discussed?

The Bishop and His Council

First is the Bishop and his council. They will receive tithes, and disburse them into proper channels. The steward will hand in his inventory and income and expense account to the Bishop at the end of the fiscal year. The Bishop will approve or disapprove. If the Bishop approves, then will come the question as to disposition of the surplus. Probably the steward himself has made a charitable disposition of part of it, by way of giving to world relief of poor, or to other legitimate activities. As to the surplus, the steward will probably express his desires as to its disposition. He may want to further his education with it, or he may want to invest it in some business enterprise. He ought to get the expression of the Bishop as to his approval or disapproval. If the steward's desires tend toward the uplift of Zion, he will, no doubt, get the approval of the Bishop. At first the Bishop will not have as much advice to give as to the disposition of the surplus, at least, until definite and certain plans of cooperation are worked out. The wishes of the steward will no doubt receive full approval so long as they tend toward the industrial uplift of Zion. The first probable question of difference between the individual steward and the Bishop may be over the question as to what percentage of the surplus should actually be handed over to the church for common purposes, as the building program of the church, or to the college, or to other church enterprises.

Going back, if the Bishop disapproves of the budget or income and expense account, it means that the Bishop feels that the steward has not lived upon his needs and just wants, that the steward has lived in luxury, has spent money that otherwise might be used for the redemption of the world, has lived above what is necessary to keep him in full physical, mental, and spiritual efficiency, and that therefore his increase for the year is not what it should have been; his tith-

like as it was in the days before it was divided."—*Doctrine and Covenants 108:5*.

The farthest man has ever been north, animals and birds were going still farther north. Where were they going? Young wild geese! Where were they raised? They must have green feed! Why does the compass needle turn five hundred miles from the North Pole and point south?

Peary said two hundred miles from land on the ice a bear had crossed and recrossed his (Peary's) trail, and asks, Who would suppose a bear would venture that far out on the ice? Suppose he had followed the bear tracks, he would have found land near by.

Why is it so much warmer at the North Pole than it is at the Arctic Circle? The farther man goes north, the more plentiful is animal and bird life. These are only a few of the evidences I can bring forth, and they cannot be explained on any other hypothesis than that the earth is hollow.

The lost tribes will have their scripture with them when they come out.

ing would therefore necessarily be lower than it should have been, and that therefore according to the opinion of the Bishop, this steward has not lived on "temporal equality" with his brethren. We would repeat the idea there that living according to one's needs and just wants is what essentially makes temporal equality. Of course, the steward may pay no attention to the Bishop's opinion. He has his free agency. This would mean, of course, that he did not care to live upon the plan of God. If, however, the steward feels that the Bishop's opinion is wrong, either he or the Bishop may carry the situation to the high council. The high council's opinion is final; that is, final in that there is no more appeal. The steward may take the high council's opinion or not. He still has his free agency. He can do as he pleases with his earnings. However, if he does not care to abide by the decision of the high council, he will not be considered as living in harmony with the law.

A Common Tribunal Necessary

The need of a common tribunal such as the Bishopric to look over these inventories and income and expense accounts is apparent. If we are to live upon temporal equality and maintain confidence in our brethren that they are living in temporal equality, we will need to have such a common tribunal to look over these matters and make decision for the body. If any one man is living above his needs and just wants and at the same time claims to be living upon the stewardship plan, some agent for the other stewards should exist which should inform this one steward of his violation. Of course, as said in former articles, the Bishop will take into consideration various matters in determining needs and just wants, size of family, health of family, station of the vocation, and its particular needs in the way of study, clothing, etc. Surely not many errors will be made when the decision must go through the Bishop and his two counselors, and then if disagreement is had, through the high council, which consists of twelve high priests to argue the case and three high priests to give a decision, to which decision a majority of the twelve high priests must give sanction.

The High Council

Or the Bishop and the steward may agree that the steward has lived according to his needs and just wants, and therefore has saved up the proper increase, and therefore paid the right amount of tithing; but the Bishop may disagree with the steward as to the disposition of the surplus. The Bishop may feel that the steward has spent too much of it in certain charitable enterprises, or has not spent enough of it in such, or the Bishop may feel that the line of business that the steward wishes to invest his money or surplus property in, is not a business which will tend to build up Zion. For example, the Bishop might disagree as to the steward investing his money in a billiard hall. In this case again, the matter may go before the high council if the steward wishes, or he may use his free agency and quit the stewardship idea. The high council decision will be final, and the steward may or may not abide by its decision as he sees fit. Much wisdom will have to be exercised by the Bishop and high council in these matters. They will probably give passive or negative advice a long time before they will indulge in positive advice; in other words, they will feel freer to tell what businesses not to invest in, than what business or particular business to invest in. As said above, at the beginnings of things they will no doubt prefer to let the steward make his choice untrammelled with advice in any line of business which will uplift Zion. As, however, the spirit of cooperation grows deeper, and broadens among the stewards in the church, the Bishop will feel more like advising in accordance with such expert

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Can You Come?

We are glad to announce that the plans for our May Institute are progressing satisfactorily, and we are able to tell you of some of them at this time. We hope as you read, especially if you are a field worker, a district organizer, or other officer holding responsibilities in our department, you will be filled with a desire to attend, and will do everything in your power to make it possible.

On Sunday, May 15, our office at the Women's Building will be open for registration, where the visiting sisters will record their names, addresses, and offices, and receive the badges which link them closely to the varied activities of the week. This registration will be a guide to the good sisters and others who are planning so hospitably to care for the visitors, and everyone arriving in Independence for the purpose of attending the week's sessions, should not fail to register at the Women's Building at some time during the day.

In the evening, Brother Walter W. Smith, general church historian, will address us, having for his theme the relation between study and service. This will give the keynote for the meetings of the institute, the objects of which, put briefly, are to broaden our knowledge and increase our capacity for constructive and efficient labor in God's vineyard.

Monday morning's first session will be a devotional one, over which President Elbert A. Smith has consented to preside. It is fitting that we should ask the blessing of the Master upon the efforts of the week, to the end that we may receive benefit which will enable us to benefit others. Recognizing the great value of spiritual attunement at the beginning of our meeting, we strongly urge that none should miss this opening session. Let us fill the room with earnest, consecrated workers intent upon the devotion of the hour.

At 9.30 Sister Frederick M. Smith, our director general, will have a message for the women of the department.

advice as he can command, in order to bring about a larger and concentrated cooperation in the building up of Zion. This will come in time.

Using Expert Advice

Thus the common tribunal will depend a good deal upon expert advice. Already machinery for the giving of this expert advice is beginning to be formed. This machinery is in the form of commissions at present. These commissions are but in their incipiency, and the extent to which they will function, and in what form, and under what methods they will function is yet to be worked out. Thus the educational commission will give advice as to the proper disposition of surplus in the educational institutions of our church. Our financial commission will give expert advice in the proper disposition of surplus in the financial institutions of our country to work out proper Zionite cooperation. Our labor commission will give expert advice as to the labor market, the redistribution of labor, the proper working conditions of labor in our industries, etc. The transportation commission will give its advice, etc. Thus in time we can see our bishopric and high councils acting upon these expert advices, advising and perhaps supervising through these commissions a high form of industrial cooperation.

[EDITORS' NOTE: This concludes the series by this author on Zionite problems. A goodly number of groups are studying the articles and profiting thereby. No doubt they will be put into lesson form later and possibly revised for that purpose.]

While Sister Smith may not be able to come from her temporary home in the West to be present with us in person, she will be there in spirit and her message will be far-visited, full of hope and cheer, and of characteristic interest.

She will be followed by two other members of the executive treating on the present organization of our department and its objectives. One of these speakers is comparatively new to our official personnel having come into the women's work only last fall. She has had an exceptional opportunity however to become intimately acquainted with its functioning power. We refer to Sister Rogene B., wife of Brother Hale W. Smith, of the seventy.

"A round table" and discussion will close the forenoon's session. This will be our general rule throughout the week and we expect the workers to make the most of the opportunities given at such periods. Those are *your* parts of the program, and we hope you will bring all your problems—the real, perplexing ones—to this convention with you and let us "thresh them out" in the light of the instructions and information there received.

At two o'clock Sister Mabel Knipschild Smith will present the work of the social service bureau, to be followed by Sister Lenore Christy asking, "Who are 'the poor and needy,' and who 'thy neighbor'?" Bishop McGuire will have for us a message from "headquarters" on the proposition of the "aid society" and of making money in the branches. Who will want to miss these addresses, or the opportunity offered afterwards to ask all the questions which have been bothering you so?

The lecture Monday evening will be given by Professor Lewis, of Kansas City, on some phase of social welfare in the teaching of which subjects he is a specialist. We may put our expectations high for this lecture and be assured of no disappointment, for Mr. Lewis has for several years been engaged not only in teaching the theories of real relief, but closely connected with those agencies in his own large city through which theories are put into practice. He is especially interested in children, and his lecture will doubtless be tintured largely by his love for them and his desire to better their condition and environment.

We have given you here, in fair detail, our plans for one day of our institute. The full week's programs will be printed in these columns in another week or two, which will show you that the other days of the session have been as carefully planned and of an equal interest. The lecturers for the evenings, we are happy to state at this time, will be Brother Max Carmichael, superintendent of Lamoni schools, discussing the relations between civic affairs and our homes, Brethren Charles E. Irwin and Floyd McDowell, both of Graceland College, the first using for subject the rural woman and her connection with Zion, and the latter, the responsibility of the adult to the adolescent. One evening we will be given an entertainment by the Oriole and Temple Builder girls, and on another we will be treated to a lecture on "Clothes" to be followed by a brilliant "dress revue," which will be put on by an Independence group of young matrons.

We have not mentioned the many interesting things scheduled for daylight hours—the little playlets, the films on health and sanitation, the address by Mr. Barden, secretary of the local Chamber of Commerce, on "The city beautiful," to be accompanied with slides, the automobile trip to local points of interest to be conducted by Brother and Sister Walter W. Smith, to wind up with a real honest-to-goodness banquet under the management of the famous Laurel Club (for which just slip a little extra "pin money" in your purse as you pack your grip!), nor many other attractive features of the week!

And we have kept for the last the announcement that Sunday morning will close our good time together with a sermon from one of the First Presidency on the connection between women's work and Zion. It has been thought that President F. M. Smith will return about that time, from his trip abroad, and an invitation has been forwarded to

him to address us. His associate, President Elbert A. Smith, with characteristic humility and humor, assures us that if the "big fellow" doesn't "fill" the appointment he will "attempt" to do so! (Honestly, sisters, when it comes to making out a program, isn't it just plain hard work to "choose" among the many splendid leaders of our church?)

Watch for other announcements and complete program, and meanwhile, as you decide to attend, just drop a card to our secretary telling us so. It will help Sister Hunt and the local sisters to perfect their plans for our entertainment. (They are hinting of little lunches together in the dining hall, for one thing. Won't that be fine! Perhaps we women will be able to have some of the visits we have desired at conference time but for which there was never time enough!)

Will you be there?

AUDENTIA ANDERSON.

Books

One feature of the program outlined for our May Institute for the workers of our department will be a talk and discussion on the subject of "Local libraries for our church women." This address will be given by Sister Viola Short, who cares for the church library in Independence, and who is also librarian for our department. She will stress the practical features of a well-selected library in the branch, containing books of established authority upon subjects connected with women's work.

Many very desirable and helpful texts are not always to be found in the average home library, and yet there is no mother or home maker, parent or child who should not have access to such texts, and form the habit of using them. The chief value of education or study is to enable the one who studies to apply in an intelligent and efficient manner known principles to experiences of daily life. Modern school systems have for a basis the principles of training the pupils in correct habits of thought and systematic investigation. Not so much the accumulation of facts as a knowledge of where to find information when needed, and its proper application when found, should be one of our educational goals.

The collection and establishment of a well-chosen library is an achievement of which any local may justly be proud. Some locals have made a good start in this direction. A fund left over by a disorganized women's society in Lamoni has been made the foundation of a good Women's Department library in that place. The ladies in one of the divisions of the Women's Department in Kansas City Stake made a nice little sum of money by united effort, and put the amount into books of reference and reading along the lines of their special study—social welfare. A worthy aim for any local would be to add a certain number of desirable volumes each year to the local library, and make it a popular diversion to read and consult them when secured.

It was a pleasure to us, on a visit to a near-by city some months ago, to find among the bevy of bright-faced girls of the branch, one young woman who in the course of a very enjoyable conversation shyly told us of her ambition to specialize in children's library work! Could anything be finer? we thought, and felt to exclaim in our heart, "Truly God works in wonderful ways to bring about his purposes." For had we not felt a great need for some one, qualified and consecrated, to point out to our busy mothers the bright and glad paths among the tangled, weed-grown wastes of modern booklore?

How did she respond to the appeal we made? Can you ask? Had you seen and felt the sweet, strong yet humble spirit of her desires, her opportunities, her hopes, her yearning to be of service to the church she loves, you could not have questioned; and it is with real appreciation we are able to present to our readers, in this issue, the first of her thoughtful little contributions to our columns.

Mothers and relatives too frequently choose for their children birthday or holiday books with little real attention

given to contents, relying largely upon the advice of the salesman, or a casual opinion of some acquaintance. Since books are to become real companions, it would be ideal if each child could be well supplied with the right sort. Sister Farrar, whose position in the Nebraska State Public Library Commission gives her splendid opportunities and experiences at first hand with books and their users, plans to give us occasional little reviews of such books as mothers may with wisdom place in the hands of their children, and we are hoping our young sister will find the task pleasant and profitable, to herself and her readers.

"Come, let us read!"

AUDENTIA ANDERSON.

"Books Are Friends"

"Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read."

In the selection of children's books, the greatest care should be taken, as books become their close friends, and we want our children to have well-chosen friends. As Sir John Lubbock says: "The choice of books like that of friends is a serious duty. We are as responsible for what we read as for what we do."

Happy is the little one who has made friends with the nursery rhymes of Mother Goose, the quaint and charming little people of Kate Greenaway, Beatrix Potter's animals who do human things, and the Child's Garden of Verses. The child of to-day is fortunate in its chance to enjoy the wealth of these and other beautifully illustrated books which should be an early addition to the nursery.

Fairy tales, myths, and legends are every child's rightful heritage. I wish I could make you feel their value to the imagination, which is one of the most important factors of daily life. The fairy tale also gives the child his first idea of right and wrong and thus plays an essential part in his moral development. Fairy tales should be well chosen. From among the many, every child should know *The Little Lame Prince*, *The King of the Golden River*, *Alice in Wonderland*, *At the Back of the North Wind*, and *the Arabian Nights*.

Later the child takes an interest in out-of-door stories, especially those of the domestic animals. These books should be full of good colored illustrations to help hold his interest in birds, flowers, and insects. With these books the child learns how to care for his pets, how baby seedlings are formed, and how to make friends with the birds.

Then comes the time for girls and boys to be interested in books that will help them to plan their life's work. We are fortunate to have so many excellent books of occupations for children. Every girl should want to learn how to keep her home neat and tidy, how to make useful things for her room, or how to make her own clothes—yes, to entertain her friends with afternoon teas and parties. The mother should permit her daughter to assume a share in making the home pure and wholesome. Boys should have plenty of good books of biography, useful arts, athletics, and nature study. If these books are introduced to him at the right time, he will take an interest in the things they teach him. Many of the leading men of our country have made themselves fitted for useful careers through such books. The authorized Boy Scout books should form a part of every boy's library, but beware of the flood of literature bearing the name and not the nature of the organization. Look for the official approval before you give any of these books to your boys.

A child's library need not be large. Buy well-selected books, well printed on good paper, with artistic illustrations in colors, in good editions. Better a few such than any number of feet of books having lesser value. The best books for children are those that portray life truthfully, deepen their knowledge of right and wrong, and widen their vision.

BLANCHE R. FARRAR.

Lost Idols of Childhood

The author of *Helen's Babies* died only the other day, probably without more than a handful of child readers to mourn him, although twenty years ago his passing would have struck sorrow into the hearts of thousands of youngsters. About the only trace that remains of his literary production is the expression sometimes heard in households now, "I want to see the wheels go round," perhaps said without thinking of the little boy of the book who so annoyed his uncle with this cry.

Some of the old nursery classics have worn better than this. Only the other day a boy of the age of four years had his picture in the paper because he could read, and his mother gave out the information that he was deep in the story of *Black Beauty*. How many children of to-day could be interested in this once popular story of a horse? The obsolescence of the horse may make this tale assume the proportions of a fairy story, but it can never again be as real as it was in the days when the buggy and the carriage filled the place now held by the automobile. Now that the story has been freshened up and made graphic for the movies, perhaps this classic may continue to live, although not as a book.

In an Omaha family that is devoted to the custom of family reading, *Black Beauty* has been taken down from the shelf many times, yet remains two thirds unread. Even the parents are unable long to maintain interest in its moralizing over the evils of docking horses' tails and the use of the checkrein. The adventures a-hunting, in the fire, and the runaways are still able to thrill, but the autobiography of a motor car or the well-worn school exercise recounting the adventures of a penny would furnish more sustained interest.

Black Beauty, we put you back in your stable on the top-most shelf of the bookcase, regretful that your knees are sprung and your wind is broken, and take down *Alice in Wonderland*. That still holds its charm in spite of the competition of the movies, but best of all has been the re-reading of *The Five Little Peppers*. This account of honest poverty in the little brown house and the reward of virtue in a mansion in the city still preserves its spice. It, you see, is about real boys and girls, with a sprinkling of very human grown-ups, dealing with things that never change. Captain Nemo with his submarine, and those other heroes of Jules Verne, are clear out of date, mere amateurs compared to the boy who has his own wireless outfit, but Polly Pepper remains an inspiration to every small reader. You just can't read about the way she helped her widowed mother without wanting to go right out in the kitchen and wash dishes or start sweeping the house.

The books that live for children are, after all, the same kind of books that live for their elders—those which appeal to the emotions and to the spiritual nature, books brimming with real humanity.—Editorial in *Omaha Bee*.

Three Months' Hard Reading

A Flushing boy charged with disorderly conduct has been sentenced to three months' reading in the public library.

"You ought to be ashamed of yourself, standing about the streets," said Magistrate Kochendorfer, imposing sentence. "You ought to get acquainted with Dickens and Hawthorne. Probation Officer Hamill will introduce you to the library."

Now, this is inspiration, ranking in magnificence with the discovery at Sing Sing that prisoners are more likely to go straight if they have a little baseball and less solitary confinement—just like human beings outside the bars.

The guile of a parent who knows his boy is less likely to get into mischief if he spends his spare time reading than if he loafs on the street is never more earnestly exercised than in luring children between the covers of good books. Yet no one, so far as we recall, ever before applied the library method to the reform of wayward boys.

It was Dickens and Hawthorne to whom this lad was

particularly sentenced. Let us hope the probation officer will be wise and that *Oliver Twist* and the *Wonder Book* will be early introduced, and that they, long after the three months of the court sentence expire, will lead him joyously on.—*New York Tribune*.

The First Library

Harvard College led the way in America to the first library. This institution was established in 1638. Sixty-two years later, in 1700, a public library was founded in New York City. The following year the Yale library was founded and in 1781 Benjamin Franklin started a subscription library in Philadelphia, the first of its kind in America. The United States library, now called the Library of Congress, was established in 1800, but in 1814 it was burned by the British. In 1851 the institution was again burned. It was rebuilt and now contains nearly 2,000,000 volumes, and is one of the finest in the world. As far back as 540 B. C. the first public library known to the world was founded at Athens. England's first library was established at Saint Andrew's in 1411.—*Indianapolis News*.

From Their Letters

It grips me in the night—the thought of our wayward boys and girls! Oh, where are they now, what becomes of them—thoughtless, inexperienced, and making mistakes (even immoral ones), often only because of subnormal mental conditions! What are we doing as a church; what measures of pervention using? Is any definite plan being mapped out? Have we not enough good, determined, broad-minded, God-loving people to plan and do something practicable and capable of resulting in good?

I feel impressed that we women will perhaps have to be the ones to take the most interest, and make the initial moves. By observation and a study of facts and conditions, I am impressed that procrastination and the indifference it engenders are the real causes of the lethargy of "good" people on this question. Men, who have had the power of vote, just do not pull away the obstacles, harness their strength, open the road, and carry out and *discard* the houses of ill-fame, the gambling dens, and other places of allurements, where your sisters and mine, by the thousands each year, are led to destruction! The "good" men just pass by on the other side of the street, to their own safe and guarded homes, putting uneasy thoughts aside with a procrastinating, "Oh, that would be such a tremendous and miserable task, to clean out such places! I'll just go along and mind my own business, teach my daughter and protect her, and forget about the unfortunates!"

Since I was a mere girl I have recognized the indifference of men to these conditions, and have wished and longed for the time to come when women might vote and take part in the management of things outside their homes, in order that such ghastly evils might be eradicated from our fair land, that the helpless and dependent, lonely and unbefriended, subnormal and discouraged, might all get a "square deal" in this world! As a church can we not face this problem, and follow some well-outlined plans for prevention and adjustment of conditions which cause such misery and hopelessness?—L.

You ask if I am interested in juvenile courts. Yes, I am, immensely so, and have done some research work along that line in connection with university studies. When taking the course on "The adolescent," husband and I went to the juvenile court and went over their records for a year. We made graphs of the crimes and the ages of those who committed them, and also of the months when committed, to show whether there were more crimes committed during the school months or when the children were out of school. We took a map of the city showing every street, and by different-

colored crayon dots indicated where the crimes were performed, where the culprits lived, and what was the nature of the offense. This showed that they usually worked in gangs, or, rather, I would put it that the "gang" instinct in the boys because of lack of proper direction, had led them into mischief!

In this city there is a problem similar to that found in most large cities. The leading church here appointed social workers, with a trained man in charge, to make a survey to discover the cause of the problem. We turned our data over to help them in their work. The professor in charge complimented us on our findings. The social workers were called together last summer and an eminent authority on sociology and social problems addressed them. Classes were conducted in connection with the university, and I appreciated what I gleaned at the time.

The outline of the May Institute you are planning is splendid—just what is needed. I like it very much. We need work along that line! I am vitally interested in the progress of the Women's Department!—I.

Always, before I go out to organize a group, I suffer everything imaginable, lying awake most of the night before, and my whole being shrinking from the ordeal of standing up before a group and attempting to present this beautiful work in my poor language! Then, when it is over, and they all gather about me, asking questions and seeming so interested and friendly, I come home feeling like a new person! But it is all to do over again next time. Isn't it queer?

I know the Lord is with me, for after I once commence talking I lose all my nervousness, and I experience his direct help. Only, I find that I need to keep studying, for I realize that "the Lord helps those who help themselves." . . . I feel to-day as though I had been made "all over new" for some reason or other!—I.

Was glad to meet the Topeka appointment for you, if it helped you. I had made trips into that district before, so knew the workers fairly well. They have a good organizer there, Sister Hedrick, of Atchison. She had the whole conference at the women's meeting on Saturday afternoon, men as well as women, and there was good interest. I occupied about forty-five minutes on the department work in general, pointed out the changes, new divisions, spoke of budgets for district organizers, need for women to prepare for citizenship. Told something of the group plan of Zion, how they make for effective work in all departments, and that each district may adapt what it can to its own needs. Stressed the aims of the department, explained duties of local officers, such as friendly visitors, home department superintendents, cradle roll, leaders of classes, etc. Urged them to get in touch with the Associated Charities in the large cities of their district. Talked of team work, loyalty, the difference between the way men and women work, and how we can learn from the methods of the former. Emphasized the need for study among women, pointed out what it would do for them, reminded them that the brain centers are best after thirty-five years of age, and all should feel encouraged to use their time wisely in this direction. Enlarged a bit on reporting properly, and showed them how to fill out the various blanks. Finished by giving them the goal: "Every woman and every girl a member of the Women's Department"—Lula M. Sandy.

I will endeavor to grant your request in regard to the May Institute, and shall try to make my work as appealing as possible. Let us not expect that this generation of women will fall over one another in a mad rush to the polls, but at the same time let us make a beginning! The opportunity is *finè*. I have only one thing to regret, and that is that I am so inadequately prepared! The command to study history, government, and English has had my assent

LETTERS

A Trip Around the Holy City

President F. M. Smith writes another letter from Jerusalem of a trip among historic spots.

E. A. S.: To-day is Sunday, or has been, for it is now night. This morning the usual exercises were had, a sermon by Brother Passman in German, followed by a study hour in the Bible. It has been a lovely day, one of the finest we have so far seen here, so we decided to take a walk in the afternoon. There is so much to see hereabouts that we dislike to lose any opportunity to see. Hence the decision to go. We did not want to go into the city, so we determined to walk around the city, keeping in the valleys. So, leaving the house by way of the Joppa Road, we went to the Joppa Gate, thence down by an easy road into the Valley of Hinnom. Passing the Pool of the Sultan, the road became steeper, and rougher because of the loose stones of various sizes. It is a rugged, rough valley, but picturesque. In following it and keeping near the center of the valley, we doubtless followed close to where the south wall of the city of David ran, for it is now quite generally conceded that the present walled Jerusalem lies farther to the north than did the walled city over which David reigned and which he beahtified.

Passing through the valleys on almost any side of Jerusalem, one is struck by the number of cemeteries. Graves everywhere. And why not? Jerusalem for many, many centuries has been a populous center. Perhaps the tombs in sight represent only a small percentage of the burials which have been in the vicinity of Jerusalem. One sees graves and tombs till little notice is taken of them unless extraordinary or unique.

We passed in the Valley of Hinnom some fine olive orchards.

As we went down the steep, rough road, we saw many people along the way. And we wondered why so many. Well, a little later we found why. Near the junction of the Valley of Hinnom with the Valley of the Kidron, is Job's Well. It seems to be connected in some way with other wells and pools of the city, and when in the spring, after the copious rains of the winter, the various pools are full and overflowing and the brooks are running, this well overflows. And tradition has it that the overflowing of Job's Well in the spring is a promise of a fruitful year. So the people rejoice when Job's Well overflows. When we came to the well, hundreds of people in Sunday garb were grouped

for a lifetime, and yet I have made very little progress in that direction.

However, we can but do our best. Regrets prevent progress, and I will waste little time over them. I have in mind to stress the relation of politics and religion; also politics and its influence over the opportunities for home building and its many ramifications. It seems so plain to me, the connection between these lines, that I cannot understand how any mother-hearted woman can fail to see it also.—Dora Young.

Referring to "Exercises to correct constipation" as given on page 108, February 2 issue of HERALD, I wish to state that I have had much experience in exercising for health and building body tissue, and therefore respectfully submit the following criticism:

Exercises Nos. 5 and 6 are, in my opinion, dangerous and should not be practiced. . . . For No. 5 I would substitute raising one leg at a time and throwing it across the body about five times for each, alternatively, until each leg has been thrown across ten times. I can offer no substitute for No. 6.—Charles A. Dial.

around the spot, near pools in the vicinity. Musicians were playing Arabian airs. Picnickers were in evidence. Venders of sweetmeats, roasted watermelon seeds, peanuts, etc., were selling their goods. It was a gala day, quiet but with an apparent but suppressed joy. Job's Well was giving its seasonal promise of fruitful months to follow. And up the valley of the Kidron, on the sides of the hills, scattered through the village of Siloah on the east hill, and up to and even on the great south wall of the city could be seen group after group of people sitting or standing in the delicious sunlight, enjoying an outing, chatting and visiting, while in their ears was the quiet but welcome music of running water in the Valley of Kidron.

From Job's Well we turned towards the north, and went up the valley through which the Brook Kidron runs. We passed and examined briefly the Pool of Siloam, which had once been the scene of some of the miracles of Jesus. Following practically the bed of the Brook Kidron, we passed the village of Siloah, and came to the hillside on which lie the thousands of stones marking graves of Jews. The whole hillside seems covered with them. Interspersed among the graves are numbers of caves, which may even have been excavations for tombs, but most of which are doubtless caves due to erosion. It is quite likely that these caves were the dwelling places of lepers during the times of Jesus, for this hill would in those times have been just outside the walls, considerably closer to the then existing walls than to those of the present.

Our objective was the Pillar of Absalom and the near-by tombs of Saint James and Zacharias; and as we picked our way slowly up the rough pathway, we were commenting on the custom which has prevailed for centuries among the Jews when passing the pillar of casting stones at it in protest against the infidelity of the son to his father. We seemed to be quite unanimous in the opinion that the custom ought to be stopped, the tons of debris and stones which had accumulated around the monument cleared away, and the pillar repaired and put in good condition. Then after we had examined the tomb of Zacharias, looked at that of Saint James, when we stood before the Pillar of Absalom a strange thing happened. We forgot our protest against the custom of casting stones, and by common consent we each gathered a handful or two of stones and indulged in the Jewish pastime of hurling them at the ancient and unique monument, and then all laughed at the strange whim which had so suddenly possessed us.

By this time the sun was behind Mount Zion and a rain-storm was threatening, so we quickened our pace, struck the Jericho Road and started homeward. T. W. and Brother Passman hurried on ahead, while I walked with Alex and Helim, two lads, one an Austrian the other an Arab. The latter is the youngest son of Solomon Nejeam, now blind, who was formerly recognized as one of the best dragomans in Palestine. Helim knows much of the traditions of Jerusalem, and as we passed along the north wall he told us, part of the time speaking in English and part in German, interspersed with exclamations in Arabic to passers-by, of underground galleries and pits and caverns hewed out of the rock underlying Jerusalem.

Well, we got back to the house before the rain, and calculated that we had walked about seven miles or more in our ramble around Jerusalem in the valleys. But though we were a bit tired we felt greatly repaid. Hope to have some pictures of some of the scenes.

More anon,

FREDERICK M. SMITH.

MARCH 6, 1921.

JERUSALEM, MARCH 8, 1921.

E. A. S.: Mrs. Jacobs, an English woman who was in Jerusalem when Sister Jenkins was, has just called at the house. She brought a paper on which is written an account of the death of Brother Rees Jenkins. It was written by Mr. Forderer who was a fellow prisoner with Brother Jenkins in the hands of the Turks, both being taken to Damascus together. I find this account very interesting, and will

send it on to you for publication; but I wish first to see Mr. Forderer, and learn what more I can. I have quite determined to visit Damascus and visit the grave of Brother Jenkins, and make what arrangements I can for its permanency and care. The grave was marked by Mr. Forderer with a wooden cross. It should be more permanently marked. It might be well for me to secure a photo of the grave and send it with further account, together with a picture of the hospital wherein Brother Jenkins died.

Yours, FREDERICK M. SMITH.

Good Prospects for Missionary Work in Europe

Apostle Williams believes the outlook bright for prosecution of our work in Europe and Palestine.

I most sincerely hope that my appeal for Germany will accomplish what I had in mind at the time of writing. I sincerely hope it will help in a small way to turn the minds at least of our own people to the application of the Golden Rule to these poor unfortunate people.

In no sense have I turned against France. She has been terribly wronged. The suffering imposed upon the French people should be atoned for so far as atonement is possible. But I do think that the French statesmen are standing in their own light, and as I said, if they push things too far, they will bring harm not only to themselves but to all of Europe.

No, we have not given up our thought of extending our church work into France, for while we were in Basel, Switzerland, we ordained to the office of priest a French Swiss, whom we believe will in a short while be able to secure entry into France. I do not think the French people will respond to our appeal as well as the Germans, the Swiss, or the Dutch, but nevertheless we can and should extend our work there.

We have finally succeeded in registration at Basel. Brother Halb is now residing at our headquarters there. I am convinced that it is from this point that we are to secure open sesame into Europe.

We must before long get into the Balkan States and Russia. We ordained while at Gross Raeschen, Germany, a fine young man who is a Russian, and who can speak fluently four of the principal languages of the Balkans and Russia. I feel that he is going to be of service to us in getting into these lands. Italy is going to be a hard country for us owing to the dominance of the Roman Catholic Church here, but we must get into Italy. Then there is Spain and Portugal and Greece. As I view it, we should have some of our young missionary prospects studying the languages of these countries. We must secure all possible information as to the status of the church in these countries, and what are our privileges and limitations. I do not think that we should send less than two couples to any of these countries. And I am ready as soon as we can possibly do it, to send two couples to France, two to Italy, and augment Brother and Sister Halb with another couple in Switzerland. This should be followed up by sending two couples to Spain. We must strengthen our missionary force in Denmark, Norway, and Sweden. Just as soon as we can do it, we should have two couples in Holland. Why, it is a shame that the Utah people have had the whole field to themselves in Europe. I feel that if we had two or more couples in Holland, who could speak Dutch fluently, that we could capture the bulk of the Mormon membership in this country. In the large places in Holland and Germany, their membership runs from five hundred to fifteen hundred. The people know nothing of the Reorganization.

I also believe we should break into Ireland and Scotland. A great change will come in Ireland, and when it does, we should be in position to offer something tangible to these people. We must revive the old missionary enthusiasm in Wales.

And now I come to Palestine. The church should and must if we are to continue our work in Palestine, be prepared to advance from \$15,000 to \$20,000 to secure headquarters, and make it possible for our missionaries here to care for the converts which will come to us—not in the way of charity but by supplying employment. It would be suicidal to carry on our work and continue giving money to needy people without any return from them. On the other hand, we must be in a position to furnish employment to our members, for when an individual unites with our church, it means social and business ostracism. I feel sure that \$20,000 will enable us to carry out our purpose.

In the above, President Smith, Brother Passman, and I are perfectly agreed. And I am sure that in regard to what I have said on the European proposition that Brother Smith and I are in general agreement. . . .

My spirit is cheered over the glorious news of the achievement of the young people in Zion. God permitted me, two years ago, to see what could be done in this direction. That is why I have been so insistent on permitting our young to enter in and occupy. May this only be a foretaste of what we are to experience.

How I would love to give a year or two of consecrated service in this particular field! God bless and encourage our young people everywhere. . . .

I am supremely glad that I am privileged to work for the consummation of the work begun by Jesus Christ. It is a joy to minister to others. Life does not consist in the things we possess. Real life abounds in ministry and service. The only way to know Jesus is through denial and suffering. This you must well know, Brother Sam.

God bless and keep you. May you have strength for your work. May the Divine supply you with spiritual and mental power. . . .

Sincerely yours,

T. W. WILLIAMS.

JERUSALEM, PALESTINE, March 6, 1921.

IN PALESTINE

Most of the people centuries behind the law of Moses.

Left London on February 8, our objective Jerusalem. Made short stops at Lausanne, Switzerland, and Milan and Venice, Italy. Sailed from Trieste on February 17. Reached Alexandria February 24. A very rough passage. Took train for Cairo. Spent three days visiting pyramids, Sphinx, Tombs, and all points of historic interest.

Arrived at Jerusalem February 25. A heavy snowstorm the day previous. Found Brother and Sister Passman in good health and spirits. Next day plucked red poppies from the highest crest of the Mount of Olives, nestling midst stones and snow. Have had hail, rain, and snow, with intervals of glorious Palestinian sunshine.

For days these words have been ringing in my ears: "Your house is left unto you desolate." As one wanders through the skeleton of Israel's glory, he realizes the tragic fulfillment of this Messianic lament. Conditions within the walls are indescribable. Most of these people seem to be centuries behind the law of Moses. Great Britain's mandate in Palestine must prove a Godsend to this people if she can but give them cleanliness, sanitation, and equitable government. Self-determination is impossible and out of the question now. From every indication, the government of Great Britain is making good. It will require statesmanship and time to bring these people under moral and social discipline.

T. W. WILLIAMS.

The *Oil City Derrick* of March 28 reports that Mexican Federal employees, seeking evidence of a lost race, have uncovered the remains of a city of at least 100,000 inhabitants near San Juan De Teotihuacan, Mexico. This city is dated back by them, from this preliminary examination, 4,000 years. The city was ruined by lava flow, and it is estimated that the city at one time covered fifteen square miles.

Branch Organized at Nauvoo

A new branch at the old church headquarters on the Mississippi.

Of interest to many will be the organization of a branch at Nauvoo, Illinois, March 19, where many years ago the church flourished and where the work has again been established through the efforts of Elders P. R. Burton, our missionary, and J. W. Layton who resides at the Mansion House and who has done much to tell the gospel story to those who visit the historical place here.

The branch organization was made the occasion for a two-day meeting which was attended by many of the Saints from Fort Madison, Burlington, Montrose, Keokuk, and Rock Creek.

Apostle U. W. Greene and Patriarch Frederick A. Smith arrived Friday afternoon from Independence, Brother Greene remaining till Monday and Brother Smith leaving Sunday afternoon for Burlington. Both made short talks to the Religio Friday evening, emphasizing the need of consecrated young workers who have made preparation for work in foreign fields. Brother Smith preached Saturday morning after the prayer service, also on Sunday morning.

The Saturday afternoon business session was in charge of Apostle Greene and District President D. J. Williams. The branch was organized with the following officers: President, Harvey V. Minton; high priest, J. W. Layton; seventy, P. R. Burton; priests, William W. Phillips and August Lee; teacher, Tilphard Phillips; deacon and treasurer, Clyde E. Fusselman; secretary and auditor, William H. Thomas; chorister, Sophie Lee; organist, E. Irene Layton; publicity agent, August Lee.

Quarterly business meetings were provided for, and the following program of meetings was adopted: Sunday, preaching at 11 a. m. and 8 p. m.; sacrament service the first Sunday of each month at 11 a. m.; Wednesday prayer meeting at 8 p. m. From October 1 to April 1 each year the evening meetings will begin at 7.30 p. m. instead of 8 p. m.

The branch membership consists of the following in addition to the officers mentioned above: Flora M. Burton, Effie F. Fusselman, Ida A. Taylor, Agnes Minton, Gerald G. Phillips, Seth A. Phillips, Henry Phillips, May V. Thomas, Claricie Teters, J. Henderson, and Dora Henderson.

Bishop George P. Lambert gave us a short talk on the handling of branch finances, and District President D. J. Williams spoke on the relationship of the chorister and branch president.

Brother Greene gave his illustrated lecture on "The Restoration" on Saturday evening, the house being well filled, many of them outsiders. Sunday afternoon we had a good prayer meeting. Preaching Sunday evening by Brother Greene. One baptism.

WILLIAM H. THOMAS, *Branch Secretary.*

Philadelphia Reports Success

Gratifying results from the young people's meetings in Philadelphia.

Philadelphia Saints have just begun their campaign to save the City of Brotherly Love. This seems like a pretty broad statement to make, considering the size and importance of this magnificent town, but nevertheless we feel that the time is quite ripe to institute a program that will be as far-reaching as it will be soul-stirring and with courageous hearts and the spirit of consecration, we are bending to the great task of the hour. Everybody is living in the spirit of his youth here, due no doubt to the Sunday school activities of the last thirteen weeks. In spite of rain, snow, and the recent enticing outdoor days, the captains of our great contest have spurred their forces onward until it is quite impossible for us to accommodate the crowds that have rallied to the respective standards of red and blue.

This enthusiasm and interest made it possible for us to be among the first to institute the special services for the

young people which are now being inaugurated all over the country and which are meeting with such gratifying response.

While we haven't the forces numerically that are found in Lamoni and Independence, we have the same spirit and we are but adding another link to the chain that will eventually girdle the earth.

We are grateful to have had the privilege of having Brother D. T. Williams with us. We got into the habit of calling him "Danny" because we simply couldn't help it. He is a cyclone for speed and a tornado for tearing things up, but he has left us with thinking minds and consecrated lives. The first few days of our work were not characterized by any startling happenings other than a wholesome interest, but when the first week was most over there came inspiration from the skies, sure and convincing, and then we went to work in real earnest.

The young people divided up the membership and started a systematic calling campaign until all were reached. Many were touched by their zeal and devotion, and we were rewarded for their tremendous efforts by seeing faces—whole families in fact—of Saints who were almost being forgotten because of their negligence, and I might add, our own as well. Why this important feature of visiting has been neglected we don't know, but we have learned a sad lesson, and from now on it becomes a paramount feature of our work.

A word as to one feature of the advertising. Large cards, announcing each night's subject, were put up all over the church. Sixteen precious truths vital to our work beginning with faith, repentance, baptism, laying on of hands, resurrection of the dead, eternal judgment, and continuing on until the last great subject of the final hour—that convincing happy invitation: "And the Spirit and the bride say, Come."

These sixteen cards we used on Easter to form a great cross built upon a foundation of other cards painted to resemble a rock formation on which was inscribed, "Upon this rock I will build my church." A deep purple border was placed around the cross and added much to the setting. Starting from the cross there was traced all over the walls a deep, clinging vine known as southern smilax, and the lighting fixtures and entrances were tastefully decorated also. This together with potted palms, great ferns, and Easter plants in the windows transformed the interior into a great bower of nature. Almost five hundred were in attendance at the Sunday school, and this session was carried right into the morning service which enabled Brother Williams to give a half hour sermon to all our forces.

Saturday evening Brother Walter Lewis baptized five into the kingdom from the results of his work in Camden. Six other precious souls also joined our forces and many more are near the threshold of faith.

The evening service, the final of the series, was an eventful and happy occasion. At 7.30 our talented sister, Mary Kinnamann Sauer, gave us a delightful half hour of organ-music. The spirit of worship came into our midst preparing us for the great invitation which was to follow. Then came the special Easter music of choir and orchestra with its thrilling message of the risen Christ, followed by the dedication of the organ. Brother Paul Craig offered a profound prayer which was wafted to the skies by the inspiring music of the organ as it played a soft accompaniment.

Then Brother Williams gave us his last golden effort of "The message from the skies" after which the old and young joined in giving Brother Williams a Book of Mormon and Doctrine of Covenants, which were gratefully acknowledged. Our pastor, William Osler, also was made the recipient of a fine leather bookcase. While the Saints were busy with their leave-taking the young people stole away to Bishop Zimmermann's and prepared a final feast for Brother Danny, and by the time he arrived the scene was set for a happy farewell.

So with songs ringing in his ears and the prayers of old and young accompanying him, Danny Williams goes forth

following in the footsteps of the Son of God, and we feel sure that this young ambassador for Christ will find the same joyous experiences awaiting him in Toronto, Kirtland, and other places to which he will be directed.

We are glad to report success and to note that the happiest results were gained through prayer and visiting, not to mention the welding of the whole through the splendid efforts of our combined choir and orchestra who are becoming valiant in the service of song.

Let us speed the plow, singing as we go forward on the victorious journey. And for the forward movement in Philadelphia and in this district let all the Saints remember us constantly.

Sincerely,
ALBERT N. HOXIE, *Press Representative.*

Northern California Conference

A spiritual conference indeed has just closed—the Northern California conference—held at San Jose March 11 to 13.

Friday morning at ten o'clock the Religio boosters gathered in an institute meeting to discuss the social activities and theme of that organization. Plans were laid to increase and further the activities in the Religio department. We hope the plans just laid will materialize and advance the Religio department one hundred per cent.

Friday afternoon at two o'clock the Sunday school held its semiannual convention and election of officers. Sister J. A. Saxe retired from the office of district superintendent after twenty years or more of active service in that office, poor health being the principal reason for retirement. First assistant superintendent, Brother T. J. Smith, was elected to the office, while Sister Saxe was made honorary superintendent and counselor by a unanimous vote. A standard of excellence was discussed and approved by the district.

Friday night Religio the and Sunday school departments held their joint entertainment, which proved to be very enjoyable.

The church conference started at ten o'clock Saturday morning. The morning session was devoted to reading minutes, reports, etc., and adjourned until two o'clock in the afternoon. Election of officers took place. The personnel remained the same save the election of Robert Cowden to the secretariate. The conference was presided over by our district president, Brother C. W. Hawkins, assisted by his two counselors, Elders H. J. Davison and A. J. Damron, and Evangelist F. G. Pitt, whose worthy counsel and advice were graciously accepted. The business of the district was transacted in a very harmonious manner, and all present felt the divine power in attendance.

Brother Pitt delivered a wonderful sermon Saturday night. It was plainly seen that the speaker had the Spirit throughout the discourse. A very spiritual prayer meeting was held at 8.30 Sunday morning, while at 9.30 the Sunday school convened.

The choir rendered the cantata, "Light everlasting," at 10.30 under the direction of the district chorister, Christiana Waller, after which a short sermon on the life of Christ was delivered by Brother Pitt. The afternoon was given over to prayer service, and Elder A. C. Barmore preached the evening sermon. This concluded a very spiritual conference, and all those present felt benefited by having attended.

EVERETT E. SAXE, *Press Committee.*

Detroit District Conference

Important resolution on tobacco using adopted.

District conference convened at the Detroit Central Church, March 19 and held over Sunday the 20th. In addition to regular routine of business six of the brethren were ordained to the office of elder; Frank Sweetman, George Booth, Richard Ullman, Israel Titus, of Detroit; Floyd Smith and Robert Orme of Flint.

The city of Detroit has a membership of over 1,000, and the whole district has something over 1,800.

Apostle J. F. Curtis who had just concluded a debate in Flint with a representative of the Christian Church was in attendance at the conference and assisted in presiding.

Order of services was as follows: Prayer meeting at 8.30 the morning of the 19th, followed by the business session at 10 a. m. At 2 p. m. the business meeting convened again, and at 5 p. m. the district Sunday school held their business session. Preaching at 8 p. m. by Elder Grant St. John. Sunday services opened with prayer meeting at 8.30 followed by a Sunday school session at 10.30. Preaching at 2 p. m. by Elder G. R. Kuykendall followed by a joint session of the Women's Department and Sunday school conducted by Brother John Hall, field worker for the Religio. Preaching at 7.30 by Apostle J. F. Curtis.

At the business session Elder Kenneth H. Green was chosen as president. The conference passed off pleasantly and was enjoyed by all.

The district secretary sends the following for official publication:

Inasmuch as the Lord has spoken specifically in section 86:1 of the Doctrine and Covenants regarding the use of tobacco, and we are commanded: "Be ye clean that bear the vessels of the Lord" (section 38:9), and in 119:3, 9 we are further commanded to avoid the use of tobacco and to "be clean,"

Therefore be it resolved:

First, that we look with disfavor on the ordination of any man to any office in the priesthood addicted to the use of tobacco. And if such a man be called he shall be labored with, and if he cease not from the habit, he shall not be ordained.

Second, that no man shall hold office in the district organization who is given to the use of tobacco.

Third, that any member in the district now holding office in the priesthood who uses tobacco shall be labored with by district or branch officers or both, patiently and kindly, in order that he may be persuaded to desist from the use of it.

Fourth, that we recommend to the next General Conference the passing of a resolution, asking for the silence and surrender of the license of any man now ordained, who will not cease the use of tobacco, after being labored with as above stated.

GLAUDE R. KUYKENDALL,
KENNETH H. GREEN,
Press Committee.

Northeastern Nebraska Conference

The Sunday school convention of the Northeastern Nebraska District opened its session at ten o'clock, February 4, at the South Side, with District Superintendent Jay Leeka in the chair. After the usual routine of business the following officers were elected: Superintendent, Jay Leeka; assistant superintendent and librarian, T. A. Hicks; secretary-treasurer, Anna Hicks.

A short time in the afternoon was given over to the Religio, with Sister Grace Wallace in charge. A very interesting address on Religio work under the new system was delivered by Elder T. J. Elliott.

After the Religio session the general superintendent of the Women's Department, Sister Audentia Anderson, introduced some of the new features of the work to be put into operation by the Women's Department, the most important of which was a cradle roll demonstration. We believe the work as outlined by the Women's Department, if carried out, will be a great aid to the future development of the church. The future of our church depends upon the training of the children, for the child of to-day is the citizen of to-morrow.

All ages have admired nobility. Poets have sung and historians have recorded with glowing admiration the noble examples of self-sacrifice and love—both of kings on the field of battle and peasants in the lowliest walks of life. Of these the young have read with throbbing breast, and heroic

resolutions to become true and noble; the old have meditated on them with tears. The pages of history are replete with examples of true nobility. We need not go to history to learn of true nobility. Nobility does not require the jeopardy of life. Many are the noble characters in every vocation and profession who devote their lives to the welfare of their fellow creatures. Some of the greatest benefactors of mankind have lived and died unknown outside of their own communities. She who directs the steps of the little ones, imbuing their innocent minds with the germs of nobleness, thus filling the world with noble men and women, deserves as much the diadem of praise as any hero who sacrifices his life that a nation may live.

On Saturday morning at ten o'clock conference convened with District President Carl T. Self in the chair. After the usual routine of business the following officers were elected: District president, T. J. Elliott; secretary-treasurer, Jay Leeka.

The appointment of R. W. Scott as district chorister was recommended to the general chorister.

Brother Elliott chose H. A. Scott and B. M. Anderson as his counselors, which was ratified by the body.

With Elder T. J. Elliott in charge of the work in this district we expect to make great advancement during the coming year.

The speaker of the conference was Apostle U. W. Greene.
JAY LEEKA, *Secretary.*

Northwestern Ohio District

At Saint Marys over sixty have been baptized this winter; and it is likely more will be soon. Over one hundred in the Sunday school last Sunday. Brethren Hawn and Ulrich began meetings there the first of last December. A new church is needed, and a fund is being raised for that purpose. Only two families of Saints lived there when the brethren started their meetings. At the present time the brethren are holding some meetings in their home town of Bradner, Ohio. It is reported some are to be baptized there.

The dedication of the Sylvania church is set for April 24. Brother G. T. Griffiths is to be present; also Elders O. J. Hawn and E. L. Ulrich. The work at Sylvania was started only a few years ago by Brother Ulrich and wife before they entered the mission field. The most of the members there have been baptized by Brother Ulrich, about forty members. A special invitation is extended to all who can come to bring well-filled baskets and the good Spirit with them.

At Toledo the work is progressing. They have organized two clubs to try to raise money to pay off the church debt. One is called the "Busy Bee" and the other the "Bumblebee." Some question the wisdom of this plan of raising money in our church work. I have been "a preacher on the fence" in this matter. W. S. Hettrick, the branch president, is a fine, humble, spiritual man, liked by all. The Reverend Washburn, of Adventist fame, who held a series of lectures in the Coliseum offered one thousand dollars to anyone who could prove Sunday was the Sabbath. Brother Hettrick took advantage of the opportunity to spread the gospel, as Mr. Washburn's crowds were large. The Reverend Washburn in introducing Brother Hettrick made it very plain and distinct to the people, we are in no way associated with the "Utah Mormons." This alone may have been worth one thousand dollars to us in Toledo. The Reverend Washburn, they said, acted the part of a real gentleman. Many of the members there have been out of work nearly all winter, which has been very trying to some. W. G. Kimball gave a series of Book of Mormon lectures last winter. The lectures were well presented.

Brother C. E. Armstrong had his machine stolen a short time ago. This makes two of the priesthood to lose their Fords in this district.

Always in hope of a more perfect day, I am sincerely yours,
JESSE M. HARDEN.
UNIOPOLIS, OHIO.

Successful Campaign at Boyne City

The Boyne City Branch has just closed one of the most successful campaigns in its history. On February 20, Elder Ernest N. Burt, of Onaway, Michigan, preached the first of a series of sermons to a packed house, with about thirty-five standing in the doors and entry, and the meetings continued for four straight weeks, with splendid interest manifested, some nonmembers never missing a service, and sometimes people went away because they could not get a seat.

The last week of our service, three revivals were put on in other churches, but their members continued to come to our services where they had found light and truth. Sunday, March 20, Elder Burt baptized five, and several others have said they will be baptized soon.

At the last service, Elder Burt asked all those who really believed that he had been preaching the things of God, and that it was necessary to do the things that he had told about, to stand up, and about fifty nonmembers stood up.

Every sermon was a gem, many saying they could not tell which was the best, and that they never heard the Bible explained like that before. No expense was spared in advertising. We purchased a space in our triweekly newspaper and ran an ad each issue, with Elder Burt's picture and announcement of the subjects, with little comments and questions, and it surely brought results.

The Saints have been greatly benefited and strengthened by these services, and prize the gospel more highly than ever before.

PEARL M. THOMPSON,
BOYNE CITY, MICHIGAN.

Publicity Agent.

Council Bluffs Items

Last Sunday was occupied by an all-day musicale of a very high order. Many have expressed themselves inspired to do better work as a result.

We enjoyed the association and assistance of several from Omaha. Had the pleasure of the shake of the hand of Brother Paul M. Hanson and wife, both looking hopeful.

Elder Clyde E. McDonald, of Runnells, Iowa, spent the day here, enjoying the good things furnished by the choir and orchestra. He says that Des Moines is contemplating such a day of service in the near future.

An effort is now under way to organize a junior orchestra for the city. In this city the music, both of the choir and orchestra, is under a music committee of three, with a choir manager over all. Every three months this committee, associated with the branch presidency, makes appointments of choristers and organists for all the missions of the city. This is calling from some of the young quite an effort and sacrifice, but we note that so far all accept their appointments cheerfully.

To-day the sisters of the Women's Department meet in relief and service work at two different places, having the study hour at 2.30 p. m. I understand that the home and child welfare division meets every Tuesday evening for study and consultation.

A Brother Trussel was healed of a cancer a short time ago, and there have been several remarkable cases of healing from other diseases through the ordinance of the laying on of hands of late, for which praise is given the Lord.

Young People More Interested

Elder E. A. Smith: I have read with interest about the work here and elsewhere among the young people and heard what was said yesterday in the morning meeting, and so I thought it would be of interest to tell you about the young people out in the Clinton, Missouri, District, and it is likely true in other districts.

There is more real interest among our young people than I have known among them in the past, and this is especially true at the conferences. We had the largest attendance at Nevada in February that I have seen at any of our district

conferences. Two young boys walked seventeen miles, rode four miles on a truck, and twenty-one miles on the railroad, and were at the conference before eleven o'clock.

I have urged the Saints in the branches to help and encourage the young people to come to the conferences and reunions. I believe one reason why the young people are taking more interest than usual is because the older people are beginning to realize that they are real human beings; and that if they are encouraged to help in the work instead of being knocked for some of the exhilaration of youth, it is an easy matter to get them to work. They love to help if we that are older will not hinder them.

There are several promising young men and women in our district that are planning for a career of church work. It is also very evident that the Lord is moving on our young people, and we must not hinder but encourage them in their desire to help. I am trying to encourage them to prepare for the work to which the Lord will call them.

Your brother, EDWARD RANNIE.

INDEPENDENCE, MISSOURI, April 4, 1921.

Brooklyn Reports Progress

Religio reorganized and the Saints rejoicing in the gospel privileges.

Being a regular reader of the HERALD, I was wondering if the Saints in other places would like to hear from the Brooklyn Branch. Brooklyn being a suburb of the largest city of the world, you will understand that we have the greatest trouble to get people interested in our cause. Still I would like to let the Saints know we are alive, and we expect with God's help to keep alive and grow.

It may be interesting for you to hear of the good time we had last Wednesday, March 30, with Brother D. T. Williams as speaker, Brother A. N. Hoxie leading us in a fine song service. Dear Saints, how I love to tell you of that wonderful message Brother Williams delivered to us, and the impression it has made on the Saints. His most striking statement was that it takes greater courage to live for the gospel of Christ than is needed to die for it. Oh, Saints, how true! How often we have said we love the gospel, we love our brothers and sisters, and we are willing to die for the gospel; but after we think it over we find out that, as Brother Williams says, greater courage is needed to lay ourself as a *willing sacrifice*, to live for the gospel!

Thursday, our pastor, John Sheehy, called a special meeting for the reorganization of the Religio, for I am sorry to say our Religio was dead. Again a wonderful meeting. After an address from our pastor, we elected officers for the coming season: Ephraim Squire, president; Mabel Harris, vice president; Hattie Hughes, secretary-treasurer, and Anna Truman, chorister. We trust they will be able to bring the Religio to life again.

Friday evening at eight o'clock we again had the pleasure of hearing Brother D. T. Williams, and again the faithful few were well paid for coming to hear him.

On Sunday, a sacrament service and testimony meeting. The church was well filled and we had a very good meeting. In all the testimonies given, you could hear some impression from Brother Williams's preaching.

And now, dear Saints, we assure you that the Brooklyn Branch will live for the gospel. We ask your prayers, and especially for our dear pastor who suffers with sciatic rheumatism, his affliction being doubly hard because of being separated from his family; but he bears his cross without a murmur or complaint. May the Lord bless you all.

ANTHONY KONSTANTIN.

BROOKLYN, NEW YORK.

Won't it be fine to know that there are five hundred registered Scouts under church leadership? Are you going to be represented? Are you going to help us reach this goal by June 1?—Boys Department.

SCRANTON, PENNSYLVANIA, April 6, 1921.

Editors Herald: On April 3 we had with us Elder Daniel T. Williams. A large attendance greeted the brother at the evening service. He was en route to Toronto, Ontario, and could stop with us only one day.

On March 27 one of the local brethren baptized a young man. Two were baptized on the same date in the Archbald, Pennsylvania, Branch.

We will organize a class for the study of church history this week. We now have classes studying the Book of Mormon, The Compendium, Murray's One to Twenty-One, and church history, besides the Sunday school and Religio *Quarterlies*.

We have a good choir here and the Scranton Brass Band has been reorganized.

E. B. HULL.

OAKLAND, CALIFORNIA.

Editors Herald: On March 20, a rally was held by the Oakland Branch. The church was not sufficiently large to hold the attendance of Saints and friends, therefore a hall was procured which was centrally located, and where arrangements were made for the serving of the meals as well as holding services, so the Saints could spend the entire day and evening together.

The purpose of this rally was to awaken a new interest and renew old acquaintance in this district. Members from San Francisco, San Jose, Sacramento, and Stockton were present; also Brother F. G. Pitt and wife from Long Beach were with us, Brother Pitt being the speaker for the morning service. The attendance in all was about five hundred. A fine instrumental and vocal program was rendered by the young people of the Oakland Branch throughout the day.

Brother Pitt is holding revival meetings in the Oakland Branch all this week and will be in Sacramento next week.

Our dear Brother and Sister J. M. Terry who are laboring in the Seattle Branch were unable to be with us in person, but were indeed present in spirit. A very beautiful epistle was written by Brother Terry and read at our Religio service. Brother Terry says, "You can't imagine how it thrilled our hearts with gladness and gratefulness when we received from your beloved pastor a cordial invitation to be present on this joyful occasion, and just to think an effort was made to obtain passes for our transportation was seemingly beyond the limit of brotherly love. Such love will redeem the church and transform this earth into a universal Zion." Brother Terry was the president of the Oakland Branch for a number of years.

Under the able leadership of Brother J. D. White, the Oakland Branch expects to accomplish much this year, and to this end we ask an interest in the prayers of the Saints.

A letter from T. W. Williams, written at Jerusalem, March 21, states: "It looks now as though we will get away from Jerusalem about April 12 and will sail from Alexandria on April 23, reaching Naples April 28. We expect to spend about ten or twelve days in Italy. Will then go on to London, possibly stopping a few days in Switzerland. Frederick M. will remain sometime in England but hopes to return to America within the year."

We have no doubt Brother Williams means by "within the year," that President Smith hopes to return within a year from the time he left America, as from another source we are confirmed in that opinion.

Elder J. D. Lewis reports that at Kirtland they have made extensive preparations for the series of meetings to begin April 24, with Elder D. T. Williams as the speaker. He writes: "We are entering upon our preparatory services, and hope to have every young person as well as the older ones praying for the success of the coming revival."

Give the boy a chance to express his energy in the Scout program and you won't have to say don't so much.—Boys Department.

MISCELLANEOUS

Reunion Help Offered

As I am working the "split season," spring and fall, this year, I thought I might be able to attend some reunions this summer and be of service as chef.

If desired, I can make arrangements to act in this capacity at some reunions this summer. Those who care to avail themselves of my services can make arrangements with me at 1221 West Walnut Street, Independence, Missouri, by mail. No remuneration required expect payment of railroad fare and lodging. E. A. KALER.

Sunday School Quarterlies Exhausted

The supply of Sunday school *Quarterlies* for the present quarter (April, May, June) with the exception of the beginner grade, is entirely exhausted, so please be governed accordingly. HERALD PUBLISHING HOUSE.

Reunion Notices

Western Iowa and Eastern Nebraska, at Council Bluffs, Iowa, August 12 to 21. Every member of Southern and Northeastern Nebraska Districts and Fremont and Pottawattamie Districts in Iowa, are urged to be present. An unusually good program is being worked out. The annual bulletin will be out in May and will contain programs, price lists of tents, etc., as well as definite information as to location of grounds. For further information, write to J. L. Parker, secretary committee, Box 291, Lincoln, Nebraska.

Independence, Kansas City and Holden Stakes, August 19-29, at Pertle Springs, Missouri, near Warrensburg. R. V. Hopkins.

Far West Stake, on the stake grounds, near Stewartsville, Missouri, August 19-28, 1921. R. S. Salyards, president, 517 North Twenty-second Street, Saint Joseph, Missouri.

Statement Concerning a Pastoral Notice

There appeared in the HERALD of February 2 a "Pastoral notice" addressed "To the Saints of the British Isles Mission," and signed by Roderick May. Neither President

Smith nor myself were consulted in the matter. We knew nothing of its contents prior to publication. Statements are made to which we cannot concede. Parts are misleading. We make this disclaimer in the interests of justice and that the Saints in the British Isles Mission may be so apprised. T. W. WILLIAMS.

JERUSALEM, PALESTINE, March 22, 1921.

Pastoral Notices

To the Saints of the Western Colorado District: Being appointed to labor in your district, I desire to be informed concerning the needs and opportunities for missionary work in the Western Colorado field. If any who may desire services in any particular locality will kindly drop a line to the undersigned address, it may be helpful to us in outlining the work. We will of course be pleased to cooperate with the mission supervisor, and with the district officials in conducting such missionary campaigns as may be considered best. JAMES E. YATES.

PHOENIX, ARIZONA, Box 158.

Clergy Rates Obtainable in Missouri

Recent arrangements are to the effect that clergy permits will be honored for local or intrastate points in Missouri, in addition to the interstate provisions previously in effect, as noted in the clergy permits.

Address

Elder Calvin H. Rich, 3353 West Bijou, Colorado Springs, Colorado.

Interdistrict Institute

With a view to raising the efficiency and enthusiasm of their workers, the officers and the Sunday school, Religio, and Women's Department of Des Moines District and Lamoni Stake have planned a four-day interdistrict institute at Des Moines church from May 4 to 8.

It will open with a pageant, Wednesday night, which depicts the model home and model Sunday school in contrast to the ordinary home and school, the products of both to be presented. Then follow four well-filled days of real live subjects treated in lectures and discussions.

Here are some of them: What is the best method of training a child to pray—in the home and in the Sunday school?

THE SAINTS' HERALD

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

PRICE \$2.25 A YEAR IN ADVANCE

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

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How can we hold the pupil in the school—from the standpoint of superintendent, teacher, and parent?

What should the opening exercises mean to the school? The educational value of the school and Religio. How to teach the girl in her teens; and how to reach and teach the adolescent boy. Cooperation between officers and workers. Primary work will receive attention. All this and then some.

The Religio Department will be represented in its many aspects, as will be noted in next announcement.

The Women's Department will be represented by Superintendent Audentia Anderson, beginning with the main topic, "The work that is never done."

Among those who will deliver lectures we are given the names of A. Max Carmichael, John F. Garver, Mrs. Audentia Anderson, and G. R. Wells. District officers and workers will also lead out in discussions.

All Iowa Districts Are Invited

to participate in this effort to become better workers for the Master. There are many interested in the success of these departments living near the boundary lines of these two districts who can and will come. Pay no attention to the boundary lines. It's all one work.

See next week's HERALD and *Ensign* for more complete announcement by the joint committee. Remember the date, May 4 to 8, 1921, at Des Moines, Iowa. Better begin planning right away to attend clear through, then *work your plan*. On behalf of the committee.

GOMER R. WELLS,
Superintendent Sunday School Department.

Sunday School Department

Indiana District

On account of the untimely death of Superintendent Hornocker, and the inability of his assistant to take the work, Brother H. W. Burwell, 3243 Virginia Avenue, Louisville, Kentucky, is hereby appointed to fill out the balance of the unexpired term as superintendent of the Sunday School Department in the Indiana District.

GOMER R. WELLS, *General Superintendent.*

Our Departed Ones

WAKEHOUSE.—Amanda E. Wakehouse was born in Indiana, July 18, 1875. Died in a hospital in Sioux City, Iowa, February 26, 1921. Married George L. Baker July 23, 1893. To this union 11 children were born, 2 dying in infancy. Leaves husband, 9 children, 2 grandchildren 4 brothers and one sister. Baptized March 30, 1902. Funeral from Saints' church in Pisgah; sermon by Joseph W. Lane. Interment in Magnolia cemetery.

CASE.—Dorinda Martin was born in Wetsel County, West Virginia, May 5, 1840. Died at her home in Decatur, Nebraska, March, 9, 1921. Baptized August 6, 1870. Married James M. Case April 19, 1886. To this union 11 children were born. Two died in infancy and Emma Hogue died December 21, 1903. Those living are Friend, Sioux City, Iowa; Ida Myers, Tabor, Iowa; Hubert (missionary), Independence, Missouri; Oscar, Spokane, Washington; Martin, Ravenwood, Missouri; Effa A. Carroll, Franklin, and Bernard, Decatur, Nebraska. Four sons hold office of elder and one of seventy. Funeral from the Saints' church at Decatur; sermon by Joseph Lane. Interment in Decatur cemetery.

The *Christian Guardian* calls attention to the serious fact that in the United States there are no fewer than 30,000 churches of various denominations without pastors. What is the cause of this? Some say the war unsettled men and took them away, but the trouble preceded the war. Others maintain that finance is the explanation, and while this is undoubtedly a serious factor, it does not explain everything. It is probable that the shortage is due to a number of causes, of which one that should not be overlooked is the decay of home religion and the loss of the highest ideals of service for God and man. Parents should see that their homes are places where God is recognized as supreme, and the young people should be trained to see in the Christian ministry the finest way of doing good to those around.—*Toronto Globe.*

Department of History

Very early in the history of the church the Lord called a man by revelation and commanded that a record should be kept. From that time until this, the historian has been a general church officer, and a careful record has been kept from year to year.

The department is now not only anxious to keep the records but wants to make all its material available to the missionaries and local workers. It wants to cooperate with the Saints in building up a complete historical library so that the entire church may benefit.

The *Journal of History* is issued quarterly by this department, and in this magazine events are both narrated and interpreted. Every church family and library should be subscribers. Subscription price per year \$1.75.

Walter W. Smith, Historian

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, APRIL 27, 1921

NUMBER 17

EDITORIAL

Mothers' Day

A day which should be observed in every church in the land.

May 8, the second Sunday in May, has been set apart of recent years as Mothers' Day, though in fact a true child always remembers mother throughout the year, whether she is living or whether she has passed on before. But it is a just tribute to have one day in the year set aside especially for children and men to remember what our mothers have done for us, how they have suffered for us, going down into the valley of the shadow of death, that we might have life.

Mothers have set aside their own pleasure for the years of our weakness, to nurse and care for us in sickness and in health. When a child is sick it means broken sleep or no sleep for the parents, especially the mother. When a child is well, it requires constant watchcare that self-injury will not be done in all innocence.

But greater than that is the instilling of the ideals of life. A child's attitude towards his father is largely determined by the mother; his attitude towards other women, his attitude towards religion, the church, and God, is in charge of his mother. The mother, by right living and example, can set the very highest ideals of moral conduct before her child, and in a lasting way, that will endure through all the coming years.

Much of our teaching is done by the mother, both before and after the entry into the school years. The teaching of practical affairs of life is largely in the hands of the mother, especially in the earlier years of life. And as many critical students have observed, it is in those earlier years, the years that come before the school age, that our ideals are formed for the great affairs of life, the body and mind made ready, and the foundations of moral and spiritual life made ready.

Then having suffered, taught, and guided the young feet, she makes another great sacrifice, when she not only permits but encourages the child for his or her own good, in the early years of maturity, to leave perhaps the home nest, and go out and make his or her own place in the world. Some women, it is true, do not do so, but seem to interfere and try to strangle the social life of the child, but such is contrary to the true spirit of motherhood, who gives all, and feels herself repaid if a little love is returned.

Surely the boy felt something of the spirit of motherhood, when he asked a neighbor, "Do you not think my mamma is the most beautiful woman in all the world?" She may not have been beautiful in the eyes of others, but to the eyes of love she is always fair.

Chief Red Fox spoke at the church in Saint Louis, the evening of April 17. The church auditorium was filled, and the church parlors were opened into the auditorium, to accommodate the overflow.

Motherhood

It is of interest to note that throughout the Bible the father and the mother are honored together: "Honor thy father and thy mother." "Hear the instruction of thy father, and forsake not the law of thy mother." "My son, keep thy father's commandments, and forsake not the law of thy mother. Bind them continually upon thy heart; tie them about thy neck; where thou goest, it shall lead thee; when thou sleepest it shall keep thee; and when thou wakest it shall talk with thee. For the commandment is a lamp, and the law is light, and the fruits of instruction are the ways of light." (Proverbs 6: 20-23.) "A foolish man despiseth his mother. Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly."

Many such passages can be found, but one of the most beautiful is in the last of Isaiah, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." All motherhood is honored in that the Son of God chose to be born of woman.

In that great tragedy and glory of life called motherhood, man finds humility and prayer, if not the primitive and eternal verities. In fatherhood he finds copartnership with God.

It is doubtless something of this causes Doctor G. Stanley Hall to intimate that every true mother feels that which is beneath her heart is akin to the divine, and herself in league with heavenly forces.

That which is true of all mothers, that they feel themselves in league with heavenly forces, was doubtless so in a fuller sense of her who was honored in becoming the mother of Jesus. As Hall expresses it:

"Motherhood beams with a very different light. The bud has blossomed and borne fruit. The tree of knowledge of good and evil, and also the tree of life, have been tasted. The intuitions are larger, the quality of innocence loftier. These two sides of womanhood here blended have evoked love and adoration in the world second only to that which Jesus himself has called forth. Religious sentiment here idealizes woman as she is conceived to have come from the hand of God, and many a Protestant envies his Catholic friends their attitude toward the Blessed Virgin. No one has ever asked whether she knew Egyptian, Chaldean, or even could read or write her own tongue. She cannot be conceived as bemoaning fancied limitations of her sex or wishing to make sex a sect, but she triumphs and glories in her womanhood and has been adored all these ages as its supreme type, more generic, nearer to the race, richer in love, unselfish devotion, and intuition than man, so that the Madonna idea which teaches that it is more holy to be woman than to have achieved eminence in any kind of superiority, should teach our own sex a corresponding lesson. The worship of Mary has been of potent influence in safeguarding womanhood from the growing danger that it will decline from its orbit, lose just confidence and due pride in its sex as such, till in lapsing toward mannish ways its original divinity becomes clouded."

"Stand forth, O heart and soul of childhood. Reveal thyself to us more fully. We want thee stark naked, unclothed of all disguises, false tastes, bad habits, partial theories, with the purity of that divinity in thee unshadowed just as thou camest forth into the world, fresh from the hand of the heavenly Father. The norm of thy development is our only

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sure guide, our pillar of cloud by day and fire by night."—Tertullian.

Bishop E. A. Blakeslee Has Passed Away

Word has just reached us that at 4 o'clock, April 21, Bishop E. A. Blakeslee passed away.

Bishop Blakeslee was a son of George A. Blakeslee, who was Bishop of the church from 1882 until his death in the fall of 1890. He was a grandson of James Blakeslee, member of the Quorum of Twelve, in the Reorganized Church, 1860 to 1866.

Bishop Edward A. Blakeslee was chosen as one of the counselors of Bishop Kelley, receiving appointment in 1891, and continued in that capacity as one of the Presiding Bishopric until Bishop Kelley was released, at the General Conference of 1916. Of late years, Bishop Blakeslee was interested in the Sunday school work and was its first superintendent, 1891 to 1895, and when the library commission was first appointed in 1907, he was one of the three members. This commission has been a leading factor in bringing about the closer coordination in the departmental work with the church. He continued to serve on this commission until his release from the Presiding Bishopric in 1916.

In 1913 he was called by revelation and ordained a bishop. In 1914 he was designated by revelation to be the Presiding Bishop of the church. He was chairman of the Board of Publication, Sanitarium Board, and other positions growing out of that office, and the pressure of business prevented his accepting.

As a business man and citizen he was well and favorably known throughout western Michigan, and maintained a favorable reputation for the church which he represented. He held many positions of great business importance, which fully engaged his time of late years.

When We Move to Independence

Let the contributors continue their good work.

Present plans of Manager G. S. Trowbridge are that on May 2 he will begin to have one press, one linotype, and such other machinery as can be spared temporarily from the Herald Publishing House at Lamoni taken down and loaded for shipment to Independence.

Some of the Lamoni employees will attend to this work, seeing to the reassembling of the machines and their proper installation in the new quarters.

The next step contemplated will be the transfer of the editors (or part of them) to Independence, from whence they will turn in their usual quota of "copy" to the machines and keep the production going while the rest of the equipment and the other employees are being transferred. It is thought this can all be completed during the month of May.

The remodeled building is practically finished and affords a most commodious and attractive place for the consolidated plant. Most of the employees who plan to go with the institution have made their arrangements. Some will remain in Lamoni or go to other places.

There is an editorial matter that we hope our readers will carefully consider. There is apt to be a feeling that since we are in the throes of moving we will not care to be annoyed with many letters and articles and other contributions.

We hope nobody will harbor this idea. We shall appreciate if possible more than ever the continued help of our readers in furnishing material from all fields for our pages.

Matter intended for publication apt to reach us before May 18 should be addressed as usual to Editors Herald, Lamoni,

Iowa. After that date it should go to Editors Saints' Herald, Independence, Missouri.

We shall endeavor to use all miscellaneous items and timely letters promptly, as usual.

The Women's May Institute

An important series of services. Program is in this number.

The institute announced by the Women's Department to be held at Independence, May 15 to 22 inclusive, is a new departure, which indicates the progress of this work. All of the officers and field workers are invited and urged to attend. The work undertaken will be beneficial to any person who is able to be there.

The meetings during the week are intended primarily, if not exclusively, for the women of the church. And that includes all the women, whether they hold official responsibility in this department or not, as all have the responsibility of the home and of church membership.

We have long hoped to see such institutes held, lasting for at least a week, if not longer, giving opportunity for more information than is possible in our week-end institute or during the work of General Conference.

Many of the meetings, and especially those for the two Sundays and for the evenings, are general in their nature, and the public is not only welcome, but urged to attend, as the women would like to have their aims and desires better understood. Some of the most able speakers in the church have been secured and it is an opportunity and a privilege for anyone who can possibly attend.

We sincerely hope it is but a beginning, and that other institutes will be held, lasting a week or longer in other fields.

A start has been made in the lectures to the priesthood during the last eight or nine years, and in such lectures as the general church historian, Walter W. Smith, delivered to the priesthood at Toronto last summer. No doubt provisions will soon be made for a gathering of the priesthood at other times than at General Conference, so that more intensive work may be undertaken.

Tithing Campaign in Holden

The stake presidency and bishopric of the Holden Stake have sent out a notice to all of the branches and workers through the stake, requesting that the ten days, April 15 to 24, be made a time of tithe teaching and tithe learning, and tithe compliance. Every Sunday school superintendent, every Religio superintendent, every superintendent of the Women's Department, is requested to give ten or fifteen minutes in every session held during that time, to explaining the great need of "Every Member a Tithe Payer." The presiding elder is asked to see that one sermon on tithing be preached on each of the two Sundays within the ten days. This includes the filing of the inventory, as well as the paying of the tithing. Their attention is directed to the article by the Presiding Bishop, B. R. McGuire, in the HERALD of March 30, entitled, "Why the annual tithing report?"

A Preacher Who Practiced

Doctor Frank W. Gunsaulus, for several years one of the leading preachers of Chicago, and pastor of the Central Church there, who resigned, however, two years ago to give all of his time to the Armour Institute of Technology, passed away in the month of March. He was a speaker of unusual power, and at the conclusion of one sermon, on "What I would do if I had a million dollars," Mr. Philip Armour, of Armour and

Company, met him and asked, "Young man, do you think you could do all you have outlined in your sermon if you had a million dollars?" Most certainly I do." "Go ahead, the million is yours," Mr. Armour replied, and at once wrote out a check for the amount.

Doctor Gunsaulus was not only ready to preach, but was ready to practice. The ideas he held forth were for an institute where thousands of boys, who otherwise could not secure a technical education because of lack of funds, might be given that opportunity.

Baptism

*Sermon by Elbert A. Smith in Zion Builder Series, Lamoni, Tuesday, March 15, 1921.
Reported by R. A. Wight and Estella Wight.*

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. [Peter is speaking to the assembled Jews on the day of Pentecost.] Now when they heard this, they were pricked in their heart and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized."—Acts 2: 36-41.

When we preach on the subject of baptism, it is quite possible that some one may be offended, but that is not our intention. We respect the belief and the feelings of other people; but it is obviously true that when we speak on this subject we must tell the people what we believe. You would not wish us to do otherwise.

I remember hearing a very noted evangelist in a series of sermons. He started the first sermon by saying, "I am going to preach the truth here, if I have to take my wife home in a wheelbarrow." A little later when he came to the subject of baptism, he said, "I will tell you that you must all be baptized; but I will not tell you *how* to be baptized, because if I said sprinkling, I would offend some, and if I said immersion, I would offend a great many others." He took his wife home in a Pullman car. I did not bring my wife with me. However, I will tell what I believe about baptism, and take a chance on Brother R. V. Hopkins taking his wife home in a wheelbarrow. I am quite sure he would take her that way before he would leave her.

Some years ago I had occasion to visit a minister who was about to lecture on the subject of "Mormonism." In the course of our conversation he said, "Brother Smith, do you people believe the Bible? I have been told that you do not." It is really absurd the fool stories and rumors that get out about Latter Day Saints. Some years ago in a distant city where we lived, my son was telling a neighbor that I had married a couple that day, and he looked at him with speculative eye and said, "Two in one day! How many does that make him?"

One of our apostles was baptizing in Australia. He noticed a commotion on the bank, and when he inquired later he discovered that a man was very busy telling the people that when one of our converts was baptized, he had to say the name of Brigham Young three times while under the water. If one of our converts should do that he might drown. It is about all we can do to say the name of Brigham Young out of the water, without strangling, under ordinary conditions.

Present-Tense Religion

So this minister desired to know if we really believed the Bible. I said to him, "Well, I preach every Sunday night at our church near here and I always take my text from the Bible." Perhaps I should have stopped there, but I did not. I said, "It is possible that we adhere more closely to some portions of the Bible than you do." And he replied, "My brother, that cannot be possible!"

"Well, how about this: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.'" (Mark 16: 15-20.)

He replied, "I will say this: I believe that the signs *did* follow."

And I answered, "That is exactly the difference between religion in the *past* tense and religion in the *present* tense."

Whatever you may say about Joseph Smith, it is true that he restored the present tense to religious terminology. Everyone else on earth was saying that God *used* to reveal his will to men, and Joseph Smith stood up to say, God *does* reveal his will and he *does* speak to man. Everyone else was saying that God *used* to heal the people, that he *used* to bless men, and give them the gift of prophecy; but Joseph Smith said God *does* heal the people and he *does* give them the gifts of the gospel. Everyone else was saying that God *used* to have a church on earth organized with apostles, prophets, evangelists, pastors, elders, bishops, priests, and teachers; but Joseph Smith stood up and said God *has* a church on earth with apostles and prophets now.

Joseph Smith was like the prophets of old, of whom Walter Rauschenbusch says in his book, Christianity and the Social Crisis, "They went to school with a living God that was then at work in his world, and not with a God who had acted long ago and put it down in a book."

I like the present tense in religion because I happen to be living to-day. I want a religion that applies to-day and not one that speaks only of the long dead past.

I said to this minister, "Take another text. How about the statement of Jesus Christ in the third chapter of John: 'Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God.'"—John 3: 5.

He said, "Well, I believe very strongly in the baptism of the Spirit, but I do not know exactly what to think about the baptism of water."

I left shortly afterwards, because it did not matter what *he thought* about it or what *I thought* about it. The question is, What does God think about it? Jesus Christ is not like some preachers. He did not talk just to be talking. He meant something when he spoke of the birth of water and of the Spirit. His commandments are binding to-day just as of old. In that, too, we believe in present-tense religion.

Let the Witnesses Testify

There is one text that Latter Day Saints very frequently refer to: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

And another statement: "In the mouth of two or three witnesses every word may be established."—Matthew 18: 16.

Very well; let us summon the witnesses. Let us see what is written in the law. Let us hear the testimony of the witnesses. There are scores of them who testify in the word of God, but we have not time to hear all of them to-night. We will hear from seven of them. And if two or three witnesses in the word of God, and in the civil courts, establish a fact,

certainly the testimony of seven unimpeachable witnesses ought to clarify the question under consideration.

John the Baptist

The first of these witnesses that we shall summon is John the Baptist, and it is said of him in John 1:6: "There was a man sent from God, whose name was John." He should be a very good witness.

And John tells us: "He that sent me to baptize with water"—John 1:33. While in John 1:26, he adds, "I baptize with water." This witness which cannot be impeached, a man sent of God, says that God sent him for the express purpose that he should baptize with water and that Jesus Christ should follow after and baptize them with the Holy Spirit.

Peter

The second witness that we introduce is Peter. You will remember that when Jesus departed he told the disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:29. And on the day of Pentecost, as we read in the second chapter of Acts, this divine power rested on the apostles, and Peter stood up and preached to them. So we have as witness a man endowed with power from on high.

And Peter said:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38, 39.

That was a great commandment and a wonderful promise that reached to the end of time. As many as the Lord shall call, even to-day, are commanded to be baptized and are promised that if they will have faith and repent and be baptized that they shall receive the gift of the Holy Ghost.

On another occasion this same individual was preaching to the household of Cornelius. You remember the story. The people of the household of Cornelius were Gentiles. On the day of Pentecost Peter was talking to the Jews, but the gospel had at last gone to the Gentiles and they received it. The Holy Ghost came to them and Peter said, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost, as well as we? And he commanded them to be baptized."—Acts 10:47, 48.

It is obvious then that baptism followed with the gospel from the Jew to the Gentile and comes to us with all the other teachings of our Lord and Master.

Paul

The third witness that we have to summon to-night is the Apostle Paul. You will remember that the Lord said of the Apostle Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15.

This is especially interesting to us because the Apostle Paul was a chosen vessel to carry the gospel of Jesus Christ to the Gentiles, and you and I are Gentiles in the sense of the term as then used. That is, we are not Jews. The Apostle Paul was a chosen vessel to bring the gospel of Jesus Christ to us, and so he should certainly be a satisfactory witness for us to hear.

And he tells us:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" [or as the Inspired Version has it, "therefore, *not* leaving the principles," which obviously is correct, because no one would argue that we should leave either faith or repentance. Those will be preached as long as the church stands]. "Therefore, not leaving the *principles* of the doctrine of Christ, let us go on unto perfection; not

laying again the *foundation* of repentance from dead works, and of faith toward God, of the *doctrine of baptisms*, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Hebrews 6:1, 2.

He has baptism in the plural. That includes baptism of water and of the Spirit. As Jesus expressed it: "Except a man is born of water and the Spirit he cannot enter into the kingdom of God."—John 3:5.

This man chosen to be a special messenger to us, epitomizes the principles of the doctrine of Jesus Christ. There are six of them, and one of them is the doctrine of baptism.

And you will remember how on a certain occasion Paul and Silas were imprisoned and while in that condition the earthquake came and opened the door of the prison so that they were loosed, and their jailer came to them in great fear, and while he was in that condition Paul and Silas preached to him the gospel of Jesus Christ.

Let us read a few words from this chapter. It is the 16th chapter of Acts, beginning with the 30th verse: "And [the jailer] brought them out, and said, Sirs, what must I do to be saved?"

That is the very important question that has often come to the lips of man. "What must I do to be saved?"

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:31.

Right there is where a great many people stop. They do not read any farther, and the gist of their message is that all you have to do is to believe on the Lord Jesus Christ and salvation is sure, but the record goes on to say, "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."—Verses 32, 33.

Philip

The fourth witness is Philip, "a preacher of Jesus Christ." We find him on a certain occasion taking a journey. And on the way he came to the eunuch, who was traveling in a chariot, and preached to him the gospel of Jesus Christ. The record says:

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?"—Acts 8:35, 36.

It seemed that wherever they went and preached Jesus, the subject of baptism came up.

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God."—Verse 37.

Under the terms of modern theology that was all he needed to do. The case was ended. But not then—not in those days:

"And he commanded the chariot to stand still; and they went down, both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip."—Acts 8:38, 39.

You will note in passing that when they baptized in those days they went down into the water and baptized. There can be no question as to the mode of baptism.

Ananias

The fifth witness is Ananias (not the Ananias who told the lie); this is the Ananias who is spoken of in Acts 22:12, as "a devout man according to the law" and a man of good repute. That is the kind of a witness we want—a devout man of good repute "according to the law" so that when he speaks we may know that he speaks according to the law.

You remember the experience of Paul, how he was on the way to Damascus to persecute the Saints, and on the way Jesus Christ appeared to him and he was stricken down and blinded so that they had to lead him to Damascus. And this devout man, according to the law, was commanded by the Lord to go to the house of Paul and tell him what he must do. He did not go there to ask Paul what he wished to do, or what he thought about it. He went there to tell him what he *must* do. For Paul had been told: "Arise, and go into the city, and it shall be told thee what thou *must* do."—Acts 9: 6.

Ananias came to him and told him many things and finally reached a point where he said, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

That is what Paul had to do to obtain salvation. There was no choice in the matter *if* he would please God, and he had reached the place where above everything on earth he wished to please God.

Paul said that his gospel "came not in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thessalonians 1: 5), and he did not hesitate a moment. He did not raise a single objection. He did not "tarry." He yielded obedience to baptism and became one of the great evangelists of the gospel of Jesus Christ.

Jesus Christ

The sixth witness, and we speak the name reverently, is Jesus Christ our Lord. The commandment in divine writ is, "Hear ye him." That is a very important commandment, and I pause right here to remark that in 1820 when Joseph Smith received his first vision and the heavens were opened and Jesus was pointed out to him, the great command that came to him was, "This is my Son, hear ye him."

No matter what the world may think or say, that is the keynote of our message and has been from the beginning and will always continue to be the keynote. What does Jesus have to say about baptism?

The first glimpse that we catch of Jesus as a man is on the banks of the river Jordan, when he goes down into the water and is baptized of John. And he says unto us, "Take up thy cross and follow me."

And the very last glimpse that we catch of him here on earth is when he is talking to his disciples and saying to them, "He that believeth and is baptized, shall be saved."—Mark 16: 16.

That is a definite promise. Some one else may make you a promise on some other terms. I do not care for their promises. I care for the promise of Jesus Christ, and he says, "He that believeth and is baptized shall be saved." Again, hear ye him: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28: 19, 20.

I want Jesus Christ with me, and he makes it conditional that I shall teach "all things that he has commanded." Most positively one of the things he commanded us to teach is baptism: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

God

Last of all, and we speak this name with equal reverence, the seventh witness is God. When Jesus was baptized, God said, "I am well pleased."—Mark 1: 11.

Do you wish to please God? It is written we ought to please God rather than men. It is not a question of pleasing your father or your mother, not when it comes to the salva-

tion of your soul and obedience to Christ. It is not a question of pleasing your brother or sister or your friends or your companions. It is a question of pleasing God, and it is a singular fact that the moment of all moments that God chose to open the heavens on high and say, "I am well pleased," was when Jesus Christ was coming up out of the waters of baptism.

The Mode of Baptism

We come next to the question of the mode of baptism. We have established from seven great unimpeachable witnesses that baptism is essential, that it is one of the gospel principles, and that it is commanded of God and pleasing in his sight.

On this question of the mode of baptism the Apostle Paul tells us in the Roman letter, "Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans 6: 4.

This language is not capable of misconstruction. If you had a little sand sprinkled on your coffin, would you think that you were buried? Well, you would not think anything about it, because you would be dead, but the board of health would say that you were not buried.

It is obviously a fact that the historical mode of baptism was burial in water, a likeness to the burial of Jesus Christ, who was buried in the earth; so in the likeness of his burial we are buried in water that we may come up out of the water new creatures as Jesus Christ came up in the resurrection to a new and glorious life.

Paul continues, "For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection."—Verse 5. He uses another simile that cannot be misunderstood. You do not plant seeds on the top of the ground; you cover them up. You bury them. And then they come up to a new life, just as the candidate is buried in water and comes up a new creature, if he has made a true covenant. This is repeated in more than one place. In Colossians 2: 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

That idea of burial may account for the statement: "John was baptizing in Ænon, near to Salim, because there was much water there."—John 3: 23. It does not take very much water to baptize in some ways, but if you are to bury a man in water in the likeness of the burial of Jesus Christ enough water is needed to cover the body, so when they baptized anciently, they searched about until they found "much water," and there they administered the ordinance.

This was the baptism of John. He "was baptizing in Ænon, near to Salim, because there was much water." You remember the question that Jesus asked the Jews? The baptism of John, "Was it from heaven or was it from men?" (Luke 20: 4.) And they did not dare to answer him. They did not dare to say it was of men, because they were afraid of the people, and they did not dare to say it was of God, because then he would ask them, "Why were ye not baptized?"

Christians should not fear to answer the question: The baptism of John, who baptized where there was much water, was it of heaven? Well, the Bible says, there was a man sent of God whose name was John, and he came doing the will of God.

We have selected these examples because they show very clearly the mode of operation in days gone by in the primitive Christian church. We have already mentioned the baptism of the eunuch under the administration of Philip, how they went down into the water both Philip and the eunuch and when Philip had baptized him they came up out of the water.

There is no question about the method of that baptism. The very origin of the word *baptism*, *baptizo* in the Greek, means to plunge, to overwhelm, to cover up, and there is no question either that the historical method of baptism was by immersion.

In support of that we will perhaps pause to read some extracts from history. Mosheim who was recognized as a learned and accurate historian, in writing of the first century, says, "Baptism was administered in this (first) century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

Eusebius, known as the father of church historians, recounts what, so far as I know, was the first case of any other form of ceremonial known as baptism, the case of Novatus about the year 263, of whom he says, "when attacked with an obstinate disease and being supposed at the point of death, was baptized by aspersion, in the bed on which he lay; if, indeed, it be proper to say that one like him did receive baptism. But neither when he recovered from disease, did he partake of other things, which the rules of the church prescribed as duty, nor was he sealed, (in confirmation) by the Bishop. But as he did not obtain this how could he obtain the Holy Spirit?"

This man was supposed to be at the point of death, and he was baptized by sprinkling, but when he recovered he was not admitted to church privileges. The monks of Cressy, A. D. 754, inquired: "Is it lawful, in case of necessity, occasioned by sickness, to baptize an infant by pouring water on its head, from a cup, or the hands?" To which Pope Stephen III replied: "Such a baptism performed in such a case of necessity, shall be accounted valid." This was in the eighth century.

However, it was not until the year 1311 that the council at Ravenna declared immersion and pouring indifferent.

We have then briefly presented before us this consideration, that for at least one or two hundred years after Jesus Christ, immersion was practically the only form of baptism that was known or that was resorted to, but finally there came a time when one and then several were baptized in other ways because of their illness; but it was not until 1300 years after Christ that such baptism was declared legal, and then who was it that said it was legal? A Roman Catholic council and a Roman Catholic pope.

If we are to concede that in the dark ages of apostasy of the world's history the Catholic Church represented God and had the right to change his ordinances, why, then, let us all be Catholics; but if we will not concede that, and all Protestantism rises up in protest against it, then let us go back of the council of Ravenna to the testimony of Paul who says that we ought to be buried with Christ in baptism.

I heard a discussion between one of our men and a very prominent priest. It was very significant. Our elder quoted to him the statement in Isaiah: "They have transgressed the laws, changed the ordinance, broken the everlasting covenant," and he charged the Catholic Church with changing the ordinance of baptism. The priest merely answered, in substance, "Why, of course we changed the ordinance of baptism. We had a right to. We know very well that originally immersion was the form."

What are you going to do about it? If Protestants do not concede papal authority, why do so many Protestants wink at the changes made?

The Question Box, a book by Reverend Bertrand L. Conway, of the Paulist Fathers, is published by the Paulist Press of the Catholic Church and has a preface by Cardinal Gibbons. It says: "The Catholic Church, therefore, as the *infallible interpreter* of the gospel of Jesus Christ, declares that all three ways of baptizing are equally valid, by immersion, by pour-

ing, or by sprinkling. The present mode of pouring arose from the many inconveniences connected with immersion, frequent mention of which is made in the writings of the early church fathers."

It seems to me very clear that the ancient historical method of baptism was by immersion. In the light of that and the further fact that the Scriptures tell us specifically that when Jesus was baptized he "came up out of the water," there can be no shadow of doubt that *he* was immersed. He went down into the River Jordan and was plunged under its rolling waves and came up out of the water. Is the servant greater than the Master? If Jesus Christ did that, shall I stand on the bank and quibble?

Where is the occasion for any quibbling or for any question? The facts of the matter are as it is stated, "They that *gladly* received his word were baptized."—Acts 2:41. If a man receives it gladly there is no question.

The baptism of Jesus is good enough for me. If I were to come to you to-night and offer you your choice of a dozen \$100 bank notes, saying, "One out of the dozen is absolutely genuine, it will be taken at any bank in the world, no one questions it; but the others, some say, are genuine, some say not; some banks may cash them and some may not; take your choice," which would you take? There is not a man here that would hesitate for a moment. Why don't men use the same logic in religion. There is no question that immersion is genuine baptism and that it brings with it all the blessings that are promised. Then why should we hesitate? Why not arise as they did of old, who heard the word and were gladly baptized?

The Meaning of Baptism

Last of all, we may consider baptism in its meaning. It is symbolical. From time immemorial man has expressed himself in symbols. You can think, if you take time, of hundreds of symbols that man habitually uses—the flags of nations, the key to the city, the seal of state, the wedding ring, prostration in prayer or in obeisance. There are literally thousands of symbols. Some of them are material, like the flag. When we see the Starry Banner, we think of America. When we see the Union Jack we think of Great Britain. Some of them are ceremonial, as the sign of the cross that some people use, or prostration in prayer, or in reverence before a king. Man habitually expresses himself in symbols. He sees them objectively and they help him to visualize the conception that is in his mind, or that somebody else wishes to put into his mind.

Our heavenly Father speaks to men in a language that they can understand. He speaks to man many times in symbols. Baptism is a symbol, and when the Lord chose a symbol that would stand to man for cleansing, he chose baptism in water. Anyone can understand that. Man has always cleansed his body in water, and so we can understand the symbolism of washing away the sins of the spirit in water. Of course, we know that the water does not actually touch the spirit and wash the sins away, but it is symbolical of the cleansing process that goes on, and for that reason Ananias said to Paul, "Why tarriest thou? Arise and be baptized, and wash away thy sins."—Acts 22:16. When the Lord wanted to choose an ordinance that would stand for washing and cleansing and for spiritual regeneration he chose washing in water. He chose a symbol that is full of significance and great beauty, but change ruins it.

Baptism a Beginning

Finally we come to consider baptism as a beginning. It is in a sense the door of the kingdom. Jesus Christ himself said, "Except a man be born of the water, and the Spirit, he cannot enter into the kingdom of God."—John 3:5. He made

ORIGINAL ARTICLES

A Tribute to My Mother

By J. E. Vanderwood

"No heritage can be left to man so rich and priceless as the memories of a true and noble mother."

President Lincoln is credited with saying that all he was in this world he attributed to his angel mother. This is a noble sentiment, one that commands the admiration of everyone who loves truth and justice. Yes, it challenges the best there is in us. The one term in the vocabulary of man that comes nearest to God in its sacredness is *mother*, and yet how indifferent we seem to be; how slow we are to give credit where it rightly belongs. I am, however, thoroughly imbued with the idea that every man who has amounted to anything that is worth while in this world of ours has been blessed with a good mother.

It is a regrettable fact that too frequently we forget to present the bouquets until mother is unable to appreciate them. How much better it would be for each of us to present some of the flowers of appreciation, and bestow some of the fragrant gifts of love upon our dear mothers while they are alive with us, and able to enjoy them, than it is to wait until their last breath has expired and then provide a beautiful casket, a wreath of flowers, and an elegant shroud for her lifeless form. It isn't because we do not love our mothers that we are inclined to be forgetful; it is simply that we fail to remember that mother is rightly entitled to the best there is in us. And so appreciative is mother that she sees only the good in us. How Godlike is mother love!

"This have I learned," said a great philosopher, "that a man can have but one mother." I, too, have come to fully realize this truth, and I therefore wish to pay a tribute of appreciation to my most excellent mother. What I am, and any measure of success I may have attained to in this world, I attribute to the early training of my Godlike mother. The most vivid memories I have are of the lessons I received at my mother's knee. I have had no other earthly teacher to compare with her, because none else could, or would take the interest in me that she did. As I think of her noble, Christlike life, in my riper experience and more nearly complete understanding, I thank God for such a wonderful mother.

Having been born in another country and coming to this land in her childhood, speaking in another tongue, she was beset with many disadvantages. Her opportunities for schooling were few, and therefore her knowledge of the English language and general learning were acquired under great difficulty. But my mother loved books; she was, and still is, a great reader. She has been a profound student of that Book of all books, the Bible. And how my young soul was often thrilled by those beautiful Bible stories that she so frequently related to me. The story of Joseph with his coat of many colors, and the nobility of his life burned deeply into my youthful soul, and the seeds of character were implanted within my life by reason of that teaching. Then in their turn the stories of Samson, the strong man; Samuel, the boy prophet; Danjel, the wise man, and prophet of the captivity; and others too numerous to mention here were related to me. But I must not fail to mention the beautiful story of the friendship of David and Jonathan, and the place it had and still has in my life. I have heard my mother read the Book of books at the hour of family worship when the penitent tears would steal their way down my freckled cheeks, and I would resolve within my heart, "I will be a better boy."

Oh, that I could use the words of a Webster, that I could

the door of the kingdom to be through baptism of water and of the Spirit, or the birth of the water and of the Spirit.

You know that Paul tells us in the fourth chapter of the Ephesian letter, there is one Lord, one faith, and one baptism (Ephesians 4:5); but baptism is dual. As there is only one man composed of body and spirit, so there is one baptism which includes the baptism of the water and of the Spirit. Jesus said so. He says in another verse, "Except a man is born again, he cannot see the kingdom of God."—John 3:3. That is one reason why I think it is so necessary our people should be taught the fundamentals. I know that some think, "Why should we not go on and confine ourselves to the consideration of the great Zion principles?" But let me tell you, friends, before we have a people ready to enter into Zion, we must have a people who have been born of the water and of the Spirit. They have to go through this fundamental education in the primary principles of the doctrine of Jesus Christ before they can even "see the kingdom," as Jesus Christ intimated in his language, or see Zion, as we might say.

Baptism is the beginning of a new, clean life in Christ Jesus. As the Apostle Paul says, "If we are buried with Christ in baptism, so shall we arise in newness of life."

That is the beautiful thing about it. It gives every man a chance to start a new life. How many times do you hear men say, "I wish I could have another start. I think I could do better. My life is filled with mistakes. I wish I had another chance"?

The gospel of Jesus Christ comes to every man and says, "God will give you another chance. You may wash away your sins and start all over, and if you think you have learned any lesson, profit by it. In addition to that you may have the Spirit of God to guide you and keep you through life."

So in conclusion, we may say, if there are those here who have already been baptized, then it remains only for them to continue in this new life and see to it that they do not crucify again the Lord afresh.

But if there are those who have not been baptized, in the language of the Bible, we say unto them, "Why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord."

Sunday, April 24, found four high priests absent from Lamoni, conducting Zion Builder services. Elder Cyril E. Wight was just completing the meetings at Hiteman, Iowa. Elder J. F. Garver was opening the series of services at Pisgah, Iowa. Elder D. T. Williams was opening his fourth series of services in the Kirtland Temple. Elder F. M. McDowell was beginning a series of services in the church at Des Moines.

There are therefore three series of services for Zion Builders being conducted this present week. The young people at Pisgah have prepared an excellent dodger, under the heading, "What it means to be a Latter Day Saint." They have arranged for ten sermons by Elder Garver. This includes Sunday morning, and a sermon Saturday evening. In addition to the five sermons on the first principles, he is announced to speak on, "Christ the preacher," "The Church of Christ," "Zion the beautiful," and "The Restoration."

Oxford University has extended to women full privileges of membership. As a beginning, the university has conferred the degree of D. C. L. *honoris causa* (the honorary degree of Doctor of Civil Law) on the Queen of England. The chancellor, in bestowing the degree, said that she represented the highest ideas of feminine progress and feminine emancipation with the old-fashioned traditions of womanly reserve. It is well recognized that the progress of women does not mean a loss to the race of either old-fashioned or new-fashioned virtue.

be as the pen of a ready writer, and that I might clothe in proper terms my thought as I speak of the richness of the counsel that came daily from my noble mother. When she would see me with my jackknife whittling, she would say, "Son, why don't you make something useful, something that is worth while, instead of simply whittling a stick to a point?" She would then say, "Son, time is the most precious thing God has given us; you ought to try to use it for a good purpose." When I would undertake a piece of work, she would say to me, "No one will ask how long were you doing it, but they will ask who did it. Be thorough, my son; that which is worth doing at all is worth doing well." She would then tell me of a rail splitter who, barefooted, would walk to his work with a book in his hand, a high ideal in his head, and a true purpose in his heart, and how he became the greatest president of our glorious country; how that he became the emancipator of the slave, and the friend of all mankind. She would tell me of a Grant who, by his determination and stick-to-it-ive-ness, had gained the victory and had made the flag of liberty triumphant. Then she would tell me of a Longfellow who was a mighty poet, and with all these stories she would impress upon me the sterling worth of character. How I thank God for such a noble mother!

When I would grow weary of my task, she would tell me of the great inventors, how that many of them had spent years, and often their entire lives in order to produce that that has proved such a blessing to the world. Then she would remind me of the admonition of Saint Paul: "Be not weary in well doing, for in due season we shall reap if we faint not." By this means she would impress upon me the law of compensation, and if possible cause me to see that nothing but good can come of good, and nothing but evil can come of evil. Her council always was, "Son, be true to God; be true to yourself; and develop the highest and the best there is in you." And when I was absent from the parental roof, or when I was surrounded by the base or ignoble in life, mother's prayers would always ascend to God in my behalf, and it is to her teaching and faithfulness that I attribute the measure of success I have had in this life.

Mother didn't have access to books as we have to-day, but she mastered and assimilated what she had. She committed to memory a few books she had, and can yet quote verbatim many of the lessons in her second and third readers. She has been a student of history and biography, and by that means she has gained an understanding of ethics far surpassing many who have had the advantage of scholastic training. It is largely due to the early training of my angel mother that I have been able to fight my way up amidst adverse circumstances and conditions, and reach a measure of usefulness in the church.

There is no heritage that can be left to man that is so rich and priceless as the memories of a true and noble mother. I would indeed be very ungrateful if I did not express my heartfelt appreciation for such a comforting memory. I wish, therefore, to present a few of the flowers of appreciation to her while she is yet with us to enjoy the tribute that is due her and which but feebly expresses that which is due one that has so nobly filled the place of a true mother.

A national budget of five billion means an average of \$50 for every man, woman, and child in America, most of it paid indirectly in goods that we purchase. Of this amount 93 per cent, or \$46.50 goes for war, past and present.

The Passion Play, it is expected, will be repeated at Oberammergau, in 1922. An effort has been made to repeat it once every ten years, and the last presentation was in 1910.

OF GENERAL INTEREST

THE VERSIONS OF THE BIBLE

[Under the above title there appears the following extract from *The Presbyterian*. It is of interest concerning the value they place upon the different versions known to them, even though others differ, and prefer the revised version. Of course no other version can compare with that which has been corrected by divine revelation.—EDITORS.]

The recent translations of the Bible have from time to time been the subject of much discussion, especially as to their comparative excellence. The sellers of Bibles, those who view the question from the commercial viewpoint, magnify the new version. In England, the revision approved by the English committee is considered best. In America, the revision approved by the American committee is most highly spoken of. On the other hand, the teachers of literature in our best institutions, almost if not altogether without exception, commend the King James Version.

In making a translation from one language to another, there are two necessary requisites: the translator must secure with the greatest possible accuracy the thought and meaning of the writer in the foreign language, and he must be able to bring those thoughts over into the common language of his own people. We have high regard for the recent translators of the Scriptures in regard to their ability to understand the Greek and Hebrew of the original Scriptures. But we are constrained to say that we are not able to give them a higher place in this regard than we give to Calvin or some of the other Bible students who lived nearer to the Bible times. When it comes to the expression of these thoughts in the author's native tongue, carrying them over in all their shades and substances into the language of the people, then we agree with the verdict of the professors of literature, and give many degrees of preference to the King James version. For this reason we join with those who believe that the omission of the King James version or even its accompaniment with the other versions, does a great violence to the children of our generation. It is a failure to give them the best. The recent versions can never command the attention which is maintained by the King James. There is no finer English and no version of the Bible which more promptly attracts and more strongly holds the attention of the reader, young and old, than does the version of 1611. The new versions are useful as commentaries, but they can never supplant the standard or so-called authorized version. To substitute the inferior for the superior is sure to mean great regret and confusion later.

THE INDIAN CONTRIBUTION

The story of the Pilgrims in their relations with the Indians is largely a story of what they suffered. Nobody considers it of much importance to discover what they learned from the Indians, nor what the Indians did for them.

In the *New York Evening Post*, Mary Austin, who has written much about the Indians, and with authority, calls over some of the things the Pilgrims got from the Indians. The list is not without interest for us, for we celebrated our Thanksgiving largely in Indian fashion.

Beginning with furnishings of the frontier home, there were "skins tanned after Indian methods, corn-husk mats, corn-husk mattresses, pillows of wild duck feathers, brushes of turkey feathers, birchbark boxes and baskets, basswood bowls, woven willow baskets, and cunningly sewed receptacles of skin. There were chairs backed and seated with the pliable inner bark of hickory."

Then comes the great staple, corn: "The Indian had developed four or five distinct varieties of it, suited to varied conditions of soil and climate. It could be planted in unplowed ground, which could not be done with any of the grains the Puritans brought with them. It could be cultivated in the hill, it could be eaten before it was ripe, it could be harvested and cared for easily compared to wheat or oats, or left standing in the field at a pinch; finally, it could be cooked without milling."

The Indian had not stopped with corn. "He evolved a perfect garden combination of corn and beans and squash; the beans to twine up the cornstalks without other aid, the squash to shade the ground between the hills and keep down the weeds, all to be cultivated with one hoeing."

Not only so, but the Indian had learned to cook his corn, and most of the following names are Indian names: "Hominy, scrapple, succotash, pone, ash cake, buttered pop corn (battered with back fat or hickory-nut oil)."

Our Pilgrim Fathers learned about pumpkin pie from the Indian. The Indian had a dish of "stewed" pumpkin sweetened and combined with dried berries and nuts. Substituting corn meal for pumpkin, they produced the favorite dessert known as "Indian pudding."

The Indian had discovered maple sugar, that was new to our ancestors, cranberries, celery, and oysters. "Imagination halts before the first contact of the Europeans with the 'qua-haug' or hardshell clam, though he was quick enough to adopt clambake and chowder when the Indian made them known."

Buckwheat was one of the things the Indians knew, and they had cakes made much as the tortillas are still made by the Indians of the Southwest. "The Indians made a nut butter, which must have been similar to the nut butters on the market to-day, of hickory-nut kernels pounded in a mortar."

The conclusion of it all is that while the Pilgrim Fathers and mothers were very frequently short of rations they, in fact, had in the very beginnings of their New England life a more varied and much more invigorating diet than their brethren in England, because they so soon accustomed themselves to Indian dishes. Not only did they enjoy what the Indian had worked out, but they made a great contribution to the joy of living in Europe and they handed down to us many of our most healthful and appetizing foods.

If the Indian had contributed nothing more than corn, potatoes, and maple syrup, to say nothing of tobacco, the world would be greatly his debtor. But the Indian has much more than these things to his credit. The snowshoe, the birchbark canoe, the moccasin, to say nothing of blankets, come from him. But that is not all. We learned practically all of the strategy of modern warfare from the Indian. It was Black Hawk who abandoned his British general in 1812 because he ordered his men out to fight in the open in solid formation. Black Hawk said a man who did not know more about war than that could not be general over him—*The Des Moines Register*, November 27, 1920.

Some one has said that the keynote of boy training is summed up in three words, "Inspire enthusiastic activity." This is exactly what scouting does. It keeps alive the initiative in boys by directing it into useful and harmless channels.—Boys Department.

The Bible in the World quotes Mr. Gladstone as saying: "John Bright has told me that he would be content to stake upon the book of Psalms the great question whether there is or not a divine revelation. It was not to him conceivable how a work so widely severed from all the known productions of antiquity, and standing upon a level so much higher, could be accounted for except by a special and extraordinary aid."

HYMNS AND POEMS

The Saints' Herald

By Rees Jenkins

To the HERALD all success,
Harbinger of righteousness.
Each and every page contains

Some of truth's melodious strains;
Affording comfort to the weak;
Inspiration to the meek.
Nescience also is expelled
Through thy light—doubt is dispelled.
Science, in exquisite strain,

Heralding the truth amain,
Eigh! the golden from above—
Righteousness—the power of love.
Ancient truths now teach—Amen.
Liberty to man. So, then,
Dear HERALD, come again.

Confidence

By Hattie Hughes

When Jesus walks with me
The day is bright and clear;
No darkness do I see,
No danger do I fear.

His presence lights the way
And brightens all the path;
What once were darker days
A holier beauty hath.

When Jesus talks with me,
No other voice I hear
Than that sweet, tender plea
He whispers in my ear.

He bids me courage take;
He says, "Come unto me.
'Twas for your precious sake
They nailed me to the tree.

"My yoke is easy, too—
My burden light to bear;
I'll lead thee gently through;
I'll hearken to thy prayer."

And so with confidence
I walk with him alone;
I listen to the voice
That leads me gently on—

That bids my soul rejoice,
That says, "Come home, come home."
Dear Savior, take my hand
Till traveling days are done.

The American Bible Society voted an expenditure of \$1,222,360 this year. This is the largest budget in over a hundred years, and is because of the great demand for Bibles. The society is 105 years old, according to the *Federal Council Bulletin*, and has issued 140 million copies of the Scriptures, in 150 languages and dialects.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Word of Wisdom

By A. H. Parsons

"This word being for our personal benefit, the application of the instruction contained therein is a necessity, that the good designed might accrue."

The prelude to the revelation that follows is explanatory of the mind of God as reflected therein, as understood by the one whom the Almighty called to interpret his word and speak for him in these the latter days. The prelude reads: "A word of wisdom for the *benefit* of the council of high priests, assembled in Kirtland, and *church*; and also, the *Saints* in Zion. To be sent greeting, not by *commandment* or *constraint*, but by *revelation* and the word of *wisdom*; showing forth the order and *will* of God in the *temporal* salvation of all *Saints* in the last days. Given for a *principle*, with *promise*; adapted to the capacity of the weak, and the weakest of *all Saints*, who are or can be called *Saints*."

I have italicized certain words for the purpose of impressing the meaning of these words on our minds. The word *benefit* first: act of kindness; a favor conferred, as the Psalmist said: "Bless the Lord, O my soul, and forget not all his benefits." Burke says: "Men have no right to what is not for their benefit." This word being for our personal benefit, the application of the instruction contained therein is a necessity, that the good designed might accrue.

Its application is to all who are called to be Saints, even though they are weak. "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive *health* in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a *promise* that the destroying angel shall pass by them as the children of Israel, and not slay them."

I italicized the word *promise* to impress the reader of that which the Eternal One vouches for those who observe all that he has said. Not only in this Word of Wisdom, but in his word found in the Holy Scriptures, his commandments as stated in the above, "walking in obedience to the commandments."

This revelation was given in the early thirties, before conditions as now exist were thought of so far as man is concerned, in many respects. Liquor was pure and much used; it was not the fire water of after years when they began the adulteration. Even tobacco was used as nature developed it, but when man began to mix various ingredients to make it more tempting to the taste of men, it increased its contaminating and destructive influence and power. These have in most cases been relegated to where they belong, and how thankful we should be for victory won, and we should keep the fight on till every boy is made safe from corrupt and designing men who are supplying cigarettes to lead and keep them in bondage. Church discipline has helped many good men to clean up on these two points, and how thankful the men of this church should be for this help. *Principles* signify a rule of action; something to be governed by in our daily activities, for our temporal salvation.

To be warned and forewarned, is to be forearmed; better equipped for the issues of life, so as to escape the dire calamities that will come upon the disobedient ones.

Liquor, Tobacco, Tea, and Coffee Voted Out

The Church of Jesus Christ, early in its history, "unanimously voted *not* to support stores and shops selling spirituous liquors, tea, coffee, or tobacco." This action took place at Far West, in the State of Missouri, November 7, 1837. Here the Saints put themselves on record in favor of the Word of Wisdom. No store to be patronized by them which sold these articles. Some of our people would do well to read these actions of the early Saints and ask themselves: Are we walking in the footprints of our ancestors?

Coffee and Tea

Coffee and tea come under the same classification with liquor and tobacco; but there is one redeeming feature about them not found in the others; that is they do not affect anyone but the user, so far as we can discover. It is hard to quit either when once you form the habit of their use, yet they are not good for man. Should he use either? Some good people think they cannot live without them; their strength gives out and they must have a little tea or coffee to help them through their tasks; just like those who form the habit of drinking liquor or the use of tobacco; they must have it; and it actually seems to them that they cannot go farther till they get it, and as soon as taken they feel as though they could do most any kind of hard work that came their way—for the time being only.

Coffee and tea have the same effect upon the general system as the whip to the horse when he is pulling his best without the accompanist. Joseph the Seer said, "Tea and coffee are not named in the word, but they are included in the sentence, 'Hot drinks are not for the body or belly.'"—SAINTS' HERALD, vol. 49, p. 1170.

Who Should Know

Who had the best opportunity to know what was referred to in this word? In 1842, in the month of May, there seems to have been a lingering doubt in the minds of some people as to the real meaning of this text, as we find Hyrum Smith, Joseph's brother, intimately associated with him in the work, making this statement: "'Hot drinks are not for the body or belly.' There are many who wonder what this can mean; whether it refers to tea and coffee, or not. I say that it does refer to tea and coffee."—*Times and Seasons*, vol 3, p. 800. This, seemingly, should have settled the matter for all time to come, but it has not, and we still have the same questions to answer now as they did then.

Caffeine

Caffeine is a poisonous drug, the active principle found in the coffee berry, and in tea leaves where it is called "theine," which when taken into the system stimulates the nerves and leaves the system with a craving desire for more; and it is with difficulty that one habituated can resist the desire. While it is a slow poison and does not undo the brain power as liquor does, yet it will "get" the person who cultivates the habit, as stated in the Word of Wisdom, and why cannot we heed the warning?

I have had personal experience and know what I am talking about. I still like to smell coffee making at a distance and have no objection to its being close by now, as I have overcome the intense desire for it that I once had. It was said by one of old, speaking no doubt in the name of the Lord, "They hear me, but will not do." I know it is harder to make up the mind to want to do his bidding than it is to do that which we desire to do, regardless of what our heavenly Father has said.

Flesh

Here is another statement which seemingly is hard to understand. Some will not eat beef, chicken, or pork any time

of the year and think those who do indulge are committing a great sin. So we are yet in the dark—the wilderness of ignorance. Let us note carefully the reading of the word on this point: "Flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the *use* of man, with thanksgiving. Nevertheless, they are to be used *sparingly*." Note this word *sparingly* which I italicized so that we would not lose sight of the fact as stated.

All to be used with thanksgiving, *sparingly*. What can that word mean? Sparingly, not lavishly, but frugally, moderately. The word *spare* was translated from the Latin word *parco*, meaning "to use frugally; not to be profuse; not to waste." (Webster.) *Wisdom* was translated from the Greek word *sophia*, meaning, "intelligent use of our faculties in that we do or say." Webster says: "The right use or exercise of knowledge."

It is hard for a person who has developed an appetite and desire for meat always to stop at the point of "prudence"; hence they make meat their main meal. Others look upon this act as a great sin, and yet they will gorge themselves with the gravy, or the egg of the fowl, so that often I have asked myself, Which is the greater sin? What is the difference between the meat and the gravy, or chicken and the egg? We lose sight of the main thought, I firmly believe; that is, all things were created for man, to be used wisely, prudently, sparingly, judiciously, not extravagantly or injuriously.

Having the power of discerning, judging, and determining between what is true and what is false, between what is fit and proper and what is improper, why should we as people stand so straight that we lean back, or be so weak as to lean forward too much to permit these plain statements to help to stand erect and make effective the Word of Wisdom to the temporal salvation of all Saints? It is not healthful to gorge oneself with meat or chicken at any time, cold or hot weather, but to eat sparingly, prudently, wisely, judiciously, with thanksgiving is wholesome and healthful.

The Season Thereof

This proposition is another hard question for some to solve. They understand that the canning of fruits is a sin and to eat that which has been canned is criminal. Now what are we going to do with this very important question? There are said to be only four seasons in the year, and that if we eat fruit outside of the time when ripe we are not observers of the Word of Wisdom. Is that so? Supposing we forget the common use of the word *season*, and ask ourselves the question, If we can eat the peach in August or September from the tree and are keeping the Word of Wisdom, and by scientific method are able to take the peach from the tree and keep it as good and wholesome by preserving it for a year or two or longer, would not that peach always be in season? If not, why not? Preserving fruit is of late origin. Forty years ago it was almost unknown. We dried our fruit and preserved it that way in those days.

If a thing is kept wholesome, what is the difference whether we eat it to-day or next spring? The peach is healthful, sound, and why not in the season thereof? If the word *season* only applies to the condition of the fruit, instead of the time of the year it is to be used, it strikes me we have the solution of this problem. But if it refers to the time of the year only when it should be used, then to conform to the Word of Wisdom, we should not use anything outside of the season of its developing, such as peaches, turnips, cabbage, parsnips, potatoes, beets, cane juice from which we make our sugar, or any other vegetables that we grow.

I hear you say, Why, no. Potatoes will keep all winter, and we could not do without them. That is true. So will the peach if put under proper environments, and it will be just

as wholesome so far as man is able to discover as the potato or cabbage or any other vegetables. The word *season*, as found defined by Webster, as I have applied it, says: "To render palatable, or to give a higher relish to, by the addition or mixture of another substance more pungent or pleasant; as to season meat with salt; to season anything with spices." Third: "To render more agreeable, or less rigorous and severe; to temper; to moderate; to qualify by admixture." "Seasoning: That which is added to any species of food to give it a higher relish; usually something pungent or aromatic, as salt, spices, or other aromatic herbs, acids, sugar, or a mixture of several things."

The use of sugar would preserve the peach so that it would be seasonable any time of the year, thus keeping it from decay, keeping it sound and healthful, hence, why not in the "season thereof"? If we are out of harmony with the Word of Wisdom by canning, where are we if we dry the fruit or corn? Would it make any difference how the fruit or corn was preserved and kept seasonable, if we are to use it only in the growing season or at its maturity? And corn never would be in season as it gets too hard to eat when it matures, unless we crush it.

Shall we not use the words *season thereof* in the true and common-sense consideration, and let scientific research continue to present to us better methods of helping ourselves to what we need and what is useful for man? By the hand of man the peach is preserved and kept in season all the year around, and why should we dash away the opportunity of helping ourselves to that which would eliminate, to some degree at least, the pressure for cultivating the desire and habit for eating meat, when fruit cannot be obtained unless canned? Decayed fruits are not usable at any time; they are never in season; but fruit preserved is always in season. Often good people use sugar to sweeten fruit in what they call the season thereof, and why should it be any greater sin to put in a little more and cook it awhile so as to preserve it? Who can tell us?

Gospel Saves People

The gospel saves, preserves those who comply therewith, according to the Scriptures, and the question naturally arises, Are they as useful and enduring before the application of the gospel system as afterward? Jesus said, "He that believeth shall never die"; preserved by the gospel and made useful in time as well as for eternity.

The gospel system is an admixture of principles that change the human operations and activities, and make life so grand and sweet that man and woman really feel as though they had entered a new world. Yet man in his normal condition without the gospel can be of great service to his fellow creature and Jehovah, but in no way to be compared with the results of gospel obedience, followed with faithful service. It fits man for higher service and better results by the influence of the divine power working through the Holy Spirit, leading and endowing man with that which is unattainable otherwise.

Madame Curie, to whom is ascribed the credit for the discovery of radium, will soon visit America. A movement is on foot to present to her one gram, less than one twenty-eighth of an ounce, of radium. Yet this small amount is worth \$100,000. It is suggested that she desires its use for experimental purposes, in connection with human health. The doctors are helping decidedly to raise the fund, though some suggest humorously it may result in throwing them out of employment; but the fact is the profession of a physician is one that works against itself, continually laboring to banish sickness and suffering from the world.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Our May Program

We are happy to present herewith the program for our May Institute.

With but very few exceptions everyone approached in regard to taking part accepted promptly, which fact betokens not only a splendid spirit of cooperation, but one reflecting real interest in the work of our department.

In connection with the program as outlined, plans are being perfected for a fairly comprehensive exhibit of educational charts, equipment for workers, a sample mothers' library, a baby's proper layette, records of Oriole work, and too many other things to mention here. A bookstand will carry a line of the church publications, for sale.

The executive has appointed committees who will look after the many details which mean so much to the success of a meeting of this kind. Outlines of the main addresses will be printed in advance and be available for distribution among the workers.

Sister Krahl is conferring with the health department heads in regard to selection of slides on subjects connected with the social purity division; Sister Mann is selecting charts, films, and slides to bear on her subjects, and none can afford to miss seeing and hearing that which Doctor Harrington has to present on social disease.

Miss Losh, who will talk on child welfare, is the executive secretary of the children's bureau of Kansas City, whose specific purpose is "to keep pre-school children well and bring them to school age with as few physical defects as possible." The bureau with which she is connected has a few well-defined methods of accomplishing their purpose, all of which are possible of local adoption in our branches. It should be our aim and delight, as women of the church, to see that the children of our branches are at or about par in every way.

Mr. Barden, who will address us on "The city beautiful," is secretary of the Independence Chamber of Commerce, and his talk will be accompanied by slides. Some years ago, when President Smith desired to arouse some pride in regard to the improvement of the town, he took a number of pictures of places which could stand attention of the kind. These have been displayed to our congregations in Independence, in connection with the work being done by the Laurel Club of that place. The Laurels, by the way, have offered an attractive prize for the most artistic picture of a landscape, an attractive nook or corner about the home grounds, or bit of nature loveliness, to be exhibited during our institute. If the weather man plays no more tricks, there should be plenty of opportunity to surprise Nature in some of her most beautiful moments before that time.

Now, let us impress this upon the workers of our department who read this column: If you can possibly arrange to attend this week's session of training in the work of our department, you should by all means do so. It is manifestly impossible for us to reach all of you personally, but we want you to know that every woman who is interested enough in our department to take the trip to Independence, bearing the expenses of travel, and devote a week of intense and serious consideration to our work with a view to carrying back to local or district some of the fruits she has gathered, is most decidedly welcome there! She needs what can be given her at that meeting, and we need what she can give afterwards!

Plan to arrive in time to register at our office some time during Sunday, the 15th, receive your badge, meet the entertainment committee, and form one of the body of "W. D. W." who will have a reserved section of the church at the evening service, when Brother Walter Smith will set the ball

rolling for us! A special invitation is extended to all resident and near-by women to attend all of our sessions.

AUDENTIA ANDERSON.

Institute Program

Institute program Women's Department Workers, Stone Church, Independence, Missouri, May 15 to 22, 1921.

SUNDAY, MAY 15

Evening

8.00 "Relation between study and service," by Elder Walter W. Smith.

MONDAY, MAY 16

Forenoon

8.00 Prayer service, in charge of President Elbert A. Smith.
9.00 Message from the director general, Mrs. Frederick M. Smith.
10.00 "Objectives," by Audentia Anderson.
10.30 "Present Organization," by Rogene B. Smith.
11.00 Round table and general discussion.

Afternoon

2.00 "Social service bureau," by Mabel K. Smith.
2.30 "Who are the 'poor and needy,' and who 'thy neighbor'?" by Lenore Christy.
3.00 Address, by Bishop McGuire.
4.00 Discussion and questions.

Evening

8.00 "Some spiritual aspects of child welfare," by Professor William A. Lewis.

TUESDAY, MAY 17

Forenoon

8.00 Experience meeting
9.15 "Home and child welfare bureau," by Lydia G. Wight.
10.00 "Cradle roll," by Anne Roberts.
10.30 "Birth registration," by Rogene B. Smith.
10.45 "What is child welfare?" by Rosamond Losh.

Afternoon

2.00 "Historical division," by Madge Siegfried and Pearl Gardner.
2.30 "Citizenship," by Dora Young.
3.30 "The city beautiful" (with slides), by Mr. Albert E. Barden.

Evening

8.00 "Relation between civics and home," by Professor A. M. Carmichael.

WEDNESDAY, MAY 18

Forenoon

8.00 Demonstrations:
"Cradle roll," by Anne Roberts and Maude Halley.
"Child welfare," by Vida Watson.
"Friendly visitor," by Etta Hunt.
9.30 Talk.
10.00 "Reunions," by Mina C. Madison.
11.00 Demonstration, reunion class work: "Parents' and teachers' problems," by Maude Peak Parham.
11.00 General discussion of reunions.

Afternoon

2.00 "School curricula," by Lydia G. Wight.
2.30 "School clothes: the mother's part," by Bertha L. Mader.
3.00 "Common sources of contagion" (with film), by Laura Mann, R. N.
4.00 Films on sanitation and health.

Evening

8.00 Dress with revue, in charge of Madge Siegfried.

THURSDAY, MAY 19

Forenoon

- 8.00 Parliamentary drill, conducted by Pearl Gardner.
 8.30 Demonstrations:
 Organization of a local, by Rosa Teir.
 Class in food and body, by Mabel K. Smith.
 Class in child care, by Lydia Wight.
 Class in social service.
 10.30 Public address, by Lulu Sandy.
 11.30 Discussions.

Afternoon

- 2.00 "Social purity," by Grace Krahl.
 3.00 "Social disease" (with film), by Doctor G. L. Harrington.
 4.00 Questions.

Evening

- 8.00 "Zion and the rural woman," by Professor C. E. Irwin.

FRIDAY, MAY 20

Forenoon

- 8.00 Problems meeting.
 9.00 "Organizers' budgets," by Rosa Teir.
 9.30 "District work, by Lenore Christy.
 10.30 "The group plan, by Etta Hunt.
 11.00 "Local libraries," by Viola Short.
 11.30 General discussion.

Afternoon

- 3.00 Automobile trips to local points of interest, in charge of Mr. and Mrs. Walter W. Smith.
 6.00 Banquet, in charge of Laurel Club.

Evening

- 8.00 "Responsibility of adult to adolescent," by Professor F. M. McDowell.

SATURDAY, MAY 21

Forenoon

- 9.00 "Workers' equipment," by Goldie Brook.
 9.30 "Home department," by Nellie Sampson and Eva Holsworth.
 10.00 Other church department work and literature:
 Sunday school.
 Religio.
 Education.
 Health.
 Music.
 Publicity.
 11.00 Questions.

Afternoon

- 2.00 "Young women's bureau," by Mary Steele.
 2.30 "Mothercraft for girls," by Lydia G. Wight.
 3.00 "The girl, the woman, the bond between," by Vida E. Smith.
 3.30 "A mother and her books," by Etta Hunt.
 4.00 "Miscellaneous study bureau," by Lucie H. Sears.

Evening

- 8.00 Entertainment, in charge of Orioles, Temple Builders, and Mary Steele.

SUNDAY, MAY 22

- 11.00 "Woman's work in the redemption of Zion," by President Elbert A. Smith.

A Woman's Exercise

For some time we have been impressed with the thought that a woman could be induced to take regular physical exercises of value, if they were arranged in such a way that they could be taken in connection with her household labors. It is all very well to give a woman a set of exercises to be taken daily, requiring perhaps ten, twenty, or more minutes,

but for her to be able to carry them out, when perhaps her first "alarm clock" in the morning is the crow of a wide-awake baby, with the three-year-old clambering out of bed, a husband anxious to get his breakfast and away, some school children to awaken, and food, clothing, and comfort to be bestowed on the entire "bunch" is quite a different story! Often from that moment until that other, some fifteen or twenty hours later, when she creeps, worn and fagged in body, mind, and spirit, to her couch of rest, there has not been any cessation in the demands made upon her time, attention, and labor.

And yet, who needs the strength and beauty of a symmetrical, vigorous, well-kept body more than just such a being? Who needs to more carefully guard the gifts of health, buoyancy, and elasticity? For the sake of the children she bears and to whom she bequeaths strength or weakness, she should care for her physical well-being wisely, and even in toil try to find that path which will develop and conserve instead of waste and destroy.

With some of these thoughts in mind, we appealed some time ago to Sister Clarke, who has responded with an article found in this issue, in which she has described some exercises which can be combined with household duties. Sister Clarke is the wife of our Brother Charles Clarke, who for years has been, in connection with his brothers, a leading acrobat with the largest circus company of the country. Sister Clarke herself was a most graceful equestrienne, and one who has developed highly her powers and strength of body. For ten or twelve years, however, she has devoted herself to her home and family and thus combines experience of both kinds. We are sure our readers will appreciate her contribution in this number.

A. A.

Combining Household Duties With Healthy Physical Exercises

1. *Dusting.* For dusting the skirting board and all low articles, the heels should be almost touching, and the feet at an angle of forty-five degrees. Now lower the body until almost sitting on the heels, but let the weight of the body rest on the toes with the heels off the ground. Keep the body upright and do the dusting. Then rise to an upright position with the weight still on the toes, walk to next piece of furniture, and repeat.

2. *Window Cleaning.* As you clean towards the top of the window, rise very slowly (as high as possible) on to the tips of the toes, and as slowly descend. Do not bend the knees. The object of this movement is to strengthen the legs from the toes to the hips.

3. *In Placing Articles on Shelves, Also in Dusting Walls, Doors, and All High Objects.* Rise on the toe of the right foot, extend the right hand forward and upward (the higher the better, even to a very long reach). The chest should be thrown out and the left leg lifted at the back, with the knee kept stiff.

People should not get the habit of working with one hand only but should use arms alternately so that the body is developed evenly. This exercise reduces the stomach and waistline, and aids in developing the chest.

4. *Walking Up and Down Stairs.* For walking upstairs, keep the body erect and head in good poise, place the toe well on to the step, and as the body is raised lower on to the heel. In descending, step on to the toe and lower the body on to the heel.

Walking in this manner prevents strain on the internal organs, and helps in the attainment of a graceful carriage.

5. *For Picking Up Articles.* When stooping to pick up anything from the floor, place the feet together, with knees and body as stiff as possible. (Should be quite stiff.) Now bend the body from the hips, pick up the article, and regain an upright position with body erect, chest thrown forward, and the shoulders well back. This exercise strengthens the legs, back, and hips, and aids in reducing round shoulders.

6. *Carrying the Wash Basket.* In carrying the clothes

basket, lift the basket until an upright position is gained, with the elbows pressed to the sides and the forearms at a right angle from the body. Allow the basket to rest somewhat against the body.

7. *Hanging Out Washing.* Stand with feet together, knees and body stiff. Bend forward from the hips, and at the same time exhale; pick up the clothes from the basket, and inhale as the body regains the upright position.

In hanging the clothes, extend the arms well above the head, at the same time rising on the toes, and taking a good deep breath, filling the lungs with fresh air. As the arms are lowered, exhale.

This exercise, while strengthening and developing the body, enlarges also the lungs, enriches the blood, and imparts vigor to the system.

8. *Folding Clothes.* In taking the large clothes off the line, one should never lose the opportunity of taking this arm exercise.

Always extend and stretch the arms as far apart as clothes will permit, making sure to take deep breathing exercise, as in hanging out washing.

Extending the arms in any direction is good exercise, but one should remember to keep the chest high.

9. *Making Beds.* Stand facing the side of the bed, half way between head and foot. Place the right hand on hip, and take the cover with the left hand. Now make a circular swing to the right, lifting the arm well above the head. At the same time step with the left foot over the right foot, which will enable you to bring the clothes well down over the bed rail.

Repeat till all bed clothes are removed. Of course alternate, and reverse the action to suit position of bed.

10. *Kneeling for Scrubbing Floors, etc.* In kneeling, kneel slowly until both knees touch the floor lightly and together. In rising, sway the body back, and rise with the sway. Do this without the aid of the hands.

11. *Sweeping.* In sweeping, keep the body erect, chest up, and do the sweeping with the arms.

These exercises may appear very simple, but if faithfully carried out and practiced, they will greatly aid in eliminating a lot of the drudgery of household work.

ADELINE M. CLARKE.

Child Welfare

What is our responsibility in the matter? When does that responsibility cease?

Our responsibility is not always measured by our desire nor our understanding. But ignorance of the laws of nature and society will never free us from the inevitable results of our neglect, if we fail to seek for light and understanding of the great task before us in the rearing and caring for the children in home, community, and church.

It has been said that nothing illuminates more searchingly the character of a State than the methods it utilizes in the upbringing of its young. Our responsibility then lies not only in doing the best we can, but in doing the *best we can learn how to do*. Child welfare covers such a wide field of endeavor that every woman should be willing to give some part of her time to some phase of the work.

I like to divide child welfare work into three parts, although one part is not more important than the other. First comes the home, and here we should employ every means to enable us to teach our children the harmonizing traits of character that will make Zion conditions possible. One woman said recently that what little she learned of the management of her children came largely through her mistakes, and she was filled with rebellion at the fact! To avoid serious errors let us accept collectively where we can, and individually where we cannot do otherwise, the line of study outlined by the leaders of our department, and study to show ourselves approved unto God as trainers of children.

Second is the community interest in child welfare work—a phase we cannot afford to shirk nor shun. It has always been

said that "charity begins at home." This is true, but it is a very selfish charity if it stays there. Every child is born with a social instinct, and here the need for intelligent guidance is just as great as in the home. The woman whose home cares are not so numerous nor the demands upon her time so urgent can find in community work a task that needs her just as much as the work and training in the home needs the mother.

I often feel my heart swelling with gratitude to the woman who forms a part of my child's social life whether it be school-teacher, Sunday-school teacher, or whoever it may be, for I realize that she is cooperating with me.

Now the third—last but not least—one might think takes us a little farther from home. But let us see if it does. It is an interest in the legislative regulation of employment and laws for preserving the health of our children and citizens. We should know the laws of our city, State, and Nation, and be ready to understand when our help and influence are needed.

Since we are a Government by the people and for the people, we must remember that the Legislature seldom passes a bill on its merits, but by pressure brought to bear by the people. As citizens of this great country, we of all people should be able to use our influence intelligently. In giving our best to all things that have a claim upon us, let us not forget the war- and famine-stricken ones both far and near. Have we not all one Father? And is it his will that one of the least of these should perish?

As for the time when our responsibility ceases, I like sometimes to think that we are all just children grown tall, and if perchance times might come when our impulses are strong and our judgments are weak, may there always be some one near who can feel that her responsibility in our welfare never ceases!

JENNIE KIRKWOOD.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER IX

Habit Forming

1. Give a psychological definition of habit.
2. What is meant by good or bad habits? How is the decision made as to which are good and which are bad?
3. What importance do you attach to the forming of habits?
4. May a good habit ever become a bad one?
5. Is there a specified time for forming habits? Illustrate.
6. What are the two factors of habit making? (The stimulus and the response.)
7. Illustrate by examples from your personal knowledge, the following types of stimuli and the response to each: Suggestion, Imagination, Play, Love, Fear, Pride, and Reason.
8. How may cleanliness and neatness become fixed habits?
9. What are the five steps in the forming of a new habit?
10. Give one or more illustrations of the forming of a habit.
11. In curing bad habits, what are the best methods to use?
12. Why should force only be used as a last resort? Is it always practicable?
13. Give an example of curing a bad habit in your child and discuss its efficacy.

MAUDE PEAK PARHAM.

Use a Brush

If you ever have paid any attention to "the brush man," you may have been puzzled to discover what it was all about! Long brushes, short ones, wide and narrow, but the home where housework has been simplified has a brush for almost everything. Walls may be kept so free from dust that the decorator will be cheated; radiators so clean that neighbors will be puzzled; floors and ceilings, furniture and bath-room all are kept clean easily and quickly by the use of brushes designed for each place.

LETTERS

A Glorious Ingathering of Souls

Elder Macgregor tells of their successful meetings at Missouri Valley, Iowa, where to date 109 persons have been baptized.

Sometime last October, while conducting the campaign at Council Bluffs, where so many entered the church, a Sister McLean of persuasive eloquence came to our meeting and prevailed upon me to promise that I would go to Missouri Valley,

Howbeit we had appointments out for Des Moines, and after ministering there a few weeks and baptizing ten we bent our course westward, purposing in due time to call at Missouri Valley.

A Strange Dream

Now it was while I was laboring in Des Moines that I received a very strange as well as annoying dream. I saw myself constructing a rough box sufficiently large to hold a casket, and yet it seemed that I was to use it for a watering trough.

For a while I wondered whether my days were numbered, and my last mortal remains were to be carried to the "city on the hill." There were some measurements given me in the construction of that rough box which added to my anxiety. It was that of "twenty-nine decimal one." I fully understood the significance of this. It pertained to my approaching gospel birthday in December when I would be twenty-nine years in the church and the "decimal one" would carry me a month beyond into the month of January.

Well, my worries were intensifying as I gloomily looked forward to January. The dream was "getting me" until I slept scarcely three hours a night.

Confiding my worries to Sister Margaret Davis, with whose family I abode while conducting the Des Moines campaign, I received much of consolation from that broad-minded sister.

I wrote also to my lifelong friend, Geordie Skinner of Saint Clair, telling him I thought "the jig was up," and asking for his prayers. From this spiritual brother I received a message of cheer, which gave me a grip on things material, and I moved along serenely, awaiting the inevitable month of January.

But He Survived

Well, January first came and went, and I still found myself on terra firma, which imparted a faint hope that the disconcerting rough-box obsession would pass away in a few days. As the hours came and went, hope increased, and I began to feel myself again.

About the middle of the month a communication from Carl Ballantyne, president of Missouri Valley Branch, urged upon me their desire for meetings. This was supplemented by encouragement from our valiant young missionary, Charles Putman, who had previously held a short series of meetings at this place.

Goes to "The Valley"

Accordingly I wrote the Valley folks, making them the proposition that if they would raise twenty-five dollars for immediate advertising I would be "on the job" by Sunday, January 30. Next day I received the stipulated amount, and accordingly the deal was closed for the coming "rough-box, watering-trough" experience.

I found the Valley Saints a bunch of willing workers, only waiting for the leadership of some one to lead them in the attack upon the strongholds of Babylon, that arch enemy of Christianity who for centuries has kept the world in the blighting bondage of unbelief, chained to the damnable doctrine of papal and Protestant priestcraft.

Not a Valley of Dry Bones

It was a joyous meeting, I assure you, that first Sunday in Missouri Valley. I went there somewhat hopeless of results, since many reports had come to me that the Valley was like that spoken of in prophecy, "the valley of dry bones." However, to fulfill my promise I was there to do my part, purposing to give it a few weeks trial and then away to other points more promising.

A full house greeted my first effort and the campaign was on. Strange to say, the crowd was better the next evening, and increased from night to night until we had to crowd the chapel with chairs. Every nook and corner was filled and the interest was intense.

The class of citizens attending was of the very best. We even had some of the preachers out although invariably one listening seemed to satisfy their morbid curiosity.

God's R-r-r-ripsaw

Everything was encouraging, and the Saints were beginning to dream. One good brother related how he saw the church surrounded by a lot of timber which had to be cut up into lumber. He started in with his bucksaw, but was told to never mind, that God had a man with a big buzz saw to do the work.

Astonishing! I always thought that the "buzzing" boast belonged to the more linguistic sex. "Buzz saw!" What a slam! One irreverent Saint thought the brother must have made an inexcusable mistake. She thought it was a r-r-r-ripsaw!

Things were going nicely, and as the baseball slab man would say, "Everything was breaking beautifully." Saints of former years were shedding their unkempt furs of indifference, while the outsiders were outnumbering them in attendance.

Two weeks after starting, we entered that "rough box," and surely it was a place for the burial of the dead—the old man with his sins. And just as truly it was a "watering trough," a place where the gospel thirsty might quench their thirst, at the waters of baptism.

Baptisms Twice a Week

Seventeen were in the first group baptized, followed by another seventeen a week later. After that it was two days a week, Wednesday and Sunday, and sometimes it was three.

We simply set the days and the people looked forward to them as fixtures.

Those were scenes long to be remembered. How the people flocked to our baptismal service, crowding around the sacred pool, while the great number of impotent folk were awaiting the troubling of the water. With what spirit they sang that song now so familiar to one and all:

"We will follow none but Jesus,
Jesus is the life, the way;
This the path in which he leads us,
This the gate to endless day."

And how courageously they swelled the notes when all together they sang:

"Fearless of the world's despising,
We the ancient path pursue;
Buried with our Lord, and rising
To a life divinely new."

Plenty Opposition

To be sure our success was exciting opposition. The Methodist parson circulated a scurrilous screed of foreign importation, with the request that it should be kept from the Latter Day Saints. But it reached the Latter Day Saints somehow, and in reply we published an open letter inviting the minister to meet the issues in debate. Needless to say

the learned gentleman crawled and covered, protesting against the unholiness of debate but nursing the sanctity of slander.

The facts are, gentlemen of his class don't dare meet it.

In the meantime the meetings continued, the interest increasing the more we were opposed.

Services were held every night, Saturday alone excepted. Up to date one hundred and nine have been baptized, covering a campaign of ten weeks. Many others are at the door and the work of God rolls on.

In a demonstrative way I am made to sense that the hastening time is upon us, and what if it begins in this very region, spreading to all parts of the land. At all events there is a striking suggestion in the fact that this marvelous awakening at Missouri Valley occurs in the very locality where many of the old-time Latter Day Saints settled after the exodus from Nauvoo, when the church reached a parting of the ways.

About 175 Baptisms This Year

The last conference year has been particularly fruitful of results in my ministry, the greatest in my experience. Have baptized about 175. Never have I looked forward with such confidence of glorious ingatherings. The churches have lost their grip on the people, while Babylon is surely falling.

Our hour has struck. The day of our deliverance has dawned, and the tolling of that dispensational timepiece that marks the opening of Israel's era, knells with measured tones the passing of that apostate church whose errors of ages are recoiling before the triumphant arms of the army of the Lord.

It would be impossible for me to relate the many incidents marking the conduct of a campaign of such proportions. Suffice it to say that the Lord was working mightily, confirming the word as in days of old and emphasizing the truth in a way that brought conviction to the honest hearts.

Some Reasons for Success

I have been asked as to what were the contributing forces that made for the success of our campaign, and my answer is this: the generous and unstinted support accorded the missionary, giving into his charge the conduct of the campaign. Unhampered and unhindered, he was free to offer his suggestions; and choir, committees, and congregation vied with each other in carrying out the program prescribed.

Everything is working harmoniously. Our meetings are animated with that radiant light reflected from angelic rejoicing over so many who have turned from darkness to the marvelous light. If there is any happier place on earth than Missouri Valley, I should like to know it. It is the joy of returning children who, after groping in the wilderness of ignorance and unbelief, have at last found that light that illumines the way of the people of God.

And what an inspiration has gone all through this region of country. Everybody is calling for the preaching of the word. I am deluged with Macedonian calls. It just seems I could go anywhere and find a people for God. Our nights of failure are over, while the sunburst of opportunity was never so bright. I am constantly being asked when I am going to quit here. God only knows. While he continues to lead suppliant sinners to the water of life, it would be criminal to turn them away.

Happy and hopeful,

DANIEL MACGREGOR.

MISSOURI VALLEY, IOWA, April 16, 1921.

The *Des Moines Register* recently reports that the Medical School at Iowa City ranks third in the United States, and the Agricultural School at Ames ranks among the first anywhere.

Marguerite D'Alvarez, an operatic contralto, is stated to be the great-great-granddaughter of the last of the Inca princesses, according to a report printed in the *Columbus Dispatch*.

President Smith in Jerusalem

Experiences with guides and would-be guides in the Holy City.

E. A. S.: What a place for beggars and baksheesh hunters is Jerusalem! The streets in some quarters are lined with persons squatting against the walls, each with his begging cup, and all pleading, or wailing, or whining, or shouting for alms. Some are most pitiful-looking beings, and with their wailing wring from passers-by many *milliemes*.

But not all the beggars sit on the streets. Some of the shrewdest are fairly well-dressed fellows who hang around mosques, churches, and places frequently visited by tourists, and who suavely attach themselves to you and begin to give you information about various things. Two or even three will thus follow you, and in the end demand pay as guides. Really one must hire or secure a guide to protect oneself, for an ordinarily spoken "No" will not deter them, and sometimes little short of a flogging will detach them from your entourage. One day three boys (for boys ten to fifteen years old pose as guides) thus attached themselves to our small party just after we passed through the Jaffa Gate. I was out for some pictures and had an Austrian Jew, about eighteen years old, carrying my camera case. These lads kept asking us if we wanted a guide. Brother Williams said quietly, "No, we don't need a guide." But they stuck to us. As we entered David Street they were right alongside, and Brother Williams sharply said, "No, we don't want you." That checked them, but not for long; for as we turned into Christian Street, there they were right behind us, still telling their reasons why they should be taken along as guides. This time Brother Williams spoke a little more sharply, and we thought we were rid of them; but as we crossed one of the few open places within the walls, there were those little rascals not far away. I hadn't spoken to them yet, so I turned towards them, and though amused at their persistence and shrewd ways, I said as savagely as I could, "Heraus mit Ihnen!" And one little imp of about fourteen years of age saucily said, keeping at a safe distance (for they are used to being caned or stoned): "But you are an American and I do not speak German." But I jabbered some more German at him, and really succeeded in nonplusing the little rascal for a time. But shake them off we couldn't, and when we finally passed out of Damascus Gate, one of that bunch boldly came up to us and said he wanted to explain some of their conduct—and he did; but he didn't get a *millieme* from us.

I sometime ago learned that perhaps next to the Wailing Wall the worst place to be pestered by persons wanting baksheesh is around the mosques. So, though I was wanting to go to the Temple Area to do some photographing, I did not care to risk it without some one along who could talk Arabic and protect me from the importunate self-appointed guides and souvenir venders. In Brother Passman's classes are some young men who are native Palestinians, and these boys seem glad to take us around. So yesterday I arranged for a young man by the name of Micheal M. Jownedes to go with me.

We entered the Temple Area from David Street; that is we tried to, but were met at the old gate by a policeman who said the Mohammedans were praying and we would have to wait for fifteen minutes. We did, and then when we entered the area we were met by three or four who would have us believe that they were the real guides or that to them we must pay for the privilege of photographing. And right then the wisdom of having Micheal along was manifest. He laughed in their faces, joked them, and even plucked their beards. At first I feared there might be trouble and even fistcuff; but he knew his business. Not even when he pulled their whiskers did they "flare up," and soon they left us, and we proceeded to photograph. I spent a very pleasant hour or two there seeing and photographing. But I noticed Micheal kept close watch of the camera case. If I walked even a few feet away from it, he would quickly get it and bring it. "These are clever robbers around here," he said; "you must not leave it."

"Would these religious fellows steal?" I queried. "They're all robbers," he muttered. I wonder if he is right. My own experiences have not been such that I could deny his asseveration. Who is to blame? Jerusalem has long lived on tourists, and are most adroit in squeezing the last coin out. The methods of the churches in doling out alms hasn't helped to create independence and self-support. Everyone wants to live in the easiest way.

But Jerusalem is interesting in spite of all its drawbacks. It's a rich field for the antiquarian, and I hope that before many years there can be extensive excavations made, and thus settle many of the disputed points. But who is going to do the excavating? To-day I saw one or two samples of what excavating would reveal. Jerusalem is built on a heap of ruins. The Temple Area is paved, and the paving at present nearly on the level of the top of the East Wall. The ruins of five temples lie beneath the present Mosque of Omar. What a fund of antiquarian knowledge lies concealed in that heap. Even on Mount Zion some of the present buildings stand on rubbish. In the church marking the spot where the House of Caiaphas stood I saw where the floor had in several places been dug up, and several feet below the present floor the ancient one and the old mosaics were found. In a building north of the Damascus Gate, not far from Gordon's Golgotha, I to-day saw where some men a few years ago, digging with picks in the floor, had struck a mosaic. More careful work has uncovered one of the finest old specimens of floor mosaics I have seen. With the exceptions of a few places where the picks of the workmen destroyed small patches, it is in a wonderful state of preservation and shows the whole floor, perhaps twelve by twenty feet, to have been executed as one design. I hope to secure a photograph of it.

Well, enough for this time. FREDERICK M. SMITH.
JERUSALEM, March 18.

Fanatics Common in Jerusalem

E. A. S.: Religious fanaticism of extreme type is by no means uncommon in Jerusalem. To attract more than passing notice a religious fanatic or even maniac has to do something quite startling or ferocious. It might be a safe guess that of persons who think they are the expected Messiah, Jerusalem has seen quite a number, while of the "two prophets" who are to die in the streets of Jerusalem I am told that there are some half dozen or so persons now in the city who are expecting that fate to be theirs. I have in the past, as you know, had letters or visits from many different individuals claiming to be "the one mighty and strong," "Baurak Ale," "Saint Thomas," "Saint Paul," and even the Christ. And I am told that in Jerusalem this class of individuals is quite large enough to form a legion; but so far as my experience goes the record was reached when a few days ago I received a visit (since repeated) from an individual who claims to be Moses, Elijah, and the Messiah all in one. Quite some claim, that!

March 19.

FREDERICK M. SMITH.

The Plans of President Smith

E. A. S.: Yesterday we were able to make definite arrangements for returning to London. We have booked on *S. S. Milano* which sails from Alexandria April 23 for Naples. It is due Naples about April 28. From Naples our route lies through Rome, Florence, Milan, Switzerland, and France to London. As soon after reaching London as possible I shall take passage for the States. From London I shall let you know more definitely about when.

To-morrow Brother Williams and I expect to begin a journey which will take us to Haifa, Nazareth, Cana, Tiberias. We plan to be gone about six days.

Yours, FREDERICK M. SMITH.
JERUSALEM, March 27, 1921

Account of the Death of Elder Rees Jenkins

The Story of a good Samaritan.

E. A. S.: Some days ago I wrote you about some information concerning the death and burial of Brother Rees Jenkins. It was a brief account written by Mr. Forder, who was taken prisoner when Brother Jenkins was. I am sending you herewith copy of this account. Mrs. Moussa Jacobs had the paper, and kindly permitted me to copy it.

On reading this account I quite determined to visit Damascus, visit the grave, and make arrangements for having it permanently marked; but on making inquiry concerning train service I learn that it has been discontinued between Beirut and Damascus because of destruction of portions of the road by bands of belligerent Bedouins, and that carriage travel is uncertain and risky. I think it best, therefore, to ask Brother Passman to make this trip when conditions are better, and the Bedouins have been quieted or controlled.

Yours, FREDERICK M. SMITH.

JERUSALEM, PALESTINE, March 18.

Mr. Archibald Forder's Account of the Death of Rees Jenkins

Mr. Jenkins arrived in Damascus early in December, 1917, and visited me in my house about the 12th; he was very wet and cold the day he came and told me that he had no place in which to live, neither had he money to buy food with, or pay for lodging. I told him he could come and occupy one of my rooms, and he came the same day; I lent him a bed and blankets, and we ate together in my room, he sharing what I had, although it was half rations. About Christmas he contracted a heavy cold and was in bed about a week, during which time I looked after him, and he got well again, although he never really recovered from the cold. Early in the year 1918 he received some money from America, and was able to care for himself, although he still had my room, furniture, bedding, and other things. So far as I know he was not badly off for food; every morning I made his breakfast for him, as he complained of being giddy when he rose.

For a time he seemed to be better and ate well, going walking every day. In March he had a slight sunstroke which troubled him some, and I insisted on his stopping in bed for several days, during which time I cared for him, as I had nothing else to do. In April he caught a severe cold, for he had very little clothing, and he would go out in the wet for a walk; however, he got over the cold, but was very weak indeed. One morning he complained of headache and burning stomach. I saw that he had fever, which I thought was a result of the cold, so I doctored him with such remedies as I had, and he seemed better, but a day or two later he was down again and had no desire to get up. The fever continued, so I called in an English nurse friend of mine, and together we examined him, and found spots on his abdomen which we feared were typhus spots, so I called in a doctor who pronounced it a case of typhus, but he said all was being done that could be done, and it was best for Jenkins to stay under my care than to go to the Turkish hospital.

For a few days I fed him every hour on milk and brandy, washed him, and did all that was possible for him, and he seemed likely to pull through although very weak. As I was getting very tired with the constant nursing, the doctor suggested sending in a native woman to care for him, but no one wanted to be with a typhus case, and many blamed me for running the risk of getting the disease myself, but I meant to see the case through, no matter what happened.

On about the tenth day some of the neighbors told the authorities that I had a case of typhus in my house. They sent a doctor to see the case, and he ordered Jenkins to be moved to the hospital. I did my best to keep him in my house, but they sent men and had him taken to the hospital which was about two miles out of the city. I went with him, and saw him put in a ward with several others; the long shaking in the wagon tired him and he was much exhausted on reaching the hospital. I bribed the attendant in

"It costs very little to feed a man's vanity."

Facts are stubborn things.—Smollett.

charge of the ward to let me stay a time and feed him on milk and brandy, and he seemed to pull round sufficiently to recognize me, and to understand where he was. About evening I left him, promising to return early next morning to get what was necessary; meanwhile the attendant promised to look after him and feed him as I had done. Early next morning I was at the hospital, but my patient was not there. He had died during the night and his body had been sent away with others to be buried. No one could tell me where the dead were disposed of, but after several hours searching I found that his body had been thrown into a pit with others and left to decompose. I got men and recovered the body, had a coffin made, and buried the remains in the Protestant cemetery in Damascus. Over the grave I erected a wooden cross bearing the name, and date of decease. The authorities revisited my house and took away all the clothing and bedding that had been used by the patient and burned them, not giving any compensation.

On my return to Jerusalem in November, 1918, I handed to Mrs. Jenkins such few things as I had been able to keep, together with a small sum of money that was left over, after paying the few expenses. I did my best for the poor fellow, for we were fellow sufferers in a strange land, and I am glad that I was able to do my best although things turned out as they did. I feel sure that had Jenkins been left in my care, he would have pulled through, but being a prisoner myself I could not resist the authorities in their action in removing him. He died on May 9, 1918.

When the Herald Office Moved to Lamoni

[Elder W. H. Deam was in the employ of the Herald Office for twenty-two years, and kindly furnishes us with the facts in connection with that move.

In the Lamoni Stake Number, in referring to the Herald Publishing House, we were under the impression that new machinery was secured. Brother Deam, however, corrects that impression in a letter just received, and states the real reason for the purchase of a new engine. Also the reason for the low appraisal of machinery at Plano.—EDITORS.]

Having been in the employ of the Herald Office from March 18, 1872, to June, 1894, a little over twenty-two years, I have a pretty good knowledge of the development of the office during that time. In moving to Lamoni there was nothing new added to the outfit except the 8-horse engine and boiler. I had charge of the machinery. I left Plano the 6th of October, and almost immediately after arriving in Lamoni I started work on the machinery. Brother Blakeslee had purchased the engine and had it there on time. We set up the engine and boiler and then the Taylor press for printing the HERALD, and later the Campbell Complete press for the book printing. The Campbell press had been used in Plano about three years. The old Franklyn hand press was turned in as part payment on the Campbell. I printed many posters on the old hand press.

The reason the first outfit for press and type cost so little was because it was all a secondhand outfit from a country printing office which I believed had failed. The same outfit now new would probably cost about \$1,500.

I want to mention the beautiful little engine left in Plano because of its being too small to run both presses at once. It was made by Brother Cyril E. Brown of Fall River, Massachusetts, and I believe was donated by him to the Herald Office. It was a beauty, being all polished iron and brass, and the boys took delight in keeping it shining. But it had one fault—it had no governor, and we had to regulate the speed by the throttle. As the steam went down we would have to open the throttle more, and vice versa.

Brother T. J. Patrick was one of the very early typos with William D. Morton. W. H. DEAM.

"Evil has no endurance of itself. It must be constantly created. I have stood on a Paris bridge and have seen all the sins of the night slink away like rats before the wonder of the dawn."

Church Dedication at Leichhardt

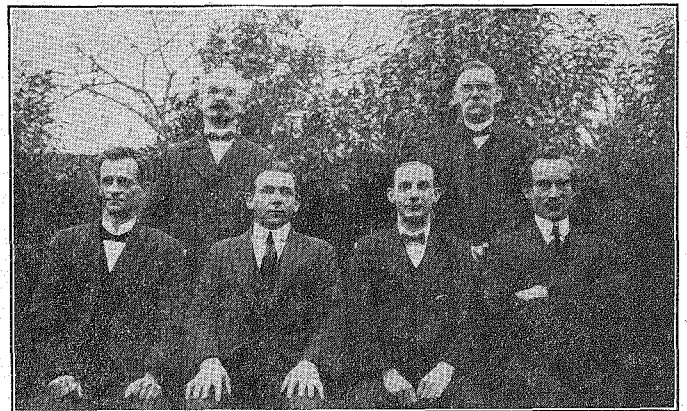
Dedication of church building at Leichhardt, New South Wales, Australia.

On August 8, 1920, the above branch dedicated its church building to the service of our Lord and Master, it being exactly eleven years to the day since a small band of Saints ventured to organize a branch of which a membership of over one hundred is now the result, with the building of which photo is herewith inclosed.

The branch owes its existence to Elders J. Parkes and J. Thompson and their families who are still among its members.

Special services were held throughout the day, commencing with a sacramental service at 9 a. m. to which the Saints came fasting. A large majority were present and testified to the blessings of the day, the joy of the occasion, and the presence of the Spirit of our Master.

The Sunday school convened at 10.30 a. m. under the



BRETHREN OF LEICHHARDT BRANCH

These are local men of the ministry who have held the helm of the branch at Leichhardt, New South Wales, Australia. They are, reading from left to right: Seated: G. Stewart, C. Dickinson, W. Broadway, J. Murphy. Standing: J. Parkes, sr., J. Thompson, sr. We were sorry that another picture inclosed was not clear enough to reproduce well. It included Bishop Lewis and Elder A. J. Corbett. A picture of the orchestra had the same fault.

superintendency of Brother Leberz. The session included speeches, recitations, and bright singing which were enjoyed by all present.

The afternoon service was well attended at which a review of the history of the branch was given by all the past presidents and Sisters Parkes and Thompson, sr., all telling of their experiences, their joy in being able to attend the services, and thankfulness to God for his guidance and blessings.

The evening service was the official dedication of the church. This service was largely attended by Saints and friends, and added to by a large choir and orchestra who ably rendered the anthem, "Apostasy and Restoration," words by R. C. Evans and music by J. Parkes, sr.; also an anthem composed by J. T. Gresty, together with hymns suited to the occasion.

The honor of handing over the title, deeds, and keys was entrusted to our faithful worker, Brother J. Parkes, sr., who after a few remarks officially, as trustee, handed the deeds and key to Bishop G. Lewis, who responded to the Saints of the branch appropriately, and in turn handed them to Deacon P. Laurie, who promised to faithfully fill his office to the best of his ability. Brother W. J. Haworth, seventy, offered the dedication prayer to God, asking that the building may be a sanctuary to the blessing of the young and old, rich and poor, sick and strong. Bishop Lewis then preached a short sermon. The power of God was experienced by all

present at the services held, and blessings were received by many.

CHARLES DICKINSON,
Branch President.

Baker-Adams Debate

Some striking arguments and theories.

The debate with Almus Adams of the Church of God and A. M. Baker of the Reorganized Church is now a thing of the past. The discussion was largely attended. Mr. Noah Wheat acted as chairman. Mr. C. Herron moderated for Mr. Adams and the writer acted in behalf of Brother Baker. The following propositions were debated:

Proposition One: "Man is wholly mortal and unconscious between death and the resurrection." Mr. Adams labored hard to show that man was composed of this earth altogether, quoting Ecclesiastes 9:5, "the dead know not anything." Brother Baker proved that this scripture could not be taken independent of all other scripture, for it would prove too much, even do away with the resurrection, as it says "neither have they any more a reward." So it is evident Solomon had reference only to the death of the body, for this same writer declared that at death the body returns to dust and the spirit returns to God (Ecclesiastes 12:7). It was shown that if man were wholly mortal, the things of this earth would satisfy his desires, but man may be supplied with everything this earth supplies and there is a longing desire that has not been satisfied. Mr. Adams thought because the record declared that God formed man of the dust of the ground and breathed into his nostrils the breath of life, if God intended to endow man with an eternal spirit he would have said so in this account of creation. But it was shown that at the time Mother Eve was made from one of Adam's ribs, nothing was said about breathing into her nostrils the breath of life. Mr. Adams tried to show that the spirit in man was nothing more than air or atmosphere. Brother Baker then brought up several passages showing how we would have to read them if his theory was true. Where the Bible says, "God is a spirit," we would have to read it, "God is wind." In Luke where it says, "Jesus was begotten by the Holy Ghost," Mr. Adams would say "wind." So finally Mr. Adams was told he would have to use his "air pump" upon Mother Eve in order for her to have the breath of life. Brother Baker quoted Zechariah 12:1 where it says God formeth the spirit of man within him. Mr. Adams surely failed to prove this proposition.

Proposition Two: "There is a spirit in man which remains in a conscious state between death and the resurrection." Brother Baker affirmed this proposition for three nights. He proved that man was made in the image of God and that his spirit preexisted with God. That this body is a house in which we live—a tabernacle. Man is of a dual nature—the outward and the inward man—and both men must be fed, not only with bread but with the word of God. To prove the conscious existence of the spirit in the intermediate state, Brother Baker brought up the story of the "rich man and Lazarus, the souls under the altar, Paul going to paradise, the thief upon the cross, and Christ preaching to the spirits in prison. At the close of this proposition the people were very anxious to vote upon it, but no vote was taken.

Proposition Three: "The kingdom spoken of by Daniel 2:44 is yet future and will be established at the second coming of Jesus." Mr. Adams does not believe the kingdom of God has ever been established, but Brother Baker showed from Colossians 1:13-18 that Paul was in the kingdom, also quoted Revelation 1:7 where John was in the kingdom and tribulation. The kingdom suffered violence (Matthew 11:12). Men pressed into the kingdom (Luke 16:16). Also the kingdom was taken away from the Jewish nation and given to a people bringing forth the proper fruit (Matthew 21:43). Mr. Adams is a splendid twister when it comes to the script-

ure, but with all his twisting he fell down on this proposition also.

Proposition Four: "The kingdom spoken of in Daniel 2:44 has already been established and is now in existence." Brother Baker proved that this "little stone" had to commence to roll in the days of the ten toes—too late now because two of the toes have already been smashed—Germany and Russia. It was proved this was a preparatory work, that Elias must come and that the ensign must be raised for the gathering of the Jews; also a gathering work must be commenced among the Gentiles. (Isaiah 11:10, 11.)

Proposition Five: "The church of which I, Almus Adams, am a member is in harmony with the New Testament in order, doctrine, and practice." Mr. Adams absolutely failed to do anything on this proposition. Brother Baker headed him off in the very start, showing that he had no divine authority to operate—no revelation. He admitted he got his authority from Mark 16: "Go ye into all the world." Brother Baker read it over carefully and said, "Brother Adams, I don't see your name here. You certainly are in a bad row of stumps to go back several centuries and steal the commission of dead men before you have any right whatever to exist as a church." Brother Baker advised Brother Adams the next night his church would have to come out of its hiding if he had to drag it out. Well, he had to drag it out, to the amusement of the congregation. Brother Baker read from their church paper, issued by the Restitution Publishing Co., that they started up just a little while before the Civil War, founded by Benjamin and Thomas Wilson; that during the Dark Ages the truth had been upon the earth. Another one of their tracts was read from, showing there had been a complete apostasy. Mr. Adams denied the editor, Mr. Huggins, as being sound in the faith, although he had written letters to their paper as a contributing editor as "Dear Brother Huggins." Anyhow it was shown that his church was out of harmony with the New Testament organization, having only evangelists, elders, and deacons, and they were all man-made. This was illustrated with a chart representing the body of a man. The eyes were punched out, one limb was cut off, and an old wooden crutch took its place. This represented their evangelists; the other limb was severed below the knee and a cork leg was supplied. This was the church that is going to meet Jesus when he comes—a regular sham. Mr. Adams not only wanted man to be dead, but he wanted a dead church also.

Proposition Six: This was similar to the one above, bringing in the claims of the Reorganization. About all that Mr. Adams could do was to ask for a sign. The usual arguments were made, showing our church to be in complete harmony with the New Testament. No doubt some of the people showed their prejudices on both sides of the questions during the debate, but we believe good was accomplished and are willing to leave the verdict with God.

VANZANT, MISSOURI.

JARVIS HUNTSMAN.

Two-Day Meetings in Boston

First of a series in the Massachusetts District.

Saturday and Sunday, April 16 and 17, marked the opening of the two-day meetings of our district with the Saints of Boston, made famous for its B. B. B. (Boston Baked Beans), with apologies to Daniel Joy, of Providence, the baker, and S. A. Burgess, who lectured "as one having authority" on "The bean," at Independence.

Boston is presided over by Elder Edward L. Traver, and is quite conspicuous by its ever generous and ready welcome to the entire district.

Boston has solved the problem of holding its young and directing their youthful power and abilities into proper channels of usefulness.

On Saturday at 3 p. m. the initial service was opened by our district president, C. Ed. Miller, assisted by Patriarch Richard Baldwin and Elder Leon Jordan. Susie Sinclair was appointed secretary. Brother Miller elected chairman of the

publicity committee and F. S. Dobbins chosen assistant.

President Miller presented for our consideration, "What do you think we should cover in these two-day meetings?" Interesting remarks by E. L. Traver, Richard Baldwin, Lucie Sears, and C. Ed. Miller were offered and summarized, and were to the effect that these movements should be of a local character rather than district movements, that three branches might meet in such meetings until the entire district had been covered.

Doctor W. A. Sinclair gave a wonderful lecture on biology, or the science of living things. He is a very unusual man with exceptional gifts, one who we trust in days to come we shall value for what he really is, for this district should be congratulating itself that he is ours to be enjoyed.

At the evening service on Saturday Herman Chelline, Religio field worker spoke of this department and the period of transition through which it is now passing.

The Women's Department was represented by Lucie Sears, who spoke briefly on "Our girls," the keynote of which was organized play means organized work. She then called upon Eva Toombs, who has charge of the girls at Providence, Rhode Island, who spoke in a consecrated manner on "The great get-together spirit."

Patriarch Richard Baldwin delivered a special talk on our young, accompanied by an outpouring of the Spirit of the Master.

At 9.30 Sunday morning Lucie Sears read a paper from the Attleboro Temple Builders who have as a slogan, "Best service to all." We must be sure to have the right kind of objective, for all of our organized efforts, one detrimental to none but beneficial to all. Beatrice Maguire read a paper, "Just a pillowcase." Child welfare was spoken of by Sister Sears.

Bishop M. C. Fisher represented the financial arm of the church and called our attention to just one possibility of the organized class work, one such class having filed their inventories and paid their tithing.

We met with the local Sabbath school at eleven.

The social service at 2.30 was the most successful service we have ever witnessed. Why? Our district president did not permit any confusion. It was imperative that front seats be filled first and those who came late were not permitted to come to the front or disturb the meeting in any way. The Spirit is very tender, and under this admirable management was in evidence in a wonderful outpouring, many outsiders being present, including one clergyman. The very young arose and performed as only boys and girls can do under spiritual power. The voice of the Master came in power and much assurance through Richard Baldwin, Sister G. D. Sinclair, and Ethel Booth.

The closing sermon was by Richard Baldwin and needs no comment, for this man walks very close to God.

FRANK S. DOBBINS,
For Publicity Committee.

Providence Moves Forward

The work in Providence moves forward with a well-sustained interest in all departments. Our city missionary, E. J. Gleazer, has recently been transferred to Boston, and his going will be felt keenly in Providence. However, the local members of the priesthood are working diligently, and we trust will in a measure be able to compensate for their loss by their increased activities.

We have had several very profitable priesthood meetings lately, at which various phases of branch activities were considered in papers and discussions.

The Providence Branch is conducting four missions now, in East Killingly and New London, Connecticut, Hope and West-erly, Rhode Island.

The women's department meets each Monday in a study class, with Sister Georgie Spinnett as teacher.

The Religio department has taken on renewed activity since the first of the year. Raymond Garlick is superintendent, and is ably supported by Duncan Suttill as boy leader, and

Eva Toombs as girl leader. The Religio meets Friday evenings, and provides some very instructive and entertaining programs.

In the Sunday school department the young men's class is organized and is working with good effect. Edmund Brown is teacher and Charles Cockcroft is president. The class recently observed ladies' night, and had an attendance of about sixty young people in the basement of the chapel.

Each Sunday morning the young people meet for prayer service preceding the preaching service. At the young people's meeting Easter Sunday morning an inspiring message was delivered through our pastor, Elder Suttill. Three young men were called into the Aaronic priesthood and one into the Melchisedec priesthood.

Our district president, Brother C. Edward Miller, delivered his series of illustrated Book of Mormon lectures last week. Brother Miller has been working diligently for a long time, going through the district delivering his lectures. His lectures are very instructive and highly inspirational.

On April 6, in addition to the lecture, we enjoyed a short address by Elder William Bradbury, one of the pioneers of the work in this city. It must be very gratifying for those who have seen the work rise from its infancy, pass through "the slippery paths of youth," and become a strong branch of this great church, whose influence radiates through the regions round about.

For the benefit of any Saints or friends in southeastern Connecticut or southwestern Rhode Island, we wish to announce that services are held in New London at 312 Bank Street, at 2.45 p. m. and in Westerly at 4 p. m. 6 George Street, on Sundays.

H. A. CHELLINE,
Publicity Agent.

Progress at Owen Sound

It is some time since I wrote the HERALD, and it seems that the first thing I should do is to express my sincere thanks and appreciation for the inspiring message contained in its pages.

The work in Owen Sound is going strong, so also are the workers. God has wonderfully blessed our work here.

Just one year ago we purchased a church building lot for \$1,200, and inside of the year we have raised this amount and our plans are now under way to build the church.

The work for years in Owen Sound was held back because of prejudice, and ignorance of our teachings. Both pulpit and press were bitterly against us. But we have lived to see the walls of prejudice break and crumble away, and just today one of the leading editors of this city spoke to me and asked me if I would give him some news of our building plans, and our prospects for the future. The result was that we had a real nice write-up in to-day's paper—a real boost. We well remember the day when this same man would have been paralyzed with indignation were we to approach him on a matter of this kind.

We have our work well arranged and our priesthood are working unitedly together. We have been requested by the pastor, Benson Belrose, also the rest of the priesthood, to ask all missionaries who expect to visit our branch at any time (and we will love to have them with us) to try to send us word some time beforehand so that we can make arrangements accordingly.

We intend to write all who have ever been members of this branch and who have moved away, to come to our assistance at this time with a generous subscription for our building fund, and we expect a hearty response because there have gone out from this branch some of the best men and women that ever lived—noble and true.

There are at present about fifteen or twenty families of Saints here—about one hundred members; not very many, but we expect to do much.

Wishing the HERALD every success in its new home (when it gets there).

Sincerely yours,

R. J. WILCOX.

OWEN SOUND, ONTARIO.

Church Anniversary Day in Philadelphia

Planting as well as reviving done in the City of Brotherly Love.

Splendid interest was in evidence at all services yesterday, some of which tested the seating capacity of what is becoming known as "the little church on the corner that's doin' things."

The Sunday school easily led in attendance but the sacrament service was the largest held in months, and afforded much inspiration and encouragement to all who were present.

Another impressive baptismal service was held on Sunday afternoon, and at the close of the evening service an elderly lady presented her name for this ordinance, which will be attended to on Thursday night.

Anniversary Day was observed on Sunday night by the singing of appropriate hymns led by the large choir and orchestra, followed by the special joyous Easter music of the week before, which made an appropriate prelude to the fine discourse of the evening by our pastor, Brother Osler, on the prophetic record, leading up to the restoration of the gospel, closing with a brilliant description of the scenes surrounding the inception and founding of our work.

It is evident that the Saints, and especially the young people, intend to continue in the good endeavor to plant the gospel seed in Philadelphia.

Brother Williams did much planting while here as well as reviving, and it remains for us to keep on cultivating until the real harvest is ready. In the meantime, we are speeding the plow.

A. N. HOXIE.

April 6 at Saint Leonard's

For some time now it has been our custom to hold a short devotional service each evening immediately after tea, each taking it in turn to read, make a few comments if thought fit, and to pray. These short services have brought to us a sense of the continuity of consecration, since we every day present before the Lord the work of the church generally, the mission, and Saint Leonard's, and seek to devote ourselves afresh to the part of the work given us.

At the suggestion of Brother Fry we last evening held a short celebration service, and since we had so enjoyable a time I am sending you the program drawn up by Brother Fry. Elder Daniel B. Sorden in charge:

Hymn 158, "Redeemer of Israel."

Reading, Daniel B. Sorden, "Oliver Cowdery's account of the reception of the Aaronic priesthood." (Church History, vol. 1, pp. 37-39.)

Reading, Pearl Crick, "Promise of Melchisedec priesthood." (Church History, vol. 1, p. 60.)

Reading, F. Henry Edwards, "Organization of the Church." (Church History, vol. 1, pp. 76-77.)

Reading, Gladys S. Sorden, "The Lord's estimate of his church." (Doctrine and Covenants 17:1; 1:5.)

Prayer, Charles Fry.

Hymn 206, (Praises) "The Angel Message."

Comments were made on each section.

There were six adults present, and young Brother "Jimmy" Crick, and as we reviewed the blessings granted a similar number nearly a hundred years ago, our determination to merit a similar outpouring was crystalized, our outlook was clarified, our hopes and our aspirations purified.

Your brother,

LONDON, ENGLAND.

F. HENRY EDWARDS.

Council Bluffs and Vicinity

Organized for Zion Builder Services to be held in May.

The musical institute proceedings have been so fully and excellently reported by Brother A. H. Mills that I will only say of it that it was much appreciated, but left several wearied Saints, wearied even in well-doing, for all did well.

The priesthood gathering of the four districts, two in Iowa, and two in Nebraska, was very profitable. The only objections to it in any wise was that there was too much meeting to enjoy them all. It is true that we can have too much of any good thing, but I am not in accord with the idea that we can be "too good." The visit of Brethren Leonard Harrington and S. A. Burgess was somewhat of an inspiration in itself. Their work was excellent. I anticipate that the proceedings will be more fully reported by the secretary of the meeting.

Sister P. T. Anderson has finally concluded to join her husband in the Scandinavian Mission, and expects to start in about a week. She makes a great sacrifice, but the children who are left behind have made an equal sacrifice, sacrificing father and mother for the gospel's sake. A surprise was executed by the sisters of the branch on Sister Anderson, when about twenty met, brought their good will and a lunch, and spent several cheerful hours in social converse, with talks and music, and the lunch. But the last was equally as good, for the good will consisted in material assistance, as well as well wishes, which will assist the sister to enjoy her extended trip more pleasantly.

Brother J. F. Green of Tabor is improving slowly at the hospital, and is being very satisfactorily cared for. He desires the prayers of all the Saints.

The Sunday schools of the central church as well as the mission are improving. At the Central church the superintendent gave the school over to the immediate control of the boys from the intermediate and junior classes last Sunday. A boy was in charge, another offered prayer, another presided at the organ, another was chorister, and then there was a piano solo with piano accompaniment by two other boys. They did well. A day is soon to be given to the direction of the girls.

The orchestra was well represented at the Riverside Mission last Sunday evening, both at the Religio and church services. This has added interest to the mission work. Improvement is being made in a very perceptible way. In the Belmont Mission a great effort is being made to increase the interest by visiting the sick and afflicted, the discouraged and out of the way, and in the securing of a piano which will be a great improvement, as a help to all the services.

At the Riverside Mission fasting and prayer was engaged in at the suggestion of the one in charge, Brother G. J. Harding, and since that time there has been a noted improvement. The same thing is being suggested to the workers at Belmont Mission. This is evidence of trust in God in a very appropriate and effectual way.

We are informed that a junior orchestra has been organized, and is making marked improvement. The commands of God are being fulfilled by both young and old. The special meetings now being prepared for the branch, especially the young of the branch at the suggestion and under the supervision of the branch presidency, is making great headway—a special report of its progress following, made by the secretary of the organization arranged for these services.

Organization for Young People's Meetings

The "Zion Builders" of Council Bluffs are actively marshaling their forces preparatory to the special meetings which are to be arranged for beginning May 8 and lasting until the 15th inclusive.

It is planned to hold a young people's prayer service every Thursday evening intervening.

Committees are actively at work sowing the seeds of enthusiasm. The territory has been divided into eight groups. Each of these groups is to be presided over by a committee of five, having for its chairman one of our active young men. The duties of these committees are to canvass the district, advertise the meetings, and urge attendance. Also to distribute admittance cards. Some four hundred fifty of these cards are to be issued to the young people between the ages of ten and forty years upon their promise to attend at least six out of the eight services.

The chairmen of these committees met Sunday afternoon at 5 p. m. with the branch presidency, and judging from the

seriousness with which each accepted the responsibility placed upon him, (not one declining to act) we cannot but feel they will be successful in procuring the desired results.

The work of these committees is not to be confined to Council Bluffs alone, but is to be extended to Omaha, South Omaha, and all outlying branches in the district.

We have great hopes for what may be accomplished through our special Thursday evening prayer services. We believe these are what are needed to impress upon the young the responsibilities which they must sooner or later assume.

Zion Builder Services a Success

Word from Toronto indicates much enthusiasm over the recent meetings for Zion Builders. In a letter from the committee by J. R. Grice to President E. A. Smith, we note this:

"The Zion Builders of Toronto desire to express to you their kindly greeting at the opening of their services for young people. We feel that our services have been a success and much credit is due yourself and to the two thousand young people of Independence and Lamoni whose prayers we knew were ascending for us daily.

"Brother Williams won the hearts of the young people from the very first, and his sermons were soul stirring to say the least.

"We feel that the young people of Toronto more fully sense their responsibility and that there is a manifest devotion to duty and an intense desire to serve not felt previous to these services. The experiences passed through during preparation awakened a desire among the Saints, thus "Building Zion" in very truth.

"We pledge ourselves to a full consecration and for assistance in redeeming Zion. We wish to 'Answer "yes" when He calls.'"

Colorado Springs, Colorado

Just a few words that you may know the work here has taken a decided impetus. Our little church is now too small for comfort, and we are talking of building or buying larger quarters. Three baptisms recently, all adults, and more to come soon. On April 3 I had the pleasure of uniting in marriage Elder Arthur Morse and Sister Angeline Merriman. At nine o'clock in the morning we repaired to the Cathedral Spire in the Garden of the Gods and there said the words that made them one; very beautiful and picturesque surroundings.

The funeral service of Clifford Smith, who contracted tuberculosis while in Government service during the late war, was held yesterday, April 10. The American Legion gave an impressive military funeral. He leaves a wife, Sister Minerva Gates Smith, a mother, Sister Florence Dickney, and a sister, Dorothy. Brother J. D. Curtis offered prayer and I preached the sermon.

The district decided at last reunion to purchase permanent reunion grounds, and we have found just the ideal grounds; nearly seven acres of grove near Cheyenne Canyon, here in Colorado Springs. The scenery, air, and water are, we think, unexcelled in the world. Brother Tabor, Brother Curtis, and the brethren here after much thought, prayer, and examination of different locations decided that this location is the best we could possibly get.

Reunion is expected to convene August 13 to 21, and we hope to see many of the brethren and sisters from the East and West. Colorado Springs is 6,500 feet above sea level; has a population of about 35,000; sunshine on an average of 300 days in the year; pure mountain air, and the best of pure mountain spring water. Come to Colorado Springs for your vacation and enjoy a feast of spiritual food.

We are all much gratified to hear that Elder Wixom will be in our district this year. In bonds,
3353 West Bijou. CALVIN H. RICH.

WARRINGTON, LANCASHIRE, ENGLAND.

Editors Herald: I am pleased to say that the Lord is good to all in this part of his vineyard. Little did I think when as a boy I played on the steps of the Utah church in Islington, Liverpool, that it would be my lot in life to be on the side of truth and fight for the true principles of Christ, but truly "God moves in a mysterious way his wonders to perform." Now for fifteen years, after a severe struggle at first, I am pleased to be in the fighting line of the Lord.

Our branch here has gone through some troublous times, almost slipping to zero, but thank the Lord "He guides us with unerring hands," and we are pleased to say now that it is a happy branch. We have a Sunday school of sixty, well officered with Brother G. Shingler as superintendent, and Brother Burley secretary. Our teachers, Sisters Kate and Evelyn Fleming and Olive Chandler, are all alive to their duties; also a sisters' auxiliary class under the able leadership of Sister Smythe, and a Religio under the guiding hands of Brethren Stephen Smythe and Andrew Fleming, jr.

Our branch president, Brother Chandler, is all that can be desired, active, alert, and ready at all times for the furtherance of the Lord's work.

I may say that the fight here has been no easy one. A little over twelve months ago, we were served with a notice to quit our premises or buy. At the time there were only a very, very few active Saints, but the faithful ones who sensed the value of the Lord's work pooled their all, and were able to put £100 down, and so secure their little Bethel; so in the future the young Saints are assured that it is in the power of no man in the world to say, "Get out."

With best wishes to all the Saints of the Lord,

ANDREW FLEMING.

INGRAM, WISCONSIN, April 16, 1921.

Editors Herald: I am longing to hear from some sister of the church. We live in the northern part of Wisconsin and it is very lonely here with no church privileges. We are all very poor, yet try to raise our families the best we can. We have two small ones at home that are anxious to read some of your Sunday school papers. My son is fourteen and daughter, ten. Perhaps some have these papers that do not care for them, and we would appreciate them very much.

MRS. DENNIS HURD.

DAZEY, NORTH DAKOTA, April 1, 1921.

Editors Herald: The past winter has been ideal. No real bad storms, and autos have been able to run for short distances all winter and for the greater part of the time traffic has not been hindered. Very little zero weather. This is in sharp contrast with the winter one year ago, which will be remembered for years by those who had part in it. With fearful hearts the farmers are preparing to seed. Not many are hiring help, or branching out, but are trying to put in what they can without contracting debt. It is almost impossible to obtain credit. Most of the farmers must buy seed, owing to the black rust the previous summer. With the common enemies to fear, such as rust, drouth, hail, and in eastern Montana last year a grubworm and the grasshopper, adding to this the violent storms, it is easy for us to feel it is a time of peril, of pestilence, of famine, etc. Many people are leaving the Northwest, and few are moving in, but will conditions be much better in other parts of the world for any length of time? Most of the farmers sold their wheat the past year for from \$1.25 to \$1.50 a bushel, which did not pay the cost of production. Judging from the situation in this part of the country, it seems it would be wise for Zion to prepare for a time of famine, even as Joseph did in Egypt years ago.

We have rejoiced much in reading of the revivals or young people's meetings. We feel that if our young people are praying, are working for Zion's upbuilding now while they have time, while the cares of this life do not rest heavily upon them, surely Zion's redemption is not far distant. Here in Dazey there are two churches, Methodist and Lutheran. In

the Methodist church when they have regular preaching or prayer services only a few are present. In fact they have almost discarded the prayer service as nonessential. When they have stereopticon views the church is crowded. Dancing and card playing are a great part of the life of the members. We are thankful our church is a place of prayer for the young.

In bonds, MRS. C. B. FREEMAN.

SPERRY, OKLAHOMA, April 11, 1921.

Editors Herald: We have new courage to press on. We had some fine sermons by Elder Hubert Case, which were very much appreciated by all. We have a real live Sunday school; last Sunday there were 102 in attendance—most all children and half nonmembers. Our school has outgrown our church, so we are building an addition which is almost completed. Had a very spiritual sacrament service on Sunday morning and a good sermon Sunday evening by Elder Peter Adamson, sr.

We have a fine band of women who have done a wonderful work the past year. They have helped the poor and put new seats in the church, also linoleum on the floor, installed light fixtures, and have given one hundred dollars on the new building.

We would not forget the Sunshine girls. They have done a lot of good, including furnishing presents for the orphan children at Christmas time; also raised forty dollars for the new building. They have a nice library started, with about forty church books, and are planning on getting all of the church books.

We expect some to enter the kingdom before long.

WARD P. RUMSEY.

NEBO, ILLINOIS, April 11, 1921.

Editors Herald: Recently while down at our county seat, Hardin, Illinois, I had an interesting experience. After transacting some legal business and really as I thought ready to go home, while in the State attorney's office, county superintendent of schools, and several others being present, there suddenly somehow arose the question of some of our past experiences with anti-Mormon polemics.

One Reverend Sages, a one-time Presbyterian pastor, in a lecture said Joseph Smith and Solomon Spalding together got up the Book of Mormon; that Joseph Smith would daily bring home the manuscript and read to his wife and children. Of course Joseph was only eleven years old when Solomon Spalding died—quite young to grow to manhood, court, marry, have a family, and render such assistance to Spalding.

We called attention to the present brilliant record of the Smith family, and their unchallenged sterling characters, in contrast to the epithets of "Old Joe Smith" and the like, many

Library Work

The library work of the church has been delegated to the Department of History, and all inquiries bearing on that line should be addressed to the Historian.

No radical change will be made in methods now in use in the library work. The important thing is to get good books and then to get them read.

At church headquarters an effort is being made to build up complete files of all books and periodicals ever published for or against the church. If you have books or papers that you will give, lend, or sell to the church, write the Historian, giving a list of what you have.

It is also urged that everything appearing in the press either for or against the church should be clipped and sent in. Such clippings develop most valuable historical data. Will you cooperate?

Walter W. Smith
Church Historian

times coming from the ignorant and uncouth. So we preached at least one little sermon in the county seat, to some of our county officials and others, and a lively interesting crowd they were.

The State attorney said he surely wanted to hear us preach, as we were breaking up with good-bys; the superintendent called me to one side and told me he was teaching in a Sunday school Bible class of sixty, and invited me to deliver an address to them, subject to their decision, however. Have not heard yet what they will do but expect to hire the city hall and hold some services there soon. But little has been done in Calhoun County up to the present.

Hoping for our great work a final triumph,

W. A. GUTHRIE.

THE SAINTS' HERALD

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

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MISCELLANEOUS

Appointment of District President

Elder J. B. Ansley, president of the Northwestern Kansas District, has resigned his office owing to his removal from the district. The Presidency has accepted his resignation and hereby appoints Elder Otto Kueffer to succeed Brother Ansley, subject to the ratification of the next district conference.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, April 9, 1921.

Transfers and Appointments

The following changes in appointments have been made by the joint council of Presidency, Twelve, and Bishopric:

W. H. Kelley. Transferred from Saint Louis District to Spokane District. Missionary.

T. U. Thomas. Transferred from Youngstown-Sharon District to Southern Michigan and Northern Indiana District. Missionary.

Leon Burdick. Transferred from Youngstown-Sharon District to Pittsburgh District. Missionary.

William C. Neville. Transferred from Pittsburgh District to Youngstown-Sharon District. Missionary.

Clarence E. Dickens. Spring River District. Missionary.

A. H. Parsons. Transferred from Holden Stake to Little Sioux District Missouri Valley objective. Local.

Phillip Cook. Released from appointment.

Henry Sparling. Southern Missouri District Springfield objective. Local.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, April 19, 1921.

Conference Notices

Southern Indiana, at Marengo, Indiana, May 14 and 15, 1921. Jessie B. Mast, secretary, Indianapolis, Indiana, 1403 Lexington Avenue,

Kansas City Stake, May 15, at Central Church. At 11 a. m. preaching services; 2.30 p. m. prayer service, also young people's prayer service; 4.15 women's department service and a stake priesthood meeting; 7 p. m. song service; 7.45 p. m. preaching. At 7.45 the 16th business session. Meals served all day Sunday in the church parlors for those who wish to remain for all services. J. A. Tanner, stake president.

Convention Notices

Southern Indiana Sunday school, at Marengo, Indiana, May 13, 1921. Jessie B. Mast, secretary, Indianapolis, Indiana, 1403 Lexington Avenue.

Reunion Notices

Western Montana, at Race Track, June 17 to 26. Commence to plan now on being there. Notice later regarding tents. E. E. Eliason, secretary of committee, Deer Lodge, Montana, R. F. D. 1.

Interdistrict Institute at Des Moines

Des Moines District and Lamoni Stake, at Des Moines, Iowa, May 4, 5, 6, 7, 8.

Wednesday, May 4

8.00 P. M. Pageant: "The ideal home and Sunday school contrasted with the ordinary home and Sunday school." Written by Margaret Davis.

Thursday, May 5

- 9.00 A. M. Social Service.
- 10.30 A. M. Institute session. Discussion on "How to teach the girl in her teens," led by Bessie Laughlin. Discussion of organized class work. "The superintendent," by E. G. Beye.
- 2.30 P. M. This session will be in charge of H. C. Burgess, in behalf of the Department of Music, considering the use of music in our various departmental services.
- 7.30 P. M. Congregational singing.
- 8.00 P. M. Lecture: "The work that is never done," by Audentia Anderson.

Friday, May 6

- 9.00 A. M. Social service.
- 10.30 A. M. Quiz on Audentia Anderson's lecture. All women attending should be prepared to discuss women's problems at this hour.
- 2.30 P. M. Discussion on "How to teach the adolescent boy," by Mrs. M. Taylor. On "The primary pupil," by Anna Johnson and Mrs. Fred Wilkinson. On "Tithing," by local bishops.
- 4.00 P. M. This hour will be given to the Religio Department.
- 7.30 P. M. Congregational singing.
- 8.00 P. M. Lecture: "The teacher and his problem," by A. Max Carmichael.

Saturday, May 7

- 9.00 A. M. Social service.
- 10.30 A. M. Quiz on Carmichael's lecture.
- 2.30 P. M. Discussions on "The best methods of training a child to pray," (a) in the home, by G. R. Wells; (b) in the Sunday school, by A. Max Carmichael. "Educational value of the Sunday school," by A. E. Warr.
- 7.30 P. M. Congregational singing.
- 8.00 P. M. Lecture: "Aims of the Sunday school," by G. R. Wells.

Sunday, May 8

- 8.00 A. M. Social service.
- 9.30 A. M. Sunday school, in charge of local officers.
- 11.00 A. M. Sermon.
- 2.30 P. M. Discussion on "How can we hold the pupil in the school," (a) Standpoint of superintendent; (b) of teacher; (c) of parent.
- 7.30 P. M. Congregational singing.
- 8.00 P. M. Sermon by John F. Garver. In this address, Elder Garver will endeavor to express an appreciation of the significance of the changed relations between the institutions formerly known to us as auxiliaries and the church, and will attempt something in the way of a look into the future. His appeal should be both enlightening and inspirational.

The following subjects will be discussed sometime during the institute: "Secretary's work," by Mr. Epperson; "Chalk talk," by Clarence Skinner; Round Table on Religio work.

Price of Journal of History

In an advertisement on the back page of the HERALD last week the price of the *Journal of History* was given wrongly. It is but \$1.50 a year instead of \$1.75.

Pastoral Notices

To the Scattered Saints of the Southern Missouri District: Having been transferred from the Central Texas District into my own home and field of labor for good reasons, all being well, I am here to serve you. Wherever an opening for preaching can be had I will comply with your demands as promptly as possible. J. C. Chrestensen, Tigris, Douglas County, Missouri.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, MAY 4, 1921

NUMBER 18

EDITORIAL

True Religion

God has made all mankind, and desires their equality. All men may find him. The highest intelligence and knowledge is to be found only in the path of religion. True religion is found in service to others.

(Sermon by President Frederick M. Smith at Jerusalem, Palestine, March 13, 1921.)

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."—Acts 17: 24-28.

It is therefore quite within the purpose of God that man is upon the earth. Not only are we here to fulfill his designs, but there seem to be definite times appointed for the unfolding of certain of his purposes and the very limits of our habitations are set by his will. Then, as in him we move and live and have our being, it follows as almost axiomatic that our fullest expression of life is found in the widest and deepest possible knowledge of God. An intuitive as well as reasonable appreciation of the fact that it is impossible to have a perfect knowledge of God this side of eternity has made man look longingly into the future beyond the grave. Indeed undue emphasis or expression given to this idea may lie at the root of the error into which the church fell of overstressing escatological aspects of religion and urging its devotees to withdraw from the world rather than to remain in it while not partaking of its evils, and thus reform mankind by eliminating the wrongs and evils. In fact, God may the more quickly be found by searching for him in the midst of the plenitude of his chiefest handiwork, man. For he is not "far from any one of us."

All Men Have Instinct of Religion

It appears, too, from this passage, that there has from the first been implanted in the breast of man the instinct of religion. Hence we can expect that this truth will be evidenced in the natural history of man. And so it is. For no race of men have been found anywhere in the world who are without some form of religion. Everywhere there is evidence of this universal feeling after God. But it does not necessarily follow that each form of religion affords a sure way to God, though in each religion there is quite likely to be some portion of the sum total of truth which connotes eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3. Hence our approach is made to God by the appropriation of all truth, for truth is knowledge of all things.

There is hope in the thought also expressed in the text, that there is always a possibility, not to say probability, that all men who continue to seek God will eventually find him; for if the instinctive proclivity to feel after God is indulged con-

tinuously because God is never "far from any one of us," the accident of finding God becomes more than the mere operation of chance.

Religious Unfoldment Not Left to Chance

The unfoldment of man's religious development is not left more to the laws of chance than is his physical development. We shall, therefore, in our feeling after God, find him when we have finally placed our feet on the path which leads to him, and with intuitive or cultivated sense of right and wrong, travel steadily the road towards the highest and completest conception of truth, which is knowledge.

From our text we can also well conclude that religion being determined by God as one of the natural endowments of man, man's development will never be complete without it. This being so, man's fullest expression of life is found only when his religious development has kept pace with both his physical and mental development. There have been among the learned men of the world those who incline to the idea that religions have tended to benight man. And it may be that in the exercise of the God-given instinct to feel after God, some men or some races of men have developed some forms of religion which have clouded the real vision of God and even dwarfed their intellects. But true religion must be intellectual, for we must possess knowledge. It is more than mere form. I am quite disposed to hold that the highest form of intelligence cannot exist without religion. "The glory of God is intelligence."

Neither does true religion place us in bondage. Adherence to mere form may both benight and bind; but the larger conception of our approach to God will bring us wider and wider freedom. It is eternal life that we might know God. And in our restless search for knowledge, so God may be the better known to us, and thus come the closer to us or we to him, we are sure to experience the freedom which comes thereby. "Ye shall know the truth and the truth shall make you free."

It will quite naturally follow, then, from the foregoing, that the fuller life can be experienced only when religion has perfect play in our life. Religion must therefore function in liberating within us those forces which give us our largest expression. And this is set out in the promise of the Savior when he said: "I am come that ye might have life and have it more abundantly."

"God hath made of one blood all nations of men." There is here indication of a fundamental and purposive equality of men which does not find expression in the affairs of men where true religion is absent. The church is society organized for the promotion of religion. Religion thus is the prime function of the church. And the church cannot fully aid in the instinctive feeling after God without recognizing the fundamental equality of men and working therefor. And as it is true that religion can have its fullest expression only when there comes to us that perfect knowledge which constitutes eternal life, so it may be that the fullest expression of equality will be had only under the same conditions. But it is the duty of the church ever to work for as close approximation to that equality as is possible under existing circumstances. The duty of the church therefore can be summed up in the brief expression, To promote religion and equality. This was stated by Jesus when in answer to the question,

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What is the greatest or the first law or commandment? he answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; . . . and thy neighbor as thyself."—Mark 12: 30, 31.

Equality Misunderstood

Unfortunately equality has been greatly misunderstood. It does not mean that all shall be treated exactly alike, nor have alike, nor be alike. That is impossible, for conditions differ widely, and conditions cannot but modify being, treatment, and having. But all shall have equal opportunity to find God, and thus the fuller expression of life. The great duty of the church, then, becomes that of fostering religion and creating for all men the opportunity to develop to the fullest the faculties and powers with which they are endowed, for these become or are the instrumentalities by and through which they make their approach to God, or feel after him. Equal opportunity to find God, and eventual equality in finding him. It is the purpose of life and the focal point of religion and the goal of all activities of the church. The church, then, as being organized to promote religion, should have always clearly in view two purposes—to point the way to God and create equal opportunity for all men.

Adverting once more to the incident of Jesus and the lawyer who would trap him by questions, it will be recalled that when Jesus had said, Love God, and thy neighbor as thyself, the lawyer, to justify himself counter questioned: But who is my neighbor! Then Jesus told of the man who on the road to Jericho fell among thieves, of those who passed by, and of the Good Samaritan who took the robbed and beaten man to an inn and paid for his care. And then when Jesus asked, Who, thinkest thou, was neighbor to him who fell among thieves, the lawyer said, "He that showed mercy." "Then," said Jesus, "go, and do thou likewise." Of course Jesus did not mean to hunt for a man who had been beaten and robbed on the road to Jericho, but to look for anyone to whom could be rendered service or aid. He at once answered two important questions thereby, Who is my neighbor? and What must I do? It will be remembered that the lawyer, according to the version of Saint Luke, asked the most important of all questions, "What must I do to inherit eternal life?" Here is the goal or zenith of religious experience touched—eternal life, to know God. And yet Jesus answered by the story of a man among thieves. Men, following their own selfish bent, covetous of earthly possessions held by others, took from the other, by force and accompanied by the infliction of even bodily pain and distress, the goods or wealth they coveted. Other men, having the form or pretense of religion—a priest, and a Levite—passed by the then penniless and afflicted man; but another, actuated by true religious motives, aided and cared for him. And Jesus, when he had concluded the story, said: If you would inherit eternal life, you must do likewise. The secret is locked up in one word: Service. He who would have eternal life as a heritage must render service to his fellow man.

Service the Dynamic of Life

To-day the great thing needed by the world is to appreciate the fact that the dynamic of life must be service rather than selfish gain. The thieves acted under the dynamic of gain or selfishness. The single man had what they wanted, coveted, and because stronger they fell upon him and took his goods. The priest and the Levite, looked on him as they passed, and seeing nothing of benefit to them went on and left him in his misery and distress. But with the Good Samaritan the motivation was different. With him the question was not, If I help him will benefit accrue to me? but, seeing his distress,

his misery, he gave service where it was needed, even if it cost him not effort alone but money. His question was, Can I be of service?

Without doubt each one of us desires eternal life, and could we have opportunity to ask some one in whom we had confidence we would prone say, How can I be saved? or What must I do to inherit eternal life? Let us make service our standard, our social motivation. Let us look upon our fellow men as being closely allied to our own interests, and learn to show our love of God by serving our neighbor.

And this will become easy when we remember that of one blood hath God created the nations of men, and that all others are searching for God as are we. Then shall we be willing that all shall have equal opportunity with us in rendering service. Then we shall be living and developing true religion. Let us therefore learn to know our neighbor and in service demonstrate our love towards God.

May God add his blessings.

Procedure in Silencing Members of the Ministry

A district president inquires: "When unfortunately it becomes necessary to recall the license of a minister, what is the procedure? Must we immediately prefer charges and appoint a court as set forth in conference resolutions?"

Some of the brethren seem to be laboring under a misapprehension. General Conference Resolution 604 evidently referred to in the question required that in instances where men holding the priesthood were placed under silence, those imposing silence should without delay prefer charges and bring the matter to the attention of a court. There seems to be an impression in some quarters that this is still the rule. However, the brethren should take note that Resolution No. 604 was rescinded by the General Conference of 1917. The following is the action of the conference, appearing upon the minutes of that year:

"The joint council of Presidency, Twelve, and Presiding Bishopric reported the following:

"To the General Conference: We are instructed by the joint council of Presidency, Twelve, and Presiding Bishopric to present the following action by that body:

"The joint council, appreciating the difficulties arising from a misunderstanding or misinterpretation of conference resolution No. 604, recommend that it be *rescinded*, and the following substituted therefor:

"When any ordained officer or minister is believed to be guilty of immoral or unchristianlike conduct, the usual court procedure of the church adequately protects his interests. However, ministerial or official influence involves also such factors as reputation, ability, etc. Upon the authorities of the priesthood and church officers rests the duty of protecting the interests of the church when necessary by withdrawing representative or ministerial rights, these rights or interests of the individual concerned being safeguarded by *appeal through the administrative line*.

"Respectfully submitted,

"FREDERICK M. SMITH, *For the Presidency*.

"JOHN W. RUSHTON, *Secretary Twelve*.

"INDEPENDENCE, MISSOURI, March 31, 1917."

"The report was adopted."

—General Conference Minutes 1917, p. 2437.

Certain things will be noted from a reading of the foregoing. First, there is no longer any church rule requiring that one imposing silence should bring the matter to the attention of a court. Where a minister is guilty of, or charged with immoral or unchristianlike conduct, naturally charges are preferred and brought to the attention of a court, and this action automatically places the individual under silence. However, as stated in the resolution, ministerial standing involves

many other factors, which may include general reputation, ability, personal appearance, and matters publicly presented in preaching, the general effect of one's ministry upon the church, and so on.

Where a minister is silenced for reasons other than unchristianlike conduct or immoral conduct, there is no provision in the resolutions that the matter should be heard before a court. The whole matter is entirely *administrative*, and the recourse of the brother silenced lies in appeal along the *administrative* line; as for example, from the branch officers to the district officers, and from the district officials to the First Presidency, where naturally the appeal ends. (Of course this is only an example. A general officer would not ordinarily be silenced by a branch president, hence his appeal would begin higher up.) This is all that is provided for by the General Conference Resolution. However, in some instances of more or less magnitude where it was felt the Presidency might be prejudiced they have on their own volition referred the matter of silence to a court, which court was authorized to investigate thoroughly and report back to the Presidency its judgment as to the righteousness of the act of silence, as a guide to the Presidency in final action.

We trust that a rereading of the resolution above republished will clarify the minds of those who have been laboring under the impression that it was immediately necessary to bring matters of silence to the attention of a court; and that those endeavoring to analyze this question will not fail to draw the line between *administrative* and *judicial* functions. The matter of oversight of ministerial work is wholly *administrative*, and it is not ordinarily the function of court to either silence an individual or restore him his rights when he has been silenced. A court may consider the ministerial standing on the request of those in administrative authority and report back in an advisory way to the ones referring to them that matter.

E. A. S.

The Second Reunion Number

This is the second issue devoted principally to the work at our reunions. It is only a few years since reunions were few and far between, but that day is past. It seems but a few years since many districts were resolving against having reunions, but their value is coming to be more fully recognized so they have multiplied and grown until they form a very vital part of our work.

Elder L. G. Holloway has been a general missionary for the church for the past several years, and is in charge of that department of work in Utah and vicinity, and has had an excellent opportunity to observe reunion work under many different conditions.

John W. Rushton needs no introduction to our readers. We are pleased to have this manuscript, though very brief, on a possible plan of cooperation at reunions.

Alma C. Barmore has labored in America, especially in the West, and also in Australia. For several years his field has been in California. As do others, he brings out several points of value, not only for our reunions but also in connection with our work at other times.

Sister J. A. Gardner has been on the executive committee of the Women's Department for many years and has attended many reunions on behalf of that department. She does not confine herself to its problems, however, but opens up the whole field, recognizing that the value of department work is measured only by its service to the church, which after all is primary. She has been and is willing to serve in any capacity on the executive council. She organized the first Oriole Girls, and was the head of that department until 1917.

She has been treasurer, secretary, and vice president in turn of the Women's Department.

Sister Audentia Anderson has been active for many years in the musical work of the church, conducted The Staff in the HERALD, acted as assistant director at one time of that department, and conducted the conference music. She is at present general superintendent of the Women's Department, and has been for several years editor of that department in the HERALD.

Sister Mina C. Madison is assistant superintendent of the Women's Department; she formerly served as vice president in the Women's Department.

Miss Mary E. Steele is the present head of the Young Women's Department, and editor of The Parthenon in *Autumn Leaves*. She thus serves as a supervisor in the Women's Department, and also as head of the girl's division of the Religio Department.

Mrs. Alice Mae Burgess was the first head of the Young Women's Department, and the organizer of the Temple Builders. She was editor of the Young Women's Bureau in *Autumn Leaves*, changing the name to the Parthenon, and of the Temple Builders Manual. As a missionary's daughter, and as a student, she has been in Washington, Utah, Oklahoma, Western New York, and Massachusetts, as well as Lamoni.

F. M. McDowell was the organizer of the boy movement in the church and is its first head. As such he has been vice president of the Religio, and occupies practically a similar position to-day in the revised Religio Department. He is a member of the Lamoni Stake High Council, superintendent of the local Religio Department in Lamoni, and dean of the junior college at Graceland. He is acting as editor of the senior *Religio Quarterly*, is a member of the Sunday School Consulting Board, and acts in other capacities. He has both the advantages and disadvantages of being a missionary's son.

Eugene V. Closson of Independence is an enthusiast of the scout movement for boys, and is one of the best scoutmasters we have. He is attending Graceland College this year, and hopes to continue the experience next year.

Marcella Schenck has taught the small children for several years in the public schools of Lamoni, has also assisted in the local Sunday school, and has written for our children's papers. Her experience has been mostly at Lamoni and its reunions.

Mrs. M. D. Graham writes from Burlington, North Dakota, and presents the work at that reunion.

Maude C. Halley of Independence presents the work at the Pertle Springs Reunion, the Independence and Holden Stakes.

Mrs. Laura A. Strachan writes from Ohio of the work at the Kirtland reunion, and writes from practical experience with the little folks.

Other manuscripts solicited have not been received, and some have very kindly been voluntary contributors. We will be pleased to hear from others on special factors of reunion work, and if your particular problem has not been discussed, we shall be glad to arrange for a careful consideration. We will have at least one more number devoted principally to this subject. We will be pleased to print other articles from time to time as they are submitted and add to what has been said.

If the result is better planning beforehand, a preparing of all things before us, the selection of a more suitable site, the introduction of better sanitary conditions, better advertising and presentation of the work of the reunion, better organized programs, and more information and a greater degree of spirituality, physical and mental help, the HERALD shall feel it has been many times repaid for the effort.

Cablegram from London reports Charles Fry has been quite seriously ill, but is rapidly recovering.

A Sketch of Bishop Blakeslee's Life

Bishop Edwin A. Blakeslee, we learn from newspaper clippings, died at 8.45 p. m. on April 22. He was especially prominent in banking, political, civic, and business circles in Berrien County, Michigan. As a result of great exertions in the second Liberty Loan drive, in October, 1917, he suffered a breakdown, and on December 27, 1920, he was taken seriously ill and was confined to his home for several months. The past month he was able to go down town for short periods of time. On April 22, he spent most of the day down town in connection with his banking business, and as a result on the way home suffered a stroke of apoplexy. At his home he suffered a second stroke at eight o'clock, and passed away three quarters of an hour later.

His school work included graduation from high school, a two years' normal course, and three years' law and literary course at the University of Michigan.

He was clerk of Galien Township, and a member of the county board of supervisors, of which he was the eldest member. In this capacity, he was a member of a committee which supervised the removal of the courthouse to Saint Joseph, Michigan, and the construction of the building now standing in that city.

In 1896 he was elected to the State senate, and reelected two years later. He was a member of the first board of pardons and paroles in Michigan, serving for seven years, 1900 to 1907.

He continued throughout his life his father's business, G. A. Blakeslee and Company, at Galien, Michigan, even though in 1911 he removed to Saint Joseph, Michigan, and became connected with the banking, business, and civic interests of the city, and became general manager of the A. B. Morse Company. He took an active interest in the promotion of the Edgewater clubhouse, the north side residential district, and the American Tool Company. In 1913 he was elected president of the Commercial National Bank, which office he held till his death. He was the first president of the Saint Joseph Chamber of Commerce, and held that office for three years. He was also appointed a member of the board of public works, and at the time of his death was its chairman. He gave very devoted work to all of the various war drives, Liberty Loan, Red Cross, Y. M. C. A., and Salvation Army, and is credited with much of the success of these drives in this county.

May 18, 1898, he was married to Adeline Graves, at Benton Harbor. To this union five children were born, three of whom, Eleanor, Adeline, and Edwin, jr., survive.

Funeral services were held at the residence, 1.30 Sunday afternoon, and were in charge of Elder E. K. Evans. The address was delivered by Reverend C. J. McCombe, of Benton Harbor. Interment was at Galien, Michigan, funeral sermon by Elder Evans.

The Saint Joseph Chamber of Commerce, through its president, Win T. Mullen, paid the following tribute to its first president:

"The Chamber of Commerce desires to express its sorrow and sense of loss in the passing of our fellow citizen, E. A. Blakeslee. Mr. Blakeslee assumed during his lifetime, duties and responsibilities incident to the development of Saint Joseph, with an intense love for his city, and gave generously of his time, ability, and money in the most unselfish way.

"As the first president of the Chamber of Commerce he was prominent in the work of organization, and during his three-year term of office, Saint Joseph made its greatest stride forward. As president of the Saint Joseph Development Company, and as chairman of the board of public works, he contributed in a large measure to the many undertakings for public bet-

terment. He has been a true, public-spirited citizen and his loss will be keenly felt by all interested in Saint Joseph."

Big Snowstorm Blocks Missionaries

One of the sidelights of missionary work arose on account of the snowstorm April 16. The trains in and out of Lamoni were five and six hours late. Elder Cyril E. Wight intended taking the noon train to Hiteman, but on account of conditions of the roads, the severity of the storm, and the drive to the station at Togo, two and a half miles, that was out of the question, and so took the night train, due at 8 p. m. which was about three hours late at Lamoni, and five hours late at Chariton. That meant that instead of reaching Chariton at 10.45, it was 3.30 a. m. Sunday morning. In spite of difficulties he pressed on to Albia, and from Albia to Hiteman, in time for his opening engagement Sunday evening.

In the meantime, Apostles U. W. Greene and M. A. McColey were expected in Lamoni for consultation with the class in religious education, and were announced to speak Sunday morning and evening at the Brick Church in Lamoni. The storm prevented their coming on Saturday afternoon as they had intended, but did not prevent arriving in Lamoni at the first favorable opportunity, Sunday noon.

Bishop R. C. Evans's Estate

A Toronto clipping sent to us, headed "Wills and estates," states that R. C. Evans left an estate of \$5,315, all of which was bequeathed to his wife by will executed December 28, 1893. It includes household goods and personal effects \$900; War Bonds, \$202; cash, \$3,713; motor car five years old, \$500; and stock in two concerns stated to be of no value.

It appears, however, from this newspaper clipping that in June, 1918, he transferred to his wife all of his real estate. This includes mortgages of \$29,295, and real estate, six pieces of property assessed at \$27,685.

Sunday School Training at Graceland

All Graceland students work hard—if they pursue faithfully the course signed up for. But there is not a harder-working bunch of students anywhere than the class in religious education. Their schedule is chock full but President Briggs thought they should have some specific instruction on the Sunday School Department. Superintendent G. R. Wells was asked to furnish six lectures, from April 11 to 15, on the work of his department. He assigned three of them to his first assistant, A. M. Carmichael, who treated ably the psychology of religious education of children, the aims of such religious education, and the materials. Brother Wells followed on the executive side of the work, touching such subjects as, the place of the Sunday school in the church and its functions, coordination, grading, promotion, etc.

It is hoped by those interested in this work that later on such a course may be offered that this training can be given in semester schedule, regular daily or weekly work instead of a few lectures. Later on the college may be able to offer a strong course for training Sunday school officers and teachers, both in class and by correspondence course.

On May 2 the dismantling of machinery at the Herald Publishing House was in operation, preparatory to loading the first shipment to Independence. The Sunday school *Quarterlies* and two more issues of the *HERALD* will be mailed from Lamoni.

ORIGINAL ARTICLES

The Place of the Reunion in the Work of the Church

By L. G. Holloway

Praise and testimony with other customary features, balanced by proper relaxation and recreation make successful reunions.

For many years the church has been holding reunions in different districts and stakes, for the benefit of those who desired to avail themselves of the splendid opportunities offered whereby those who attended might be taught the things necessary to spiritual growth. As time passes by each year shows an increase in the amount of good coming from these annual gatherings. They have become a splendid force for good, and are looked forward to with considerable interest.

Those who have been so fortunate in being able to attend can testify to the wonderful spirit that has come to encourage those who desired the favor of God. Many blessings have been granted to those who have come in humility before the Lord and sought for that spiritual food necessary for spiritual growth. One of the great objects of the reunion is to promote spirituality among the membership of the church of Jesus Christ.

There may be other reasons why reunions are held, but the principal reason is that our own membership may receive much and lasting good from the association provided for in these reunions. Many lives have been touched by that spiritual fire sent by God to enlighten those who sought a spiritual baptism.

Our experience has taught us that some who had been indifferent and cold in the Master's work, after having received of that heavenly gift, and made partakers of the blessings of God, have become valiant workers in the cause of Christ. Many lives have been made anew, and the reunion was largely responsible for the new vision that had come to these who had never up to the time of the reunion taken any active part in the work of the church.

In every well-regulated reunion, where proper arrangements have been made by those in charge, we have the rare combination of all the functions that make for better lives, nobler sentiments, and loftier ambitions. To obtain these results we must combine the spiritual with the social, as well as the recreational. The needs of mankind must be supplied and all the above are demanded by the normal individual.

Sociability Promotes Spirituality

Sociability of the right kind promotes spirituality. That which is true concerning sociability is also true of recreation. We remember the voice of inspiration coming through one of the leading officials of the church, wherein the Lord spoke and commended that which had been given in the recreational activities of one of our largest attended reunions of the church. These activities included games of an innocent nature, such as volley ball, tennis, croquet, and other games of a similar character.

Our experience has taught us that considerable time should be spent in prayer. For our large reunions we think at least one and a half hours should be spent daily in prayer and testimony. We prefer the morning hour for this service. It is at this meeting that Saints are given a spiritual baptism that prepares them for the services that shall follow during the rest of the day.

Study Periods

Following the prayer service should be a period in which some of the important problems now confronting the church can be discussed. Classes may be formed and teachers selected

who are well informed on the questions which are to be considered. Usually there is left enough time following this study period for a lecture on the topic that has been discussed in the classes. These lectures should not be long and tiresome, but rather should present in concrete form the important truths found in the lesson.

Generally speaking we do not favor the holding of long services during the afternoon. This time can best be spent in recreational activities. We have known some reunions to devote all the available time to preaching, lecturing, and prayer services, crowding in every possible spare moment from early morning to late at night, without giving any consideration to the recreational feature of the work of the reunion. This is certainly a mistake. If this course is followed from day to day the mind becomes weary and soon very little or no benefit is obtained from any of the services, especially those held in the after part of the day's program.

Must Balance the Program

In the past we have made the serious mistake of not providing features in our reunion program that would interest our young people. We are truly thankful that the church has caught a new vision of our responsibility to the youth of the church, and now are making preparations that will assist our young men and women in becoming useful members in the body of Christ. No reunion committee should overlook or underestimate the immense amount of good that will result if proper arrangements are made for a program suitable to the needs of our young.

Camp on the Grounds

In order that the services may be well attended it is better that as many as possibly can, camp on the grounds. This also assists in the sociability of the reunion—a matter that must not be disregarded. Mankind is gregarious in nature, so for that reason it is far more satisfactory if the larger part can be closely associated together even in camp life.

In some communities the evening service is devoted to missionary activities. To our knowledge we have witnessed many who have come into the church as the result of our efforts in that direction. The reunion has marked the beginning of a new life in the gospel of Christ for many who to-day are rejoicing under the blessings bestowed upon them by the Master of men. It is true the missionary aspect is secondary in importance in the work of the reunion, but we see no reason why under proper conditions it cannot become a real factor for good in the lives of those who love truth and righteousness.

May the reunion continue to grow in power and importance is our prayer.

Cooperation for Reunions

By John W. Rushton

[The following article was especially requested by the editors, and may give a suggestion to some of a feasible plan of cooperation at our reunions. The usual plan is from hand to mouth; simply to take up a collection and meet the expenses, and disregard tithing and interest. We submit the following plan for careful consideration.—EDITORS.]

In each district a cooperative association could be formed on the basis of such institutions, and each member could take out shares of five dollars each, limiting the number to be held by each member, so that no one could hold more than say one hundred such five-dollar shares.

The reunion equipment could be purchased from out of this capital, and even the grounds.

The capital thus subscribed should be remunerated only by a minimum interest, not more than 2 1-2 per cent.

The personnel attending the reunion would be expected either to purchase their lot of ground or could secure it on the installment system by paying rent, or renting it only for the time being. The tents should be rented and all the equipment such as cots, etc., at the regular prices which would have to be paid at any of the stores for such materials. But in our case they should be the very best procurable and the rentals should be honest and reasonable.

The commissariat should run a store carrying all lines which are in demand, as well as the restaurant and all that goes with it. Church literature and everything that the church can supply should be on sale under similar plan. The regular prices should be charged in all of these things so that everybody gets the best of goods procurable at the most reasonable prices.

Then when the reunion is over let the members who have been supplied with receipts or tokens to the amount of their purchases present them to the clerk who will reckon them all up and when the period is finished and the balance sheet made out, the amount of profit accruing from the whole transaction can then be divided as follows: 10 per cent of the gross profits to be paid to the Bishop as tithing, 15 per cent for depreciation, and 15 per cent for reserve, the balance to be shared among those who have used the reunion in proportion to the amount they have expended. I forget to allow for the interest on the invested capital which at 2½ per cent would not be a serious item.

Supposing the profits amounted to \$1,000, then it would probably work out as under:

Interest on capital	\$100.00
For depreciation	150.00
For reserve	150.00
For tithing to Bishop	100.00
<hr/>	
Totaling	\$500.00

Which would leave \$500 to be divided among the members in proportion to their expenditures.

The uncertain point in this of course is the interest and this is the reason why members should not be permitted to hold too many shares, and so eat up profits in this way, and reduce the amount due to those who really use the institution.

While this may not be very clear to those who have not had experience, it is both clear and simple as well as profitable to all concerned if worked out in a businesslike way. R. B. Trowbridge could be used to work out a scheme for general use in our reunions as he has had experience and understands the movement.

Advertising the Reunion

By Alma C. Barmore

We could have far more and better publicity if we but knew how to go after it.

For some time it has been my duty to act as a member of the press committee at the various reunions which I have attended; and while advertising the reunion to the general public is not a part of that committee's work, yet I have chosen that part of the publicity work of the church as the title of this article. In treating the subject under this general caption I wish to consider several features of reunion work.

It must be apparent to all wide-awake Latter Day Saints that our reunions, in common with other features of our work, have been insufficiently advertised. Indeed, we may truly say the church has only recently arisen, perhaps I should say begun to arise, to the importance of advertising, hence the Publicity Department, as such, is in its infancy.

Let us consider first the advertising of the reunion to the church. Even if we consider the notices usually formal or perfunctory, as published in the church papers as sufficient for local Saints, yet we must admit that something in the way of direction as to how to reach the grounds would be highly advantageous to those who may have moved in from abroad or who may be visitors; this in addition to information regarding reduced rates that may have been allowed to the attendants by the various means of public conveyance. What we usually get is general; what I recommend should be particular.

This kind of advertising is not as common as formerly since our people in many places have secured permanent property for reunion purposes, and, therefore, hold all their reunions in the same place. When reunions were looked upon as missionary agencies and were held in temporary quarters we required more of this kind of publicity. However, it seems to me that since we have fixed on a permanent location there is too much tendency to allow the reunions to repeat themselves automatically; hence the presumption that all know what they need to know.

A Decline of Missionary Spirit?

Further: Why should we forego whatever advantages the reunions may give us as proselyting agencies because they have become gatherings especially for Saints? My observation is that the more churches hold their various services for their own peculiar benefit the more the outside public leaves them to the enjoyment of such benefits. In other words, such a course of action is evidence of a decline of the missionary spirit. Is there not danger that as we use time and expend thought on ourselves as we look Zionward we may forget, in a measure, our obligations to the world?

In addition to such detailed information as the church papers may contain (as I have suggested) for the benefit of residential newcomers or occasional visitors who are Saints, or the friendly stranger who may at the time be "within our gates," there is the notification of the people who live within the attendance area and who may be reached by posters, hand-bills, or through the daily and weekly press. Why should not all our drawing cards be used? Why should leading church officials from headquarters come and go and the outside public know of their coming only incidentally or as ships that pass in the night. "Oh, yes," somebody says afterward, "I heard from Neighbor Jones about that man. Sorry I did not hear of him before. Would have been pleased to have heard him." It will not do to say: "He had a chance to know." Perhaps he hadn't. That excuse will not pass in business. It is business to let people know. In these days counter attractions hinder if we are not definitely "on the job."

Feature People's Preferences

For instance: In the West the people have quite a preference for "that Englishman" (otherwise known as Elder John W. Rushton). If we know that our goods are A 1, why not say so? If we know we have a prime article "made in England," why not let the fact be known? In other words, why not feature Elder Rushton if we know he will be present? Advertising of this kind will make a wonderful difference in our outside attendance, especially at the night services. It may be said that this would give rise to favoritism since one would be preferred above another. In reply it may be said that such a preference already exists; and it is based on a distinction and a difference which the God of nature and of revelation has made. And besides, why should not the servants of God put away petty jealousy and act for the good of the cause? Why should I stand in the way of progress because I am not the biggest pebble on the beach? Why should any other minister?

Such advertising as I have indicated should be done somewhat after the Chautauqua style; that is, a program involving all who may figure as "talent" should be put out. This method would give all an equal chance. It is true of course, as I have already said, the public will prefer certain ones. The same is true of Chautauqua artists; that is, in case they should repeat which is not often.

Again, there is the reporting of the reunion which we include under this head; for there is certainly something in letting the world know what we have done. And just here let me say: We should be more particular about reporting the addresses of those who have been abroad and have given reports of their missionary experiences in other lands. And besides, "addresses" of this kind should be featured more than they are. Why should not our people play on the public ear and eye with men and matters of this kind; other churches do so—why should not we? Further: They furnish the most interesting occasions in their programs of services; and, under judicious management, they could in ours too.

Stick to the Needs

In reporting reunions it is best to keep to news proper. It is our tendency, because of not being well understood, to ring in something relating to our history and doctrines. Sometimes papers will strain a point to print matter of this kind for it is really against their rules (that is why I use the word "strain") but in many cases the presence of such matter causes the whole article to be rejected. This rejection is not because the matter is not meritorious but because it is not news and does not rightly belong to such a report. Very often our people are refused newspaper space through their own fault. We often consider it evidence of prejudice against us but it is really due to our ignorance of the rules which govern newspaper representation. A report of a Methodist gathering does not include a biography of John Wesley or extracts from the Methodist discipline. If it did the probabilities are such matter would either be deleted or the whole report condemned to the W. P. B. We could have the papers everywhere teeming with newsy representations of our work if we were only wise in our methods. It is true that sometimes we fail because we make absolutely no effort. There is, for example, no reason why the missionaries who arrive in San Francisco from Australia and the islands of the Pacific should not have newsy representation in the San Francisco and Oakland papers. Why do they not? Because we do not seek it. So also our missionaries could arrive on our reunion grounds fresh from foreign fields and yet we would make no public mention of the fact. Hence the papers give no notice because they have received none.

One feature about reporting reunions to the Associated Press which is worthy of special mention is the ease with which it can be done. The amount of matter that would easily pass can be written on less than one sheet of typewriting paper and double spaced at that. By using new carbon paper, especially if it is good, one can make eight copies, all of which will be sufficiently legible. I wrote two such articles in reporting the Northern California reunion last year; this made a total of sixteen sheets which I sent to as many papers. So far as I was able to ascertain they were all printed. In some cases I was not able to investigate for the reason that I did not have access to the paper. Personally I know that a number of them were. The two articles were not exactly alike but even if they had been it would have made no difference; for Associated Press news items are often printed verbatim by the various papers.

Sister Eunice W. Smith was in Lamonj April 22 to 24, to meet with the Sunday school consulting board.

The Church at Work, Play, and Worship

By Mrs. J. A. Gardner

This article covers a wide scope regarding reunion work and emphasizes the practical.

The reunion means to me an intellectual, social, and spiritual revival of the church through its working forces in a given locality—not an institute. Since the departments of the church are its working forces I cannot separate them from church work. For that reason the above grouping of activities and what follows in the discussion of "the practical aspects of department work at reunions" is submitted. (Doctor Richard Cabot includes love in his classification of the elements that make for real, true living.)

The Sunday School, Religio, and Women's Departments are directly concerned with the first two divisions, each contributing to the accomplishment of the last. A more complete outline is given which will suggest a division of the activities:

Work

Adult meetings (educational).
Young people's meetings (educational).
Manual training for children, story-telling.
Kindergarten.
Special conferences.
Social service (personal service).

Play

Social affairs for adults.
Social affairs and games for young people.
Games for children.
Calisthenics.

Worship

Prayer service for adults.
Prayer service for young people.
Song service and Bible stories for children.
Preaching.

In the above outline there is provision for the three phases of activities to be carried on in reunion work with children, young people, and adults. The kindergarten if properly conducted includes work, play, and worship for those of that age.

There are some districts which appoint one "reunion committee." This committee secures the grounds, tents, cots, fixes prices, arranges for dining tent, gets big tent up for the opening day, helps each family pitch its own tent, plans the entire program, acts as bureau of information, etc., all without the help of subcommittees. Many a reunion has been "put over" on the shoulders of one or two men! But at what a sacrifice! Young people and older ones stand waiting to put their enthusiasm and energy and talent into some definite work for the church, led by a wise, understanding man or woman. Why not the reunion? What if they make a few mistakes! The gravest mistake is that of the olders ones who do all the work for fear the younger ones will make some unwise move. I wish this could carry to you the confidence I feel in the young people if they are given some definite work to do for the reunion, older, more experienced minds working with them. Give them a plan for advertising the reunion; get them to praying for it and watch your returns.

A Simple Organization

A simple organization of one committee outside of the committee on grounds, tents, etc., is all that seems necessary. That is the program committee with the following members:

The district president.
A Sunday school member.
A Religio member.
A Women's Department member.
One other at large.

From this committee are appointed three chairmen, one over each of the divisions of activity, work, play, and worship.

Also a chairman of kindergarten which may or may not be from their own number.

Work or educational activities should be planned separately for the children, young people, and adults and under the supervision of one man; each age should be considered in plans for play or recreational activities, and one chairman over all; the same is true with the worship or spiritual activities of the reunion. This does not prevent each chairman from choosing as many helpers as he needs, keeping in mind the qualifications necessary for the special work and ages for which he is responsible.

The reunion committee and the program committee should have a headquarters tent where all matters may be referred, one of two members from each of the two committees always on hand. After the opening day the program committee should sit once a day, if only for a short session so that each chairman may have the help and counsel of the rest of the committee, each member of which is equally responsible for the success of the reunion, in the emergencies which arise.

This organization is flexible enough to allow for any sub-chairmen or committees that may seem necessary, and at the same time has not tied the planning and operating forces to a close organization of rules and regulations, many officers and committees.

"Work Which Should Be Done Immediately"

The committee on grounds, tents, etc., or what has always been termed the "reunion committee," should begin work at once if they are not now ready to report. The environment of the reunion grounds has much to do with the arrangement of the program, whether there is room for playgrounds, croquet, tennis, baseball, etc., and children's tent.

The entire working program should be carefully and closely organized so that there will be as few loose ends to gather up on the opening day as possible. There are always some at the best. A complete organization of the working program does not mean a multitude of officers and committees but it does mean that the man or woman who is chairman of work or educational activities has the details of all lectures, classes, round tables, demonstrations, clinics, children's meetings, and social service worked out on paper, has submitted them to the program committee, assigned all work, is reasonably sure of his leaders, lecturers, etc.

It means that the man or woman who has charge of play or recreational activities has his ten days' activities worked out in such a way that a rainy day emergency program may be swung in without the gloom, worry, and disappointment which usually accompanies such a day; that the girls and boys whom he has enlisted are "on their toes" ready to play and help the older ones play, ready to follow their leader.

It means that the chairman of worship or spiritual activities has his plans on paper; a helper to whom he can say, "Will you have a children's chorus ready for the eleven o'clock service Wednesday morning?" or "Will you arrange for ushers every evening?" or "Will you have a corps of young men ready to usher on Sunday evening? We plan to make that young people's night," or, "Will you have a corps of young women (or men) ready to usher on Friday evening? We plan to have that young women's (or men's) night."

It means that an editor has been appointed for a camp paper, time provided for reading it or provision for printing and distribution; that a subchairman on publicity is advertising the reunion in every branch.

It means that the kindergarten leader has her handwork planned; that she is cooperating with the one in charge of the children's meetings. (At most reunions these two meetings are held in the same tent.)

Work on these plans should begin immediately for the time will be all too short to accomplish our ideal.

Time for Department Work

The editor has made it easier for me to discuss this by saying "department work," and not Sunday school, Religio, or Women's Department. For instance, we may have "Play that re-creates" as subject for discussion. The Religio, Boy Scouts, Orioles, Temple Builders, organized class leaders, and mothers all are interested. Or, "Best teaching methods"; the Sunday school, Religio, and Women's Department are each concerned in a discussion on this subject. Some topics will be of special interest to all women, but if advertised under Women's Department meeting, some women will say, "I am not a member of any organization of the Women's Department and am not interested in this meeting." If advertised under "The well-being of your child and my child and our neighbor's child" every mother's interest is attacked.

Suppose the subject to be discussed is, "The responsibility of our citizenship." The meeting is advertised under the Women's Department and the men agree at once that it is the opportune time for a priesthood meeting. This subject should interest both men and women and the discussion be carried on together, for if more men would understand the value of women's work in civic affairs and the power that controls, they would urge the women to work together with them for better administration.

The division of time given below is simply an outline toward which to work. If the church is sending a representative through any of its departments and he is to be present but two days, then move on to another reunion, the time should be arranged so that the educational period would be given over to him.

I am aware that the outline will be considered impractical in some localities but surely from this and others submitted the reunion workers will be able to arrange one that will please them and be suitable to their locality.

6.45-7.30 Spiritual service for young people.

Young men's experience meeting.

Young women's experience meeting.

Joint young men and young women's experience meeting.

Round table on prayer.

Young people's prayer and testimony meeting.

Hike and prayer meeting (starting earlier).

(Repeat.)

7.30-7.50 Physical exercises or drill for entire camp.

8.00 Breakfast.

9.00-10.15 Prayer service.

10.30-12.00 Educational. (The kindergarten and children's meetings should be held in another tent during this meeting or during the prayer service.)

A pastor replied very recently to a request for a young people's prayer meeting, "Bring in a signed petition and we will consider it." In the name of all that is opportune why did he not say, "I'm with you. Come on, we'll have our young people's prayer meeting next Sunday"?

There may be requests for special meetings which will be of interest to only six or eight. If the subject is of sufficient importance to attract the attention of but a few and there is one on the grounds who can lead the discussion or at least direct it profitably, the committee should provide for the meeting. It should not interfere with the regular meetings, since they are arranged for the benefit of the whole reunion. Sometimes from these small group meetings, a conversion to an essential feature of successful church work is made and the work spreads.

The best method for handling such meetings should be determined after the source of the request is known. Those who have a reputation as "hobbyists" should not be permitted to make the reunion their convenience to the discomfort of oth-

ers, even though "hobbies" are good things, sometimes. If there are several people sufficiently acquainted with the subject to conduct a round table, it may be discussed in that way. If there is one who has studied and others who are eager to learn, a lecture may be given with the privilege of asking questions. The program committee should see that such a meeting leads to something definite if possible.

The program committee may decide to hold special meetings to demonstrate the work of the Temple Builders, Oriole Girls, Boy Scouts, organized classes, etc. All these organizations should have some time during the educational period, but if additional time is desired the committee may provide for it. Please let me emphasize what I believe to be the work of these organizations and others at a reunion, that is, that they carry on their activities from the opening day of the reunion to the closing day and demonstrate their possibilities through their service. This is good advertising.

Instruction or Training Work for Future Needs

The Women's Department is preparing for an institute to be held in May. An intensive program is being arranged for the instruction of their district and field workers. A number of women from distant territories are planning to come. This is a sure step in advance to a definite end and should be considered by all departments of church work. I would suggest one other step; send a worker from this institute into every district which is not represented.

A few days ago I called upon a man who was superintendent of a department of church work in another denomination. He told me that he cared for that department of work in Missouri, Kansas, and Oklahoma. He was a trained man and spent every Sunday and many week days visiting in these States. Three or four trained workers sent to the reunions in these three States in the same way that Chautauqua members are sent, with two days at each reunion, or even one, would create a revival of interest and enthusiasm which would not be accomplished otherwise.

History

The first reunion was held in the fall of 1882, following the decision of the General Conference to hold conference sessions annually instead of semiannually. The Saints felt the need of a spiritual revival. The daily program was preaching three times and one prayer meeting.

This program was not entirely satisfactory to the many department workers, for they recognized the need for a revival in their activities as well. They gathered in groups discussing local plans and problems; mothers found other mothers eager to discuss home problems and difficulties and their remedies. The general officers tried to meet these needs and as a result of their efforts we had the public meetings in the big audience tent at such time as it was not occupied by the regular scheduled meetings, "preaching three times daily and one prayer meeting."

For some time we had this program with a "help-yourself-to-whatever-time-and-crowd-you-can-get-after-that" chance. But there remained the restless, fun-loving, play-seeking boys and girls of the camp who wandered around the grounds or down the country roads and through the surrounding woods. At first periods of recreation were conceded to these girls and boys, and men and women were chosen to direct and help that their play might be a wholesome and satisfying expression of the energy and fire of youth. The older ones looking on have caught the spirit, and now many reunions are glad and willing to plan their programs with a definite time given to the church through its departments in Work, Play, and Worship.

Suggestions for Practical Service

A Welcome Committee. This committee should be sufficiently large so that one or two will always be active in welcoming people who come on to the grounds. They should see that the newcomers are comfortably located, introduced, and taken care of until the committee on grounds and tents has had time to place them. Or if they are there just for the day should see that they have every chance to begin the day profitably. The first impression received by the newcomers will make for their enjoyment or dissatisfaction during their entire stay, whether it be for a day or a week.

This committee should provide for a number to be ready to greet the people as they come near the tent for the evening services. There are many strangers who come out from the near-by town. Boys and girls, men and women wander to the edge of the tent of an evening, hang on the ropes, laugh and talk awhile, stroll away again, receiving only a passing glance. They are not particularly interested in the sermon, only want to see what is going on. Try the handshake and an invitation to come in and if they slip just under the edge of the tent count something has been accomplished.

Ushers. When the welcome committee has met the people at the edge of the tent, the favorable impression is minimized if the visitors are left to find a seat. Although the reunion may be a small one the evening sessions are usually well attended. As suggested in another paragraph, young men and women may be used on special occasions.

Personal Service. The period from 1.30 to 2.30 should be used for some personal service. The reunion affords an opportunity for fellowship, for learning to live together, for helping our neighbor or receiving help, for a demonstration of the social service work carried on by the Women's Department. Every member should visit with another member at this time. The social contact will open the way for closer acquaintance which in time may result in a mutual helpfulness to higher living.

The same condition exists at a reunion as does in a group or community—that is, there is always one third or more who are omitted from the fellowship of the other two thirds. There are those who are left out, who have no "social standing" as the world terms it, while the others visit and fraternize with each other. One section of the camp grounds is usually a social gathering place. A definite effort should be made to overcome this by appropriate methods. A suggestion is offered: Make as many numbered slips as there are young people and adults; let each draw a number; those who receive 1 and 2 visit with 3 and 4, those who receive 5 and 6 visit with 7 and 8, etc. This may be difficult at first, but should be encouraged until there is a feeling of friendliness and fellowship.

Number all tents; have those with odd numbers under 15 meet on one side of the grounds with those of even numbers over 15 and visit with each other; on the other side of the grounds have those even numbers under 15 meet with those with odd numbers over 15. [The number chosen for division will clearly not be 15, but a number depending on the size of the reunion.]

The south half of the grounds may visit with the north half of the grounds one day and the north half with the south half the next day. Each half will no doubt want to have their section of the grounds in company shape for their visitors.

Those whose last names begin with A may visit together, those with B in another group, etc. If only one A he may visit with the B's, etc.

On the first Sunday and last the personal service period may be after the afternoon service since there will be no games on that day. On each of these two days there should

be a general social gathering to visit and get acquainted. This should be in or near the big tent.

There should not be so many of these larger gatherings that the time for individual visits, such as one mother with another, two or three young people with other young people or with an older person, one girl with another, or the helpful things that may be found to do, will be crowded out. The Sunday gatherings and two or three of the other large gatherings during the week should be sufficient. The committee should supervise this period carefully so that no one is left out, keeping in mind that this is the time for social or personal service.

Helps. Those in charge of the different divisions of the work should write at once to the offices of the General Sunday School Department, General Religio Department, Women's Department, Health Department, Music Department. The Women's Department has sent out some practical suggestions for work with children at reunions for the last two or three years.

Women's Department

By Audentia Anderson and Mina Madison

A reunion is an occasion for impressing the value of organization to further the many needs of the sisters in their work.

Reunion work varies according to the locality of the reunion and the tastes and development of the people who attend. Some reunions serve their purpose if they result in cementing the people together and unifying their interests and ideals. Some seem preeminently the vehicles by which proselyting is done, attracting strangers in great numbers and putting the gospel principles before them. Some are simply home-comings, where friends and acquaintances meet and mingle, enjoy good times together, and renew their faith through the "preached word." Some are the means of educating the people, where classes are held of progressive nature, where demonstrations, round tables, lectures, and problems occupy the center of the stage, and from whence the attendants go back to their home branches filled with new ideas and materials by which local work is enhanced. Some appear to be but vacations—prolonged picnics at which a maximum of relaxation is attained, fishing, boating, or bathing occupying the attention through many hours.

All of these seem to have their points of advantage. No one seems to have all those we might desire. Therefore it would seem that the ideal reunion would be one where most of them are combined, to the extent that all who attend might find that which is food for them. This is more nearly possible at the larger reunions, especially those ideally situated for some wholesome recreation. The smaller reunion, however, is the one which perhaps needs more of our thought and planning than those which, having become features of successful effort, receive the careful consideration and attention of our most capable leaders.

Know the Needs of the Women

The work of the Women's Department should be given a place in the reunion program commensurate with its importance and the needs of the women who attend. Its work is fundamental, in that it seeks to improve the quality of the homes of the church members by bringing educational advantages to the women who reign therein. That their influence is most marked upon the men and children who come within the radii of those homes cannot be denied. Qualify all the women of the church properly to discharge all the duties which devolve upon them, and few problems would be left. The ramifications of the Women's Department work

takes its students into many fields, for the home is but the center of innumerable avenues of contact with the world outside, all of which should be intelligently considered by the home maker. There have been enough of special commissions intrusted to the department to make its work of grave importance to the pastors of branches and presidents of districts. Thus it should be recognized and given favorable place in the plans for reunion.

It is desirable to have a women's meeting very early in the reunion sessions, a stimulating, inspirational one, in which the women might be quickened to a definite realization of their personal responsibilities in the redemption of Zion, the present great effort before the church. With this quickening should come the desire to assist, to arouse from lethargy, overcome mental inertia, and be willing to study, supporting and attending such services as may be planned for their benefit. Much responsibility towards obtaining this result will rest upon the field workers or representatives, who are intrusted with the department work for the reunions, and they should have the full support of the priesthood in order that success may follow their efforts.

The Best Hours

For the presentation of the work of the Women's Department, the early morning hours are not desirable, since most women at reunions have considerable work to do at that time. Getting the breakfast things cleared away, the children ready for their meetings, making the sleeping tent tidy, doing a bit of washing perhaps, or preparing for the noonday meal—all these are apt to prevent a full attendance of women in the forenoon, especially when the sisters are anxious to attend the morning prayer service.

At an afternoon hour, then, there should opportunity be given the women to learn as much as possible about the work of the department. Its organization, function, objectives, materials, purposes, and responsibilities should be brought before them, in order that effective work might later be done in the branches. Too, some definite study should be made possible. Experience has shown that a great interest is usually manifested in those meetings wherein the study of the child, its training, the methods used, the failures made, the lessons impressed, or the ideals of parenthood plainly set forth are the subjects of discussion. These meetings attract both the fathers and the mothers and are of equal interest to those whose duty it is to teach children, such as those who labor in Sunday school or Religio.

Besides the mass meeting of women called early in the reunion at which interest in the department is aroused, and enthusiasm developed for the study offered throughout the sessions, a later one, some evening hour towards the close of the reunion, including a specially prepared lecture or series of talks on some phases of the department work, should be arranged. This should be as highly educational as possible under the conditions.

Special Work

A tent set apart for the use of the women is an excellent thing. Besides the usual furnishings to make it a comfortable rest room, about the walls could be arranged some of the "object lessons" which tell their stories so plainly. A little roped-off space might inclose a tidy, well-equipped, sanitary kitchen, with its accompanying neighbor one of dirt, disorder, and disease. Another corner might display the proper clothing for an infant—well-made, sensible, and hygienic garments. Likewise there could be hung there also a few garments most desirable for women's house wear, which combine beauty with convenience and comfort. A model nursery would be suggestively helpful, too, and there should be plenty of the splendid

educational charts obtainable from the Government, which impress many an important lesson in child welfare, proper food, health, or social purity. Such things as these chosen with care and intelligence will teach their silent lessons, and being made available at any time, women may study them during those moments of leisure which most of them find all too rare at reunion times. Where it is possible and wise to do so, there should be included also lectures on social purity given by workers specially trained for the purpose; demonstrations and programs given by the Orioles and Temple Builders, the cradle roll and home department work well explained, and some stress given to the necessity for a proper discharge of civic responsibilities. The connection between the latter and the welfare of home and children should be made plain, that the assembled women may go back to their communities with a stronger sense of their duties and privileges there.

The opportunity given at reunion time for impressing upon the girls and young women who attend, the importance of preparing themselves for the high and divinely appointed responsibilities of womanhood should not be neglected. The refinements and ideals which are included in the work of the Orioles and the Temple Builders are often the sources of inspiration and encouragement to girls deprived of cultured influence in their homes. Reunion time should bring to all girls not only the privilege of coming together in the spirit of pleasure and comradeship, but that of listening to some addresses which will impress them with their need for study along certain lines, and create within them the desire for that study and preparation. Some work of a high class under the direction of the best qualified monitor or leader should be planned and made a feature of the gathering.

Provisions daily for a children's story hour, and another where they may be interested in some hand work, paper cutting, bead stringing, etc., should also be made, a tent, if possible, being set aside for their use.

Induce the Men to Attend

Summing it all up, we feel that one large day meeting, attended by both men and women, in which our work may be explained intelligently, one general educational evening meeting under our auspices, and such regular study hours daily as may meet the particular needs of the reunion under consideration should be the minimum of time allotted to the Women's Department. The time has come when the brethren of the priesthood should make themselves acquainted with the women's work, as a part of their professional equipment. They should be able to explain it as they go out among the people. All the brethren, whether ordained or not, should join the sisters in the study of the child, for it is as necessary to Zion's redemption to have intelligent and trained fathers as intelligent and trained mothers. It is a man's duty to become a successful parent as well as a successful preacher or blacksmith or merchant. Reunion time offers a splendid opportunity for the consideration of many of these problems, since it is usually a time free from the ordinary demands of labor, and one where our common needs and our common objectives may well be held up before the people.

At a reunion any provision may be made for Boy Scouts, Temple Builders, Oriole Girls, etc., which does not directly interfere with the general services. The extent to which the tabernacle shall be used would depend upon circumstances. It is evident that special days cannot be set aside for each and every department, but we may be justified in asking each reunion to set aside a special day to introduce a work of special importance to the whole church. The work of the reunion committee is one requiring both knowledge and wisdom.

Orioles, Temple Builders, and Recreation at Reunions

By Mary E. Steele

There are many things that can be done to blend the interests of the young people.

Surely all will agree that the Orioles and Temple Builders composing the Young Women's Bureau should be given a place on the reunion programs. The importance of these organizations will be more fully sensed when it is realized that all their efforts are toward the development of the girl of to-day into the happy, capable, consecrated woman of to-morrow, multiplying the joys of her girlhood and adding to the religious education she gains through the Sunday school and Religion that which is needed for her development into the intelligent home maker.

The reunion affords excellent opportunity to present to those girls not yet acquainted with or interested in these organizations the many advantages and happy associations offered by this bureau. Impetus may be given the work of the groups already organized by institute meetings, discussion of mutual problems, exhibits, lectures, praying together, and playing together at reunion time.

Young People's Prayer Meeting

Very essential is the spiritual development of our girls, as well as all our young people, and experience is teaching that nothing is more conducive to the individual development spiritually than the early morning prayer meeting for the young folks. Less restraint is felt than when meeting with their elders although such meetings are also invaluable at times for the testimonies of gospel experiences are always inspiring to the young.

Institute and Class Work

For many girl leaders the reunion is their only chance to meet with other like workers for exchange of ideas, discussion of problems, and relating experiences. At many reunions the hour between ten and eleven in the morning is given over to various kinds of class work. By all means a class for girl supervisors, monitors, and Temple Builder leaders should be arranged, at which lectures may be given on the three phases, study, good times, and service to others, and time given for at least one experience meeting, with opportunity for round table discussion of problems. An exhibit of the best record books and handwork or collections in nature study gleaned from the various groups throughout the district will assist greatly in the exchange of ideas, for girls as well as leaders. The district organizer appointed by the Women's Department will no doubt be most widely acquainted and best able to assist the reunion committee in planning this institute and in collecting the exhibit.

That All May Know

That all who attend the reunion may know the scope of this Young Women's Bureau, what is being accomplished, and what we hope to accomplish, surely the girls may be given the big tent for one session. A mixed program may be used to present the various phases of this work, or we hope soon to have ready for distribution at a small price a drama just written by Sister Margaret Davis of Des Moines, Iowa, entitled, "The friendly road," and including both Orioles and Temple Builders.

Recreation

Recreation seems now to be coming into its own in every country and clime since the late war has emphasized its value. "Learn to play! It's nature's great safety valve. It keeps the arteries elastic, which is the medical man's way of expressing youth." Recreation is just as essential at a reunion

as at home. Very few reunions but have taken a step forward in this regard by appointing a director of recreational activities for the reunion and allowing time for such events on the reunion program. Why not honor in their calling the Religio girl and boy leaders by selecting the recreational committee from the most wide-awake leaders in your district, with sufficient advance notice given to permit of the necessary preliminary plans?

Recreation for the Girls

The Orioles and Temple Builders will doubtless desire to participate in a certain number of recreational activities as groups of girls.

Hikes combined with nature study and lessons in fire building will be not only interesting but instructive.

A quiet hour in handwork lessons will be enjoyed.

Lay off a baseball diamond of smaller dimensions than the regulation. They will like it.

Swimming, always supervised to make sure the girl who cannot swim does not get over her depth, is one of the best of physical exercises; but, girls, let's have a beach of our own, and let the boys have one of their own. "When in doubt, don't," is a fine rule concerning mixed bathing.

Recreation for Mixed Groups

The first concern of the recreation leader will necessarily be to help everyone become acquainted, so a good "mixer" or ice-breaking evening should be planned. This might be handled easily by planning a "Home town evening" or afternoon, appointing a committeeman from each town represented to get together all the comers from his town, assemble them at a place designated by placard in the big tent, and be ready to take part in the program when called upon to tell why that town is better than the others, what prominent persons came from that town, how its name originated, any historic events which occurred there, and the like. After the program the leader (he will need a referee's whistle) might request one half of the towns to visit the other half, designating for instance that Hoboken is to march over to Bridgeport and visit until the whistle signifies they are to return home, and so on until each town has visited every other if possible. In each instance, of course, the strict instruction must be for each person to speak only to strangers. Procuring autographs of strangers during such a procedure is interesting and effective, and report for the largest number obtained should be called for after the visiting is over. Congregational singing interspersed throughout the evening adds to the pleasure.

For the most part, the recreational and social events at reunions will be much more easily handled in groups than as a whole.

Croquet sets would gladly be brought by those who have them, to add to the equipment, and would please those who do not care for more strenuous activities.

Horseshoe pitching is becoming quite popular again; the outfit is inexpensive and it is adaptable to all ages.

The story-telling hour will attract boys and girls both large and small, and is especially fine for Sunday afternoon, or periods of extreme heat during the week.

Setting-up exercises every morning directed by some returned soldier could no doubt be planned for every reunion.

Twilight sings will be enjoyed by all.

A well-planned program of track and field events is interesting, and large numbers could participate in the following, for instance:

- Pass ball relay.
- Potato relay.
- Sack races.
- Hurdle races.

Baseball, two inning games between different groups such as priesthood versus laity, or Boy Scouts versus Orioles.

Horseshoe pitching contest.

Medley relay.

Fifty-yard dash for the swift.

Peanut race for the cautious.

Then there are so many outdoor games such as "three deep," strenuous and always exciting. Try those listed in your Religio Manual, (extra copies to be had for twenty-five cents from the Herald) or, for a larger assortment, you'll never regret the price of Jesse H. Bancroft's book entitled Games for Playground, Home, School, and Gymnasium, published by Macmillan Co., Chicago, Illinois, \$2.40. It will give you details on most of the above games.

Our Girls at Reunions

By Alice Mae Burgess

It is necessary to "draw out" the girl so she will discover a means for self-expression.

What is your reunion doing for the girls of your district?

More and more is the church recognizing the splendid opportunity for spiritual, intellectual, and physical uplift afforded by the district reunion. An institution of universal appeal, in which every age and every class should find some special share and some specific benefit, it offers a wonderful chance for the development and training of the youth of the church.

Perhaps this is especially true for the girls. Boys will get out-of-doors and camp and hike whether they are encouraged to or not, but girls are more of an indoors plant. Educators find that even the modern girl needs not only a special guidance and encouragement to form habits of outdoor living, but also that she needs more "drawing out" to find herself and to venture upon that freedom of self-expression which is so necessary to true and wholesome development.

Special consideration should be given your girls, then, in your plans for reunion work. The future womanhood of Zion is surely important enough to demand a very definite place and share in these training camps of the church.

A Fourfold Opportunity

There are four distinct lines of development that may be offered the girlhood of the church at the reunion: 1. Recreation. 2. Study and training. 3. Worship. 4. Service.

Recreation

The officials of one district make a point of urging their young people to take their vacations at reunion time and spend them on the reunion grounds. Since this is almost wholly an industrial and manufacturing region and the annual vacation is their only opportunity for real physical rest and upbuilding in the out-of-doors, the reunion plans must give recreation a generous place.

There are few reunions which do not now allow some time for athletic sports and supervised play.

Among the activities open to our girls are: 1. picnics, hikes, slumber parties, toasts, boating, and swimming.

2. Organized sports: basket ball, volley ball, hand ball, tennis, croquet, etc. Interest in these games may be stimulated by organizing several teams and holding toward the last of the reunion regular games and tournaments, testing the skill of the players.

Nature Study

Some very interesting nature study can be combined with the recreational hikes, if you have a practical biologist in your

midst. Girls will love to know by name the birds they see, and they will find it interesting to bring into camp specimens of plant life to be classified. This will add to the enjoyment of the hikes and picnics, as well as furnishing the girls with a very definite and practical little store of nature lore which will prove an incentive for continued outdoor life throughout the year.

Girls' Meetings

Special girls' meetings should be arranged where the girls may listen to inspirational talks interspersed with music and readings. These meetings may be opened by a fifteen-minute "sing" of popular and old-time songs. This is a good time to help the girls to learn the Oriole and Temple Builders' songs. This singing should be placed under the special charge of a trained leader, who will have a carefully selected group of songs, with the words typed or mimeographed for general distribution. Some very pleasing musical effects can be attained and the girls' chorus thus trained will be able to help in the women's meetings or other general features of the reunion.

Short sessions are more successful—not to exceed 45 minutes; the talks should not be longer than 15 minutes.

There are a host of interesting subjects. Choose your speakers with care, choosing those who you think will appeal to the girls and who have an understanding of girl nature. Sometimes they will prefer to choose their own subject; ask them if they feel they have a special message for the girls of the reunion.

The Young Women's Bureau has furnished a comprehensive list of vital subjects for these girls' meetings. Specific phases of personal hygiene, literary study, social purity, vocational study, mothercraft, or home making may be taken up. Wherever possible demonstrate your theme. Many phases of personal hygiene, mothercraft, and home making can be presented entirely by demonstration. The girls would much rather see a baby bathed properly than listen to instructions as to how to bathe one.

Don't Preach

A series of service talks might be given, inspiring the girls with greater desire to serve individually in the home, and the church, and suggesting definite avenues of service.

Don't preach to the girls; just talk with them. If you sincerely feel the vital importance of your message, have it carefully prepared, and have an understanding love of girlhood in your heart, you cannot fail to impress the girls, and you will be conscious of divine help and commendation in this work.

Dramatic Work

Girls enjoy dramatic work. If some original girl will write a little playlet or pageant especially adapted for our girls, much of the reunion work can be devoted to preparing and producing it. The ideals of the church can be expressed, or the history of the church delineated. The Book of Mormon and Bible furnish many good stories for dramatization. A symbolical presentation of the Oriole and Temple Builder work may be given.

Orioles and Temple Builders

If you have your girls well organized throughout the district into chapters and circles of Temple Builders and Orioles, you will find these organizations will facilitate your work at reunion.

The leaders and monitors should take advantage of this excellent chance to get together in little special meetings of their own, exchanging ideas and discussing their work together.

Worship

Sometimes it is advisable to have girls' special prayer services—where they may enjoy and express more freely the spirit

of true worship that is with us in these reunions. Usually, however, the young people meet all together, boys and girls, for services of this kind.

Service

The girls may often perform a definite service for the reunion—help in preparation or serving of food, take care of babies at the nursery tent, tell stories for the little folks, or otherwise supervise their play. This will be splendid training for the girls as well as a real contribution to the success of the reunion.

A Girls' Camp

Some of our reunions have established regular girls' camps with responsible and sympathetic matrons. This enables a girl to come to reunion when it is impossible for her people to come. Beds are furnished for a nominal sum, and the girls have wonderful times together. This is an excellent plan. But the big thing is to see that the work is planned so that the girls get there and that they share to the full in all that is best in the reunion.

The Boys at Our Reunions

By F. M. McDowell and Eugene Closson

"Neglect the boy if you will, but do not mourn when you reap the results of your folly."

Reunion Experiences

Experience has been our teacher in our religious activities as in all other fields. This has certainly been true in reunion work. It is only within the last few years that we have come to understand the great possibilities of reunions in encouraging all aspects of church work and in the general education of our people. So rapidly has the reunion spirit grown that we have found it necessary to consider more carefully the purposes, plans, and organization of all activities concerned. In many places, the attendance has increased beyond all expectations, and with it there has been a growing demand that all of the departments of church work be represented. In many places this has necessitated having two or more activities going on at the same time according to the aims, needs, and characteristics of people concerned. Among all the lessons that we have learned from reunion work, there is none more significant than that of the wisdom of providing for the needs of the young.

The very nature of camp life is such as appeals directly to the young. Consequently, they have been attracted in large numbers. In some instances, their presence has been recognized and their needs met. In such cases, it has been found that the problem of control has been almost entirely eliminated and that the young have become vitally interested in the religious services. If, on the other hand, the young have not been provided for, the opposite has often been true. It would be easy to cite examples in support of this assertion.

Why Provide for the Boys?

The above has certainly been found true in connection with the boys on the reunion grounds. Nothing could be more reasonable than to ask that reunion workers accept boys and boy life as a fact, and not as an evil to be dispensed with. Boys are boys. Boys will be at the reunions. They should be there. Boys are as God made them. Boys are like any other of our national resources. They must be utilized and developed. This can be done only by understanding the laws of their development. Success or failure will depend upon the extent to which we understand and apply the laws of boy life.

Everyone realizes that in all activities of life there is such

a thing as point of contact—that point at which salesman and customer, preacher and hearer, teacher and pupil may meet on a common ground. Success depends upon finding this point of contact. Herein lies the whole problem of the reunion organizer and of his success with the boys. It is his purpose to get them interested in the church, and to cause them to live better and truer lives. The justice of his aim we do not question. The big problem for him is method and the point of contact. Fail in these and you lose the boys. Succeed in these and the boys are with you. Since the church of to-morrow will consist of the boys of to-day, this becomes an important problem.

How Shall We Reach the Boys?

Some one has said that the keynote to successful boy leadership may be summed up in three words: "Inspire enthusiastic activity." This applies very well to reunion work. The outstanding characteristic of the boy is activity. The problem of the reunion leader will be the *direction*, not the *suppression*, of this activity. Leave it undirected and it will result disastrously to the boy and to the camp. A boy gets into mischief, not because he wants to be mean, but because he wants to be active. Keep him active and you will eliminate a large percentage of mischief. All of this means that the boy's program should be planned for him at the reunion and that he should be kept busy from daylight to dark. Leadership should be furnished for him in all those activities which make for physical, mental, moral, and spiritual uplift. "Neglect the boy if you will, but do not mourn when you reap the results of your folly."

Some Concrete Suggestions

1. Provide capable and devoted leaders for the boys throughout the entire reunion.
2. With these leaders, work out in advance a definite program which will keep the boys busy in all sorts of profitable activity.
3. Wherever possible, permit the boys to have a separate camp on their own part of the camp ground or on separate grounds. This is especially desirable if the boys are organized as scouts under capable leaders.
4. Boy leaders should work out in detail a program for each hour of each day.
5. The boys should be encouraged to join in all young people's services and to a reasonable extent in the services of the older people.
6. Much profitable instruction can be given to them along religious lines at their own camp by their leaders or by others chosen. For example, there could be each evening a camp fire hour at which there could be short talks, sermonets, stories, and community singing.
7. The organization of the boys should provide for such matters as discipline of the camp, sanitation, individual responsibility, etc. As far as possible, see that the boys have their own officers chosen from among their own group.
8. Ample provision should be made for rainy days on the camp. Many profitable hours could be thus arranged for.
9. Above all things, give the boys some responsibility on the grounds. Some of the following things have been tried successfully: The blowing of bugle calls for the camp; the care of the camp flag; running of errands; supervision of cleanliness of the camp grounds, etc. A boy will soon come to feel that he has part ownership in the camp grounds and that the success of the reunion is somewhat dependent upon him.
10. Have the boys give an entire evening's program in the large tent for the adults, or, perhaps better still, let them give an open-air program at their own camp to which their

parents and friends are invited. If there are sufficient Boy Scouts on the ground demonstrations of first aid and other items of scout craft have been found very interesting.

11. At least two half days should be devoted to recreation work at which time the boys shall be expected to participate in various sports. A field meet might be arranged at which contests could be held in various lines, such as basket ball, baseball, indoor baseball, volley ball, swimming, etc. Many reunions have found these recreation days very valuable for all ages.

A Few Pointers

"Only a person who honestly likes boys can expect to understand them."

"The boy of to-day is the man of to-morrow. It's up to us, right now, to decide what kind of a man that shall be."

"Give a boy a bad name and he has small chance of living it down. Give a boy a square deal and you have small chance of being disappointed in him."

"Suggestion is a powerful influence. Tell a boy that he is the worst boy you ever saw, and nine chances out of ten he will believe you and live up to his reputation."

"We admire initiative in men. Yet we punish that same quality in a boy. What kind of a man can he make if all the 'pep' is scolded out of him while he is a kid?"

"All men and women were kids once. That fact ought to make us adults more sympathetic and friendly and helpful to the men and women who are kids now."

Children's Playtime

By Marcella Schenck

With proper apparatus there is little trouble over miscellaneous play at reunions.

Among the sights and sounds that linger long after reunion is over are the play and laughter of children. How dull the camp would be without it! Yet I can almost remember a time when it came very nearly being a crime for a child to shout or romp for fear of disturbing the holiness of the camp ground.

We have grown broader than that idea and have begun to see the sacredness of childhood's frolic.

My experience has been with the boys and girls below the Oriole and Scout age. That is, it was supposed to be, but the boys above seven and eight could not quite separate themselves from the scouts, so my principal work was with girls under ten and boys under seven.

Good Old Games Best

We have found the good, old-fashioned standard games the best to use in a mixed crowd that changes so constantly as the ones with which I dealt. We taught many new games, too, out of Bancroft's game book, but on the whole the children are not nearly so ready for instruction as they are to play something they already know, like black man, drop the kerchief, ten steps, and rope jumping. Blindfold games were not a success in a large crowd because the children so often do not know the names of many of the children on the camp. We always found trouble about our circles being too large, and often had to start the second circle under a competent helper.

Our best playtime was just before the evening services, as reunion usually comes in the heat of the summer and it is too warm to exercise much during the day.

I believe above all things that if the proper apparatus is provided for the tots, there is little need of anything further than a survey now and then to see that all goes well, for

children with much to play with quite readily amuse themselves. And the apparatus is very simple. A few bag swings and rope swings of which they never tire, two or three big sand piles in shady spots about the camp, an extra volley ball that the big folk won't want, a basket ball for a game of "keeps," a few ropes that the girls can jump or the wee laddies use for driving each other when they play horse, and that is about all you need—unless some one can tuck in a croquet set when he is packing up and give another group a chance to play. There should of course be a play director who has charge of the apparatus to dole it out and see that some one is responsible for its safe return to a certain tent.

Evening Best Playtime

When shall the child play? No sane person can expect a child to attend all the services set aside for the older people. I think, though, the children should be taught that the prayer service is an hour when all play should cease, when the camp should be hushed everywhere, and the solemnity felt even by the children. There will of course through the day be services and a story hour for the children, but some one else will tell you of those. There are each day wee bits of time between all of these when the children gathered wisely at play will be kept happily employed and leave no time for mischief to creep in.

And there must be one evening when the darkness has crept about that the children can enjoy the camp fire, big and blazing high. What is it that attracts the older ones about it? Most of all is it not the inner circle about the fire, eager with their "weanies" and marshmallows, the happy faces bending forward at the toasting, the childish grace and pleasure that your own soul wants to taste again? It gives one the same sort of feeling as he has when he watches the little ones about the Christmas tree. You stand on the outer circle and sing the songs of Zion, but your heart is with your babies that bend about the camp fire, and your thoughts must often creep back to the Christ and the angels and the Nephite children.

I wonder now if I have given any practical helps for the other camp grounds. I haven't said a word about groups "making things" and kindergarten apparatus for the tiniest ones. The big reason is because I have never had charge of that work. The groups I have worked with have been so large and so varied each day, it never worked really satisfactorily. I can conceive, however, of gathering the smaller groups together and weaving baskets, and cutting pictures, painting, sewing, crocheting, knitting, and having a real exhibition before reunion is over.

Arrange a Baby Parade

Oh, yes, and a baby parade! The children gave me that idea last reunion, and I never have had the opportunity to put it into practice. You know how little girls love to wheel the babies about the camp, and you could have your baby promised days ahead if you would. Let's give them one evening just before church to show off all the camp babies below two years of age. I saw the children arrange such an event with a few babies the very last day of my very last reunion, and I just wished we had made a camp affair of it.

If we are really heart and soul in earnest, there are no end of suggestions that will come as we seek to entertain the children, and such an entertainer will be royally entertained herself by the ecstasy and appreciation of those for whom she labors.

Sister Christiana Salyards was in Lamoni for a few days beginning April 22, in connection with the Sunday school consulting board, to work on the new *Quarterlies*.

Children in the Camp

By Mrs. M. D. Graham

This work should be carefully planned long beforehand; nor should it be shifted to Temple Builders and Oriole girls, simply because they are willing.

The care, comfort, and teaching of the little children in camp during a reunion have not in many districts been given the careful consideration they deserve.

In most instances the whole matter is left until the commencement of the sessions, and then a committee is hastily formed, or the services of one or two sisters called for, and it is referred wholly to them.

The matter should, however, be handled by the Women's Department, and a sufficient time before a reunion be given to formulate plans, prepare programs for daily work or play, and the cooperation of capable women throughout the district be sought to put in practice these plans.

In speaking of this subject, we are speaking from the viewpoint of the small reunion, as in the larger, more thickly settled districts and branches, where the Women's Department has this work fully in hand, you will find most excellent forethought displayed, and model work already being done for the children.

A tent should be provided, or room near at hand if tents are not available, that can be used as the center rallying place for all the activities. It should be as large as possible, so that some of the sessions may be held there especially for the children. Also make it a place where mothers may bring their infants and tiny tots for care during the hours of services, where the presence of a baby often brings discomfort to not only its parents, but the congregation in general. We can expect little ones to cry and be restless, but the mother can never gain as much from the sermons or lectures as she would if she did not have to soothe or amuse a little one. Many times the reunion is the only place where the isolated members can hear a sermon, for many localities cannot be visited by the missionary, and many branches do not have resident elders.

Help for the Mothers

We should endeavor then to furnish for the mothers a season of rest from the daily care and supervision of the children. The direct motive back of our efforts must be the welfare and education of the children in daily Christlike essentials; and on this being carried through in an efficient and wholesome manner, depends the welfare of the church in the future.

The hours for the entertainment of the children should first be settled and groups according to age be formed. The helpers with the different groups should be selected, not in haphazard fashion but according to their fitness to handle children of that group age. The Orioles and Temple Builders should not be burdened *alone* with this work, because of their willingness to be helpful, but after their own hours of entertainment and work have been planned, consult with them about their desire and fitness to help with the younger ones, and accept their services gratefully.

Services Early in the Day

The time for the children's services and sermons should be placed in the earlier hours of the day, especially the sermons, for the body is rested, the questing spirit of the mind not so fully roused, better attention can be given, and the truths as presented be more fully absorbed. The sermons should not be lengthy, too deep, or too obscure in allusions if a right impression is to remain. Use simple language, cheerful tone,

allusions to the obvious things of a child's environment, and moral finely conveyed but not placed so prominently that the child feels reproached and leaves the service with a feeling of restiveness, instead of an appreciation of the beautiful points made and the kindly understanding spirit of the speaker.

The Kind of Lectures

Some of the lectures to the children on the care of the body, body construction, health, and purity can be illustrated by the exhibition of one child, modestly but scantily clothed, so the actions of the muscles, texture of skin, placement of interior organs, and skeletal construction, can be well demonstrated to the little eyes and ears.

In helping to care for the infants, lessons to older children can be given on the reasons for the tender care of the little one's body, speaking of the helplessness, the need of warmth, and cleanliness, and the growth of the spirit as well as the body, arousing the tender feelings of protection and gentleness to one smaller and weaker.

Remember always that the eye is the greatest informer to them, much more so than the ear; for children may be thinking of something else while you are talking, but their attention will be caught by an action, and if it is accompanied by a few simple words, the impression will be deep and lasting.

The active games should come when the echo of the noise will not disturb a service, and different games suitable to group ages should be indulged in. Great outbursts of laughter, screaming, and shouts should not be checked unless indulged in simply to annoy others, for the lungs need exercise as well as the arms and legs, and giving vent to a few shrill yells will often clear a child's system of impulses desiring outlet that if checked would sink in the subconscious, often to come out in actions that are detrimental.

Come Prepared

The group of women who are to handle the activities of the children should come prepared with simple toys, games, and occupations, many of which may be obtained without there being any need of great expense, as enough can be found in the average home to furnish all the amusement and lessons needed. Map and picture making of dissected pictures, spool and bead stringing, teaching color construction, shape and size, little talks of the origin of beads, spools, and bobbins, taking us back to the ruins of Babylon and Egypt, Indian lore, and tribal customs can be touched upon also. Charcoal and impressionistic crayon pictures, paper dolls, whittling, weaving, and many other things may be used for the sitting down occupations.

"Hikes," with nature talks, wading, and lessons on water life, swinging, running, and jumping games, health drills with songs, are some of the ways of occupying the child in re-creation of body forces, construction, and development of imagination.

A place should always be handy where simple remedies may be kept for the cuts, bumps, and small bruises that inevitably come, and where the simple lessons of first aid may be taught at the same time. Lessons in cleanliness, sanitation, and remedial measures could be handled there.

A little planning beforehand will often make the care of young children much easier, and the adult should remember that a child's pleasure in toys, games, etc., come from the fact that they offer him so many opportunities to do things; that his growing body and inquiring mind require activity, and that his play is his work and important to him at all times. He should be taught in his play, so his curiosity about things around him can be satisfied, and he can feel it

is all so real that he need not grow up listless, ignorant, and unresourceful.

The success of handling this part of the reunion activities comes from intelligent planning beforehand, and there is not too much time now in which to seek the cooperation of workers in districts if they wish to have a complete, intelligent program prepared.

Tiny Tots at the Reunion

By Maude C. Halley

A nursery should be provided for the babies, simple handwork for the small children, story-telling by one person, and Orioles, Temple Builders, and Boy Scouts given a chance.

It would be difficult to find a subject of more vital importance to everyone than the subject of childhood and its development; and now that we are beginning to make plans for the coming reunions, the question naturally arises, "What shall we do for the children?"

The foremost aim of the educational committees of any reunion is to forward the Great Cause, and incidentally to interest the children that they may feel they are a part of a church reunion and to carry on the function of the Sunday school. With this aim in view it is necessary to classify or divide the children into several groups according to their ages, and to provide suitable instruction and entertainment for each.

Everyone who expects to attend a reunion this year is more or less interested in making that reunion a success; therefore we must be keenly alive to the possibilities of a properly equipped school for the little ones.

Weeks, or even months, before the reunion is to be held, the committee should appoint competent supervisors for each department, who, in turn, may have time to select his or her own corps of helpers or instructors. The question, too, of adequate quarters should be arranged and settled beforehand, thus eliminating confusion on the opening day, or the necessity of moving from place to place during the week. The next need is that of proper enrollment cards and handwork material, followed by plans for entertainment, recreation, final programs, exhibits, and disposition of work. Perhaps the following program for the children's departments may prove successful at such a reunion as is held at Pertle Springs, and with slight adaptations may be made to serve at any of the others.

First, a nursery, with one or two competent women in charge, should be provided for the babies—a place where mothers could leave their little ones while they attended class work or services. In conjunction with the nursery, but separated from it, a really-truly kindergarten for the tots from three to six; and many mothers who stay to observe will find happiness in the beautiful unfolding of the little physical and mental life of the child.

The very well known interest of young children in basketry, weaving, sewing, and the kindred occupations will serve to bring the children to the next grade into closer relationship with each other, and at the same time help to solve some of the lesser problems of the vacation school provided for children from six to eleven. Many charming plans may be made for children of this live, dynamic age.

After assembly the members of the vacation school may march to their classroom, or in fine weather to some shady spot under the trees. Arrange for them a song, and a short game period, which may take the form of bean bag, black man's base, dumb bell relay, or other simple contests in which

the boys and girls vie with each other in mild tests of physical endurance or mental alertness. During the game period, with the supervisor in charge, the assisting supervisors or teachers should busy themselves arranging chairs and tables, and preparing handwork material for the day's work. At 10.40 a sharp whistle calls the children from their play to march quietly to work, the girls at one table, the boys at another.

Past experience has taught us that large material, such as baskets, hammocks, or kites are more attractive and less temptation to boys than such things as baseballs or bean bags; while a gingham apron or pillow top done in cross-stitch, or perhaps a raffia basket, make charming work for girls to do.

The first day may be devoted to a simple talk on the theory of sewing and weaving. Place the material in the child's hands and acquaint him or her with the needle and thread, cord or raffia, and the methods of holding and using same either in sewing or weaving. On the second day, review the lesson in theory and begin the actual work. At 11.30 a short blast of the whistle will notify the little workers that all work must cease, giving ample time for putting materials away before the second whistle blows at 11.40. All work should be carefully folded and labeled (tags having been provided for the purpose) before the children are dismissed.

Let the children reassemble for the story period, and if possible have this assembly out under the trees where the children may sit on the grass and relax the tired little muscles.

The story and its manner of telling are important factors of the vacation school. Secure some one person, if you can, to tell a series of stories woven around the life of Christ, David, Moses, or Nephi. The effect is decidedly better than several disconnected stories told by different people. Children respond to moral instruction, but if the lesson is to be effective, it must be put in terms of life, and many beautiful examples of charming subtlety may be brought out that will invariably touch the child's sentiment or imagination and awaken in him a vision of the truth.

After the story is finished, and before the children are dismissed, sing a simple "good-by" song.

Girls from eleven to fifteen years of age should be in charge of an Oriole monitor, while those over fifteen are naturally interested in the work of the Temple Builders. Boys twelve years of age and over should be asked to join the scout camp, or at least be given over in charge of some man skilled in the training of boys, who may direct their activities.

The success or failure of the work depends largely upon the resourcefulness of those in charge; and whether the reunion be great or small, remember that three simple words, coordination, cooperation, and preparation, are the keynotes of success.

H. C. Burgess left Lamoni for Hiteman on Friday, April 15. He assures us that they had some wonderful services there, and that the people at Hiteman were delighted with the effort made by Elder Cyril E. Wight. It seems characteristic of these services for young people that the speakers are quite exceeding their ordinary ability, and are endued with a special measure of power and authority, giving them a spiritual endowment, as well as blessing those who hear. As Elder Burgess was announced to conduct the music also at Des Moines, April 24 to May 1, he remained in Hiteman through Saturday, getting the Sunday music in shape, and then took the train at 4.15 a. m. for Des Moines.

Organization at reunions is not alone enough. All things should be prepared beforehand. Still some of the best organized reunions waste much time on rather inferior programs in the tabernacle.

Children at the Reunion

By Mrs. Lora H. Strachan

To-day's children make the to-morrow's reunion.

That the children who attend the reunions should be given their place and attention has been our interest for the past few years at the Kirtland reunion. Our method and progress has been largely experimental, and we are always looking for suggestions and helps from others who are working in this line.

We began four years ago to grade our children in the "Manual School," as it has come to be termed to distinguish it from the other departments of institute work. We then included boys to twelve years of age and girls to fourteen years, and with the story-telling tried to outline a course of handwork suited to the ages and ability of the children.

However, the introduction of the boy movement and the development of the Orioles and Temple Builders for the girls has enabled us to limit the age to ten years for boys and eleven years for girls.

One of the greatest difficulties we have met with has been the securing of a sufficient number of teachers for the grades we have had. Some would excuse themselves because they have felt incompetent, others because they wished to attend other services of the mornings, and so on, but we are indeed pleased to say that gradually we have convinced them of the importance of the work, until the past two years we have had listed a double corps of teachers and have worked "turns." Several, yes, all, have expressed the pleasure they have experienced in rendering this service. We have surely appreciated their efforts and willingness.

This year we hope to have in this connection a real kindergarten department. We have before us now a double aim, viz: To endeavor to induce the schools of our districts to use more handwork to greater advantage in the early grades of the Sunday schools. This we hope to do by actual handwork with Sunday school lessons and some lectures to those who are interested in the betterment of our Sunday schools.

Secondly: We wish so to interest the children that come to the reunion not only in what we do at the Manual School but that we may be able as it were, to build that bridge that will gradually lead them, the girls, into the young women's department and the boys into the boys' organization, that thereby these organizations may have such an impetus at our reunions that they will grow as they go to their several home branches.

We expect to have a Children's Day at the reunion and a little social meeting.

We love to see the children at the reunion. We wish to help them to learn the meaning of reunions, for we believe that for the reason that *they* must play our part in the future of the church we must seek to work in them every phase of development that they may be of fine spiritual physique.

Elder Daniel Macgregor informs us that he closed his services at Missouri Valley, April 24. Elder A. H. Parsons is appointed as a high priest to labor in that vicinity in a pastoral way, among these newly baptized members who number 110. Brother Macgregor is the missionary in charge in Iowa, and will proceed to other fields to do his special work of proselyting.

Walter W. Smith, church historian, was in Lamoni over Sunday, April 22 to 24, in connection with the work of his office and the class in religious education. He spoke at the Brick Church Sunday morning on "Revelation," giving a very inspiring gospel discourse.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Let's Chat a While

We feel like telling you a little more of our plans for the get-together meeting in May. Do you mind? We feel so happy over the developments, the way attractive plans materialize, and above all, the splendid cooperation we are meeting with on every hand! The Independence ladies have formed their committees, and the weeks between promise to see some busy times down there.

From present indications it is quite certain that the slender member of the Presidency will represent his big colleague on Sunday morning, the closing meeting of our session. None who know Brother Elbert need any reassurance as to his ability to "fill" this official appointment, even if the official robes might hang a wee bit loose upon his frame! President Smith, in a letter dated at Jerusalem March 22, states that it will likely be nearing the first of July before his work abroad will be finished and he reach home shores again.

Bishop McGuire (whose promise to address our women was characteristic of his lawyer's training and held a little loophole through which he can escape if his important councils with his financial aids demand his entire attention at the time) has kindly forwarded to us a brief statement of his views upon the question of raising money in locals, the holding of bazaars, entertainments, suppers, etc. This statement will be printed and distributed to the workers in attendance at the institute at the close of the Bishop's address, and will form a most valuable addition to the fund of information of a definite nature which they can carry home with them.

Sister Frederick M. Smith, our director general, is preparing a "message" for us. She sends along the good news that her general health is improving. The wonderful air and sunshine of southern California are effecting that which was desired when she sought its healing clime.

How would you like the opportunity of examining a "mothers' library"? We hope you can have that privilege in May, and we feel sure that as you open those carefully selected volumes and catch fascinating glimpses of the treasures there contained, with notebook and pencil you will get busy, and when you return to your home folks, pass on the torch of your enthusiasm to your associates, and here's hoping the fire will burn steadily and persistently until you shall have a mothers' library in your branch, available to every woman therein, and covering as wide a field of women's work as possible.

Have you made up your mind about the present-day fashions—to exactly what point in following them you want your daughter to go, or are willing to go yourself? Have you felt alarmed at the present tendencies? Have you noticed the anxiety which is being expressed through the various women's clubs and educators' assemblies? Did you note the flaying an eastern superintendent of schools gave the mothers, of the Nation, saying they had failed on their jobs, that their children were fast drifting to immorality, free love, and wanton indulgence? Read this, from a meeting of parent-teachers in one of our large cities:

"... And the mothers came. Foreign-speaking mothers, frankly startled by the difficulties they are experiencing in raising their children in a strange land; American mothers wholly unprepared for the information regarding their sons and daughters gained from the classroom, and others recognizing their problems but not knowing exactly how to meet them. . . . Pleading for the return of the old-fashioned mothers, whom the daughters of to-day might call 'cranks,' one of the grade principals told the gathering a few of the things that some of the girls at the schools are doing:

"1. Wearing fancy garters so that they will show.

"2. Rolling their stockings below the knees, a style discernible to all.

"3. Appearing in school differently dressed than when they leave home. A few safety pins transform a dress into any length desired.

"4. Using powder rags openly.

"5. Penciling eyebrows and lashes with ink and fountain pens.

"Without question the mothers declared drastic action to be vital and adopted resolutions favoring corrective measures, including

"1. Putting all high school students to bed at nine o'clock every night except Friday and Saturday.

"2. Spanking them to bed if no other method will get them there at that time.

"3. Adopting uniforms for all girl high school students.

"4. Putting a stop to all dances save those sponsored by the high schools.

"5. Chaperoning all high school parties by some of the parents of students attending.

"For hours the mothers listened to facts regarding their children's welfare from the grade principals, and mothers and teachers discussed problems relating to dress, recreation, rest, and sex hygiene."

At our institute we are to have one evening devoted to the consideration of this question of dress and fashion. To the unthinking this may appear at first a trival matter, and yet how deeply and closely it links up with the question of spiritual growth for our young people, will quickly be seen by those who stop to ponder a moment. None may ever know how heavy may be the penalty exacted from the women of to-day for their grave mistakes in the matter of dress. The daring, immodestly cut or worn gown designed to attract and allure, may be more directly responsible for the conditions of to-day than many of the thoughtless would be willing to admit. As women of the church, as mothers of the future women of the church, the subject deserves our concentrated attention, and we shall all gain much from doing as was advised of old, "Come, let us reason together!" The lecture on dress, the dress revue showing the wise and artistic adaptation of prevailing fashions, and Sister Bertha Mader's talk on "School clothes—the mother's part," will all be helpful to women in solving some of these problems for herself and her daughters.

Have room for just one more hint. Have you thought of the part rural women are to play in Zion's redemption? Have you wondered how they may contribute thereto? Have you wished they had more of the "advantages" of life, less of toil, more of pleasure? Have you pondered over the situation prevailing over the land, with the farms stripped of their young life, the boys and girls going in countless numbers to the cities? And has it occurred to you that to obtain and wear the crown of motherhood, the woman on the farm faces a risk greater in percentage than most battles in war? Physicians and nurses have almost abandoned the rural districts; domestic help is practically unobtainable there. What is the answer the church can give? What will be the message delivered by Brother Charles E. Irwin, of Graceland College faculty, who will lecture before our assembly on these matters? Come and see! We know it will be worth while, for this young brother has specialized in his study upon rural problems with the purpose of helping the church to solve them, economically, industrially, and socially according to the laws and principles given in these latter days.

That's all for this time. Wish we could visit face to face, but that will have to be postponed until the week of our institute. We are really to get acquainted during the noon hours at the dining hall, you know!

Notes About Women

Madame Currie, discoverer of radium and one of the foremost woman scientists in the world, will visit this country in May and will be accompanied by her daughter, Irene, also a scientist.

—Des Moines Register.

Outfits for Graduation

Graduation day draws near; all over the land girls are preparing for the eventful day when their efforts to acquire knowledge will be crowned by the recognition of diplomas and the congratulations of family and friends.

Some one has said, "In youth we learn, in age we understand"; after all the great use of an education comes when we find how to apply it, and as life expands and we come in daily contact with the world we make this practical application of education and take what may be called a post graduate course.

And knowing that the girl graduate has still much to learn and that many of them must of necessity get this learning with greater hardships than they can anticipate, let us endeavor to make their graduation happy as we have endeavored to make happy and comfortable their school days.

Every girl is entitled to as pretty a graduation outfit as possible, and her graduation dress, like her bridal gown to come, should be fashioned after her own idea, made of the material she may choose, embellished with the trimming she likes best, though a wise mother, a thoughtful guardian, will direct this choice to that which is good taste and practical.

Of course there may be those schools and colleges that make it necessary to conform to certain limits in price and in the character of the clothing worn. This is not a hardship, and has proved its worth by the test of time, for it is a number of years now since the innovation of simple frocks, inexpensively made, was introduced.

The present craze for wearing overalls and calico may enter into the graduation plans of some schools, but if it does not and one is permitted to make one's own choice, perhaps you will be interested in the two simple dresses suggested for graduation.

And even if graduation clothes are restricted, these suggestions, I believe, will serve you in selecting the simple white dress that should be in every girl's summer wardrobe.

A charmingly simple frock suggestive of graduation is the one of white net, enchanted by a simple embroidery; and equally pleasing and appropriate for the eventful occasion of graduation and for practical use afterward, is the kimono model of embroidered batiste.—Exchange.

Simplicity for Girl Graduates

The Nebraska State College of Agriculture has put out a circular condemning the extravagant dresses worn by high-school girl graduates. The senior class of Pawnee City high school has taken the matter up through the suggestions offered in this pamphlet and are seeking a simple costume which will do away with the common competition in graduation dresses.

Swat that Fly!

Attention is called to the opinion handed down by the supreme court of Maine concerning the common house fly: "Not only one of the most annoying and repulsive insects but one of the most dangerous in its capacity to gather, carry, and disseminate the germs of disease. He is the meanest of all scavengers. He delights in reveling in all kinds of filth, the greater the putrescence the more to his taste. A single fly may so contaminate the food, milk, or a dish as to communicate a dangerous or even a deadly disease."

Regarding the obligations of a hotel to insure its guests against this pest, the opinion went on: "The accommodations include . . . such sanitary conditions as are calculated to render the surroundings inviting and wholesome rather than repulsive and deleterious to health." The complaint had been that the flies were so numerous and obnoxious that their presence had become intolerable, and that the guest deemed the condition a violation of the obligation of the landlord to provide sanitary and comfortable surroundings.

According to a recent newspaper article, a Merchants'

Association of New York is circulating a Nation-wide appeal to kill the "Easter fly," emphasizing that each of the insects at that date is the progenitor of millions of offspring "due to arrive before frost," many of whom will kill human beings "with typhoid and consumption" and "more of whom will carry diarrhea to babies."

We are reminded, too, that some five or six years ago some one in Cleveland started a fly enterprise, offering ten cents a dozen for the April variety, while in August a quart of the "wild animals" would only bring ten cents.

This spring, doubtless due to the very early warm weather, the flies arrived many weeks in advance of schedule. Housewives should be vigilant in their warfare upon these pests, viewing them literally as the greatest foe to health with which we have to deal. Mend the broken screens and get them put up early. Keep all garbage covered or burn. Clean up all refuse heaps. And ever and always *swat diligently!* Organize your whole family into a fly crusade, combined to make your home sweet, clean, and wholesome, entirely free from contamination through these death-dealing marauders.

A. A.

On the Warpath!

Burlington, Alabama, has a policewoman, Mrs. Hulda New-some, who has declared war on "drug store complexions" and announces her determination to forcibly wash the faces of young women who appear on the streets powdered and painted till they are as "grotesque as a circus clown."

"When I see a young girl with a chalky-white complexion, cheeks of brilliant red, vermilion pigment on her lips, and her nose powdered to the 'nth degree, I feel like escorting her to the nearest bathroom and administering to her face a liberal dose of soap and water," says Policewoman New-some. "And I'll do it, too."—Exchange.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER X

Problems of Obedience

1. Why is obedience necessary?
2. When should you begin training a child to be obedient?
3. What should be a parent's or teacher's attitude toward obedience?
4. Analyze in a general way the child who is styled "naughty."
5. Outline briefly the proper methods of gaining obedience.
6. In giving commands what different results may be obtained by the tone of voice, choice of words, expression on the face, etc?
7. Just what place do rewards have in securing obedience? May their use ever prove harmful?
8. What is the purpose of punishment?
9. Then what should be the manner of punishment and at what time?
10. What is "natural punishment," and what is its value?
11. When should corporal punishment be used?
12. May corporal punishment degrade the parent and yet not benefit the child?
13. The punishment which teaches a child to choose between right and wrong is preferable. Give illustrations of this method.

MAUDE PEAK PARHAM.

Notes About Women

Every servant in Germany must have a "service book," in which the holder's name, age, personal appearance, condition, former mistress, length of stay, wages paid, and reason for leaving are all duly entered. Every entry is vouched for by the employer's signature and is stamped by the police.

—Des Moines Register.

LETTERS

Report of Department of Statistics

Figures and summary report submitted to the First Presidency by the church statistician.

Inclosed herewith please find report of the Department of Statistics for the year of January 1, 1920, to December 31, 1920, also for the three months of January, February, and March, 1921. It will be noted by examining the report for 1920, a net gain of 3,452 is shown. This, added to the net enrollment of January 1, 1920, 92,746, makes a net enrollment December 31, 1920, of 96,198.

In checking up the old branch records incident to the inauguration of the loose-leaf binders for branch records, we have adopted the plan of carrying what is known to this department as an Unknown List or in the terms of an accountant it would be called the loss and gain account. In this group of names we are entering such names as have been heretofore carried on the various branches, but which persons the branch officials were unable, after a prolonged search, to locate. In other words, we treat these names the same as bad accounts in regular business. We propose to count them off the actual membership but retain the membership card. If the person is found and reported to this department, the name will be restored to the live membership record. In this way we hope to keep both the branch and general church records more nearly cleaned of what might be termed "dead stock." During the year of 1920, 2,332 names were carried to this Unknown group. This will reduce the present net membership, December 31, 1920, to 93,866.

The report for the three months of January, February, and March, 1921, shows a present enrollment of 96,788, not taking to account any names which have been carried to the Unknown. During these three months there is a net loss to the Unknown of 357 which added to the 2,332 makes a total net loss of the Unknown of 2,689. Deducting the same from the net enrollment for March 31, 1921, as shown by the inclosed report, leaves a net enrollment of 94,099 names actually carried as live members. From reports reaching us from various parts of the country, many of the branches are yet carrying a great number of names yet to be transferred to the Unknown List. Various branch officers apparently are working hard to locate people whose names they are carrying, without success. This work of checking and cleaning up our church records naturally adds heavy burdens to this department, but we hope the result will justify the effort and expense.

We are pleased to report that with very, very few exceptions there seems to be complete cooperation on the part of those who are expected to supply items for this department and maintain the various records in the different parts of the field. With the present system of reporting direct to the department of all items, we are enabled to give an up-to-date report almost at a moment's notice. We believe that it is but due this department, at this time, to call attention to the fact that a great amount of the work at present required is due to incompleting work of the past. We believe the former system is largely responsible for much of this, as the current work requires but a small portion of the time of those employed. As the various branches are checked up, names added to the general church record which were on the branch record and our numbers put into agreement, the work of maintaining this agreement is simple indeed. There is still much to be accomplished before this department can be said to contain the actual recorded membership of the church. Our priesthood record is very incomplete, and we have in mind to undertake a check-up in this direction at no distant date. It is our aim to make this department a real asset to the church by supplying information to the various departments

which may assist them in planning and carrying out the work of the church in all the world.

January 1, 1920, to December 31, 1920

January 1, 1920, net enrollment	92,746
Gain:	
Baptism	3,827
Records	1,361
Total gain	5,188

Loss:	
Death—Reports	639
Death—Records	991
Total loss	1,630
Expelled—Reports	50
Expelled—Records	56
Total loss	106

Total loss	1,736
Net gain	3,452
Net enrollment, December 31, 1920	96,198
Miscellaneous items for 1920:	
Marriages reported	732
Ordinations	427
Divorces	6
Branches organized	9
Branches disorganized	4
Transfers	9,341

January 1, 1921, to March 31, 1921

Net enrollment January 1, 1921	96,198
Gain: Baptisms	1,004
Loss: Death	384
Expulsion	30
Net gain	590
Net enrollment, March 31, 1921	96,788
Miscellaneous items:	
Marriages	322
Ordinations	147
Divorces	4
Transfers	3,318

Respectfully submitted,
F. A. RUSSELL *Statistician.*

Zion Builders Attain Success in Hite-man

"We never before had such large attendance and such wonderful meetings."

The services for Zion Builders in our little town of Hite-man, Iowa, are over, it being the unanimous opinion of everyone that they were a complete success. Brother Cyril E. Wight was the speaker and Brother Harold C. Burgess led the singing. The attendance increased each night until the latter part of the week we had a full house, a very unusual attendance, due to the work of the Booster and Publicity Committees, and it seemed as though all the young, though not so many in number, worked together.

The town was well advertised by posters and large signs put up in the prominent places and by the work of the Booster Committee going around and inviting everyone to come to these meetings. Each evening, after the services, about fifty or sixty young people went about, singing songs of Zion to the ones of our number who were sick. It sounded very beautiful as the music floated out on the still night.

We are of the opinion that the meetings were a great spiritual uplift to our own people and did much good among the people who were not of our faith, who composed one half of our audience. We have never had such a large attendance and such wonderful meetings before in the history of our little town, Brother Wight presenting the gospel in such a clear and concise manner that even the children could understand.

Brother Burgess, who also helped in making these meetings a success, is a fine young man and well liked by everyone. Each evening, one half hour before the service, we had congregational singing with a few special numbers, including some beautiful solos rendered by Sister Jessie Watkins of Independence, Missouri.

On Saturday evening we planned a surprise program on Brother Wight (Brother Burgess being "let in" on the secret). We had a full house, and everyone breathlessly watched Brother Wight's face as the Graceland College quartet (composed of Mrs. C. E. Wight, Mrs. H. C. Burgess, George Anway, and H. Arthur Koehler) marched up the aisle of the church. The program rendered by the quartet was very beautiful and enjoyed by everyone, especially Brother Wight. They remained with us over Sunday, and in the evening gave a short concert before the service. At the close they sang "God be with you till we meet again," with the audience joining in on the last verse.

Truly it was a time of rejoicing and everyone hated to see it come to a close but were glad that they had been so successful.

Yours for the success of the work.

ALICE B. WILSON.

Good Report From Kirtland

President Elbert A. Smith: Zion Builders of Kirtland two hundred strong send greetings at close of first day's services, acknowledging presence of same loving spirit actuating Zion young people's meetings elsewhere. Organization and enthusiasm excellent. Canvass of township complete. Good response. Temple filled. Many visitors. Prospects most cheering.

J. D. LEWIS.

J. D. Lewis,

Willoughby, Ohio.

APRIL 26, 1921.

Greetings to Zion Builders: The Presidency is cheered to receive your message and learn of your success. We trust your meetings may be very spiritual and educational and that in the sacred old temple of the Lord you may receive an endowment of the Spirit comparable to the experiences of old.

THE FIRST PRESIDENCY.

Zion Builders of Council Bluffs Prepare for Campaign

Preceding the campaign which starts May 8, the young people of the branch met last week in the first of the special weekly prayer meetings which have been arranged to be held every Thursday evening prior to the campaign. As a preparation for the meeting the evening meal was dispensed with and one hundred ten gathered at the Central Church. A wonderful spirit of devotion to the cause and consecration to service was manifest through numerous prayers and testimonies. Toward the close of the meeting, a prophecy, given by Sister May Rudd, commended the young people for their endeavors and urged them to move forward with the work. The young people have their faces turned Zionward, and we felt as we listened to their prayers and to their testimonies that they were building on the "sure rock" not of outer accomplishment but of inner development.

Friday evening Brother John F. Garver met with the different committees. His talk made the present movement among the young present a more vital as well as general aspect. He cited this as being the hastening time, the quickening time, a time of the outpouring of the Spirit, and a time when Zion would come into tangible existence. The latter condition, he stated, would be dependent upon the younger members of the church, due to their ability to readily adjust themselves to new standards and new conditions.

Elder John F. Garver is to address the young people in the upper auditorium, and Elder J. W. Wight those who will meet in the basement.

WAVE CROSS, *Of Press Committee.*

Agricultural Notes

Compiled by C. E. Irwin

At last the Supreme Court has established the constitutionality of the Federal Farm Loan Act. Farmers will now be able to borrow money at 6 per cent, thus dealing a death-blow to some private lenders and mortgage loan brokers. About \$200,000,000 has been tied up pending the decision of the court. This amount will soon be available.

The Committee of Seventeen, in its report at the Kansas City meeting in February, advocated a plan for the establishment of a national grain-marketing agency controlled by farmers. The plan involves the operation of terminal warehouses, and the maintenance of sales agencies. It is contended that speculation is undesirable in the grain market and that placing the matter under the control of the farmers will thus dispense with this evil. The committee believes the plan will succeed since it has been tried successfully in both California and North Dakota.

Most of us say we appreciate suggestions, but the way one farmer went about collecting them was very unique. He tacked up a box at the entrance to his farm, above which he nailed a signboard inviting criticism of methods, stock, and business. Needless to say he got many contributions.

Why not joint ownership of power machinery on farms? It has been highly successful in many localities where it has been tried. It is but one of the means by which farmers may become accustomed to working together.

What should be the factors in determining the value of farm land? We have just witnessed one of the most important periods of land boom, especially in Iowa. Obviously the most important element in determining the value of a farm is its ability to produce. In the settlement of Latter Day Saint farmers, as they come in from outlying districts, we shall have need of data which will facilitate the choice of soils which are highly productive.

Good roads mean to the farmer:

1. Greater income.
2. Reduced cost of operation.
3. Wider scope of operation.
4. Independence of weather conditions.
5. Saving in repairs on trucks and wagons.

Agriculture is the one industry which will profit most from road improvements and therefore the farmer should push the movement with all his might.

Much as we may deprecate the imperfection of our marketing machinery and proceed to insist that it owes us more for our products than the price indicates, we must acknowledge that the man who produces premium goods, establishes his own market price.

The United States Department of Agriculture has issued a report of a survey of nearly 10,000 representative farm homes. Its purpose was to learn the real problems of farm women looking toward a possible solution. It was found that farm women work an average of 13.1 hours a day in summer and 10.5 hours in winter. Eighty-seven per cent work the entire year without a vacation. A relatively small percentage of homes are modern, and are often poorly arranged. On 7,500 of these farms not more than one child per farm is to be found, above the age of ten years.

Of ninety-three German professors, says *New York Times*, leading thinkers, who in 1914 signed the Manifesto that certain allegations were not true, there are only sixteen who state that they would sign the same statement to-day. Seventeen have died, so that leaves about sixty who regret their previous position or signing.

A Result of Group Work

Young people's day in Des Moines a success. Priesthood work on the increase.

First Presidency: In making out my weekly and monthly reports, I was interested in the following summary. The following items are for the months of January and February, 1921, as compared with the same months of 1920. Only a few of the principal items are given. All others are in the same proportion.

	Sermons	In charge	Attended	Visits	Ad. to sick
1920	10	25	179	41	31
1921	40	78	422	180	61

These figures are encouraging for more than one reason. Representing the work of practically the same body of men, they show that they have sensed the importance of the work and are correspondingly active. In the second place it is a strong indorsement of the group system which has been employed this year. The work is onward.

Yesterday was a day of blessing. It was set apart as "Young People's Day." Notwithstanding the incessant down-pour, a splendid crowd assembled at the church for the prayer meeting at 8.15. A good meeting was had. The Pan Adelphi Circle of Temple Builders met and tagged all comers at the door, with tags as follows:

(These tags were two inches square, suspended by a cord through one corner. On one side was printed: "Young People's Day, March 13, 1921." On the reverse side: "Use us or lose us.")

The young people took the lead in all the services. At the eleven o'clock hour the time was occupied with three sermonets by three of our young men of the priesthood: Brother Frank Mussel, elder, age 25; Brother William Robinson, priest, 22; and Brother Fred Wilkinson, teacher, 30. All spoke with considerable freedom and power, and gave much food for thought. Their efforts were encouraging to all and seemed greatly appreciated by the Saints. Appropriate song service was had, under the direction of our regular choir leader, Miss Evalyn Rudkin, who by the way, is nineteen.

An excellent priesthood meeting was held at three in the afternoon. Details of this will be reported later. At five a combined choir and orchestra rehearsal, in preparation for a sacred concert Easter night, was held, and indications are that a splendid program will be had.

At the eight o'clock hour, according to previous announcement, the pastor spoke on "The sacrament of marriage." The audience was attentive and responsive. The young people especially seemed to appreciate the counsel given. A degree of freedom was had in presenting the subject which was encouraging. Altogether the day was a profitable one.

Very sincerely,

A. E. WARR.

What Are We Doing Now?

"The future of the church must and will be largely determined by that which we now do."

At present we are not only planning and contemplating our summer's work, but we are getting busy with the tasks that lie immediately before us. While to some degree we are circumscribed with difficulty, we have every reason in the world to be encouraged. There is an apparent upward tendency on the part of the Saints, and we feel assured that the membership will arise as one and blend their undivided energies in an effort to move forward the work of our district as it has never been moved before. The local work needs to be stimulated and strengthened, a greater coordination is necessary if we are to reach the maximum in our missionary work this year. We have confidence that this will be our satisfaction, and that an awakening shall be had among us commensurate with the demands of the hour.

Our district needs to be evangelized. What does this sug-

gest? It suggests activity, ambition, sacrifice! A commonplace, passive desire will not suffice; we must energize up to the point of maximum efficiency; we must spare no effort that is necessary to insure success. It is true that our missionary force for the district is small, but that is the greater reason why we should strain every faculty within us, in an effort to achieve. Nothing short of loyalty to the cause of our Lord, and a willing mind on our part can bring the desired result.

The Spirit of God is working mightily with the people of the church. We see evidences of a new page in the history of our work. The revival movement among the young of the church comes to us as a holy sacrament, a baptism of the Holy Spirit. It revives our courage, and gives us the assurance that when we have done our best, an army of young people will take hold of the work where we lay it down, better prepared to serve than we have been, and will carry it on to victory.

Of course the thing that should above all else concern us is, What are we doing now? The future of the church must and will, largely, be determined by that which we now do. It was said by the Master of Mary: "She hath done what she could." Can that be said of us? If not, we ought to bestir ourselves and make greater strides than we have heretofore made. We have our limitations it is true, but if we do what we can, greater possibilities will arise before us, and we will be able to make greater accomplishments.

The missionary work must be pushed, and that means that all should line up in an effort to teach the inhabitants of our district the grandeur of the gospel of Christ. As we reach out in an effort of this kind we will enlarge our own vision and enrich our own experiences. It is apparent therefore, that while we enlighten others we enrich and ennoble ourselves.

It is indeed a blessed privilege to be a partner with the Divine One, in regenerating the world of mankind. "Go ye therefore and teach all nations" is applicable to the church to-day. We have no time to waste in contending over the trivialities of life; we are enjoined to go forward. There is no place to stop short of the eternal perfection. We feel confident that everyone who has the good of the work at heart, and who has received a vision of the largeness of this latter-day work, will gladly do all in his power to strengthen the hands of the ministry so that the people who sit in the valley of the shadow of death may be enlightened and become partakers with us of the fruits of the gospel of Christ.

May the year that is before us mark an epoch in the church that shall be fraught with victory. Let us renew our slogan, "Twenty thousand converts, with their faces turned towards Zion." Having our ideal fixed, let us strain every nerve, not only to reach it, but to pass beyond it, and in triumph and glory crown him King of kings, and Lord of lords, who alone is worthy of that station.

Very sincerely,

J. E. VANDERWOOD.

BURLINGTON, IOWA, April 13, 1921.

Editors Herald: Brother D. J. Williams, who is district president, Sister Williams, district organizer for the Women's Department, and the district Sunday school superintendent, from Burlington, attended the organization of the Nauvoo Branch March 19 and 20, as also a goodly number from near-by branches. The return trip was made by automobile Sunday afternoon, in company with Brother F. A. Smith, patriarch, who was announced to speak at Burlington Sunday evening. We discovered en route that Brother Smith was a "stick in the mud" (to say nothing of the rest of us), as the car stuck on the last hill before reaching the Fort Madison bridge. By dint of the "heavyweights" (?) walking a half mile or so in the mud, and begging a half gallon of gasoline from a farmer, the remainder of the trip was made without further adventure, arriving at the church at exactly the preaching hour. The sermon Brother Smith delivered on "Faith" was satisfying and convincing, enforced as it was by personal experiences.

Brother U. W. Greene, who had also been at Nauvoo,

reached Burlington Monday afternoon, and spoke for us the four succeeding nights, Tuesday to Friday inclusive, following Brother Smith's introductory sermon with more on "first principles"—soul satisfying, forcible, convincing, also supported by much of personal experiences, many of them drawn from his rich fund of experience in the Holy Land. Brother Greene left for Davenport March 26, and Brother F. A. Smith spoke throughout the following week, except Saturday, and again Sunday evening, April 3. His closing words of council and comfort at the morning sacrament service will be treasured by many.

The building fund committee is "doing things." They have inaugurated a series of socials, one each month, and have set on foot other schemes in the hope of bringing the fund to where it will be practicable to begin work this summer. The April social took the form of a Saint Patrick party, an impromptu program being the leading feature of the evening. We are not prepared to say how many of the participants would concede to having displayed Ireland's favorite color in the rendering of the program.

The Women's Department held a bazaar and food sale April 21 to 23, realizing \$202 for the benefit of the building fund.

An Easter cantata was rendered at the morning service hour, following a short address by Brother F. A. Smith, both of which met with due appreciation.

The program outlined in the HERALD, as suggestive for April 6, was observed Wednesday evening, when some interesting material was presented.

Elder H. N. Snively spoke Sunday evening, April 10, in the absence of Brother Williams on district work, at Ottumwa. Brother and Sister Snively have recently returned from a winter in California.

CORRESPONDENT.

THE PLAINS, OHIO, April 12, 1921.

Editors Herald: There has been a small branch here for about ten years or perhaps longer, but we have always held services in the schoolhouse.

Last September there was a store building for sale and some of the Saints thought it would be a good opportunity to get a church building very reasonably.

A business meeting was held at which almost enough money was pledged to buy the building where it stood. Then it had to be moved and repaired. But the Saints once having taken the responsibility were zealous in their efforts to have the building finished.

Most of the men in the branch lost their time from work

and donated their time also to get it moved on to the lot which had been donated by a brother.

Then some of the missionaries came and they were just as anxious to see it completed and ready for services as the Saints of the branch were.

We surely feel very grateful to our district president, J. A. Grant, and Brother J. W. Davis in helping to get it properly finished, seated, and painted.

Easter Sunday we had our opening conducted by Brother J. W. Davis which was truly a happy day for us all.

We have as nice a little church as there is on the Plains and the best location. It is not very large but will comfortably seat about one hundred and fifty people. It is all paid for and will be dedicated in the near future.

The Saints are all rejoicing and glad we made the sacrifice, for while some thought in the beginning it would be too much and we could not do it, all are glad and say that they have not missed what they gave. We surely feel that the Lord has been with us in our efforts to have a house of worship. To him be the glory.

Your sister in the one faith.

SARAH E. BATCHELDER.

OKLAHOMA CITY, OKLAHOMA.

Sister Ed. Dillon, district organizer, and Sister Elenor Brown, local president of the Women's Department, went to Red Rock last week and put in a day with the Lamanite Sisters there. Brother R. M. Maloney went to El Reno Sunday and preached morning and evening.

Last Sunday, our pastor, accompanied by Brother and Sister Ed. Dillon, Sister Peattie and son, went to an all-day meeting of the Indians, near Perkins, Oklahoma. A large number of Indians were present, and after their "spread," which was excellent, Brother Dillon and Brother Miller made talks to the Indians, Brother Charles Moore acting as interpreter. Then Brother John Koshiway baptized two Indian women and one young Indian man, after which they were confirmed by Brethren Dillon and Miller.

REPORTER.

The 1921 Acacia is finished and on sale. It is a very creditable production and worth much more than the students of Graceland are asking for it.

A meeting at Manchester, England, brought out that child welfare work has resulted in materially reducing the death rate among children, which in 1895 was 202 per thousand. In 1910 it was reduced to 132, and last year to 97.

THE SAINT'S HERALD

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

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MISCELLANEOUS

Conference Notices

New York District with Niagara Falls, New York, Branch, June 4 and 5. Anna M. Lloyd, secretary, 36 Tremont Avenue, Buffalo, New York.

Convention Notices

New York District Sunday school with the Niagara Falls, New York, Branch, June 4. Exact time to be announced later. Anna M. Lloyd, secretary, 36 Tremont Avenue, Buffalo, New York.

Reunion Notices

Nauvoo, at the old historical city of Nauvoo, Illinois, August 19 to 28. The very best of speakers will be present. You should arrange your vacation so as to attend this reunion. It will give you a chance to visit this old historical place, and study at first-hand some of the early history of the church. Reunion grounds are located on the "Flat" near the old home of Joseph Smith, and near by is the "Mansion House," the "Nauvoo House," the William Marks home, and many other places of interest. The Mississippi spreads out on three sides of the grounds and affords fine bathing in the daytime and a cool breeze at night, so you are sure of a good night's rest. The committee are sparing nothing to make this one of the best reunions of the season. A word of warning! Tents! Have you a tent? If not, write to D. J. Williams, 725 Lewis Street, Burlington, Iowa, and order what you want. Do not put this off as you did last year, but do it now, and don't forget the cots. If you are going to a reunion this year, Old Nauvoo extends to you a welcome. P. R. Burton.

It has been decided to postpone the reunion of the Alabama District till Saturday, August 13. Levi Gamet, president.

Department of Music

To Whom Concerned: This is official notification of appointment, with the approval of the First Presidency, of Elder G. Orlow Coburn, of Blenheim, Ontario, as chorister of the Chatham, Ontario, District.

For him we urge the loyal and earnest support of the musical forces of this district.

ALBERT N. HOXIE, *General Director.*

ARTHUR H. MILLS, *Secretary.*

INDEPENDENCE, MISSOURI, April 15, 1921.

To the Prayer Groups

I am counting on the members of the groups to remember the sick in an especial manner when called on through the church papers.

Word comes from a brother requesting prayers for his crippled son. Let groups 4, 5, 13, and 22 fast and pray that nothing contrary to God's will may stand between this unfortunate one and his recovery.

God has promised to heal us of all diseases when we approach him with faith sufficient and ask in harmony with right.

RALPH W. FARRELL.

INDEPENDENCE, MISSOURI, 826 Lexington Street.

Addresses

Home address of Elder O. L. Darcy, Suite C, Roselodge, Regina, Saskatchewan.

Joseph A. Jaques, 1424 Alton Street, Beechview, Pittsburgh, Pennsylvania.

Conference Minutes

PITTSBURGH.—At Lock Four, Pennsylvania, April 9 and 10, Apostle G. T. Griffiths in charge, associated with J. A. Jacques, district president. Officers elected: J. A. Jacques, president; L. F. P. Curry, vice president; Mary McGowan, secretary-treasurer. Preaching by G. T. Griffiths and U. T. Thomas. Mary McGowan, secretary-treasurer.

Convention Minutes

PITTSBURGH.—Sunday school, April 9, 7.30. Officers elected: T. A. Dershimer, superintendent; Robert Winship, assistant superintendent; Lucie A. Lockard, secretary-treasurer. Mary McGowan.

Our Departed Ones

ROWDEN.—Lena Hazel Rowden was born at Hominy, Oklahoma, September 14, 1908. Died October 3, 1920. Baptized May 4, 1919, at Skiatook, Oklahoma. A short illness took away from earth life this beautiful character to meet her mother who had preceded her to the paradise of God. Funeral services from the Saints' church at Skiatook, Oklahoma, conducted by J. C. Stephens. Interment in Skiatook cemetery.

HODGES.—Joseph Roy Hodges was born in Henderson, Webster County, Missouri, February 24, 1887, and died at Okmulgee, Oklahoma, February 27, 1921. Married Mrs. Fanny Mason July 24, 1907. Leaves wife, son George, stepson LeRoy Mason, father, 4 brothers, and 4 sisters. A member of the church twenty years. Death caused by the explosion of a boiler at Nuyaka where he was working, he having sacrificed his own life in helping a fellow worker to escape from the boiler room. Funeral services in the Methodist church in Glencoe, conducted by the pastor, Reverend F. W. Gaylon, under the auspices of the A. F. & A. M. Lodge of Quay. Interment in I. O. O. F. cemetery.

BRO.—Helen Irene, daughter of Axel and Lottie Bro, was born February 26, 1921, near Soldier, Iowa. Passed away April 13, 1921, from hemorrhage of the lungs. Leaves to mourn father, mother, sister, and many other relatives. Funeral from Saints' church at Moorhead. Services conducted by D. R. Chambers, assisted by Mark Jensen.

HARTNELL.—Elizabeth Richards was born December 6, 1829, at Devonshire, England. Married John Hartnell in July, 1850. To this union 10 children were born. Came to America in 1867, settling in Ontario, Canada. Later moved to Michigan. Her husband died December 6, 1900, at Juanita, Michigan, after which she lived with her daughter, Mary Provost, at Flint, Michigan. Baptized in 1872. Died April 3, 1921, having been confined to her bed six years and a half. Leaves 6 children: Mary Provost, Elizabeth Pohley, John, Richard, Thomas, William, also 32 grandchildren, 31 great-grandchildren, and one great-great-grandchild. Interment at Vassar, Michigan.

WATKINS.—Jane H. Roberts was born January 30, 1853, at Pottsville, Pennsylvania. Died March 27, 1921, at the home of her daughter, Mrs. Charles Williams, Independence, Missouri. Married March 5, 1874, at Canton, Ohio, to John J. Watkins, who died February 9, 1918, at Chariton, Iowa. To this union 9 children were born, of whom the following survive: Louise Williams, Sarah J. Cochran, Thomas J. John, Evan, Alma, and David H. Funeral at Saints' church, Chariton, Iowa, E. B. Morgan officiating. Interment in Chariton cemetery.

SPARLING.—At Springfield, Missouri, March 18, 1921, Sarah, wife of Henry Sparling. Sarah Smithens was born January 20, 1857, at Hunslet, England. Came to America 37 years ago to marry Henry Sparling, who has been a missionary over 30 years. Baptized at Pembroke, South Dakota, April 12, 1885, by William Sparling. Her husband, one son, and 2 daughters mourn their loss. Recently our blind sister underwent a surgical operation from which she did not recover. Besides being a faithful member of the church, she held membership in two benevolent societies which performed official rites at her funeral. Sermon by J. W. Peterson in Saints' church in Springfield.

CARTER.—Charlotte Carter died April 4, 1921, at Provo, Utah, where she had been one of the pillars of the work. She was 64 years of age. L. G. Holloway preached the funeral sermon. Her loss is keenly felt by the Saints.

DUNKLE.—Reuben Dunkle, pioneer resident of Pottawattamie County for 69 years, died at the home of his daughter, Mrs. John Barclay, April 5, 1921. Born in Fayette County, Ohio, March 31, 1840. Married Elizabeth Strang. Eight children were born to this union. Surviving are 3 daughters, 8 grandchildren, and 5 great-grandchildren. Funeral from Saints' church, Crescent, Iowa; sermon by D. R. Chambers, assisted by H. N. Hansen.

BUCKLEY.—Flossie Leona, daughter of Mr. and Mrs. J. W. Haynes, was born at Jackson, Michigan, September 7, 1896. Married Clarke E. Buckley June 18, 1918, at Grass Lake, Michigan. Has been seriously afflicted about one year. During her affliction she became interested in the gospel and was baptized at Battle Creek, Michigan. After a serious operation, she passed away March 27, 1921. Funeral from her parents' home, Jackson, Michigan, March 30; sermon by Frank F. Wipper. Interment in cemetery at Jackson. Those surviving to mourn are husband, little son, father, mother, sister Ferne, other relatives, and many friends.

PARISH.—Delarma Parish was born January 13, 1837, in Canada. Married Lethe J. Hall April 15, 1862, in Decatur County, Iowa. To this union were born 2 sons and 2 daughters. Baptized July 2, 1893. Ordained an elder November 22, 1893, and chosen president of Boomer Branch. Died March 26, 1921, leaving to mourn wife, 2 sons, and one daughter.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, MAY 11, 1921

NUMBER 19

EDITORIAL

Zion Builder Services Not a Fad

They result in new consecration and increased devotion on the part of our young people.

We have received several letters of late which have referred to the meetings, "Gospel sermons for young people," or "Services for Zion Builders," as a fad. Those who are acquainted with its genesis and development well know that it is not in its essential elements a fad, but has been witnessed by a great outpouring of the Spirit of God, the spirit of devotion, and real consecration to his service.

It is quite true that anything, however good, may be made a fad by some, or approached in that spirit by others. But no really good work should thereby be called in question.

It is often to be noted that people make a start on a certain kind of a plan, or emphasizing some particular factor; and soon a great multitude is following the same way, and going to more or less extremes. It probably is quite natural and human that certain factors are occasionally overemphasized.

The movement of the young people of the church, under the name Zion Builders, or any other name, is one of the great signs of the times, and represents a great spirit of devotion, and desire for true preparation and consecration to the service of God, which should not be ignored.

It is quite true that an organization is not the whole thing. The organization is in fact very incidental to the work to be done. But through an organized effort much more can be accomplished than is possible in any other way. It would not do to wait until the date for opening the meetings to begin a proper campaign of advertising. It would not do to wait until the hour of opening to offer our prayers. The need of seeing that all things are prepared before us is by no means limited to the movement to Zion. We should see that all work is carefully planned ahead of time. Nor does that mean hour after hour and day after day to meet in useless committee meetings, going over and over the same plan. The true leader or executive should lead out, and submit definite propositions to his committee, and soon have suitable subcommittees organized.

Yet in the past we have picked up an account of special services and read that the first sermon was urging everyone to come out, and that we should support the meetings. Or it may be "the first week was spent by Brother B—— in working up an interest," and at the end of one or two weeks the interest is secured. When one moves into a new field, no other alternative is possible. But where the work is in an organized branch, this preliminary work should be done beforehand.

Or again, when called to order, the local president raises the question as to what shall be done in these meetings; what is their purpose, and what is their scope? If this were a meeting of a branch president with the heads of the various departments of work, and with leading members of the priesthood beforehand, well and good. Or if it is a preliminary business meeting, well and good. If it were a meeting of the

district president and the branch presidents to prepare and organize, well and good. But when it is supposed to be one of the meetings, and the time is spent in discussing, Why are we here, and what are we going to do? there would seem to be a very apparent lack of executive ability, and of preparing all things before us. Officers are chosen for the purpose of preparing definite programs, and seeing that the work moves on as it should, and that the utmost benefit is gained in the time allotted.

Yet important as that work is, and important as it is to the success of a series of services, whether for one day, two days, a week, or longer it is entirely subordinate to the spiritual preparation needed, the prayers for divine guidance, and the spirit of consecration, that we may plan that which is to be submitted, and may have this spirit in its exposition.

The mere holding of meetings is not an end in itself, but only a means to an end, and that end should be better information, to the end, Second, that we may become better citizens of the kingdom of God, because, Third, we have received a new inspiration and a greater degree of his Spirit, and Fourth, to the end that we may with a fuller consecration, be able to render better service to others.

In all of our special services, in all of the work for that matter, in all of the work of the church the best results will be secured by preparing all things before us. By preparing a definite program, the best of which we are now capable, and striving to carry it out, not neglecting earnest, humble prayer, results are achieved.

At these special services now being held for the young people, under the name of Zion Builders, this principle is being exemplified, and results secured. From everywhere that we receive reports, the same story is told. The speakers feel the special inspiration of their efforts, and are endued with a new power, so that they speak as they have not been able to speak before.

We have already set forth the results at Lamoni; we have already set forth in many letters the splendid spirit manifest in the services held by Elder D. T. Williams.

From Hiteman we have the usual story of increasing interest, and that the young people were delighted and inspired by Elder C. E. Wight's efforts.

From Pisgah there comes the same story. Monday and Tuesday nights find an increase instead of a decline, as compared with the previous services.

Everywhere we have been permitted to observe, the results have been a new consecration, increased devotion on the part of our young people, and a great desire to assist as talent and means permit in the work of the church.

Formalism will never solve our problems, but the spirit of consecration and true devotion to the cause of Christ will do so.

Come to the Philippines and Help Us

The cry for missionaries to preach the word of God is world-wide. Next week we will publish a letter from a sister in the Philippines calling for help. We may recall that twenty years ago the church was commanded to prepare tracts—Chinese and Japanese, as well as in Scandinavian, German, and Portuguese.

5 Jan 22
Mrs Thos France

As to the second coming of Christ, we may note from Luke 12: 40, I. T., that there are three comings of Christ. This is confirmed in the Bible elsewhere. He has already come; he will come at the beginning of the millennial reign, and at its end. The 24th chapter of Matthew in the Inspired Version distinguishes clearly in the 4th verse the three events. First: "When shall these things be which thou hast said concerning the destruction of the temple, and the Jews";

Second: "What is the sign of thy coming";

Third: "And of the end of the world (or the destruction of the wicked, which is the end of the world)?"

We note then that this much-quoted verse, the 32d of this chapter, reads: "And again this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come, or the destruction of the wicked."

If the destruction of the wicked is the end of the world, it is evidently at the close of the millennial reign, not at its beginning. This is at least a possible consideration, and cannot justify our sitting at ease and saying, "Surely our Lord delayeth his coming." For he cometh in an hour that we know not.

Again, we figure too often adding year by year as in the past. With 10 per cent increase each year to the church, it would amount to a hundredfold in fifty years, or amount to ten thousandfold in 100 years. That is to assume that at the end of each year the church is 10 per cent larger than at the beginning of the year, and if this continues for 100 years it would mean 10,000 times as many members.

But expressing it in another way, the conversion of a few in each land will give a tremendous impetus for these few to convert others; and these others, still others. When the priesthood receives the endowment of the Spirit of God, they will move forth with mighty power to the convincing of the nations of the earth of the truth which is in Christ Jesus.

But again, we must remember that there is no promise or presumption that the whole world will be converted. The inference from Holy Writ is quite to the contrary. That the gospel will be preached for a witness does not insure acceptance by all people by any means.

The field is before us ripe unto harvest. Who will go and serve in the cause of the Master?

Our Third Reunion Number

In this issue we offer some more excellent articles written to help make all of our reunions even better. We feel that the success of one group of people will inspire others, and the advice of those whose experience entitles them to advice, is eminently worth while.

Believing that something concerning the writers makes the contributions more interesting, we offer the following:

A. H. Mills has devoted his time for the past twenty-five years and over to music. He was director of the Independence choir for many years, and is a musician of ability and devoted to that department of work. He has been serving the past few years as secretary of the Department of Music, and editor of The Staff in THE SAINTS' HERALD. On behalf of his department work he has visited many reunions in the past five years, especially in the East and Mississippi Valley.

H. C. Burgess is general manager of the Department of Music and is fully engaged at present in Zion Builder Services.

Elder Amos Berve is now president of the Eastern Iowa District, and prior to that was president of the Little Sioux District. Prior to that he was superintendent of the buildings and grounds at Graceland College. This included the purchase of supplies for the dining room, and the handling of that department. He has also had experience for several years in

feeding the crowds at General Conference. He has had much experience in buying food in large quantities, and in feeding large bodies of people.

E. A. Kaler was a chef in the United States Navy during the recent World War, and since that time he has continued to labor in that capacity. The plan used in the navy was the cafeteria plan. He was chef at Graceland College for one year, and introduced the cafeteria plan there. He was also chef at the Lamoni reunion, and has acted as chef for several large clubs and hotels since being discharged from naval service. His experience as chef has been almost entirely with the feeding of large bodies of people.

Laura E. Mann, a trained nurse at the Sanitarium, is now acting in connection with the Health Department of the church. Her article is an able continuation of those printed in the first reunion number, and she adds to it a discussion of the question of diet.

Elder Leroy Colbert resides at Chetek, Wisconsin. He is Bishop's agent of the Northern Wisconsin District, branch president, and has been one of the strong bulwarks of the district for years. For a number of years he was superintendent of the district Sunday school association. He is an indefatigable worker and interested in everything that helps to build the kingdom of God.

Howard W. Harder, the general secretary for the Religion Department, is acting as its executive head during the absence of Superintendent T. W. Williams in Europe. Brother Harder is also one of the secretaries in the office of the First Presidency.

Elder C. I. Carpenter was for many years the general church recorder, succeeding Elder Henry Stebbins, whom he was assisting for several years. A few years ago he was ordained a high priest and appointed to the Kewanee Illinois District, of which he is district president. He is well qualified to speak on the plan followed in their reunion.

F. C. Webbe is acting as publicity man for the Kirtland District and in these summer meetings around the old temple.

This completes our third number. We also had several more good articles promised in answer to our original request, and hope to publish them in an early number, so they will be of assistance in reunion work this coming summer, as well as for the years to come.

Duet

By Adam J. Keck

Youth with the violin,
Age at the organ,
And both their souls
Through their instruments flowing
Float on the air:
My own, forsaking its frame,
Meets them midway,
And for one exalted moment
I understand.
Youth is a melody, strong and inspiring,
Age is harmonic, ably supporting.
Here is life in its best expression:
Youth choosing its worthy theme
And throwing its being without reserve
Into its variation;
Age, with its breadth of vision,
Choosing its varied tones
From field of boundless expense,
Weaving its harmony self-sufficient,
Yet lending the whole to soften and strengthen
Youth's overpowering theme.

Laying on of Hands

Sermon by Elbert A. Smith at Lamoni, during the Zion Builder Series. Reported by Winsome Smith McDonald.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed."—2 John 1, 10.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:16, 17.

That wonderful promise is still in force. If any man will put God to the test and do his will he may know of the doctrine.

Did Jesus Have a Doctrinal Message?

You have noticed of course that the sermons of this series thus far have been doctrinal. We might ask ourselves, Did Jesus Christ come with a doctrinal message? If he did not, then we are not justified in preaching doctrine. But Jesus said, "My doctrine is not mine, but his that sent me."

He came then with a certain form of doctrine, and he received it from God the Father. There is, it is true, a prejudice in the world against the preaching of doctrine, and we have been told that people will not endure doctrinal preaching—especially the young generation were not interested in it. It seems to me there could hardly be a man so dense that he could look over this audience without the idea percolating into his mind some way that young people are interested in doctrine. For seven consecutive nights in Independence, from thirteen to fourteen hundred young people sat and listened intently to doctrinal sermons, and at the very same time one of the prominent churches in town that does not believe in doctrinal sermons put on a revival for their young people, and a bishop who attended said he could count the young people present on the fingers of his two hands. Another minister put on a lecture against Mormonism and there were eight of his people there and twelve of ours to hear it. He said he had preached for nine years in Independence and had decided that Independence is spiritually dead. Well, his end of it may be, let him say—but ours certainly is not.

Two ministers were overheard talking on a street car after the close of our revival, and one of them said, "I have been attending the meetings held at the Stone Church by the Latter Day Saints and I will tell you that we have got to wake up. Those people have a power with them and they are holding their young people."

It is a good thing to wake up, but it is a good thing also to have something to wake up to. Of course there is a power with the church. Where, outside this church, would you young people go to experience that which you experienced at the morning prayer meeting last Sunday? And I thought in the course of just such a similar prayer meeting in Independence when I saw young men sixteen or seventeen years old stand up and speak in prophecy—not some wild harangue, but an intelligent and powerful declaration of the will of God—I thought, I am glad I am united with a church that can say, "Our gospel came not unto us in word only, but in power and with the Holy Ghost and with much assurance." (1 Thessalonians 1:5.) I am glad of that, because I cannot tell you people that Jesus Christ is the Son of God so that you will know it. I can tell you, but you will not know it for yourselves; but I am glad I represent a church with which God is working and which believes in the spirit of revelation, so that though I may be a thousand miles from you and you alone

somewhere the Spirit may speak to you and say, "Jesus Christ is the Son of God and the Savior of the world." We are told that the testimony of Jesus is the spirit of prophecy.

The pulpits are offering substitutes for doctrine, little exegeses of sociology and ethics and morals and politics and Shakespeare and whatnot. There is a penalty attached to that, and the penalty is stated in 2 John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." The result is empty and impotent churches. That is our explanation for the fact that ours is a doctrinal message.

Importance of Laying on of Hands

The doctrine that we have for consideration to-night, that of the laying on of hands, may not seem to you at first glance to be of any great importance. In fact, some people seem to consider it as being the least important of the doctrines that we preach, and the least interesting among them, but it seems to me that it is exceedingly important. First, because it is a part of the doctrine of Jesus Christ. As stated in those passages which I have already referred to where Paul enumerated the principles of the doctrines of Jesus Christ (Hebrews 6:1, 2), he names the laying on of hands as the fourth of those doctrines, and you will remember that Christ said, "My doctrine is not mine but his that sent me," and that whosoever "abideth in the doctrine of Christ hath both the Father and the Son."

This doctrine seems to me to be exceedingly important, first because of its *origin*. It is very ancient so far as practice is concerned. Away back in the days of Moses he blessed and ordained Joshua by the laying on of hands (Numbers 27:18-20), and he did this under direct commandment of God the Father. For some reason God chose to carry this ceremony on down and made it a part of the doctrine of Jesus Christ and a part of the practice of his church.

It is important in the next place because of its *significance*. We talked to you last night a little about symbolism. Humanity has always expressed itself in symbols so that man might see something objectively that would help to interpret the conception in the human mind. The human being is the only earthly creature that can form a conception of an abstract idea; and even man himself sometimes finds it difficult to do so. Objective presentations help. That is why pictures help so very much in the understanding of any kind of lecture or treatise, or even story. I mentioned some of these symbols, such as the flags of nations, the seal of state, the key of the city. Even to-day we give a distinguished visitor the key to the city—sometimes handing him an actual key, though there is no longer any wall around the city and no gate for him to unlock that he may come in and go out; but there was a time when it was an evidence of very great trust to give any man the key to the city. So to-day we symbolize our confidence in our honored guests. The wedding ring is a symbol that the wife may look at and remember the covenant she has made, and picture her husband though he be far away. Do you not suppose that our missionaries' wives, as they sit in the evening and look at the wedding ring on the finger, picture most vividly the companion perhaps on the other side of the world in mission fields?

We have ceremonial symbols also. In days gone by when men dressed themselves in armor and wore helmets on their heads, when they came into the presence of ladies or into church or among friends, they uncovered their heads as a token that there was no danger of blows in that society. So to-day we take off our hats under similar conditions, a sort of ceremonial symbol. Prostration in prayer is symbolical of humility.

God speaks to man in language that he can easily understand. The human hand is a natural symbol of power. By it man wields the sword, guides the pen, steadies the plow,

drives the engine. It is absolutely the only thing in common use by which he applies the will and power of his spirit to material things, and everything on earth that is shaped by man to conform to the conception in his mind is shaped by his hand, so that it naturally becomes a symbol of power. And even it is a symbol of God's power, because we read in language which to be sure is figurative:

"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power."—Habakkuk 3: 3, 4.

And so for good reasons God chose to make the laying on of hands the symbol of power and authority in his church, in many of the ceremonies and ordinances that are connected with the gospel of Jesus Christ.

This doctrine is very important because of its association; it has always been intimately associated with the act of blessing, also with the act of healing and with the act of ordination. So we may say that because of its *origin*, its *significance*, and its *association* it is exceedingly important among the doctrines of the gospel of Jesus Christ.

In Blessing Children

Now we consider in their order some of the ways in which this ceremony was used in olden times. First in the blessing of children. We may say in passing that according to the belief of this church the custom of baptizing little children is both unscriptural and unreasonable. I refer now to little children who are not old enough to understand or believe. Baptism is intended for those who believe: "He that believeth and is baptized shall be saved."—Mark 16: 16. Baptism is also for the remission of sins: "Why tarriest thou? arise and be baptized and wash away thy sins."—Acts 22: 16. Little children have not sinned, neither can they believe or understand the gospel of Jesus Christ; but Jesus himself says, "Of such is the kingdom of God."—Luke 18: 16.

You might as well attempt to gild the rose, or paint the lily, or powder the snowflake, or burnish a sunbeam as to think of baptizing a little child to make him more pure.

Some one may say, "Jesus Christ was baptized and he had never committed any sin"; but baptism is also for those who *believe*, and Jesus Christ believed and always did believe. Even at twelve years of age he was found expounding the law that he believed. He kept the law that he believed, and was baptized as an example to all his followers, upon whom he made it obligatory to follow in his footsteps.

But when it came to little children, the record says, "He took them up in his arms, put his hands upon them, and blessed them."—Mark 10: 18. About the same statement is found in Matthew 19: 15 where it says he "laid his hands on them, and departed thence."

So it is a scriptural custom in this church that little children are received at the altar, and in harmony with the pattern Christ gave, the elders place their hands on them and bless them. It is certainly a comfort and an incentive to the parents, and a blessing to the children.

In Ordination

Next we may consider the question of the laying on of hands in the case of ordination. We have already mentioned the ordination of Joshua, and the ceremony certainly became a very universal custom in the New Testament church. For instance in the ordination of Barnabas (Acts 13: 2, 3):

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Also in Acts 6 there is a record of the ordination of Stephen and Philip and five others: "Whom they set before the apostles: and when they had prayed, they laid their hands on them."—Verse 6.

This will suffice to show the ancient custom, and it is enough to say that in most of the churches to-day ordination takes place with the laying on of hands. We wonder why they do not observe the ceremony in other ways that are indicated in the word of God. For instance—

In the Healing of the Sick

We said last night that we believed in religion in the present tense. We are told by a great many people that God no longer heals the sick, that the day of miracles is past, and we cannot expect these things any longer; but as a church we have never drawn a line anywhere in the calendar of time and dared to say that on the other side of that line God revealed himself and blessed the people, but on this side he does nothing of the kind.

We are told, it is true, that people are becoming so much better and Christianity has progressed to the point where it does not need the things they had of old. That argues an entire reversal in God's administration, and he says, "I am the Lord, I change not."—Malachi 3: 6. Anciently the nearer the people got to their heavenly Father the more communion there was, the more revelation, the more blessing, the more power, the more demonstration, while now we are told that the nearer we get to him the farther away he is, and the less we hear of him, the more silent he is, and the less he gives.

I am reminded of the old story of a traveler who came to an inn and put up for the night. He got his lodging but he fell ill and could not eat his supper or his breakfast. When the morning came the landlord wanted to charge for both supper and breakfast as well as the lodging. The traveler was willing to pay for his lodging but not for the meals he had not eaten, and so they fell into a violent quarrel; but finally they agreed to leave the matter to the first comer to decide. So they told the first man who came all about it, and he said to the traveler, "Give me two pieces of silver." The traveler did so, and the man then took them and shook them by the ear of the innkeeper and said, "Do you hear that?" The innkeeper said, "Yes, I hear it. What of it?" And the man then said, "Well, all the traveler got was the smell of your meat, and all you get is the jingle of his money."

Now if it indeed be true that all we get is the smell of the meat that Peter ate and the shadow of Paul's loaf, then all God can reasonably ask of us is the jingle of our money in the way of service; but the trouble is that is about all the world is giving him so men do not get the blessings they used to have.

I read in John Wesley's journal that on one occasion when he was traveling a circuit in the woods alone his horse became very ill, and he says he dismounted and prayed over the horse; the horse was immediately healed, and he got up and continued on his journey. And yet men tell us to-day that God won't do for us what he did for John Wesley's horse!

I want to give you just a little chapter from my own experience. When I was a boy there was a misfortune came upon me that never can be atoned for in this life; namely, I did not have the experience of a father's companionship and guiding hand after I was five years old; but my mother's brother, whose name was Hartshorn, sojourned with us for some years, and in some ways he took the place of a father to me. I loved him very dearly and do yet. About that time there came into the neighborhood a young woman to teach the country school (my uncle was then a young man) and I was one of the four or five scholars who made up the student body of that school. She had not been there long before I noticed

a most astonishing change come over my uncle. It was a phenomenon that I had never before observed. I did not know what to make of it. It seemed as though some one had turned a switch and lighted up an electric light inside of him. He just radiated light. You boys who have had the switch turned on know how it is. You know what this illumination means.

Finally, I discovered the secret. My uncle was in love; and very soon he and the young school-teacher were married and established a very happy home. Presently children came to make the home even happier. A few years passed by, when like a bolt from a clear sky something came that turned off the light from my uncle's soul. A malignant cancer developed on the breast of his wife. There was no church in that section of the country in those days. Twice she had that cancer taken out with caustics and suffered all the torments of hell. The third time it came back, and then they went to a little town called Cherokee where there was a little branch of the Saints presided over by Elder Crippen, if I remember correctly. The Saints there got together and fasted and prayed and she was administered to, and that night that putrid cancer came away. The sore healed up and she lived to be an old woman. God stooped down and turned the light on again in that home.

Thank God, our gospel came not to us in word only but in power and in the Holy Ghost and with much assurance.

During the revival meetings at Independence one evening I was called to go and administer to a young mother who was staying at the home of Brother Lee, only a few doors from our home. She had a little baby five weeks old and for five weeks she had lain in bed threatened with appendicitis and the doctors said she would have to undergo an operation. Brother Richard Lambert and I went from the church, from that great splendid assembly of young people; and with that spiritual power flooding our souls, we went into that home, and as we entered the door I knew positively that woman would be healed. That was on Thursday night, and Sunday morning she came to the church and came up the steps of the altar with her baby for us to bless. Our gospel came not unto us in word only.

When I myself was stricken down with severe illness some years ago and was packed away to California, I did not expect to live, and to tell the truth did not care to live. But just before I left, my mother came and put into my hand a communication she had received, which said, in substance, "The Spirit says to mine handmaiden, Clara C. Smith, her son shall recover and she shall see him return and hear him preach the gospel and prophesy and see him baptize those who are dear to her." I am here to-night in answer to the prediction that came to her, and through the grace of God.

We branch off in this way because the laying on of hands is associated with these wonderful things and we cannot consider it aside from them. So I wish to talk this evening a few minutes on this question of divine healing which is connected with the theme under consideration. Some one may say, "Well, why is it then if the sick are healed, here is so-and-so and there is so-and-so who are not healed? How do you account for it?" God knows why. I do not. Paul wrote (as recorded in 2 Timothy 4:20) that one of his fellow servants he had left sick at Miletem. Why did he not heal him instead of leaving him? I do not know. The fact that some are not healed does not controvert the fact that many are healed, and we read on one occasion that Jesus Christ himself could do no great works in a certain place because the people had no faith. Our faith does not always rise to the level where we can receive these blessings.

We do not believe in a fanatical attitude on this question, one that will make people disregard the law of the land; wherever the law says to call in a physician, or to observe

quarantine, the law should be observed. Also the sentiment of a community ought to be respected; moreover we believe in sanitation and in intelligent nursing and proper medication, and for that reason we have a sanitarium at Independence to which people may come and be prayed for and administered to and if they desire be nursed or have medical treatment.

You must also bear in mind that this is one of the signs of the gospel. There are several cults which have arisen whose sole propaganda consists of divine healing, and there doesn't seem to be anything else they preach or believe; but Jesus Christ said:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe."—Mark 16:15-17.

Believe what? The gospel. The gospel is the chief thing. A sign is secondary or subsidiary even though it may be exceedingly important. So do not be deceived simply because somebody preaches divine healing, but find out whether or not they are preaching the gospel of Jesus Christ. That is the fundamental thing to tie to.

Then another consideration, Jesus says these signs shall follow them that believe. Some say, "Well, let us see something of the kind and then we will believe." I never knew a convert made yet by a miracle or an act of healing. How many of the lepers whom Jesus healed were converted? Only one of ten even came back to say thank you. There are people right here in Lamoni who have observed the most marvelous cases of healing right in their own homes, who yet remain outside the fold of God. The thing that converts people is the preaching of the gospel, and when its logic and appeal of love have found way into heart and brain, then these signs follow the believer as a comfort, a strength, and an aid.

The laying on of hands is very intimately associated with divine healing. Jesus Christ himself set the custom:

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."—Luke 4:40.

Mark 8:23, 25; Luke 13:13; Matthew 8:3 all record instances in which Jesus Christ practiced the laying on of hands for the healing of the sick, and he said, "The works I do shall ye do also." Also Jesus said, "They shall lay hands on the sick, and they shall recover."—Mark 16:18.

So we find the familiar statement,

"Is any sick among you? Let him call for the elders of the church; and let them pray over him (anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5:14, 15.

Here we have the course that is to be pursued in order to receive the blessing of divine healing.

One more instance I will note, and that is the instance of the healing of the Apostle Paul. I told you last night the story of Paul who was on his journey to Damascus to persecute the saints, and on the way the Lord Jesus appeared to him and he was stricken down and taken blind into Damascus. One Ananias came to him, being sent of the Lord, and said, "The Lord even Jesus who appeared to you in the way sent me." The Lord sent Ananias, and the record says that Ananias came and "putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9:17.) And immediately the scales fell from Paul's eyes. He was healed and was baptized and received the gift of the Holy Ghost.

For Confirmation and Bestowal of Holy Ghost

This ordinance is practiced for the confirmation of members and for the bestowal of the Holy Spirit. Paul said that there is one Lord, one faith, and one baptism; but it is a dual baptism, the baptism of the water and the Spirit, as Jesus said, "Except a man be born of the water and of the Spirit he cannot enter the kingdom of God."—John 3: 5. For some reason God, even as he chose to associate human instrumentality with the baptism of the water, chose to associate it also with the baptism of the Holy Spirit, and certainly we will admit that all need the Holy Spirit as a guide, because Jesus Christ said it should come to guide us into all truth. (John 16: 13.)

You young people are seeking after truth. That is why some of you are going to college; that is why you are here. Jesus said he would send the Holy Spirit to guide his followers into all truth. Let us see how in days gone by this ordinance of confirmation was attended to and the Holy Spirit bestowed on those who received it. We read:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost; (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) [They had been baptized, but for some reason the Holy Spirit had not come upon them.] Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 14-17.

One more instance:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. . . . [Some one had been going through there preaching and baptizing who had no right to do it, and so evidently did not understand the gospel, though claiming to baptize with John's baptism. They had not heard there was such a thing as the Holy Ghost.] Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve."—Acts 19: 1-7.

I know it is argued by some that this work was limited to the twelve apostles; that the twelve did lay hands on the people, did baptize with the Holy Spirit, and heal, but no one else had the right; but I call your attention to the fact that Ananias was not an apostle and yet he came to Paul and said, "Jesus sent me that you might receive your sight and be filled with the Holy Ghost."

Why should anyone scoff at this gospel principle? It has been associated with the most holy experiences of humanity. It has a deep religious significance. It is a part of the ritual that God himself established; and as one of old said, "Who are we that we should withstand God?" He chose to make it a part of his doctrine. That ought to be sufficient for us.

Other Revivals Needed

Now just a word in conclusion about the effect of this revival. You are listening patiently, and evidently with a great degree of interest, to the expounding of the doctrines of Jesus Christ, and we are emphasizing those doctrines because of their very deep significance and importance. But consideration of them will be absolutely useless to you unless you avail yourselves of the blessings that follow in their wake. These

doctrines are not by any means an end; they are simply a means to an end.

God set up a ladder and you can climb the rounds, faith, repentance, baptism, the laying on of hands, and by and by the resurrection of the dead, and eternal judgment, and you will find yourself in the presence of God.

I have heard people say—they said it in Independence—"Oh, yes, this is a wonderful revival, but it will soon be over and the effects will wear off and it will have to be done all over again." Well, what of it? When you eat a splendid Thanksgiving dinner you don't expect it to last all the year, do you? The chances are that by evening your mother will find you prying about in the cupboard for something to eat, and the next day you are ready for three good meals. You come here to be filled with spiritual food, but you will not get that here which will satisfy you forever. You will need to come to the table of God often in many revivals. We ought to have revivals of this sort at least once a year. This is but a beginning; this is but a promise, a little thing, a very little thing compared to what you will see before you die—small to what you will see before you are ten years older. I think I am safe in making that prediction. I tell you this army of young people is going to count for something—but this is not really the army. These are the recruiting officers—we are training a group of recruiting officers here, and we expect you to go out and gather the army.

Up Against a Real Struggle

You will get hungry again, and of course you will have to come to preaching meeting and prayer meeting from time to time, because the effect of this meeting will wear off. Or, to change the figure, you young fellows who play football do not expect that at the first kick you get at the ball you will send it clear down the field and between the goal posts and on over the horizon. When you make a terrific struggle to make a ten yard gain and then probably lose it or part of it, the captain doesn't say, It is no good, boys; we will have to do it all over again. Certainly not; you are up against the real thing; you have to struggle hard, and if you lose a few yards you work the harder to make it up, and go and go and keep going until you make your touchdown.

I will tell you that in *this* work you are up against the real thing. You may think this religious talk is poetical and fanciful and romantic, nothing in it, but I tell you when you start out to live the religion of Jesus Christ you are up against the real thing.

This gospel demands that *you* be clean men and women, and it is not easy to be clean in this dirty world, which is getting dirtier every day. This gospel demands that you shall be honest men and women, and it is not easy to be honest in this dishonest old world. This gospel demands that you shall be industrious, and there will be many times when it will be much easier to play than to work. This gospel demands that you shall be studious, and it is much easier to flunk than it is to make your grades. It is easier to get by with your lessons than to get them. This gospel demands that you be true men and women, and when you undertake that job you are up against the real thing; but as the Bible says, If God be for us who can be against us?

When I point out the terrific obstacles you will encounter when you try to live the gospel of Jesus Christ in this sin-cursed earth, when your young blood runs riot with temptation, with passion and desire and appetite, I do not wish to discourage you—I point you to one who is greater than you or I, Jesus Christ, who overcame all of these things and put them behind him, and his desire is to make you like as he was.

May he pour out his Spirit upon you and endow you with his power is my prayer.

ORIGINAL ARTICLES

The Health of the Camp

By Laura E. Mann, R. N.

A comprehensive survey of all the factors that affect the health of a reunion.

This problem is not really an easy one to write on owing to the differences in climates, countries, and places in which reunions are held. There is probably no problem more important, however, than the health problem.

It seems to me that a health committee should be provided for at the time a reunion is decided upon. They should be wide-awake Saints who will make it their business to get acquainted with all the health essentials so that they can make logical and sane conclusions in the best and most economical manner. A wide-awake physician or trained nurse would be of value to them, and the church health department will gladly give all assistance possible.

This health committee should make a list of their particular problems, covering as nearly as possible every health detail, a considerable time before the reunion is to convene.

If it is to be a healthy camp, the following suggestions will need be followed, as they are hygienic principles, which it is cheapest in the long run not to disregard.

Site

Should be high and dry. Some trees are desirable but they should not be so thick that the grounds are damp, for there should be in the healthy camp abundance of sunshine.

Water

An unlimited supply of pure, wholesome water, which means properly located, water analyzed, and of agreeable taste. Water samples are tested free of charge in most States. Write your State board of health at your capital and they will tell you where to send your sample. Government pamphlets on this subject can be secured free upon request, and others, which will be of invaluable assistance to you, by addressing the Government Printing Office, Washington, District of Columbia.

Space

(a) A large campus should be chosen so that the horses and other animals may be at a sufficient distance that there will be no odor, or they will be an attraction for flies to the camp.

(b) To allow room for toilets and garbage pits to be placed far enough away that they are not a nuisance. The kind of structure of course has a bearing on this subject, as a modern type of toilet, flushed with water each time, may be nearer than an ordinary outhouse.

(c) The dining tent, grocery, and confectionary tents should have room and proper location that they may meet all sanitary requirements.

(d) There should be room so that tents need not be too close to each other. They should have an alleyway at the back so the garbage collector may drive through and collect the garbage.

(e) There should be room enough so that a large, nearly level space may be reserved for the children's playground near which the children's tent may be placed, but a considerable distance from the large tent, so that the peacefulness of older or nervous people need not be infringed upon during services.

The young people should not be forgotten and should also have a playground for volley and various ball games. Par-

ticularly should we consider this recreational side of life at the reunions, because for many it is their only vacation during the year.

Station

The camp should be near enough the railroad station to permit those who are financially poor to bring the proper amount of clothing and bedding. There is quite likely to be insufficient covers if the camp is far and luggage transportation high.

Another reason is in the consideration of the ones who are not robust, perhaps reaching their declining years, or of some expectant mother, as it lowers their vitality, and causes harmful fatigue to ride over long, wearisome, or rough roads to camp.

Season

Stove problem should not be forgotten if the reunion is in the early spring or late fall.

Now let us consider in a little more careful detail health necessities. While we live in camp, we must go to church, cook, eat, sleep, rest, and have recreation all in the proper proportion if we are to have or receive the maximum amount of good from the reunion, and as Saints we should study to make possible the maximum results in all our undertakings.

Eating Problem

Let us consider the eating problem by beginning with the kitchen. It should be large enough to hold sufficient equipment, tables, cooking vessels, stoves, and other essentials. Seldom do reunion cooks have enough large kettles, mixing bowls, or sufficient paring knives, spoons, and other utensils. They should have sufficient equipment to cook health-giving meals. I have seen such small stoves used with such worn-out ovens, they were not of any value for cooking, and the cook grieving because she could not change the menu, but had to have every day for ten days the same thing for dinner. How many of us have eaten cheap, boiled meat, often too tough to cut, for dinner and supper every day. As a rule we blame the cook, but we should not.

The cooks should have their stoves, and the dishwashers theirs, and they should be separate so that the dinner may be kept warm and the dishwasher kept heated at the same time. Dishwashers should work on one side of the tent; the cook on the other. The cook should have plenty of shelves and tables. I have never seen one treated fairly in this regard. I have thought it was probably because this getting of equipment is usually left entirely to a man, who is inclined to think, "Oh, it's just camping; we don't need much," so he expects to cook for a hundred with about the same or less equipment than most women have every day to cook for the ordinary family.

Proper meals cannot be provided for hundreds with one little old smoky stove, three or four kettles, and a couple of small benches. If the people who attend the reunion can afford meals at a dining tent, they can better afford to equip a kitchen so they will have healthy, well-cooked, well-balanced meals made possible for themselves and family, than they can afford to skimp on utensils.

Many times sickness that has cost large sums of money and suffering will date back to a reunion for its beginning. I firmly believe that it is much cheaper to prevent sickness than to cause and then try to cure.

The kitchen and dining room should have a level floor, either smooth boards, easy to clean, or sand and gravel. Cement is also good if smooth enough to scrub. They should be fly tight, and all spaces for ventilation should be carefully covered with screening or netting.

Cafeteria style is perhaps the easiest and most satisfactory method of serving; and by this method it is possible to serve

warm meals to all. To prevent accidents, I suggest two doors between kitchen and dining room, that those carrying foods will not be in the way of those gathering and washing dishes.

Tables in dining room may be stationary, but there should be room that a waiter or dish collector may pass between tables without accident. (There should be at least one waiter to refill glasses with water, show people to seats, etc.)

Tables should be of smooth, clean boards, easy to wash, or covered with white oilcloth or painted with white enamel paint. Never use tablecloths in camp. Crepe-paper napkins are most advisable. Linen ones should not be used by one at dinner and some one else for supper, as germs and disease are spread by such methods.

Some one should have the task of washing the table with warm soap water after each person eats, before some one else eats in that place, as well as between meals.

Oversight of kitchen, dining room, and serving of meals should be assigned not more than three, nor less than two persons, and one of these should be one whose final word will be the law of the arrangements or work. These women should be counselors at least of the man who is designated manager or buyer.

These persons should be there beforehand to plan details of the work—where shelves, tables, and other furniture and utensils should be located, that things may be as convenient as possible and all the labor and time saving possible for the workers, by careful thought and arrangements be made ahead of time, though this is seldom done.

There are a few men who could make these arrangements and plans, but they are indeed few. But we have no right to expect them to do as well as women in this, because few have had experience at such tasks.

All details of work, as who shall be waiters, who the dishwashers, just how much work ought to be expected of the cook, how the women in charge shall relieve each other, time of serving meals, rules and prices of meals duly printed, who will tend the fires, who carry water for cooking and dishes, who will serve the food, care for trays, receive payment for the meals, and arrange menus should be made before reunion starts. If all the possible problems are looked after, there will still be many more which cannot be anticipated, to be decided during the reunion.

I mention the above because I have witnessed confusion, and extreme overwork of certain ones at almost every reunion I ever attended, and I heard expressions like this: "Well, I supposed that the cook would pare the potatoes, but she says she never does; we hadn't planned on washing only the table dishes, and it makes it so hard on us." And a little questioning reveals the fact that the cook was only hired for a certain price without any arrangements as to what could be expected of her; sometimes they think she should plan the meals, and she thinks they should, and both come unprepared to do it.

I think it should be the *women* in charge, with the advice and counsel of the buyer, who should make a *study* of planning meals for a large number of people, for it is quite a different problem than planning for the family meal. Milk for the children—what ages, if supply is limited—should be their problem. They should plan for the children to get the milk they need, and say what amount may be spared for cooking, and for the tables. If in any way the committee doubt the purity of the milk, they should plan to pasteurize it.

Foods

I cannot go into detail about foods in this article, but would like to call attention to some of the errors I have noticed at reunions.

One is the serving of too much meat. I would advise it not oftener than once per day and that at the noon meal. It

should be of good quality, not always a cheap boiling beef, as I have seen at some reunions.

Fruits. Fresh fruits seem invariably to be shunned by reunion grocery supply buyers, and I think this a mistake. Fresh fruits and fresh vegetables are much better than so much meat.

Breakfast in the main should be cereals and cream, eggs, butter and toast, milk or water for drink, occasionally bacon, but not together with eggs.

Suppers should be light. By light I mean composed of easily digested food, avoiding having an entire supper of fried foods, as I have seen. I suggest baked, scalloped, or stewed potatoes, with occasionally boiled and fried ones. Pies should not be served for supper, but for dinner.

Besides, I have also noticed a great deal of bread and tapioca puddings, which are the result of a desire to use left-over and dried bread. None of the bread should be wasted, but will be equally as satisfactory used in dressings, meat loaves, etc.—better, some of the time. I have seen these puddings served meal after meal, and only about half or two thirds of it more than tasted. After all, did they save it? Make fewer puddings of bread. Use more fruits and milk.

I have mentioned these errors that those who carry this responsibility may take it upon themselves to have studied and be ready to tell the cook how they want the left-over foods used and at the same time serve the people with a properly balanced meal, which should contain proteins, carbohydrates, and fats, as well as those necessary to provide the mineral salts.

Drinks

Water and milk are best, but I realize that there are still a few Saints who cling tenaciously to their "hot drink" habit to warm them up. If good barley coffee is provided with cream, most of them will take that. Cocoa when properly made with milk is much better than coffee, as it contains nourishment, and much less drug than strong coffee. Instant postum, when served with cream, may often be accepted instead of coffee. I think wherever possible to teach "temperance in all things," the Saints should make every effort to do so. And I think the reunion meals offer a good opportunity, if it is looked for there.

Dish Washing

There should be fly-protected shelves back of the serving tables for clean dishes. When gathered from the dining table they should be carried to a large scraping and sorting table (this not the cook's or the dishwasher's table), then scraped and sorted into piles for the dishwashers. They should be washed in large dish pans with warm, soapy water, placed in another large dish pan and scalded, and if not stacked on drying racks for a few minutes, and then put away, but dried, it should be with sanitary towels. They should then be put away safe from flies and dust until the next meal. Remember, it is very important that they are scalded; more so than in your own home, for germs of diseases go to camp at every reunion. Do not rinse in a tub of greasy, cool water, and dry on dirty towels, the method I have seen followed too many times. If we wish to prevent sickness, we must be clean, particularly about our dishes and food. Remember this. Also that all fruits, apples, plums, grapes, etc., should be washed before eaten, or given to the children. Neglect of this habit is very common, but should be corrected.

Tea Towels

There should be at least one for every three people to be served at your largest meals. I would say where a meal will be served to two hundred, that about seventy towels should be ready. This perhaps seems like a huge number, but when

we think, we will remember that a woman washing dishes for a family of five usually uses at least two to dry her dishes; it then seems more reasonable.

If the women in charge are wise, they will have in readiness about three times as many tea towels as the average man would think necessary, or at least enough that rainy days need not hinder sanitary methods. I do not mean to underestimate the good opinion of men, but I do hope to impress on the women that the men are not to be trusted, as a rule, with tea towel or kitchen arrangement plans or problems, for that is women's work. Oriole and Temple Builder girls would have a useful task, if everywhere they prepared sufficient tea towels for reunions beforehand. Besides seeing that tea towels are ready for use, see that there are shelves for clean ones and containers for soiled ones; also that some one washes, scalds, dries, and suns the towels, as necessary, and that there are always sanitary ones for use. This latter means lines outside, and racks and lines inside for use on rainy days.

Confectionery stands should not be allowed on Latter Day Saint reunion grounds *unless* they are conducted on a sanitary basis, either by Latter Day Saints or nonmembers. I have seen ice cream and lemonade sold and the dishes merely dipped in cold water and rubbed a little with a dirty wet towel. It is possible to buy the sanitary containers, as well as cones, which if properly covered and handled may be sanitary. All fruits or sweets that may attract flies should be covered or screened. Provision should be made for the proper disinfection and cleansing of spoons, knives, and other utensils. Dining halls and stands should not be near where teams or autos are passing because of both flies and dust.

At drinking fountains, sanitary methods should be provided for. No cups for general use should be allowed at the pump or tanks.

Toilets, garbage, sewage, as already stated, should be provided for, and information may be had from the Government. But there should also be camp health rules prepared by the health committee concerning these as well as other subjects of health, and these printed and posted in a conspicuous place where all may read.

There should be a health officer to keep a constant outlook for unsanitary conditions. It might be well to choose a wide-awake physician or nurse for this. There should be a clean-up hour in the morning, and if necessary, clean-up days. Boy Scouts might be delegated to help or assist this health officer.

Where committees are in doubt over any of these problems, remember the health department of the church will be glad to be of all assistance possible.

The Music at Our Reunions

By Arthur H. Mills

"Music will do much, very much, according to the measure in which it is employed, for the greater spiritual life of any reunion."

Throughout the church the annual reunion is an event looked forward to with eager anticipation by many of the Saints in those districts in which they are held. Living in "splendid isolation" where they seldom hear a sermon or see a comrade of "like precious faith," they long for the reunion as an opportunity to feast liberally on the precious food of the gospel and receive a renewal of spiritual grace and strength.

How important it is then that those who have our reunions in charge shall provide well that those who come asking for this bread may not be given stones instead.

There are of course many things that should be done in preparation for reunions, but we propose in this article to

deal, in the particular line of our calling, with but one thing—the music of our reunions. Now is the time district officers and musical workers over the church should be planning for the reunions that, during the coming summer months, will be held in many districts throughout the church. Preparation is everything: let those who shall have this work in charge begin preparing *now*, that their work may be effectual and the music of their reunions be a feature of real importance and not merely an indifferent incident.

Music Should Be Properly Planned For

Too often our reunion managers esteem the music work of reunions as merely perfunctory, or at most a pleasure-giving feature of the reunions. With hearts intent on properly quartering everybody in suitable tents; anxious that the commissary department shall cater acceptably; solicitous that the supply of preachers shall be such that not a sermon shall be lacking—they largely overlook some of the *less material* elements that contribute so greatly to the spiritual welfare of their reunions.

We confidently state, not from mere theory, but from both observation and experience, that a well-planned and well-executed musical service at a reunion will do more towards creating and enhancing a true spiritual atmosphere than any other one factor. We have repeatedly seen the spirituality of reunions grow under the stimulus of well-directed song efforts, until there was the actual result of the spiritual elevation all were seeking. Therefore, let those who have reunions in hand for this coming season look well to the development of the musical phases of their work.

Much of the planning and preparation for the music of a reunion should naturally devolve upon the district chorister, and this official should, in cooperation with the other district officers (usually with the reunion committee), endeavor to plan for an effective musical service at the reunion of his district; and he should not cease planning and working until the desired end is an accomplished fact. He should begin his planning and preparation in ample time *before* the reunion, that he may have his forces well in hand when reunion time comes. He should canvass his entire district, directing the various forces of each branch that their work may be in effectual readiness when they shall assemble at reunion time. Then, at the reunion, he should be early on the ground to assemble and organize these forces and carry into execution his well thought out plan of action.

Congregational Singing Most Important

Undoubtedly the most important feature of the musical work of any reunion is congregational singing. Special and incidental music of all kinds should be had at every reunion; but the one *very important* musical thing that conduces in the greatest degree to the spiritual enlivening of the masses at the reunions is congregational singing. Everybody is drawn out in song, and hearts are made to glow in a sympathetic warmth that finds common response in the breasts of everyone present. Further, the important element of *service* enters here: it is *the congregation itself* that serves; and it is an axiomatic law that he who serves begets not only the love of service but receives the joys and rewards that come from the service. Thus, the congregation in *servicing* partakes of the *spirit of service*, and receives the actual spiritual elevation that comes to those who serve. Therefore, at every reunion there should be congregational singing; *good* congregational singing, and *plenty of it*. Every encouragement should be extended the congregation to induce it to sing, and to function in this most important part of its service.

Preparation for this feature of congregational singing should be had in ample time *before* the opening of the reunion, and the district chorister should plan for the greatest pos-

sible development of it. He should select a list of hymns and songs from the church books, and a copy of this list should be sent to the chorister of every branch with instructions to practice such songs with his branch. In the selection of these songs there should be always a proportion of *new* songs chosen, that our people may extend their knowledge to some of the beautiful songs not so commonly used. A thorough practice of these by each branch should be insisted on, and the result will be for the good of the branch as well as for the district.

Must Have Songbooks

But it will do no good to prepare elaborately beforehand for congregational singing at the reunion and then expect to produce the desired result if there is not a sufficient supply of songbooks. Congregations can no more sing without songbooks than a carpenter can build a house without tools. We have seen several reunions where the supply of songbooks was scarcely sufficient to furnish the few singers who served on the rostrum as "the choir." The result was lamentable. No reunion should hope to function fully without well-developed song service; and no song service can thrive without an adequate supply of songbooks. Let those be had without fail, and the results will amply justify the expense.

Brother Hoxie's little book, *Songs of the Legion*, is perhaps a "happy hit" in the matter of affording a convenient, neat little book at a low cost. It is especially suitable for what it was designed: reunions and conference work. It will "fill the bill" of those districts that do not wish to go to the expense of buying the larger and costlier songbooks of the church, or who may not be willing to take the songbooks of the various branches to use at the reunions. It can be secured from the church publishing houses at the rate of fifteen cents per copy.

The Best Time

The best time to function in congregational singing is at the principal services, particularly before the evening service. The congregation should be induced to assemble early and sing for a quarter or a half hour before these services, in the true community spirit, which will always result in stimulating a real spiritual atmosphere for the whole service. Either the district chorister, or a leader especially adapted for this service, should take the congregation and by skillful direction get them enthusiastically active in hearty, spontaneous song, the kind that wells up from the hearts of people who feel within them the spirit of song. Have plenty of books on hand, and with an enthusiastic leader the result is sure.

Every reunion should have a "choir," even if it does nothing more than help lead the congregation in the singing of hymns. But many of our reunions can do more than this and can present, with the material present organized into choirs, occasional numbers in the way of anthems. This is done by the district chorister selecting anthems of the proper grade, having the different choirs of the district prepare them individually, and then unite those choir members present in the rendition of such, as a choir. As soon as the reunion convenes the district chorister should organize "the reunion choir," which should be composed of the members of the several choirs of the branches of the district present, together with those singers of recognized ability competent to sit with the others. After this reunion choir is organized it should come together at regular intervals for practice and the preparation of its work. The individual work of such choirs and their special offerings are of real value in the stimulation of choir development over the district, and they should be had wherever possible.

Right here it may be well to say a word regarding the services of individual musicians at reunions. It is important that the talented ones of the district be induced to come to

reunions and render individual offerings. First, pleasure is afforded those who hear these offerings; second, such offerings add beauty and attractiveness to the services; third, by comparison with the offerings of others emulation and endeavor are stimulated; and fourth, those who contribute these offerings thereby enjoy the opportunity of doing so publicly, a chance some of them would not often otherwise have. Hence, there should be at every reunion as many individual offerings, both vocal and instrumental, as possible, that both enjoyment and development may be had. The district chorister should, in ample time *before* the reunion, make a canvass of the various competent vocalists and instrumentalists of the district, securing their attendance prepared to render their individual portions. These should be employed wherever possible and given place on the programs of the various services.

Good Instrument Must Be Had

One of the very necessary things for the successful rendition of choir and individual work is a good instrument for the reunion, a piano if possible. Too often reunion committees have been indifferent about this, content with "any old thing" that could be secured. Very often the "old thing" is a decrepit reed organ from somewhere in the neighborhood, loaned to the reunion because it was considered "good enough for a reunion" and "you couldn't harm that old box, anyway." Result: the music of the reunion is handicapped at the start. Every reunion should secure for its use a good piano in first-class condition, that those who play and those who sing, and the choir in its work, may have an instrument that will help them and not prove a hindrance.

Try to Have an Orchestra

"If wishes were horses" (or orchestras, rather) we would have every reunion in the church equipped with an orchestra. An efficient orchestra is one of the most enjoyable assets a reunion can have and in the accompanying of congregational singing it is unequalled, since it sustains, in the outdoor surroundings, a congregation as nothing else can. Of course, in the absence of materialized wishes, an orchestra is possible to a comparatively few reunions. But *something*, even if but little, can be done at most of our reunions. In many districts there are branches where small orchestras are serving. The members of these can be urged to attend with their instruments and music and, together with other competent instrumentalists, these can be assembled together as an impromptu orchestra after reaching the reunion, and with a measure of practice can render service in accompanying the congregation, at least. Let not those in charge be dismayed because the number of players may be small or the service rendered crude. Let these instrumentalists be brought together and into service, and development will come. Therefore, in ample time before the reunion, as in the case of the choir workers, a canvass of the district should be made and arrangements completed whereby those who play on orchestral instruments may be induced to be present and to serve.

The music work of no reunion should be considered complete unless there shall be had special educational work along musical lines. The assemblage of so many Saints from all over the district is too important an opportunity to let pass without an effort to educate and instruct in the music work of the district. Therefore, let those in charge prepare for this important feature. A certain day of the reunion should be set aside as "music day," in which special features of an educational and instructive character may be presented. This day should be entirely devoted to the interests of the musical advancement of the district work; ample preparation should be had throughout the district for it and all musical workers should be urged to participate. At the morning hour there

should be a sermon on a musical subject; in the afternoon an "institute" should be held in which papers and addresses on musical topics, by various musical workers of the district, should be given and problems of musical work considered and discussed. Conferences with musical workers may be arranged for, and a "round table" in which questions may be asked and answered is a good thing. The day should close with a musical evening, embodying an entertainment offering the best the district can offer in the way of music. Then let the music workers start right off planning for a bigger, better musical success for the reunion of next year.

Social Side of Musical Work

One feature we will not omit from our list of musical activities at reunions is the social side of music work. Mixed with the musical efforts of every reunion should be had social relaxation and recreation. Social events in which the musical workers may engage, such as excursions, "hikes," "weenie roasts," and the like, help to lighten burdens and bind work more closely together. An occasional prayer meeting for the musical forces, either at the reunion ground, or in the woods, or at the seashore, may also add spiritual grace as well as variety to the experiences of the reunion.

If a reunion is important in the spiritual life of a district (and we presume it is or it would not be held), it is worthy of such effort that everything will be done that is possible for its successful conduct. And music will do much, very much, according to the measure in which it is employed, for the greater spiritual life of any reunion.

Music an Important Feature at Reunions

By H. C. Burgess

The appointments should all be made before the reunion starts and a definite plan of action determined upon.

Music is one of the most important features of reunion work, in that upon it depends to a large extent the success or failure of the various services. Imagine if you can a prayer and testimony service without music, or a preaching service, or a Sunday school session, or Religio, and so on even into the recreational activities. In other words, music is the servant of all. In addition there should be some entire programs in the interests of music, not only in the way of institute work, etc., but also concerts, to which all should be urged to come.

We would like to suggest the importance of congregational singing, and especially should this be featured at the evening preaching services. Get the people together fifteen to thirty minutes before the time set for the service proper to start; see to it that the platform is filled with singers, and the singing accompanied by "instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct."

The best way to be assured of a successful musical program is for the reunion committee to appoint some one in charge of that work who is a devoted and consecrated Latter Day Saint, who is awake to the needs of that particular reunion, who is a leader, who is capable, and who will be on the job. This director, or chorister, or whatever he may be called, should in turn appoint others to assist and take charge of certain phases of the work. These appointments should all be made before the reunion starts, and this music committee, if it may be called such, should then get together and lay out a definite program and a definite plan of action.

In this connection we would like to here quote a portion of the 6th paragraph of section 119 of the Doctrine and Cove-

nants, which applies to the tent of the Lord as well as the "house" of the Lord, and covers the general subject of music in connection with our work very thoroughly:

"The service of song in the house of the Lord with humility and unity of spirit in them that sing and them that hear is blessed, and acceptable with God. . . . Therefore, in *all* the congregations of the people of God, let all strife and contention concerning song service cease; and that the worship in the house of the Lord may be *complete* and *wholly acceptable*, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and *as wisdom and choice may direct*. Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that saints should be cheerful in their warfare that they may be joyous in their triumph. Nevertheless, let the organ and the stringed instrument, and the instrument of brass be silent when the saints assemble for prayer and testimony."

Also portions of the 22d and 23d paragraphs of section 110:

"Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel. . . . And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name forever and ever."

The Reunion Cafeteria

By Amos Berve

Some items to be considered to observe economy.

Organization

Reunions are fast becoming one of the factors in the church for educating and developing the Saints, especially the youth. In order to make this factor of the church effectual, organization is one of the necessary elements to its success. We believe the commission form of government is the most practical for our reunions. The officers of this association (when practicable) should be composed of the executives of the district, who are also the coordinating committee of the district, namely: the district president and his two counselors, the Sunday school superintendent, the Religio field worker, and the organizer in the Women's Department.

The president of the district should be president of this association and have charge of the program work, and when one of the "leading representatives of the church is present" he should be considered one of the presidency. The other departments are: Sunday School Department, Religio Department, and Women's Department. These should be supervised by their respective heads in the district where the reunion is held. Other departments, such as grounds, tent, and dining, should each have its distinct head.

All these departments overlap more or less, and care should be exercised not to infringe one on the other. The duties of the various commissioners should be clearly worked out at a meeting by the commissioners of these departments, and clearly understood prior to the convening of the reunion. Should a misunderstanding arise which cannot be settled by the departments involved, it should at once be reported to the presidency, who may, if necessary, call together the commissioners and settle the misunderstanding.

Police

When located near a city or village, one who has been duly

sworn in by legal authority to act as police is quite necessary. This should be done in a quiet way, such action being known to only a few, and never exercised except when unavoidable, and great care should be had in choosing the one so to act. This work should function under the commissioner of grounds.

Dining Hall

This is one of the problems of our reunions. The dining hall should be operated on the cost plan as nearly as possible. Each reunion should have its own paraphernalia for operating. The cafeteria plan is the ideal plan of serving, as the necessary equipment can be had at a moderate expenditure.

Extreme care should be exercised by the chef and cook to furnish balanced rations, so far as possible; yet with the cafeteria plan each individual must largely balance his own rations in selecting for his respective meals, and this is largely true in all cases. The needs of individuals differ, but it has been estimated that an average man at moderate active labor, as a farmer, carpenter, or mason, should have about one fourth of a pound of available proteid each day and sufficient fats and carbohydrates, in addition, to bring the total fuel value of the whole diet up to about three thousand calories. A man at sedentary employment would require only one fifth of a pound of proteid, and other nutrients enough to produce a total of only twenty-seven hundred calories of energy. A woman under similar conditions would need about eight tenths as much food as a man.

A one-sided or badly balanced diet is one in which either proteid or fuel ingredients are in excess. If we eat too much meat and too few vegetables, the diet will be too rich in proteid and may be harmful. Or, if we eat too much pastry and other food rich in fats and sweets, the diet furnishes too much energy and too little building material. The result is injurious to health as well as false economy. Waste from overeating is perhaps not common, except among persons of sedentary occupations. This is largely true in our reunions and conferences, where we do not exercise as we should; and we, especially those who usually labor at heavy muscular work, who come to reunions and conferences, should exercise extreme care in diet.

Economy

The most common errors in food economy are: (1) The needless waste of expensive foods, (2) the use of one-sided diet, (3) waste of food from overeating, (4) table waste, and (5) neglect of value of refuse. Many housekeepers buy the more expensive kinds of meat and pay higher prices for vegetables and eggs out of season from a mistaken belief that such foods are enough more nutritious to be worth what they cost. In point of fact, equal amounts of nutriment could be obtained from other foods at very much lower prices. The result is a great waste of money. The maxim that "the best is the cheapest," as properly understood to apply to high prices, is not true of food. The larger part of the price of the costlier foods is paid for appearance, flavor, or rarity. While often more pleasing to the palate and sometimes more easily cooked or of finer flavor, the dearer articles are no more digestible or nutritious than the cheaper ones. The cost of the amounts of different nutrients required varies greatly with the different kinds of food at ordinary prices. For example, one fourth of a pound of proteid from a sirloin of beef at 25 cents a pound would cost 40 cents. The same amount from a shoulder of beef at 12 cents a pound would cost 19 cents, and from a beef stew meat at 5 cents a pound only 9 cents; yet the actual value in diet would be identical.

The plain, substantial standard food materials, like the cheap cuts of meat and fish, milk, flour, corn meal, oatmeal,

beans, and potatoes, are as digestible and nutritious and as well fitted for nourishment of persons in good health as are any of the costly materials.

Dried and preserved fruits form an especially important part of the diet, since they may contain fifty per cent or more of available carbohydrates in the form of sugar, in addition to many characteristics of fresh fruit. In short, fruits are a valuable part of a well-balanced diet and may well be eaten in larger quantities than at present.

Jams and jellies purchased at the retail markets should be avoided, as there is no class of food products, with the exception of spices, so commonly adulterated as jams and jellies. Much might be said about cereals, but time and space will not permit. Suffice it to say, they contain little fat, but consist, on an average, of 10 per cent proteid and from 60 to 80 per cent carbohydrate with varying proportions of water and ash. A careful study of the principal breakfast foods, made under the supervision of the Department of Agriculture, indicates that the nutritive value and digestibility are practically the same as the old-fashioned porridge and similar dishes. The ready-to-eat cereals economize time, and to some extent fuel. This advantage may justify the difference in their cost under certain conditions.

The Commissary at Reunions

By E. A. Kaler

Helpful suggestions for reunion commissary committees and caterers for church gatherings.

Efficiency and satisfaction are the two words which we might term as the guide in the catering trade to-day. Apply these to the commissary and dining departments of our reunions and gatherings, and the same will relieve in a great measure the worries of those in charge.

I am sure those who have been on the commissary committees will agree with me that it is no small task successfully to feed a body of hungry Saints. We find their likes and dislikes are always very pronounced. Just a bit of system and preparation beforehand will allow satisfaction to those who are doing the catering.

Many of my suggestions are from actual experience at reunions and conferences. Having followed the arts of catering and cookery for some time, I find the most common complaint is from those working in the dining halls and tents, that they have to sacrifice the meetings. I do not believe that it is necessary to do this altogether. Some meetings may be missed by those doing the cooking, but the other help can generally be free to go to all the meetings. A system of working hours, of so many hours to a shift, will remedy this. This can easily be worked out with the cafeteria system, which I will describe later.

First must be considered the housing facilities. At some of the reunion grounds, permanent kitchens and dining halls are built. A good plan is a large, airy room, with screening half on sides, and window shutters shaped for rainy and cold weather. Where the reunion grounds are owned by the district or branch, the best and most satisfactory plan is a permanent building. I will not describe in detail the plans for such a building, as such must be built and adapted to the size of the gathering and weather conditions of the part of country built in. Definite and suitable plans may be secured from the church architect.

Be Careful About Location

If dining tents are to be used, be sure that the place selected is one where the ground will be high and dry during any heavy rain. This certainly is one of the disagreeable

features of eating in a tent under rainy weather. Flooring is only temporary and expensive, and a high, dry knoll is just as good. Around the base of the tent a small ditch can be made, and a baseboard of plain 1 by 4 or 6 inch siding can be used. Tack common cotton screening to this, and fasten to the top, and be sure that the canvas covering on sides is free to drop during a wind or rain, or the screening will soon blow out.

There are several arrangements of kitchen service that can be used, which will be referred to later.

Three Methods for Service

There are three methods of dining room service, which I will describe, and are the most practicable. In small gatherings of seventy-five people and less, the table service method is best.

Two long tables can be used, and before the meal hour the set-ups of salt, pepper, and sugar, the service ware, bread, butter, condiments, cold beverages, and desserts may all be placed on the table. The guests are then admitted. When all are seated, the waiters will bring a large dish of each kind of food that is on the menu, and serve a portion to each person individually.

For instance, the menu consists of:

	Boston Clam Chowder	
Mashed Potatoes		Baked Tomatoes
	Boiled Halibut	
	Stewed Chicken	
Cold Slaw		Cabinet Pudding
	Beverages	

All except the hot foods will be on the table. Waiter (number one) passes each who desires a portion of chowder from the tureen he carries. Waiter (number two) gathers up the empty plates, and waiter (number one) passes the vegetables, etc., continuing till each course is served.

For small gatherings this is a very quick and satisfactory service. It is used in railway eating houses where only twenty minutes are allowed to eat.

Another method is the old table style of catering, where everything is on the table, and the guests help themselves to what they like of each. This is a very unsatisfactory and wasteful method for large bodies, but can be used successfully in feeding crowds of under fifty guests.

Cafeteria System the Best

In the feeding of large crowds of one hundred persons and up, the cafeteria system is the best. These are a few of the reasons:

1. Fewer employees are required.
2. Economy in operation.
3. Smaller garbage waste.
4. Guests fed in short time, and no confusion.
5. The guest selects exactly what suits his or her taste and pays only for the same. For instance, a guest desires only a dish of corn and a glass of milk. Under other systems except a la carte, he cannot do this and there is waste on the caterer's side, and the guest's, with dissatisfaction for both.
6. There is more profit and the books can show a balance on the right side of the ledger, and the Saint will have felt that he has been satisfied within the desire of his appetite and pocketbook.
7. A very important reason, concerning Latter Day Saints most of all: A good many reunions are held in warm seasons. A good many of our people follow the Word of Wisdom, and this system will allow them to select what they believe in eating.

Must Have Balanced Menu

No matter how satisfactory and efficient the service of the cafeteria system may be, it is without value unless it is combined with a well-balanced menu.

The menu is governed by the amount or number of persons to be served, the season of the year, and the facilities to obtain supplies.

During the summer season, fresh vegetables and fruits govern that division of the menu. Canned and preserved foods must of necessity be used in out seasons.

A good midday menu for the cafeteria system for the months of August and September is as follows: (Note.—Increase the number of articles of food served for a larger number of guests, and decrease for a smaller number.)

Four salads, made from vegetables and fruits in season, cabbage, tomatoes, cucumbers, lettuce (late leaf), new potatoes, beets, green corn, etc. Four to six vegetables: new potatoes, corn, squash, cabbage, tomatoes, spinach, etc. Two meats, or substitute of fish will average each midday menu.

Beverages: milk should be the principal one. Cereal and coffee and tea served on request.

Desserts: one pudding, cake, and pastry of different varieties, fruit salad combinations, which may be served as a salad or dessert. Jellos and any number of sweets that are wholesome and attractive may be served. The balance of menus consist of butter and various breads, and condiments, which may be placed on tables.

Below is a sample midday menu, in order, as arranged on cafeteria service tables:

Salads:

Sliced tomatoes and lettuce salad.

Cucumber salad.

Cold slaw.

Pickled Beets.

Vegetables:

Mashed potatoes.

Corn on cob.

String beans, creamed.

Stewed onions.

Meats and Entrees:

English meat pie with vegetables.

Moulded salmon en paprika.

Desserts:

Homemade bread pudding.

Sliced fresh peaches.

Chopped apples a la Waldorf.

Jello with fruit.

Apple pie.

Coconut cake.

Ginger cookies.

Beverages:

Milk (coffee, tea, and cereal beverage on request).

Breads:

White bread.

Graham bread.

Parker house rolls.

Butter.

Relishes:

Sour pickles.

Chowchow.

Homemade relishes.

This menu is governed by the season, and it is a combination of tasty and attractive foods, and offers variety for selection.

This does not come down to fine points and offer proteins, vitamins, etc., in proper order and arrangement for human needs, as I do not believe the people are yet educated enough to appreciate such a menu as a whole, but for those who are

appreciative of these facts and wish to follow the Word of Wisdom, they can find their selection in this menu. The time will come when we can serve properly balanced menus.

The menus are food for careful thought, and mean hours of preparation for proper arrangement, and the feeding of our gatherings can be a very successful method of educating our people to eat proper food.

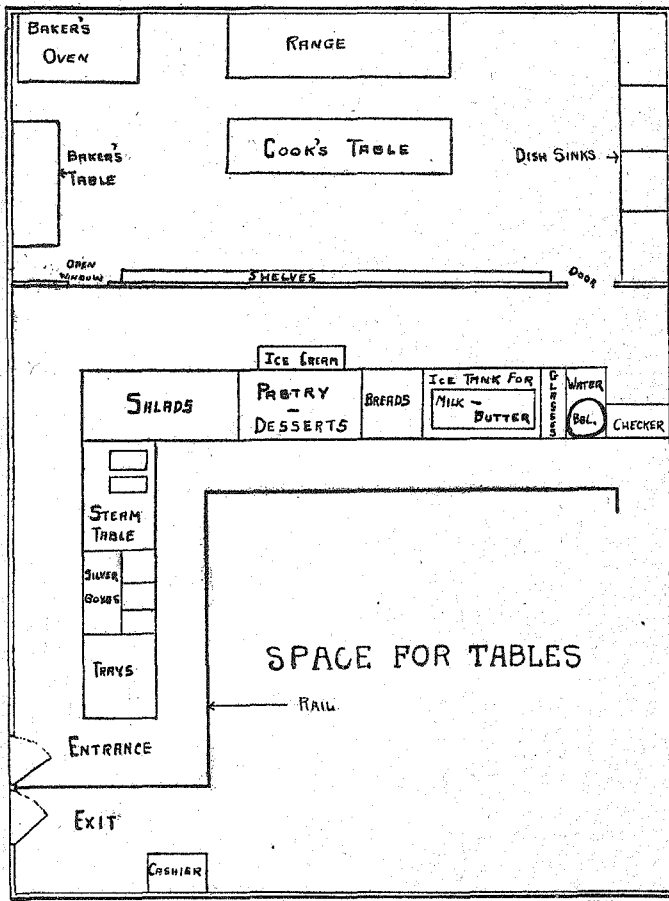
Breakfast menus are of less variety, and consist of the usual cereals and light foods and fruits.

Supper menus are of the same order of the midday meal, with variations of articles under each individual subject.

If a visit can be made to a large cafeteria in operation a much better idea can be secured than I can describe in this article.

Save Time and Labor

The big idea of the system is self-service, time and labor saving. The customer comes into the dining room and enters



PLAN FOR CAFETERIA

This plan may be used for any size arrangement and varied from if occasion demands.

a railed section which keeps each person in his order in single file. From the first table is secured a tray, silverware, and napkins; next is the salad table from which a selection is taken; passing on to the third table there is a steam tank, and selections from the hot vegetables and meats are made in passing. From other tables are secured the balance of other articles on the menu, and at the end sits a checker, who gives you a check with total price of food marked. This amount is paid to cashier upon passing out of dining room.

In a sketch reproduced herewith will be found a plan that can be adapted to a gathering of any size. There are no di-

mensions given, as the service must be adapted to building used. This includes a plan for kitchen service.

I have dwelt largely and in more detail on the cafeteria system, because it has been proven to be the most practicable system in feeding large crowds. General points only have been touched, as complete details cannot be given in this article.

For information on anything this subject covers, I would be glad to take up details with anyone, through correspondence. Home address, 1221 West Walnut, Independence, Missouri; or through Herald Office.

The Religio at the Reunion

By Howard W. Harder

Brother Harder is general secretary Religio Department and presents a number of practical suggestions based on his experience.

In any consideration of the questions suggested by the heading of this article, we must first define the work of the Religio, and in attempting to do this the writer is extremely conscious of the fact that others have done so and are still doing so and that he may contribute but little to the general fund of knowledge along this line; however, the thought that he may be able to clothe the old ideas in new words and thus accomplish some good urges him on.

Originally the Religio was organized for the purpose of filling a want among the young people of the church, and that want was expressed in the preamble to the constitution which was adopted upon its organization. The organizers felt the "need of a systematic and united effort to do good to others as well as mutually to improve themselves in the principles and practice of morality and Christianity, and also to secure to themselves social and intellectual development." And though the present leaders of the Religio many times have been accused of departing from the "straight and narrow way," we still find ourselves subscribing to the sentiment expressed in the old preamble, in addition to which we desire this development as much for others as for ourselves. It is true that the general methods of work of the Religio have been changed during the past two years; but while these changes have been made, the general purpose of the Religio as expressed in the preamble has been kept in mind, and it is still the goal toward which we are working.

The Religio was organized to work among the young of the church. It is still carried on with that object in mind. Since the definite assignment of the social and recreational work of the church to the Religio Department, some have been disposed to argue that it was not the young people's organization; however, President Frederick M. Smith in an address before the Religio Department at the exposition held during the last General Conference repeatedly referred to the Religio as the department of the young people, the reserve army that is to replace the middle-aged and old in the battle, and an organization of the young people who would erect new ideals and objectives toward which to work, as the older men of the church had done in their younger days. But, while we assert that this is the young people's department of the church, we still are mindful of the admonition of the Lord to those who are no longer young, and we desire to help them remember "the gladness of their youth."

Better Work From Specialists

Why should the work of the Religio have been defined as "recreational and social" when there are so many other organizations within the church supplying the very thing for which the Religio has been set apart? Because this is the day of

specialization. The family doctor is no longer called on to perform operations, to fit eyeglasses, to extract teeth, to correct organic disorders. Why? Because there is now a specialist who can be secured to perform each of these different duties; and that specialist, being a specialist, can do his particular line of work better than it can be done by the general practitioner. The parallel holds good. The social needs of the church in the past have been ministered to by each of these different organizations as they were led, but the responsibility for such ministrations was not definitely placed, and as no one of them was a specialist in that line of activity these needs were but poorly supplied. The Religio has been asked to specialize in this necessary work, and in due time it will be a specialist and able to minister to all the social needs of the church not otherwise supplied.

The Religio, being composed largely of members of the church, and acting for the good of the church, should have no difficulty in carrying on its work *within* the church. Where there is difficulty and a disposition to keep the Religio from performing its manifest work, it is obvious that the members of the branch or district forget they are working for the common good of all. Few cases of this kind have been called to our attention, but it seems to the writer that where such a condition does exist it is simply a case of the hand saying to the eye, "I have no need of thee." Most Religions are Sunday school workers, and most Sunday school workers are Religions. The same is probably true of all the other departments of the church, so there should be no clash.

Two Kinds of Recreation

There are two general kinds of recreation, physical and mental, and it must be apparent that a program which would be helpful to all classes must embrace both. I am aware that in the past recreation has generally been thought of as exercise, physical exercise; but I desire to suggest that mental exercise or recreation is just as important, and of course just as much embraced within the scope of the mission of the Religio. Just as playing baseball or tennis is conducive to the general good health of the farmer or factory worker, so reading a good book or listening to an interesting lecture is recreation to the tired office worker. But I would not stop there. I believe the man or woman who works on a farm or in a factory can be as greatly benefited by mental recreation as can the office worker, though, of course, the kind of recreation supplied might differ in the two cases. Likewise, I am of the opinion that "setting up" exercises faithfully performed will work as great wonders with the office man as with the physical worker, and perhaps greater. However, this is but to say that both kinds of recreation in a sufficient quantity and of the proper quality should be furnished, not only the workers before mentioned, but all classes of our people.

I need not say much in this paper on the subject of physical recreation, as there is so much material already at hand for Religio workers, particularly in the new manual, *What Can We Do at Our Religio?* In this there are enough practical suggestions and concrete examples given to serve the purposes of physical recreation at any reunion. However, I should like to emphasize the necessity for one afternoon to be set aside for a "Field Day" program. This program should be very comprehensive and should include contests, games, and sports, in a number of which every member of the reunion could take some part. Prizes should be offered and friendly rivalry stimulated to the point where all will enter whole-heartedly into this program. I have attended a number of these field day meets at different reunions and have always found them successful. That is why I wish especially to emphasize the necessity for such a program at each reunion.

Some Mental Recreation

On the subject of mental recreation I desire to suggest some things which could be done at a reunion to furnish the necessary "balanced ration." Some great and successful man has said that recreation without education is wasteful. I do not wish to be understood as being entirely in sympathy with the thought, but I do think that sometimes we are too greedy for some form of pleasure in which we can indulge to our hearts' content without having to "think." Perhaps no one is to blame for that condition among young people, and they can probably be pardoned for succumbing to the desire; but I do believe it to be the duty of the Religio to provide such wholesome, interesting, and instructive recreation as will fill the need I have endeavored to show exists. A certain amount of carefree entertainment may act as a tonic, as, for instance, a good, clean, motion picture comedy; but when one indulges too much he soon finds that he is growing lop-sided in that direction and that he cares only for such intoxication of mind. To remedy this defect in our recreational program at reunions I believe to be one of the duties of the Religio.

To one who has studied English composition and rhetoric, even superficially, there comes a distinct joy when in reading or in a lecture he discovers an allusion to something with which he is familiar, or can pick out the different figures of speech as they are used. Inasmuch as many of our people never have had opportunity to make a study of this subject, I suggest that some person who has studied it, preferably a school or college teacher, get up a half hour talk that will illustrate the figures of speech, etc. Some examples from good literature, particularly the Bible, could be cited, and if the person speaking was properly prepared the whole exercise would be highly beneficial.

All too few of our people have any appreciation of art or even know the names of the great master painters. I suggest that lantern slides of some of the great paintings be secured and used to illustrate a short talk on the subject. Incidents in the life of the artist, the incentive for the work, etc., could be discussed. The same thing could be done with the subject of sculpture. I believe that an hour spent in discussing these two themes would be greatly appreciated by our people and would make for a broader general culture.

Nearly everyone is acquainted in some measure with music, yet I am sure that a very interesting and instructive half hour, or longer period, could be spent in a lecture on the subject. The talk should be especially along lines that would tend to increase appreciation of good music. Many people shudder when they hear the words "*classic music*" because they do not understand what it really is. Our people may well be taught that the music for many of our hymns was taken from classic masterpieces. The lecture could include a short treatise on the lives of some of our greatest composers, and short extracts from their works might be played on a piano to illustrate some of their moods, characteristics, etc. Let me also suggest that some of the better known descriptive masterpieces might be played on a phonograph, preceded by a short description of the piece and the composer. I believe a short concert of this kind can be made interesting to any person, old or young, who has even a small appreciation of good music.

Pageants Worth While

I believe that each reunion throughout the church could with profit work up a playlet or pageant. This has been done at some reunions and it has always proved to be interesting and educational. "Restoration," given in Independence at the Religio exposition last spring, "The missionary spirit of ancient America," at Lamoni reunion last August, and "A hundred years of Latter Day Saintism," given at the Des Moines

reunion last summer, were equally successful. They are not difficult and could be produced by the young people of the average reunion with few rehearsals, though, of course, the principals should have their lines memorized in advance of the reunion. I cite these only as examples. I believe our people should give more time to the writing of playlets and pageants depicting happenings in our church history. There is no better place to stage these than at reunions.

Motion pictures, if a machine can be secured, might well be shown several nights after the regular services. However, care must be exercised in the selection of films. I would not bar comedies, though they should be short and should not constitute any one whole program. Travel pictures are always easy to secure, and likewise are always interesting. Moving pictures of industrial plants, such as those put out by the Ford Motor Company, can be secured at very little cost and are extremely educational and instructive.

On rainy days, and also on other occasions, old-fashioned "spell downs" can be organized. There are a number of games in which this same principle of the "spell down" can be employed. For instance, questions from normal lessons, Book of Mormon characters and names, scriptural passages, etc., can be used. Another exercise that frequently can be made interesting is oral arithmetic. All of these, of course, would have to be arranged to meet the needs of those participating.

Another "stunt" that can be made very interesting is to call for impromptu three-minute speeches from designated members of the assembly on such "impossible" subjects as "Why is a Bolshevik?" "How far is up?" etc. To make this really worth while, it would be well to assign the topics an hour or so before the meeting, so as to give the speakers time to prepare. I have seen this done and the results were remarkable. Some hidden talents may easily be uncovered through such an exercise, and it really is mental exercise to those participating.

There are a great many things that can be done at reunions looking to the mental recreation of the people that I could enumerate here, but I believe I have suggested enough examples to stimulate interest in this form of recreation.

Who Have Charge?

Who should have charge of the social and recreational work at reunions? It is a perfectly natural question, and I believe a perfectly logical answer to be: The Religio field worker. Why? Because this part of the work of the church has been definitely placed with the Religio Department. The field worker, being the only representative of the General Religio Department in the district, naturally should become the leader in all such work at a reunion in the district. Where more than one district is represented at a reunion, the field workers of the participating districts should have joint supervision of this work. I am not saying that the field worker shall be the leader in all these forms of recreational and social activity. The field worker of the Religio should be the one person in the district best fitted to be such a leader, and he should feel that this responsibility is placed upon him and work to discharge it. The musical program suggested above might very well be under the care of the Department of Music; and the lecture on art under the care of a representative of the Graphic Arts Bureau, but arrangements for these things should be made by some one. What I am trying to say is that the responsibility should be placed somewhere and that I believe the field worker is the logical person to bear it.

In thus writing, I am assuming that all districts have so coordinated the work of the church that the social and recreational part of it at meetings of the membership of the district has been turned over to the supervision of the Religio field worker. Where this has not been done, it should be. Log-

ically, also, the field worker should be a member of the reunion committee.

Let me say in conclusion that the Religio has a definite goal toward which it is working. That goal has been fixed and approved by the leaders of the church, and though the general method of approach has been changed, the objective still remains the same. The goal of the Religio at the reunions is to make them measure up in a social and recreational way to the high spiritual standard that is everywhere recognized as having been set. We believe the responsibility is ours, and we accept it.

The Financial Plan in Kewanee

By C. I. Carpenter

No charge for tents or cots; no one asked for anything; no public collections or announcements concerning finances, and they have money left over.

We have purposely avoided advertising our system of conducting our reunions in the Kewanee, Illinois, District, because it is not deemed practicable by other districts.

In the first place, we have looked upon these gatherings in our district as primarily of and for the Saints, and have made a special effort to make it possible for the poor, those who ordinarily would be deprived of the benefit of the reunion, to attend and be on an equal footing with the most well to do. This is one place where we have tried to be "equal in temporal things," that we might be "equal in obtaining heavenly things," and that "the manifestations of the Spirit might not be withheld."

In order to make this possible we have no dining tent, but everyone provides his own meals in his own tent, and transients are cared for by invitation by those who are camping.

To further encourage the poor and those with but small means, some, when recommended by their branch presidents and the reunion committee approves, have been helped to reach the place of meeting and return.

No charge is made for the use of tents or cots, but everyone understands that it is our reunion and each one contributes to its support according to his ability without regard to what he has used.

Our treasurer does not ask anyone for anything. No public collections or announcements are made concerning finances, and thus far our needs have been met, and a small amount has been left each time after all bills were paid.

We do not sell refreshments of any kind, nor do we allow any concessions upon our grounds for private sale of any kind of goods for financial gain.

Believing it to be God's way, we depend entirely upon the freewill offerings of the Saints to meet all our demands. The people have responded cheerfully to this method, and the Lord has abundantly blessed the efforts of those who have sacrificed that others as well as themselves might enjoy the privileges and the benefits of the reunion.

How long we shall be able to continue under this system, we do not know. This will depend upon the spirit and the willingness of the Saints, but the past two years have been a success under this plan.

Governor Miller, of New York, started his campaign last fall on law enforcement, insisting that even in New York City the law concerning prohibition must be obeyed. Since inauguration he has continued his efforts, and secured the passing of enforcement bills to strengthen the hands of State officers in New York. He stands strictly for law enforcement.

An Unusual Method of Financing a Reunion

By Leroy Colbert

In the Northern Wisconsin District they furnish everything without cost except the meals, and the price on these is very low. And they have a successful reunion, too.

For some time the writer has intended to write an article on the Northern Wisconsin reunion, feeling that the Lord has marvelously blessed and inspired us as a committee in the piloting of his work from the date of its birth—July, 1909, unto the present time. We have worked toward two ideals; first, to own our reunion home and have a clear title in the Bishop's hands; second, to minimize cost to visitors and make it a ten-day home to all, yearly, getting all to see their interest in it.

Our first reunions were held under circumstances such as most of our reunions are enjoying to-day; namely, using other public grounds and buildings not particularly adapted to our work, and from our first session we began to figure to own our grounds. Our first years were hard, struggling with new problems to solve each year as it grew.

At our second reunion gathering, 1910, our attention was called to the parable of the oil and meal. Our cook (an outsider) reported that the flour never got less, and has advertised far and wide that she made hundreds of loaves, pies, cakes, etc., from a single sack of flour. It took three (150 pound) sacks of flour to feed the camp for the entire ten days.

At our 1912 gathering we determined to buy and equip a reunion ground. A committee was elected to investigate; a location was in sight. Brethren J. A. Gunsolley and F. A. Smith were counseled as to it, and had suggested it was a good site. The tract was at once bought, that it might not get out of our grasp. In 1913 it was approved by the gathering, the owners (Leroy Colbert and Orlando Colbert) donating one half acre (five rods wide from Main Street of the city of Chetek to waters of Lake Chetek); later selling the balance to the reunion at cost. The writer was one of the committee to go ahead and construct an auditorium and dining hall, to be ready for the following reunion of 1914. Everyone was willing to push and contribute. Though the whole district numbered less than five hundred members, we moved out, determined to the end to complete our program.

The season of 1914 finds us "tenting on our own camp ground," with buildings up and painted.

This year we purchased the entire equipment of the Lake Chetek Chautauqua, which included tables, cots—single and double—dishes, etc. The first years we charged twenty-five cents for cots single, and fifty cents for double springs. Charge on tents to play even. Each time our reunion committee met we prayed that we might be divinely guided to arrange the affairs of the district. More and more we have been impressed to minimize costs to visiting Saints and get it by contribution in the spirit of love of helping.

The last year we ever charged for tents, cots, springs, or tent floors was 1916. Feeling that each wanted to help we decided to give free all of the above, and donated help.

To supply the finance for the change, we arranged for what we call the "Roll of Honor," or dollar collection. That is, each person feeling so disposed gave \$1, the name of each being recorded—a historical as well as a financial record thus being kept.

To pay for our grounds, we have our business session at our gathering each year. At this meeting each one subscribes the amount he or she wants to pay the coming year. This has worked out excellently, and we find we have paid about \$4,000, and have hardly felt it. We allowed no one to

pay over \$50 per year the first two years; thereafter not over \$25.

We have built our own refreshment stand, and run it for the good of campers. It usually nets us \$25 to \$60 profit. Our plan of its construction is of value to other reunions, and will be submitted to any committee upon request, free of charge. In one minute it can be closed, ready for night. In the same time it can be wide open for business at close of any service.

The Saints try to furnish vegetables as much as they can, and arrange a variety for our tables.

We have one chicken dinner, the last Sunday of each year. Members furnish one chicken. One dinner ticket is given free with each chicken; usually we have charged fifty cents for this, which has put us across any possible deficit. In 1920 by vote we charged only thirty-five cents, and netted over \$100 for the dinner.

On closing our books each year we have a surprise to know how we have come out. In 1919 we had over \$100 to the good. I called two or three (Brother McDowell being one, also the committee) to help ascertain. All we can say from our investigation is, it was there. In 1920 it seemed that 20 cents for breakfast, 30 cents for dinner, and 25 cents for supper would not let us out even, as we gave good meals. When we closed, we were surprised again to find we had as much to sell out of the kitchen as my invoices showed that I had taken in.

Each of our committees has its work. One in work kitchen has entire and complete charge of every detail, hiring help, buying everything, tickets, etc. One has entire supervision of stand; another of tents; one of grounds. We work as one unit, and the work moves on.

We are happy to say, "Brother McGuire, here is a deed for the most beautiful spot within the limits of the city of Chetek, and this is the most beautiful in the district. Cement walk from depot platform to and past our grounds, fully equipped from tents to kitchen; electric lights throughout buildings and grove of pines, which covers it to the water's edge. Insured for several thousand dollars."

It has been purchased by the Saints of Northern Wisconsin by yearly subscriptions, by sacrifice, by much donation of time and labor; it has been paid for in full. The property belongs to this church. It is our yearly reunion home, where God meets with us yearly, each year recognizing us as his children.

The only cost to visitors is for meals. Baggage to and from depot—free. Families camping too poor to eat at dining hall are provided with equipment, and food furnished them at cost from kitchen; also kerosene for stoves; milk, ice, etc. And in some cases we have helped them from our receipts.

Reunion of 1921, June 24 to July 5. Tents, cots, springs, floors, free. Further announcements later.

William B. Greely, head of the Government's forest service, says the United States must quit using wood or grow more trees. The waste of the past few decades is seriously impairing the forests.

A clipping states there are fourteen million members of the Smith family in the world. Though the item does not say, this probably includes the Schmidt, the Schmedjte, the Smythe, and a number of others, even more highly differentiated.

The boy of to-day is the man of to-morrow. It's up to us right now what kind of a man that shall be. Scouting is the best program ever provided for the training of the boy of to-day.—Boys Department.

What They Do at Kirtland

By F. C. Webbe

This publicity man both describes and entices regarding his favorite reunion.

The Kirtland reunion is a success because it cares for the spiritual, mental, and physical needs. It seems settled that Kirtland is the regular place for the district reunion. Of course the temple is the chief attraction but has not been fully used except the first floor auditorium, where last year we received a Pentecostal blessing. This room promises to be inadequate in size.

The upper auditorium, which is fitted for lectures, study classes, etc., the seats being supplied with desks, is not used as much as it should be. Here on week-day mornings different subjects are studied at the same time, giving one the choice of any subject. We suggest a class in chalk or illustration, so coming teachers will portray to the young in a more effective way than by word only. Visual impressions on the young mind are lasting.

Baseball, lawn tennis, and other games are provided for the afternoon. In the evening the grounds are lighted and general games indulged in.

Music is a feature. Orchestra, choir, and songs, also outside the building, with other entertainment. In the auxiliary tent there are speeches, etc., and moving pictures of an educational sort.

The temple is surrounded by beautiful scenery: hills, valleys, woods, and streams. It is an ideal spot for outdoor play. Hiawatha or some Indian production could be put on each year, making a regular attraction to the town and city not far distant.

It is the custom to make one trip some afternoon to Lake Erie, five miles away. One evening is given over to a "trip around the world," featuring costumed characters, making speeches from a stand for the purpose.

A dining room is to be built and a place provided for campers to get supplies reasonably. Sanitary arrangements will be better. Good water should be provided and the camp drained against flooding in a storm.

Some seats should be scattered about the grounds. Many people will visit the temple from nearly all States in the Union and Canada.

The street car line is three miles away. Everybody comes by auto. We should establish a zone of quiet with speed limit for the occasion, and autos should head into curb, making it easy for anyone to get out. The Boy Scouts help the chief of police in their work. A good back stop for ball games should be erected for safety. We are about one hour's ride from Cleveland.

The work of the reunion should be church work. The departments should be only incidental to that end. The reunion committee should not simply give over time to some department, and then everybody go off and forget it. Due preparation should be made that the work in the general meetings should all of it be such as appeals to the whole body, and presented in a way to make it most successful. Many of the subjects which are put on as part of a department attract but few, but would interest the whole assembly if put forward definitely as part of the church work as it is. The work of the departments should not be ignored, but we should have reached the time when they can be handled more effectively, in the general meetings, as their work covers the whole church, results being our desirable end or goal, but not simply time assigned.

OF GENERAL INTEREST

THE AVERAGE MENTAL AGE

Your actual age may be much more than your mental age. Seventy per cent of an extensive survey were about age fourteen mentally.

In connection with the draft in the recent World War many volunteer and drafted men went under a severe physical examination. For the first time it was recognized that mental ability had much to do with the making of the soldier. In an effort to determine for what positions the men were fitted, and what their probable reactions would be in the stress of the battlefield, a considerable corps of psychologists were drafted.

Reports were secured in some 1,750,000 men. Of these, 70 per cent were found to be at a mental age of fourteen years or under. It must be remembered, however, that only pure intellect was estimated, and no reference is made to experience which may be gained by the age of forty. The *Melbourne Age* (Australia) comments on this, and states that it is a query if other nations would average any better, if as well. Fourteen years for an average mental age is surprisingly low. We quote:

"To toil mechanically, to behave decently, to beget a family—not much more is required from the man who recognizes no further duty to himself and to society. Further proof of humble intelligence is seen in the docility with which the public year after year submits to political injustice and anomaly. Masses of people are temperamentally placid. They are content to chew through life the cud of their state school education. The world may pulsate with vital interests and burning questions, but they remain unmoved. Like Gallio, they care for none of these things. Admittedly, reading is epidemic. But facts stored in the memory do not mean mental strength and agility. Capacity to read is not synonymous with capacity to think. Much of the modern reading is doing immense harm. Hobbes, the famous philosopher, said that if he had read as many books as other men he would have been as ignorant. Knowledge is being more widely diffused; brain capacity is not thereby being enlarged. Tennyson pithily expressed it—"Knowledge comes, but wisdom lingers."

The article continues to comment upon modern conditions in the increase in general age. Older men count the present days degenerate. Young men expect wonderful intellectual activity in the next two decades. This was so of the years of the past. But actual intelligence has fluctuated but little according to recorded history. In the past ignorance blinded the possibilities of intelligence, so a few stand out. To-day intelligence is more generally developed. Against the background of the past, the slightest eminence was visible. To-day most men can read and write, and possess a high general average of knowledge. To meet conditions to-day, it takes many Napoleons and many Nelsons, because of the size of armies and navies. And the same is true of industrial life.

Some changes have arisen, as in the political arena. The political arena was once the only fitting place for the nation's great men. But to-day, that condition has changed.

"Modern democracy has driven them forth. Democracy is fickle; men must compromise and grovel to win its favor. Though despising themselves in the process, they do it to escape the humiliation which every defeat produces. The able man must depend for his opportunity on a preselection committee. He realizes it as he weighs up his life's prospects. Other safe and lucrative careers are possible; formerly the favorite career was the political. To-day the risks are too great, the means too contemptible. Everyone is on the

bridge, or at the helm, shouting orders to the statesman. The little men are crowding in, the big men are steadily drawing out. They will not surrender to leading strings held by small groups of still smaller-minded people. The fact is an occasion for regret. In no other sphere are there such possibilities for doing permanent good over so wide an area. Statesmanship has always been the greatest work in every generation; it should be the greatest work to-day."

Another effect is that in the past England used to have her ruling classes. The phrase is always offensive, but it is now archaic. Once it stood for something.

"It stood for men who were from youth trained to govern; men who took the science of statecraft seriously, and learned it thoroughly. They have gone, leaving no equivalent. The qualifications required in the modern politician—and presumptive statesman—are insulting. He has no training; often enough he has little education, and his mind is innocent of history and economics. But he has made money, and has friends on the committee, or he is garrulous and has curried favor with his mates in the trade unions. On these grounds he is deemed competent to guide the destinies of a nation.

"The great statesmen of other days are not to be explained on the ground of educational and social advantages. Their success was due less to intellectual greatness than to moral earnestness. They had high aims which they pursued in the spirit of Nelson's battle cry, 'Victory or Westminster Abbey.' Abraham Lincoln is immortal, not because he was powerfully intellectual, but because, having political ideals—true or false is immaterial—he would not abandon them, not by one hair's breadth. . . .

"For the first time in history there has been set up a standard of mass mentality. It makes no allowance for the dominating personality, but in these days, when so many men are taking part in the corporate, widely ramified life, the dominating personality must be content with a less spectacular position. To have our mental level placed at the age level of fourteen may be wounding to our vanity. But we need not be unduly discouraged. At no time has the level been higher. Compared with any former generation our really great men are not fewer."

NEW MORMON INVASION OF ENGLAND

The Mormons, I am told on indisputable authority, are planning a fresh invasion of this country with the idea of carrying on a new proselytizing campaign. For some time past the sect has been losing ground in America, and the elders are turning to this country to swell the ranks of the depleted congregations.

During the war I believe the number of Mormon missionaries in England was very small, but now their ranks are increasing. There are fifty-nine missionary elders and five lady missionaries at work on this side, in addition to the local priesthood, and in the near future this number will be largely augmented. To most people Mormonism and polygamy are synonymous, and indeed till 1890 the polygamous teachings of Salt Lake City were openly practiced. But in that year the opposition of the United States led to this particular part of the church and doctrine being at least nominally abandoned.

A Reorganized Church

The public mind is against unjustly to confuse the original church of Latter Day Saints with its discredited offshoot in America. An elder of the Reorganized Church of Latter Day Saints, as the present-day members of the original church style themselves, calls my attention to the fact that this body has no sort of sympathy or community of interest with the dominant church at Salt Lake City.

The creed of the Reorganized Church expresses explicit belief in marriage as instituted and ordained of God, whose laws

provide for but one companion in wedlock for either man or woman. The Reorganized Church has several congregations in this country, and about ten branches are situated in and around Manchester.

The members are growing, and my informant tells me that the members of the community strongly resent the imputations which are cast on their doctrines by uninformed critics who make no distinction between them and the Mormons of Utah. —*The Manchester Evening News*, March 15, 1921.

BIBLE STORIES IN SCHOOL

The following clipping on "The Bible in school," was received from Elder P. H. Philippin. The first was printed in *The Advertiser*, of London, Ontario, for March 25; the other appeared in *The Free Press*, for March 31. The selection of certain texts or stories of the Bible for young children would have much to commend itself to careful consideration. One cannot read the whole Bible at once. Presented in the light of an introduction for young children, it might not be far amiss. But when a body of ministers get together to select texts of the Bible for the use of the community, they will quietly exclude certain parts, and therefore appear to withdraw from them their seeming sanction. That is one grave trouble with the so-called Christian world to-day. They do not accept the Bible as a whole, but claim that much of it has been done away with, or referred only to that day in which it was written.

The question of Bible teaching in the public schools comes up as regularly and perennially as taxes. Opinion, both lay and clerical, is so polyphonic, or rather babelous, that nothing ever gets done; a clatter of voices arises every now and then, and the schools go straight on, something like the Austrian Empire before the war, stable because of manifold deadlock. Some of our ministers have warmed up a little over an elementary teacher instructing the children that much of the Bible is mythology. There is a big book in the library by the expert mythologist, J. G. Frazer, *The Folklore of the Old Testament*, whose very title is frightening. Some of the parsons remarked that not only teachers, but some ministers regard the Bible as a compound of fact and fiction (these words both in their best sense). As for the other learned professions, perhaps, the lawyer is considered quite beyond redemption, and a poet long ago described the typical doctor as one whose "studie was but litle on the Bible." It is very well known that a large body of the clergy in Great Britain now take the Bible as a library of the literature of ancient Israel, with an appendix in late Greek (canine Greek, Swinburne called it), varying much in literary, philosophical, and religious or spiritual character, as well as in moral authority. Numbers of ecclesiastical scholars, such as Bishop Henson, Dean Inge, etc., are quoted as disbelieving in the Virgin Birth. The great encyclopedias have all gone over to higher criticism, if they were ever anywhere else. "*Encyclopedie*" in France is a synonym of rationalism. "Modernism," as the Roman Catholics call it, is rife enough in their church, too, but kept down by rigorous authority. Yes, it is plain, as the local pastors said, that the London teacher's view is by no means isolated or new.

But it is the general opinion of the community that religious instruction in school should not be tinged with the peculiar tenets of any sect or school of religious thought. Modernism may be widespread and spreading, but medievalism is even more generally held, and is just as respectable. Teachers have no right to instill either the one or the other, and thus offend serious and sincere convictions. If the book of Jonah be read in class, there is no call to explain it, either

as fact or as myth. For the school child, as such, the important thing is the story and its style; let him get the historical discussion himself, at home or at church.

Might it not be a good thing to have a learned committee representing all sects and shades of religious opinion, Roman Catholics and Protestants, Jews and Unitarians, old-timers and modernists, and let this committee draw up a small volume of readings from the Bible and other books suited to the moral and spiritual needs of school children, with perhaps also an amount of commentary, literary, historical, moral, and philosophical, to be used by the teacher? Such a committee might be able to agree on a fairly extensive ground and draw up a book or canon of great use, not only to school children, but to the community at large. With general relaxation and obscurity of moral standards in these days, the people seem to be in need of some authority that all might respect without question. A select Bible with commentary jointly indorsed by the leaders of all important varieties of religious opinion might be a great help.

The Bible in School

Editor Free Press: In your contemporary's issue of Friday evening last occurs an editorial under the above heading, in which the suggestion is made that "a learned committee, representing all sects and shades of opinion," be appointed to draw up a small volume of readings from the Bible and other books suitable to the moral and spiritual needs of school children, with, perhaps, also an amount of commentary—literary, historical, moral, and philosophical—to be used by the teacher.

It further says that "such a committee might be able to agree on a fairly extensive ground and draw up a book or canon of great use not only to school children, but to the community at large." The reason for these suggestions being apparently the "general relaxation and obscuring of moral standards in these days, the people seem to be in need of some authority that all might respect without question."

Now, while it may be generally conceded that such a committee might draw up such a small volume of Bible readings as suggested above, suitable to the moral and spiritual needs of school children, it is to be feared that any commentary, whether literary, historical, moral, or philosophical, upon such readings by the teacher would serve but to intensify and perpetuate the existing diversity of opinions on the Scriptures, for is it not a fact that all religious schisms, ancient and modern, have their origin in the commentaries of the learned upon the revealed word of God? The statement that "the people seem to be in need of some authority that all might respect without question," is tantamount to the saying that the people are and have been without any "authority that all can respect without question." And yet we have the Bible—the acknowledged Word of God—the most wonderful and most popular book in all the world. What higher, better, or more legitimate authority can the world produce or give to us? What authority can or will the people respect if they cannot or will not respect the Word of God?

Not only have we got the Bible; we have also every commentary of the learned which has been deemed worthy of preservation, upon the teachings of the Bible by authors of medieval and modern times, but we are still as far from the desired "unity of the faith and of the knowledge of the Son of God" as ever. The secret of the whole controversy is that notwithstanding the very plain teaching of the Scriptures that "it is not in man that walketh to direct his steps" (Jeremiah 10:23), and that "no prophecy of the scripture is of any private interpretation" (2 Peter 1:20), every man continues to claim the absolute right to say positively that the

Bible does not teach nor mean what it says, but something else, which "something else," by the way, varies with each individual as much as does the disposition of one with every other who privately interprets the sayings of the Scriptures.

This theological, religious, or Biblical controversy from beginning to end is a reflection upon the intelligence of the Almighty, for it is equivalent to the charge that he did not know enough to make himself understood without human interpretation, but in his Word he teaches of a way of holiness in which wayfaring men though fools shall not err therein (Isaiah 35:8); and when the Savior of men was about to ascend to his Father, he gave promise that "when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come" (John 16:13): Again, "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26. That this Spirit of truth, the Holy Ghost, was given according to the promise of the Master is established beyond question by the teaching of the New Testament; but that this same Spirit of truth, the Holy Ghost, is not performing his office work now as he did in the original apostolic times is equally certain; otherwise all Christian people would "speak the same thing," for we would all "be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10), having but one source from which to receive instruction, or interpretation of God's Word.

What has driven the Spirit of truth from his office and office work? The commentaries of man and their traditions, privately interpreting the Scriptures, making thereby the commandments of God of none effect. Jesus taught his disciples that God was being worshiped in vain, because the people were being taught the commandments of men for doctrine. (Matthew 15:6, 9.) This useless worship of God, by the people, will continue until God is allowed once more to be his own interpreter through his own chosen medium—the Spirit of truth, the Holy Ghost. "If any man will do his will, he shall know of the doctrine."—John 7:17. Why not get back again into the old path! Let the Bible be read in the schools, and in the home also, on its own merits. Leave the learned commentaries to the moths. Let the old Book stand on its own merits; trust the interpretation to the Spirit of truth. Let us as a people call upon the God of our fathers in earnest prayer that he will verify his promises to us through his Son Jesus Christ, then shall we enter into "the unity of the faith, and the knowledge of the Son of God."

LONDON, March 29, 1921.

P. H. PHILIPPIN.

The use of the Panama Canal has greatly increased. It was opened in August, 1914. For two years the tonnage passing through was less than five million. In 1917 and 1919 it increased to seven and a quarter and seven and a half million tons. In 1920 it had increased to 11,236,000 tons. The traffic of January, 1921, excelled every previous record made in number of vessels, tons carried, tolls levied; in fact, each of seven different previous high records was broken, with an average in gross tonnage of 1,383,778 tons, and carrying a cargo of 1,177,000 tons.

Remember we must have a report from every Boy Scout troop under church control by May 15. Won't you help a good movement by getting your report in early?—F. M. McDowell, Lamoni, Iowa.

What's being done for the boys in your branch? Why not organize a Scout troop and secure for it a fine loose-leaf record book free of charge. Be sure to complete this organization before May 15.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Good Things in Store

"Except Ye Become as Little Children—"

"Some of the spiritual aspects of child welfare" is the subject of the lecture which will, on Monday evening during our May Institute, be given to our Women's Department workers and the public audience by Professor William A. Lewis, of Kansas City.

This gentleman may be new to our audiences, but his subject is not new. It has lain close to all the mothers' and fathers' hearts of us, ever since we were touched by the Savior's words, "Except ye become as little children ye cannot see the kingdom of heaven." This statement being true, what more vital subject can we study than that of a child—analyzing its nature with a view to emulating the spiritual excellencies we find there? How can we "become as a little child" if we do not know what qualities a little child possesses which we lack? How can we be helped to recognize the essences in those little minds which are identified with the eternal forces of the universe—those which make possible the "kingdom of heaven"?

The lecturer for the evening mentioned above is a man who, qualifying and specializing for work among humanity, seeking to find the ills and errors of society in order that healing and correction may be applied, has gradually come to see more and more the grave necessity of shielding, molding, and conserving the child life of our Nation, and with that vision has glimpsed also some of the divine elements which enter into that life. From the innocent eyes of the babe pressed so close to your breast in your happy, sheltering home, you fortunate mothers form your ideas of paradise and its angelic hosts. Is God less close to the child of the unfortunate mother, who has no chance to give it the advantage your child enjoys, no chance to dream the happy dreams which make your life a joy, and who knows instead but sordid toil, the never-ceasing struggle against odds over which she has no control? Ah, no; his love reaches out to all, to enfold all close to his sheltering and understanding care and protection, but it is through human agency he must bring the material blessings to those he would succor. Through human love his own reaches out to touch with infinite pity the needy everywhere, and we have come to know that the word applies not only to those in need of physical comforts, but (and even more particularly) to those who are in need of saving grace, in need of the divine perceptions which point out a clear path, in need of vision and will, and power to love as he loves!

Child welfare should be ever in the minds of those who are desiring the kingdom of God to come to this earth. It should be the object of our earnest efforts, for none other is of greater value. Convert a man or woman, and before the ministry of grace can bring about definite development in his or her life, there must take place the purging from the soul the accumulated habits of wrong thinking and wrong acting. Convert a child, direct it rightly from the early years of its plasticity, and you gain years in the work of transformation.

We may be able to gather from Professor Lewis's lecture somewhat of the connection between the proper nourishment of the body and the building up of the soul; between milk inspection and discipline; between civics and Sunday schools. Mr. Lewis is president of the Social Workers Conference, an organization of three hundred members in Kansas City and vicinity, and participates in spending three quarters of a million dollars annually for the poor of that city. We hope to have his message in a form to pass on to our readers at a future date.

The City Beautiful

One of the features of the coming institute for our Women's Department workers will be an address by Mr. A. E. Barden,

secretary of the Independence Chamber of Commerce. This organization is back of a movement general throughout the city, looking towards improvement of civic conditions, and it is gratifying to us to know that this group of civic officers has, ready at hand, among our people an organization pledged to a support of such measures.

The Laurel Club, composed of Latter Day Saint women, has existed in the past for the purpose of giving bazaars, fairs, socials, programs, and other forms of entertainments which would yield a return in money which they spend in "good works." More recently, these sisters have done less along that line, and more along those of pure sociability, filling a need all must recognize, becoming an agency by which pleasant groups of people were brought together in wholesome pleasure and enjoyment. Of late these women decided to sponsor an organized effort towards attaining "the city beautiful," and they have already launched several worth-while campaigns. A general clean-up of yards, streets, parkings, and gardens has been one result. A little survey of conditions as they exist revealed the fact that considerable work could be accomplished along this line, and to make the task popular the club obtained from a local nurseryman, an attractive discount on seeds, bulbs, shrubs, plants, and trees ordered through its secretary.

Mr. Barden's lecture will be accompanied with slides, which teach in a visible and concrete way some of the possibilities of the project, and the principles which may result in a "city beautiful." The work the Laurel Club is doing is but one of the steps towards civic improvement that are due in the center place, and closely linked are many things which affect the health, happiness, and culture of the citizens, which things are engaging the attention of the local Chamber of Commerce.

No town, city, or hamlet in this broad land of ours should be content to have unwholesome, unattractive, or unimproved places in its environment. There are too many agencies through which expert direction and advice may be obtained. The State universities, the county organizations, and the United States Government are always at hand to supply the needed examination of conditions, the trained counsel demanded by those conditions, and somewhat of public funds intended for use in accomplishing the desired results.

For simply the expense of car fare and personal entertainment while doing the work, some of the State universities will send into any local which unitedly asks for such assistance, a scientific investigator who will examine the source of water supply, the garbage disposal, the sewerage, the source of milk and food supply, the condition of public restaurants, groceries, butcher shops, hotels, etc., the wells and cisterns, and all other portions of the local environment which make for the welfare of those who dwell there. As a people living in an age of enlightenment and advanced science, there is little excuse for any group of us not being well, for having unsanitary and unwholesome conditions about us, which hinder our giving to the world the best and most efficient return possible to us, either individually or collectively.

Mr. Barden's address will be helpful to our workers, by disclosing somewhat of the processes by which each of us may improve home and community surroundings, and he will bring a distinct message to all of us. We should be eager to learn, in order that we may not only profit ourselves, but help others to better living.

Is It Anything to You?

Recently we heard a woman say that she did not expect to vote; she felt that it would not do much good, that things were about as bad as they can be, and politics were "rotten" anyway! Well, we "labored" a little while, and feel that we helped some, for we were able to show the sister that the welfare of the little ones in her home was affected, and quite seriously too, by the direction in which the popular vote of her town should run.

Self-preservation, it is said, is the first law of nature. If that is true, we only react normally to that law when we

seek to bring about those conditions which will safeguard our lives—"preserve" them, physically, mentally, morally, and spiritually. It is not a thing beneath us then, that we shall consider the welfare of our home and the ones therein whom we love. It is not unworthy our highest and most altruistic motives that we should strive to understand the things that are needed for our best development, and then strive equally to bring those things to pass in the social environment in which our lives must be spent, for only so can we render back again to the social life about us the highest of which we are capable.

For our children we should very jealously desire the best conditions obtainable. We should not feel that we can safely trust all the decisions which affect those conditions to the politicians, or those men who, from motives perhaps commercial or ulterior, are unable or unwilling to serve the public as the welfare and good of that public demands. Of this we may always be sure—the "enemy of souls" is no stranger at the ballot box, even if we may be. With his supporters who, wrapped up in their selfish purposes, may not even recognize the master they serve, he may always be counted upon to be alert to his interests, awake to his opportunities, and unflagging in his zeal to put those measures across which spell success for him.

Shall the forces of good not be equally energetic? What else did God mean when he said: "Honest men should be sought for diligently, and good and wise men ye should seek to uphold"? Surely, of all people then, we should be able to regard our franchise as a God-given privilege, an agency through which his will may obtain in the land, and earnestly strive to exercise it in all probity before him.

Brother Max Carmichael will talk to our workers concerning the close relation between civic affairs and our home interests. Those who have had the pleasure of hearing this earnest young man need no new assurance that his message is a definite one. An educator, a man closely in touch with many of the children and youth of the Saints, he is in a position to know well some of the most vital needs of our homes. Will he say to us, as a noted educator recently did to a group of teachers, "The mothers of this Nation have fallen down on their jobs!" Will he say, as did the governor of one of our States, that in the homes of the people themselves are sown the seeds of irreverence and of disregard and disrespect to law and order? Will he say, as a recent editorial in a leading newspaper insisted, that this Government sorely needs the touch of the womanhood of the country in order that interests more nearly concerned with our happiness, culture, and efficiency may be conserved.

Let us all be there to hear Brother Carmichael's message, as well as the one which Sister Dora Young will give to us on some phases of our newly acquired privilege of the vote. Some day we will give Sister Dora a little paragraph all to herself, for she has consented to direct the studies of our women in citizenship, and you will be hearing from time to time her little message of warning, hope, and instruction.

Does the vote mean anything to you? A. A.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XI

Sex Instruction and Discipline

1. What is the necessity of sex instruction in the home?
2. Give Doctor Hugo Munsterberg's arguments against sex instruction in the schools.
3. Give the arguments favoring school instruction on sex.
4. Just how should the subject be approached, and how should it be handled?
5. What is meant by sex discipline, and what is its necessity?
6. Who is naturally best suited for the sex instruction?
7. What others may also prove helpful?
8. What preparation if any is needed?

9. What may be the harm to the child in promiscuous reading?
10. What two conditions of childhood and youth are involved in sex instruction and discipline?
11. Which is the easier situation to approach?
12. What is the first subject to approach, and how should it be taught?
13. Is self-abuse the result of degeneracy, and how may it be cured?
14. What relation between parent and child makes sex instruction comparatively simple?
15. From your experience, outline the best method of explaining for example the advent of a new baby.
16. Is a parent justified in withholding these facts of nature because of timidity?
17. How can parents counteract the distorted information gained from playmates?
18. Would it not be better to have informed the child previously?
19. At adolescence, what additional knowledge should be given the girl and boy?
20. What righteous motives should be encouraged and strengthened to keep the will strong and the life stainless?
21. What benefits may be gained from Religio, Boy Scouts, Young Men's Christian Association, Oriole Girls, etc., toward this end?
22. What importance should physical education be given in this work?

MAUDE PEAK PARHAM.

One of Time's Changes

Some things have changed from what they were
When all the Fairest of the Fair,
Whom Fame has rank'd among the "beauties,"
Were skillful in domestic duties.

Our Modern Misses scarce believe
That ladies used to spin and weave;
Or that gay Princesses of yore
Wrought the rich garments Princes wore.

Since Fashion has with Folly met,
The stars of Industry have set—
Pleasure and Profit have disbanded,
And Labor, like Grim Want, is branded.

'Tis strange as foolish, but 'tis got so
Who are not idle, would be *thought* so!
And *Ladies*, too, have grown so common,
No wonder if they plunder Mammon!

Now who, beneath proud Fashion's peal,
Will *dare* draw music from the Wheel,
Or regulate the kitchen when
Eliza stops to wield the pen?
March 15, 1842.

ELIZA.

Previous to the organization of the Latter Day Saint women of Nauvoo into a society to work as an aid to the church, *The Times and Seasons* gave no hint of the state of mind of the sisters except in the accompanying poem.

The writer is no doubt Eliza R. Snow, whose poems in these little old volumes are many. She was, besides, one of the charter members of the organization of women above referred to.

Our readers will enjoy reading between these lines, and making comparisons. One imagines also that spinning and weaving and similar despised arts were renewed afresh upon the arrival of "Eliza" and other misled women, in Utah!

The little poem was published in *The Times and Seasons* for March 15, 1842, in an issue which also commenced Joseph Smith, jr.'s editorial career, volume 3.

MADGE SIEGFRIED, *Women's Department Historian.*

LETTERS

A Journey to Jericho

President Smith and party visit the tropical region of Palestine.

E. A. S.: Last night about 6.30, we returned to Jerusalem from a trip which was full of interest and which was much enjoyed by all of us. On Wednesday morning, the 23d, Brother and Sister Passman, Brother Williams, and I left Floyd House about 8.30, bound for Jericho and the Dead Sea. The conveyance was a three-seated carriage, something like the light wagons in America termed democrat wagons, with a top. It was drawn by three horses, for the road between Jerusalem and Jericho has some heavy grades and plenty of rough places. On the whole, however, the roads are good and well laid out. In the main it follows the road built by the Romans, and is still called the Roman Road, though modern engineers have in many places relocated portions of it on easier gradients.

Sister Passman had packed two large baskets with provisions, and as we had blankets with us we were quite independent, and left with the intention of staying away two days at least, and three if we felt like it.

The road we followed skirted the walls of Jerusalem, passed around the Mount of Olives, through Bethany, and down the valley to the east. As we passed through Bethany nearly every young lad within hailing distance wanted to know if we wanted to see the "Tomb of Lazarus," and most of them asked for baksheesh.

Soon after leaving Bethany we began to see more and more of the flowers with which Palestine abounds in the spring. In spots the fields were ablaze with a riot of color. I have seldom seen a finer display or assortment of wild flowers.

As we passed down the steep road from Jerusalem, I kept my aneroid in my hand most of the time, and as we passed through Bethany I noted it indicated about two thousand feet, which later I found to be about right. But it dropped rapidly, and soon I had the rather novel experience of seeing it indicate sea level while we were still in the mountains. By the time we reached Jericho it was showing some nine hundred feet below sea level. And as we went lower it became perceptibly warmer, so that by the time we reached Jericho it was hot.

Some four or five miles before we reached Jericho, we met some British troops. It was a regiment of light or mountain

artillery, and the guns were carried on mules. The soldiers were East Indians. We guessed they were en route to Jerusalem to assist in welcoming Winston Churchill, the colonial secretary, who was expected to arrive in Jerusalem the next day.

About a mile or so before we emerged from the hills, the driver said we should get out and walk, for the road was very steep, and so it was. But we enjoyed the walk, for the scenery was beautiful. The roadway was high up on the side of the Wadi Kelt, a precipitous narrow valley, through which ran a small stream of water; and as we rounded the bend in the road from which we caught our first general view of the Jordan Valley, we stopped to admire the wonderful scene. Perhaps you, too, are always affected by these first views from heights of an outspread valley. They always fill me with the emotions accompanying great display of nature's beauty. This time there was added to that the fact that we were beholding the Jordan Valley. But by this time we could see the wagon waiting for us at the bottom of the hill, so we hurried on, determined to see more on our way back.

We reached Jericho a little before noon, but after a small purchase of provisions at one of the stores, we drove through the town about a mile north to Elisha's Spring, as it is called from the incident mentioned in 2 Kings 2:19-22, or Sultan's Spring. Here we stopped for lunch, eating where we could hear and see the water as it left the pool of the spring and ran down the valley. Near us, to the west, lay the hill on which the ancient Jericho stood. Not far from there, also, is said to be where Jesus passed his forty days of meditation and fasting.

After lunch, we returned to Jericho, passed through the village, this time driving east and south, and in about an hour stopped on the banks of the Jordan. We didn't stay long, perhaps a half hour or so, long enough to look around a bit and take some views. Then we drove south, down the Jordan bottoms, and in about another hour reached the Dead Sea. Here we made another short stay, going to the beach, picking up some small shells and some pebbles, taking some views, tasting the water and taking some pictures of some of the huts and their occupants. Then we returned to Jericho and went to the "Jordan Hotel" for the night, eating supper in our rooms from our own stock of provisions. After supper we took a walk through the village. It was a beautiful night. The moon was at full, the air balmy, and we walked nearly half way to Sultan's Spring. As we passed through the northern outskirts of the village, we heard some boisterous singing, but on listening closely we discovered the singers were on the move. We could not

THE SAINT'S HERALD

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see them for they were too far away. It was a group of young Bedouins returning to their homes, probably east of the Jordan, and for a long time we could hear them as their voices grew fainter and fainter in the distance, their strong, clear, but rather high-pitched voices reaching out through the clear, still night. In places the air was fragrant with orange blossoms, while palm trees and banana trees outlined against the sky bore additional evidence to the subtropical climate of this village some nine hundred feet below sea level. On returning to the hotel Brother Passman bought at one of the little stores some oranges which we ate in the open air. They were delicious. Even Brother Williams, with all his devotion to California, admitted that he had to come to Jericho to learn what real oranges were. Whether they were exceptional or not, I do not remember of tasting any better.

In the morning, the 24th, we spent an hour or two looking around the village, taking some views, and about nine o'clock began our return journey. We drove two or three miles, and part way up the first steep grade of the road, near where an open conduit carries water down from the Wadi Kelt, and beside what was probably an ancient tower guarding the pass, we stopped and cooked breakfast. Before we passed on, we stood long and gazed at the beautiful scene spread before us. The mountains of Moab to the east, the Jordan Valley stretching away to the north, the north end of the Dead Sea lying to the south and east, and Jericho, a beautiful green oasis before us, all made a picture we shall long remember, and one from which we turned reluctantly.

For another half mile or so we walked; while the wagon went on ahead. But we stopped frequently to look over into the wild steep valley of the Wadi Kelt. Besides, climbing a steep old Roman road at six hundred feet below sea level does not make one so short of breath as does a similar climb in Colorado.

The return drive we made slowly, stopping to take pictures and to pick wild flowers. At one place while Sister Passman was picking some especially fine flowers, Brother Passman and Brother Williams went over into a near-by field to get some snapshots of some young men "plowing" or scratching the ground. The boys were using the native wooden plow, each having a pair of small cattle pulling the plow. The pictures were taken, but not till after the boys had secured the baksheesh they demanded for the privilege.

About four o'clock, a little way east of Bethany, we stopped again and cooked supper, staying there perhaps an hour. I forgot to say that about one o'clock or so we stopped for about one half hour at the Good Samaritan Inn to feed the horses and water them.

After supper we drove on to Jerusalem, reaching the house about 6.30 or 6.45 p. m. We all agreed it had been a most pleasant trip, one we shall long remember. On reaching Jerusalem, we found the populace in a state of suppressed excitement or curiosity. Winston Churchill was expected in from Cairo, accompanied by Sir Herbert Samuel, high commissioner of Palestine. We walked down to Jaffa Gate to see the crowds, and when we left there at 8.30 o'clock, the crowds were still waiting for the train, and had been since before four.

Monday Brother Williams and I expect to start on a trip to Haifa, Acre, Nazareth, and Tiberias. Will return probably Saturday.

Yours,
FREDERICK M. SMITH.

An Indian Becomes Probate Judge

James Irving, full-blood Sioux, rose by sheer merit to honorable public position.

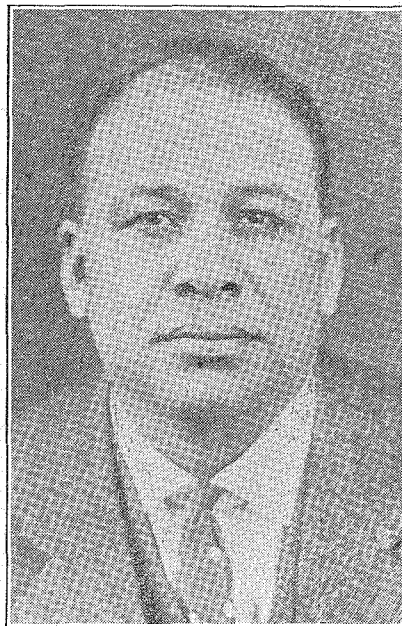
*"Vote for a Real American for Judge of Probate.
James Irving, Candidate."*

This was the striking feature, together with a cut of Mr. Irving, on the cards passed out to practically every voter in Pipestone County, Minnesota, last fall when Mr. Irving was making his canvass for election.

To some it was taken as a joke that an Indian would aspire

to the important office of judge of probate in a county where there were no Indians residing save those boys and girls who were in attendance at the Indian Industrial School located near the city of Pipestone.

Mr. Irving from years of experience realized the value of advertising and kept his name before the public for three months or more, so to the surprise of many was elected over



JAMES IRVING, PROBATE JUDGE

his opponent, a minister and lawyer, by eight hundred and forty majority. Advertising pays, especially when the article advertised is not misrepresented, and I am sure that Mr. Irving will fulfill the expectation of his many friends.

Born on the Yankton Reservation, Dakota Territory, a full-blood Sioux, he had from childhood a desire to become something more than a Government ward. He attended the mission and Government schools on the reservation until he was about eighteen years of age. It is an old saying that "where there is a will there's a way," and this has been exemplified in Mr. Irving.

Leaving the reservation, he chose printing as a profession, but the thirst for more knowledge soon found him at the Illinois College of Law in Chicago.

Later he matriculated in the University of Oregon law school, but being without means to complete his course he accepted a position in the Government Indian School, occupying there eleven years, coming to Pipestone and acting as teacher in the Indian Industrial School for five years.

Leaving the school, he became editor of two papers in the county, occupying that position until elected last fall.

Mr. Irving is a member of the Indian Rights Association and an officer of the Society of American Indians, being elected the second time at the late convention at Saint Louis as vice president of education. Mr. Irving owns his home in Pipestone. His wife, a Sioux like himself, with two bright little girls, gave a very interesting interview when I had the pleasure of a call recently.

Mrs. Irving was painting china when I called and later played nicely on the piano. I had the pleasure of presenting to them a copy of the Book of Mormon, a history of their people.

A. H. ADAMS.

Have you had those pictures taken of your troop activities? If not, better get busy. The troop sending the best set of pictures by May 15 will receive a handsome American flag.—F. M. McDowell, Lamoni, Iowa.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

LAMONI, IOWA, MAY 18, 1921

NUMBER 20

EDITORIAL

Farewell to Lamoni

This is the final issue from the Herald's home of so many years.

The town of Lamoni was established to be the business headquarters of the church, and as such is of great interest to the church. The Herald Office Buildings here, both the old and the new buildings, have housed the general officers of the church and the local stake officers when that department developed as well as the publishing interests of the church. Lamoni has been built up as the headquarters of the church.

Those who are well acquainted with its people will at once recognize the remarkably devotional spirit shown. This spirit has always been one of "the church first." It probably never has considered the SAINTS' HERALD as a Lamoni publication, but as belonging to the whole church. It has loyally supported the church and its work.

The people of Lamoni have always recognized Independence as the coming central place. At one time Lamoni was the seat of the First Presidency in fact as well as in name; the headquarters of the Presiding Bishopric; many of the Quorum of Twelve walked its streets. Here its first presiding patriarch spent the greater part of his life, and here was his home when he passed away. As the headquarters of the church, here were located many of the leading officers of the church of other quorums, as well as the office of secretary and recorder, and other departments of church work. Here its first church historian lived and died.

It is naturally with regret that the people of Lamoni have seen those whom they love, singly and in groups, move away. First, some fifteen years ago, the First Presidency and Presiding Bishopric, then gradually members of the Quorum of Twelve were either released or passed away, and others were chosen, until no member of that quorum resides in Lamoni. The same is true of the leading members of other quorums.

Yet the offices still remained, until the past four or five years, when in rapid succession the church secretary, the church recorder, and within the past year the presiding patriarch and church historian have removed. Finally, at last General Conference, the headquarters were officially changed to Independence. Since then the church library has been dismantled, part of its books being taken by the church historian, a few left with the Lamoni Stake offices, and the balance transferred to Graceland College. And now, last of all, the publishing interests of the church are moving away, and this will be the last issue of the SAINTS' HERALD published in Lamoni.

Some of its recent employees are going with the publishing house; others being released have sought employment elsewhere.

To Lamoni the loss is not only of this industry which has made the town the principal mail office between Saint Joseph and Des Moines, but it has meant through all the recent years the passing of those who are well remembered as neighbors and friends.

A year ago the president of Lamoni Stake moved that

Independence be made the meeting place for the General Conferences. This is quite typical of the disposition shown, of consecration to the service of the church. Though personal regrets have in the case of a few individuals brought a feeling of deep disappointment, the truth is that the spirit of Lamoni is manifested in a devoted prayer for the progress of the church, and a hope that this move will mean an immediate step forward in administration, and in results accomplished by the church as a whole.

Lamoni still remains a college town. Graceland has grown, and is growing, and we all hope will grow decidedly stronger in the near future. The Children's Home and old folks' homes still remain as church institutions. Those interested in the welfare of Lamoni also hope to see the present Herald Office Building made of commercial or industrial use to the town, but at present it will be used as a dormitory of Graceland College.

It is with profound regrets and heavy hearts that many have left and now leave, but with the hope that personal sacrifice is going to mean added good to the body as a whole.

Next Year's Course in Religious Education

The work being done at Graceland College by the group of young men and women preparing for missionary and other church work holds so much promise for the good of the church and its work that it appears wise to issue a call for another class to enter Graceland College next fall. The preparation will be not alone for foreign service, but for domestic as well, the ratio to be determined after the applications are in, showing the material available for the next course. The preparation will require at least a year of intensive study along special lines. The great demand for qualified workers requires speeding up in preparation. This course of preparation carried on in Graceland will include:

1. A thorough study of the doctrine and beliefs of the church and methods of presenting them.
2. The language, history, geography, customs, etc., of the foreign country to which the missionary is to be sent, or courses in American political history, political science, economics, or sociology, for those expecting to do local work, with particular reference to the problems of Zion.
3. Certain academic studies to meet the needs of individual students.
4. Elementary sanitation, hygiene, first aid, simple nursing, etc.
5. Recreational leadership, Scouting, Oriole and Temple Builders work.
6. Sunday school, Religio, and women's work.
7. Other incidental subjects closely related to the work to be accomplished.

The selection of the young people to make this preparation is highly important. The qualifications of those selected must be such as to assure the highest degree of success possible. These will include:

1. Consecration and call to the work of the church and intense interest in the welfare of the church and the prosecution of its work.
2. The necessary education and general intelligence; a high

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school education or its equivalent. Successful church and missionary work is in most cases the best equivalent. Systematic reading courses and travel experiences function as developers of intelligence.

3. Not over thirty years of age, with general good health and physical fitness.

As above indicated, the number is limited, and those desiring to enter the course should apply at once by writing to the president of Graceland College, Lamoni, Iowa. From those applying, selections will be made by the general church authorities for admission to the course.

Since the establishment of this course, many of the conference appointees and church workers have spoken to me about young people qualified for the course. Such should write to President George N. Briggs of the college, so application blanks can be forwarded.

Owing to the present financial situation, those applying who are not under missionary appointment should be prepared to finance themselves either wholly or in large part.

This work of preparation for church service is highly important, and all interested in the progress of the church work should assist in securing a group of workers in the course whose qualifications are exceptionally good. All who have taken the courses thus far, deeply feel the responsibility and importance of the work, and are earnestly working to meet the divine approbation; and the standard for next year's class must be raised rather than lowered.

May God bless our efforts.

FREDERICK M. SMITH,
President of the Church.

The Work in Europe and in Palestine

President Smith and Apostle Williams have found a wide field of labor which will require the energies of many consecrated workers.

The last of July, 1920, President Frederick M. Smith and T. W. Williams sailed for England. It was the expectation at that time that President Smith would return in October and that Apostle T. W. Williams would proceed to make a survey of the fields of possible labor throughout Europe and the Near East. Matters had arisen in England which made President Smith's presence necessary if not imperative. Apostle T. W. Williams urged upon President Smith the value to the church of his joining in the complete survey, even if it should take five months.

Arriving in England, every district was visited, as well as practically all of the branches, and meetings had with the Saints in their various conferences. The opportunity for work in England and Wales especially, and also in Scotland and in Ireland, proved to be so great as to warrant a much longer survey than had first been intended. We have rather neglected our opportunity in that field. As a result, recommendations were made to the joint council, and by them approved, which included the purchase of a mission headquarters for Europe and the East, so that Saint Leonard's was purchased; this includes provision for class work to be held there, as well as mission work, and, for the care of the whole field.

A second recommendation was made that additional ministers be sent there at once, so Apostle J. A. Gillen and four others of the missionary force sailed in January. Undoubtedly in the near future, as rapidly as the church can find the men and make the arrangements, others will be sent to England and other parts of the European field. The work should be developed at once in all parts of England and Wales, was the conclusion reached, and in the near future extended into Scotland and also to Ireland.

In the meantime, after four months spent in Great Britain alone, in making a careful survey, President Smith and Apostle Williams proceeded to the Continent and spent two months in a survey in France, Germany, and vicinity. To state that they were astonished at the opportunities before us there, also in Holland and Switzerland, would be expressing it mildly.

It is quite natural that the church should desire to know the result of their labor, but it is quite clear that it is a matter of courtesy that particular recommendations should first be presented to the joint council. A recent letter from Brother T. W. Williams, published in the HERALD, on April 20, 1921, will give part of the results of their survey. It is not a small task to make such an investigation. Conditions existing in the country, character of public buildings, characteristics of the people, all enter in as well as the laws governing religious worship in each nation.

Returning to Great Britain for conference with the newly arrived missionaries, they then proceeded in time to take ship for the Holy Land about the middle of February, where they have spent nearly two months in a survey.

Naturally that country appeals to every follower of the lowly Nazarene, and more to a student of antiquity, with a love of the beautiful. To visit the home of the founder of the greatest religion the world has ever seen, the land where walked the very Son of God, means that it is not surprising that having once entered there, they should consider adequately the possibilities of our work, though it consume considerable time.

In the first place, conditions are so radically different from those with which we are ordinarily familiar. Jerusalem has been destroyed and rebuilt. Those familiar with its present status well know that it is now a city of very narrow streets which would not be considered even a respectable alley in America, being but little more than wide enough for a pavement, the passing of any beast of burden rather crowding its narrow way. The sanitary conditions and manner of living, as reported for many years by many travelers, are at a very low state.

The multiplicity of beggars has been again and again emphasized, not only in the letters from these, our brethren, but from other writers as well. The extent to which they are supported by various missions of other churches, and by travelers, is close to pauperization. There still remains the antagonism of the Jews to any kind of Christians, and the antagonism of the Arabs and Mohammedans also.

As a result of the investigation made, they have reached certain conclusions which have been reported to the joint council for their consideration, but have not as yet been acted upon. They take the form of definite recommendations. These are, in substance—

First: that as soon as practicable suitable mission headquarters shall be secured in Jerusalem. We have at present no adequate quarters there either for living purposes, or for conducting church activities. There is a need of headquarters with suitable buildings and grounds, for the work of the church.

Second: An early increase of our missionary force by at least two more missionaries and the wife of each. Brother Harry Passman and wife are already located there. The work should be augmented by at least two more couples.

In addition, the people there are very poor. Those who are converted are at once thrown out of employment because of prejudice. This means we must provide for them—either support them by gratuity, or establish some form of industry giving them adequate employment. Naturally the recommendation is that we establish an industry, as the alternate course would mean simply pauperization.

As has been previously stated in our columns, other points

in the Near East have been visited and a preliminary survey made. A visit is being made to Italy, where they expected to remain some ten or twelve days to make a survey. This it was not found possible to do on the earlier visit to the Continent. Letters already published indicate a further visit planned to Basel in Switzerland, which appears to present a favorable location for a continental headquarters. Then they expected to return as rapidly as possible to Great Britain to Saint Leonard's the mission headquarters for Europe and the Near East. Certain problems there still await consideration and settlement, after which President Smith will return as soon as possible to America, possibly the latter part of June or early in July.

Another very important part of their work has been the searching out of young men who may later be available for missionary service. It is very evident that a native-born citizen will make a more ready appeal in any land than would missionaries from another land, who, it may be, would speak the language of the country with difficulty, and also have to learn to adjust themselves to new conditions.

With this fact in mind they have suggested that four young men from Jerusalem, five from England, and ten from Germany, come to this country, and be associated with the church in Lamoni, and take studies in the religious education class, to fit themselves for better service in their homeland, and with the prospect of taking up missionary work later.

These names are, however, only presented by way of recommendation to the joint council. They are suggested but have not as yet, with a few exceptions, been acted upon by the joint council.

It cannot be doubted that the work done the past year has been of tremendous importance for the church. It was a necessary preliminary to our foreign missionary work that these lands be first thus visited. A great work awaits us. People are hungry and thirsty for the word of God. Who will go and feed them?

Secret Orders

A brief survey of what is involved in membership in the orders prevalent to-day.

We have been asked many times concerning whether as members we should belong to secret orders or not.

There are a number of mutual aid societies which have just sufficient ritual to hold their membership, but which are primarily mutual insurance companies. As to these the answer is the same as to other forms of life insurance. Under the plan given the church we should see provided all that is covered by the best possible policy of life insurance.

As to secret orders in general, it is doubtless quite true that there is an interrelationship between them. The ablest and strongest and most ancient are the Masons. The antiquity of this order is a very interesting study to a student. Many books have been written concerning it down to and including the password, secret signs, and lectures. This is confirmed from Masonic circles, as the *Iowa Masonic Library* for January, 1921, urges that every Mason carry his receipt for dues with him as an evidence of membership, since these other details can be learned by nonmembers. Some, however, insist that the exact pronunciation of the password differs so from State to State that no one can learn in this way and be admitted to a lodge. That, however, is of but little importance. No honorable man would desire to enter in any such way. Yet this means the substance can be learned by a careful student.

There was a reorganization of the Masonic work in England about 1717. But practically all students agree that the list of grand masters goes back to remote antiquity. Some state

that the work of the first three degrees and some of the work of the higher degrees is patterned after Solomon's Temple, or is based upon conditions alleged then to have existed, and therefore that the order cannot go back to remote antiquity. But in the higher degrees this is seen to be a mistake, as what are called the "pillars of Enoch" are disclosed.

A good deal of literature on the history of the order is written by Masons. George Oliver makes it the foundation of the priesthood. He is quoted as saying, "The hope of salvation through a crucified mediator has been one of the foundation stones of Freemasonry ever since the fall."

Singleton and Mackey, while discrediting many traditions, still report many existing in the Middle Ages, running back to Enoch and to Tubal Cain, and including many other worthy ancients who are alleged to have been members. These men, and also Churchward, Pike, and others, would make secret orders of to-day successors of the ancient mysteries, and the ancient mysteries to be the holders of all the secrets of religion and science. It cannot be doubted by careful students that it is fundamentally religious, and draws many from services of the church.

Objection is made on the grounds of the oaths. In the earlier degrees they include such penalties as the cutting of the throat from ear to ear, or the opening of the left breast, the tearing out of the heart, the cutting of the body in twain, and the bringing forth of the bowels.

But it is claimed by some Masons that these oaths are archaic and have but little meaning to-day. Yet later oaths in the higher degrees are even stronger in form. Other Masons have insisted that these oaths have full validity to-day, both as to the oaths and penalty. Still it is quite true that many honorable and honest men have joined that order.

Some will point to the covenants in these oaths, as "To keep a secret in my breast as they were in his before communicated to me the secrets of a brother, murder and treason alone excepted, and these left to my sound discretion and judgment." Particularly is this true when later we find the same pledge made without any mental reservations whatsoever, and with the added promise: "finding a brother in trouble, I will help him to the extent of my power so far as to extricate him from his difficulty, and this without any regard to whether he may be right or wrong."

The covenant is made in the higher degrees, not only to keep secret the mysteries of the degrees, but also to aid a brother of this degree against not only all cowans (outsiders), but also against all brethren of lesser degree.

We would especially urge upon our young men to consider carefully before undertaking such obligations. While it is quite true that many honorable men belong to secret orders, and many good men have belonged to the Masonic order; while it is true that they are urging boys to belong to the DeMolay, a junior lodge, and so helping some to better living, and while they also help to care for the orphans, this latter has as a rule been limited to their own membership. There are splendid men also in the Roman Catholic Church, but that is no reason why true Latter Day Saints should join the Roman Catholic Church. The difficulty is that one must join, in theory at least, blind. And the vast majority do so. They are not only physically blinded, but also intelligently blinded as they do not know to what they are about to swear.

Because such an organization may do good and there are good men belonging to it, is no reason for us to join. To the church of God belongs all the truth that can be found in any other religious organization; and that which is more, inspiration of to-day. It is true that men of this order have urged educational work, and have helped the children of their members to secure educational work. Some of their leaders urge that more attention should be paid to the spiritual

aspects of that work—either study out its ancient history, or study the meaning of its symbols, making the effect practical in life. But these are not sufficient reasons for members of the church joining, as all of truth that belongs to any other religious organization is to be found with us and added to that the inspiration of God.

We also have the testimony of men who have belonged that they did not find the Spirit of God in these meetings.

The claim of an economic organization helping its members financially also does not apply since we have that in the church. The church does good to all men, but especially those of the household of faith.

In the third place we have to consider the consequences of entering into such obligations which may interfere with the covenants we have already made with our heavenly Father in the waters of baptism to take upon us the name of Jesus, and ever remember him and keep his commandments which he has given us. We have seen in one case in the church where men of that order, occupying prominent places, and otherwise good men, have been turned aside to assist wrongfully one who was an offender. There is no objection to giving proper aid to an accused person. But in this case the effort was carried to the point of trying to prevent the evidence being heard at all, and trying to exonerate one found guilty, after the church had proven guilt.

It is a serious question for young men to ask themselves, Do they want when the call comes for devoted service to have to give a divided allegiance? It may be a man has belonged for many years, and has not found the necessity for that divided allegiance. With others the case has been different.

Fourth: Leaving out for the time being the penalties of the oaths, which become even stronger in the higher degrees, we are confronted directly with the statement of the Master, "But I say unto you, Swear not at all; neither by heaven, for it is God's home; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black."—Matthew 5: 38.

A Master Mason read this passage to us, and asked: "Does that refer simply to profanity? I once thought so, but I am convinced now that such is not the case." ("Neither shalt thou swear by thy head.")

As a church we have also, "God does not work in secret combinations."—Ether 3: 93. Also the Inspired Version, Genesis 3 and 4. "Swear to me by thy throat and by the eternal God." "Master Mahon" and "Lamach."

2 Nephi 11: 93-107; Helaman 2: 152, 155, 156; Ether 3: 87-89, 91-98; 2 Nephi 11: 93, 94. And we would emphasize again the fact that God does not work in secret combinations.

Some have claimed Jesus was a member of the Essenes or some other order. But he himself said plainly, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing."—John 18: 20.

The church with its broad attitude of toleration does not attempt absolutely to prohibit. The General Conference has, however, adopted the following:

"No. 593. That we discourage members of the Reorganized Church of Jesus Christ of Latter Day Saints from holding membership in any society or order which requires the taking of oaths or the entering into covenant or obligation to guard the secrets, purposes, or doings of its organization."

We are not attempting here an exhaustive analysis or to discuss in an analytic way, or more than touch upon the history of secret orders, though we have studied many volumes in the past fifteen years. Probably all of us have friends belonging to such organizations. But there appears to be no reason why a true member of the Church of Christ should

desire to affiliate with any other religious or semireligious organization. And there appear to be many sources of danger in a divided allegiance, and the taking of covenants before altars, which have not been sanctified of the Lord.

To do so is a direct violation of the commandment, "Swear not at all; . . . swear not by your head." Finally there is the direct assurance that the Lord does not work in secret combinations. The work before the church is so great that it deserves and should have our best devotion of time and of effort.

Herald Publishing House

As a corporation the institution has been legally dissolved and all titles transferred to the Presiding Bishop.

THE TRUE LATTER DAY SAINTS' HERALD was first published in Cincinnati, by a job printing house. In 1865 a small plant was established at Plano, Illinois. This was the beginning of the Herald Publishing House. Later it was removed to Lamoni, still maintaining the same name, and under this name has developed to the present status. In 1907 the old building built in 1881, and added to ten years later, was burned down, and the present office building erected in its stead. A few years later, in 1911, the First Presidency, Presiding Bishopric, and Board of Publication joined to incorporate the Herald Publishing House, with headquarters at Lamoni, Iowa. The name has combined with it much of historic interest.

THE SAINTS' HERALD, first THE TRUE LATTER DAY SAINTS' HERALD, has been the official publication of the church since 1860. Though the business has greatly expanded that name has been applied to it as being distinctive. It will readily be seen that the word *Herald* in and of itself has no distinctive significance in connection with our work. It has, however, come to be recognized as the name under which the Board of Publication has done business for the last fifty-five years.

In the meantime, in Independence, private individuals had undertaken the publication of *Zion's Ensign*. In 1900 this was taken over by the church, and the Board of Publication instructed and authorized to secure the transfer of its property and plant. Since that date the Board of Publication has conducted the two plants, one in Lamoni, the other in Independence. Other publishing interests have been taken up by the church, but have not been under the immediate supervision of the Board of Publication, elected by the General Conference.

With the move to Independence there is proposed a new organization with a new name. At this writing the name has not been determined. Quite rightly it has been referred to the general authorities of the church for consideration. In the meantime the Board of Publication, on April 27, adopted a resolution to dissolve the Herald Publishing House. Legally this was the dissolution of the corporation though the Herald Publishing House has an existence much longer than that of the corporation. The assets were transferred, subject to all indebtedness, to the Presiding Bishop, to be held in trust for the interest of the church.

At first glance this might seem to be an attempt to abolish the Board of Publication, but being appointed by General Conference they still continue. What has actually been done is only to transfer the legal title to the real and personal property. The publishing interest of the church still continues under the board. The question however still remains as to under what name the publishing interests of the church will henceforth conduct business and under what form.

It may be then that this will mark the passing of the Herald

Publishing House, not only as a corporation, but as a going business concern. If so, its passing will be viewed with regret by many of our readers, as well as those who have worked for its success in the years that are past.

The Resurrection and the Eternal Judgment

Sermon by Elbert A. Smith in Zion Builder Series, at Lamoni, Iowa. Reported by R. A. Wight and Estella Wight.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."—Revelation 20: 4-10.

Thus far we have considered four of the six fundamental principles that Paul names in the 6th chapter of Hebrews. These four are principles that we have to do with in life: Faith, repentance, baptism, and laying on of hands. The remaining two of the six have to do with the life beyond: The resurrection and the eternal judgment. The two last named are intimately associated. While they should have had two sermons we shall endeavor to treat them in one.

We are told, "The Lord is a God of knowledge, and by his actions are weighed."—1 Samuel 2: 3.

I presume that the theme of eternal judgment is not popular in polite society. It would not be a favorite topic at a card party or a dance or almost any other festive occasion; but God is not always in good taste as judged by our standards.

Weighing a King

You remember the old story of King Belshazzar who made a great feast in his hall and gathered around him a thousand of his nobles with their wives and painted concubines and drank wine out of the sacred vessels that his father had stolen from the temple in Jerusalem. Right in the midst of that feast God dragged into the festal chamber some balances, and he threw the king into one balance and put a king-sized weight in the other side of the balance, and the weight went down like a plummet and the king went up like a rocket. I imagine that is about the way the average king would "weigh up."

Of course, this was altogether invisible thus far, but at that juncture there did appear something that was visible—a hand inscribing a writing under a candle on the wall where all could see it. "Mene, Mene, Tekel, Upharsin," which being interpreted, among other things said, "Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians."—Daniel 5: 27, 28.

That was the end of King Belshazzar. When God gets tired of the folly of a king, it is very easy to remove him from the

palace and set him to sawing wood in Holland or to brooding with the seagulls on Saint Helena.

If a king could not escape being weighed in the balances, do you think that ordinary people like you and me can hope to escape? God is a lord of knowledge, and by his human actions are weighed. Every man, sooner or later, will be weighed in the balances, and fortunate will be the man concerning whom it is written, "Thou art not found wanting."

Judged Now

It is true in a sense that we are judged every day and every moment. If you put your hand into the fire, you are judged and sentenced and punished immediately; but fortunately if you take your hand out and repent and put healing lotions upon it, nature immediately begins to forgive you and starts the process of healing. If you do a mean, contemptible deed, the sin is just as visible in your face as is the scar upon your burned hand. As Emerson says, "The gods we worship write their names upon our foreheads." The results are visible in the soul.

So we may say that to a certain extent, at least, we are judged and punished or rewarded as we journey through life. Some people think that is all there is to judgment. But if so, there should be some sad injustices done; and those who think that deceive themselves by believing that if they hire a physician or a lawyer or bribe a judge and escape punishment here upon this earth, the whole matter is ended.

A Day Set for Judgment

But of course our theme to-night has to do particularly with the final great judgment, and that there is to be such an occasion is clearly set forth: "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."—Acts 17: 31.

I heard a little story at one time about a man who was drowning, and another man risked his life to save him. Some years later the man who was saved was being tried for murder, and when he appeared in court and glanced up to the bench, he saw that the judge was the man who had saved his life. The prisoner cried, "Do you not remember me? You risked your life to save my life, and you certainly cannot take it from me now." But the judge on the bench replied, "Then I was your savior; now I am your judge, and I can only judge you by the law and the evidence."

Jesus Christ came and gave his life to save us, but in the great day that God has appointed, when he judges us, he tells us that we shall be judged out of the things written in the books, and he himself said, "My word shall judge you at that day." So we ought at least to familiarize ourselves with the word of God that we may be prepared for that great judgment.

The statement then is clear and plain that God has appointed a day in which he will judge the whole world, and this is borne out by the 20th chapter of Revelation, as we have just read, where John says he saw a throne with God upon it and he saw the dead, small and great, from the ends of the earth, from the bottom of the sea, all of them come and stand before that throne; and the books were opened and the book of life was opened, and the dead were judged out of the things written in the books; and every man was rewarded according to his works. We have it very clearly established then from the word of God that there is to be this great judgment day that awaits all mankind.

Characteristics of the Judgment

It might be interesting to us to consider some of the events that lead up to that great judgment day. They are monumental events, and the first one that we notice is the second coming of Jesus Christ.

You remember what the Lord said when he was bidding his disciples good-by and telling them that he was going away to leave them, going to prepare a place for them? He said, "I will come again."—John 14:3. Some people have considered that his coming would be simply a spiritual affair—that whenever he came into the heart of a repentant sinner, that was the second coming of Jesus Christ; but the scriptures indicate in many places very clearly that his coming is to be a personal one, quite as much so as when he was here before.

For instance, we read:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 9-12.

There can be no question that his departure was personal. The angels took pains to testify that he should come again in precisely the same manner. We are told elsewhere that every eye shall see him, for he shall be revealed in the clouds of glory with the holy angels to take judgment on the earth and to reward every man according to his works.

Quite immediately associated with the second coming of Christ is the resurrection of the dead. I wish to read some passages so that there will be no error made in quoting them, because we might lose some of the force. You will notice the beautiful sentiment of the prayer that was offered this evening of thanksgiving that we are permitted to look beyond the cold marble that marks the resting place of our dead.

We are told:

"But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thessalonians 4: 13-17.

We have then the definite statement that Jesus is coming and that the dead in Christ will rise at his coming. And the statement is made in the 20th chapter of Revelation already read in your hearing, that those who rise and have part and are blessed in the first resurrection which is called "the resurrection of the just" will live and reign with Christ for a thousand years. Then the story goes on immediately that the rest of the dead will not live again until the thousand years are ended.

So we have two resurrections, just as it is stated in Acts 24: 15, that there shall be a resurrection of the dead, both of the just and unjust; and in Daniel 12: 2 where it is said that some shall rise to everlasting life and some to everlasting shame and condemnation.

There are then the following great events leading up to and preceding the final judgment: The second coming of Christ; the first resurrection, the millennial reign; the resurrection of the wicked; and then comes the time that John saw, when all shall stand before the throne of God and be judged out of the things that are written in the books.

Characteristics of the Judgment

I wish you to consider to-night some of the characteristics of that great judgment. John tells us that he saw the dead both great and small, from the king to the peasant, rich and poor, stand before the throne of God. In that day there will not be a man so powerful that he can resist the summons that

goes out from that tribunal: "Come ye into court!" And there will not be a man so insignificant that he will be overlooked. All will be searched out and brought into that court that all may be judged according to the works done in the flesh. I don't mean to say necessarily that all this will occur in a single day or at a single sitting; but there is to be a judgment. All men must pass under it. God is to be their judge.

There is one thing that is greatly encouraging to us, that judgment is to be absolutely just. Here in the civil courts in this land we undertake to administer absolute justice. But some of the courts are corrupt, and those that are not corrupt can never do any more than approximate justice, because our laws are imperfect, the evidence may not be true, and the judge may not have absolute wisdom in his mind; so all we can ever hope to do in this life is to approximate justice. Certainly if the record of injustice done in the name of justice in the courts of the land is ever written, we will be astonished.

Here is a little leaf from a single court record: A man was murdered in the Carnegie Steel Works, there being one witness to the murder. All of the employees of the plant were lined up and this witness passed down the line to identify the murderer. As he walked he stumbled, and one of the men by the name of Andrew Tosh laughed. It made the witness angry and he pointed at Andrew Tosh and said, "There is the murderer!" And for sixteen years that man served at hard labor in the State penitentiary, and when the false witness finally confessed, all the State could do was to pardon Andrew Tosh for a crime he had never committed, and all that Carnegie could do was to pension him in his old age. No power on earth could restore the lost years or wipe out the shame and degradation and the despair that he had suffered because of an error in an attempt to administer human justice. Thank God, when we stand in that great judgment day there will be no mistakes made.

The Basis of Judgment

We might consider next the basis of judgment, because that is exceedingly important, and I think that our people have a little different idea from almost any other people on this question of the eternal judgment. At least we have a different idea from any that I have ever found in the creeds or have ever heard preached from any other pulpit.

It is stated in the 20th chapter of Revelation, as we have already read, that we shall be judged and rewarded every man according to his works; but I do not think that is absolutely the only basis of judgment. I believe that God does not necessarily have to read our record and pass upon our works. We read:

"I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."—Revelation 2: 23.

God looks into the heart. We ourselves can put a man under the X ray and look right through him and see his heart beat. I have done it; but we cannot tell whether his heart is black or white. We can look through a man's skull to his brain, but we cannot tell what he is thinking about.

But God looks through the individual, and no matter whether we wear the robe of the righteous or the cloak of hypocrisy, fat or lean, tall or short, rich or poor, he can look in the heart and see what a man *is*, and know what he has stored up in the way of character.

I tell you the only safety deposit bank on earth in which you can deposit your riches to be sure that they will be available on the other shore, is your own immortal soul.

I wrote a little story once about a collector. Perhaps I had better tell you a little of it. It ran like this: Once upon a

time there lived a man who had a passion for collecting paintings, and having excellent taste and a long purse he accumulated a great gallery of splendid paintings; but he was a thin man and one cold day the fog got too close to his ribs and he took cold and died of pneumonia. He could not take his paintings with him. They were sold at auction and scattered abroad.

At the same time there was a man who was a connoisseur of wines; and having a deep cellar and wide resources he accumulated a great stock of rare wines and availed himself freely of their privileges. But being a very fleshy man and very red in the face, one day his too abundant blood broke through upon the too small area reserved for brains and he died of apoplexy. He could not take his wines with him. His sons drank them up, cursed him, and went out to hunt for work.

At the same time there lived a woman who had a passion for collecting rare gems. Having great wealth, she accumulated diamonds, rubies, pearls, emeralds, sapphires, moonstones, and gems of every name and hue; but while she was gathering the gems the years were departing. There were no children. Her husband left her. The cat died. Finally the poor old lady passed off into eternity and her gems were sold and scattered in ten kingdoms, but not one of them in the kingdom of heaven.

At the same time there lived a man of limited resources, who one day looking into the mirror when he was exceedingly angry was disturbed by what he saw, and he set himself to acquire the virtue of patience and an even temper. When he had attained that, it pleased him so much that he went on all the rest of his life collecting virtues: wisdom, temperance, honesty, purity, charity, and humility. Finally when he died the community awoke to the fact that a really great man had lived among the people; but no one quarreled over the estate, because he took it with him.

Peter says:

"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—2 Peter 1: 5-8.

And he says if you will do those things, you shall be neither barren nor unfruitful and there shall be administered unto you an abundant entrance into the everlasting kingdom of our God.

The only way to be sure that you are going to be taken care of on the other side is to become a collector of virtues; and I like the idea, as Brother Joseph used to say, of the "abundant entrance" into the kingdom of God. He said he did not want the door opened grudgingly to let him slip in sideways; he wanted the guardian to throw it wide open and say, "Enter thou into the joy of thy Lord."

Theological Blunders

When we come to consider this question of the eternal judgment, we are reminded of some of the theological blunders that have been made in the name of God and in the name of justice, and one of these blunders was the old doctrine of predestination. The old creeds used to say:

"By the decree of God for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestinated, and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished."

That was in the creeds in the year 1820 when Joseph Smith said that the Lord told him that the creeds were an abomination in his sight.

Not many years ago a well-known minister in the East wrote to me and said, "You people say that at the time when Joseph Smith was supposed to have received his revelation the creeds were wrong. I challenge you to name *one* creed in force at that time that was wrong in *one* fundamental point." And I turned to the creed of his own denomination and found in it this very statement of predestination, and it was there for forty years after Joseph Smith had his vision. I printed it in the HERALD and I never heard anything more from the reverend gentleman.

I do not wonder that the Lord said that the creeds were an abomination in his sight. That old relic of Calvinism was twin brother to the old Mohammedan idea, as Clarke tells us in the Ten Great Religions:

"Accordingly, when God—so runs the tradition—I had better say blasphemy—resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were to be formed, . . . having then divided the clod into two equal portions, he threw the one half into hell, saying, 'These to eternal fire, and I care not'; and projected the other half into heaven, adding, 'and these to paradise, and I care not.'"

There is another theological blunder, and that is in thinking that men are to be judged by their profession only. I am afraid that a great many people proceed on that theory, feeling that if the profession is made and the name is inscribed on the church books all will be well in the day of judgment.

I am going to tell you another little story from real life. It received Nation-wide publicity some years ago: the case of Henry Clay Bates, of Virginia, the scion of an old aristocratic Virginia family. This young man had a beautiful wife and a little boy; but he became enamored of a dissolute girl in the neighborhood. And one day he took the wife riding in his automobile, and getting out of the machine in a secluded spot he secured a shotgun which he had hidden and shot her to death. He was tried in the courts and sentenced to be hanged. He appealed the case to every court in the State and even appealed to the governor to secure a pardon, and was denied; and at the last moment having exhausted every resource and when they were about to set the death watch at the cell, he called for a minister of an orthodox church, confessed Christ, was given assurance of forgiveness, and said, "I die happy."

Modern orthodox theology sends him straight to heaven where he has a perfect right to climb up next to the great white throne and sit down between John the Beloved and Stephen the Just; but his poor unfortunate wife did not have a moment to make her confession; she did not belong to any church and never had accepted Christ, though she was a good woman, so modern theology would send her straight to the bottomless pit in company with Jezebel and Judas Iscariot.

Why should any minister representing any church go to that cell and tell that man that by simply confessing Christ he would enter immediately into the realms of the blessed? And why is that thought apparently so generally accepted? That man is to be judged by another standard. He is to be judged by his works, and his works may send him a long way from heaven for a long period of time.

Another mistake of modern theology is in dividing humanity simply into two classes. We are told there is to be one heaven and one hell. If you don't get into one you get into the other. There are just the two places. One place of supreme glory and everlasting joy and bliss; and one place of endless torment, to which no preacher ever goes to bear the message of salvation and life, because there is supposed to be no chance for repentance after this life.

I want to ask you how *you* would attempt to judge hu-

manity on that basis. Supposing for instance that we had a line of men reaching across this room from wall to wall, standing here for judgment. Against yonder wall stands the meanest man who ever lived. I don't know who he would be. I have met some mean men. And there against the other wall stands the best man that ever lived. This line of men is graded all the way down from the best man to the meanest. Now tell me where you will put your hand down in that line and say, All on that side go to heaven and enter into endless bliss, and all on the other side go to hell and suffer endless torment. It seems to me that it would be exceedingly unfortunate for this man who was so unlucky as to miss heaven by the thickness of my hand; and it would be very fortunate for the other man who got to heaven by the same narrow chance. Why, if God were to pass judgment like that, I believe there would be men there with courage to rise up and say, "You may be a God of power, but you are not a God of justice; for we did better than that on earth; in our high schools and colleges we tried to distribute rewards according to merit, and in our police courts we tried to punish according to crime."

Fortunately our God is not that kind of a God. There are many degrees of glory and many degrees of punishment. For instance, as we are told:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Corinthians 15: 41, 42.

Look into the heavens some night and observe the stars from the most brilliant star in the heavens to the dimmest one that you can see on the far horizon and you will realize something of the great variety of rewards that God has to give to those who come within the range of men who are saved.

Why, Jesus said:

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."—John 14: 2.

And I like to think that those many mansions will be so arranged that each one will precisely fit the individuality of the one who is to inhabit it, using that figure of speech.

If there is anything that makes us homesick and melancholy it is to ride through the suburbs of some city like Chicago and see endless miles of tenement houses inhabited by working men and each one precisely like its neighbor. I don't see how a man knows when he gets home at night.

I like to believe, and it is scriptural doctrine, that God has a great variety of mansions and glories, and every man will receive absolute justice and he will get exactly what he has worked for and what he is fit for. On the other hand God has a variety of punishments. It must be so because the Lord himself in speaking of a certain city, to his disciples, said, "It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city."—Matthew 10: 15. In the day of judgment, then, it will be more tolerable for some than it will be for others.

In fact if we are to understand this matter at all, we must learn to draw a sort of a line between salvation and reward. Jesus Christ came and brought us salvation. It is not and never was and never will be within the province of any man to save himself. Christ came and made salvation possible for us. In that sense, Jesus did it all, but when it comes to the question of rewards every man will get according to his works. It is up to each individual, as we say, to determine what his reward shall be.

I think Paul makes that very plain;

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this founda-

tion gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Corinthians 3: 11-15.

If we are to approach the day of judgment with any degree of equanimity at all, the time to begin preparation is now. And let no man feel that in the course of living this life he can get through under false pretenses and receive that which he desires in the world to come.

The Other Unwise Builder

Edwin Markham has this modern parable:

"But there is flying through the world the story of another builder, a foolish eye-servant, a poor rogue. He and his little ones were wretched and roofless, whereupon a certain good Samaritan said, in his heart, 'I will surprise this man with the gift of a comfortable home.' So, without telling his purpose, he hired the builder at fair wages to build a house on a sunny hill, and then he went on business to a far city.

"The builder was left at work with no watchman but his own honor. 'Ha!' said he to his heart, 'I can cheat this man. I can skim the material and scamp the work.' So he went on spinning out the time, putting in poor service, poor nails, poor timbers.

"When the Samaritan returned, the builder said: 'That is a fine house I built you on the hill.' 'Good,' was the reply, 'go, move your folks into it at once, for the house is yours. Here is the deed.'

"The man was thunderstruck. He saw that, instead of cheating his friend for a year, he had been industriously cheating himself. 'If I had only known it was my own house I was building,' he kept muttering to himself."

We are building the homes that we are to live in, and if any man shirks at any time during life, he will wake up presently to find out he was cheating himself.

The high school student or the college student who imagines that he is sliding through college and cheating his teachers and his father and mother, will find out when he goes out into life that he was cheating no one but himself; and so those who have attempted to live under the banner of Christ but have not lived in harmony with his religion in the day of judgment will find they have built the house that they are destined to live in.

Now may God help us and bless us and aid us in this work is my prayer.

Biblical Scenes on Plates Found in Michigan

Possibility of finds once declared fraudulent being proven genuine.

Some ten years ago Mr. Daniel Soper and others were interested in opening mounds in Michigan. They found some engravings on copper, slate, and other substances. Elder Rudolph Etzenhouser was very much interested in these finds, and prepared a brochure and exhibited samples of some plates and photos of others.

The position taken by the church is very clear. It is quite possible that such finds will be made from time to time, but the truth of the Book of Mormon record does not rest on any particular find, as the Kinderhook plates, or these plates in Michigan. But such researches when proven valid have only tended to confirm the record of the Book of Mormon.

The Ohio State Journal for April 22, 1921, contains an article describing these plates and the mounds in Michigan from which they have been derived. The photographic work

is by a Catholic priest of Detroit, Monsignor Savage, and Daniel E. Soper, who has continued his work in research.

These plates almost invariably show scenes with which every student of the Old Testament is familiar: The creation, the story of Moses, the judgments of Solomon, the tower of Babel, the confusion of tongues, and other Biblical tales. Accompanying these is what appears to be a written language, and certain signs which it has now been suggested represent the word "Jehovah."

Daniel J. Ryan, vice president of the Ohio State Archaeological and Historical Society, commented very favorably upon the plates, as well as the accurate drawings of pyramids and palm trees. He is quoted as saying:

"It would take a lifetime for one man even to begin to unearth this wealth of historical stuff. At first I will admit that I was skeptical of the Egyptian or Jewish connection. However, I am convinced that they are genuine. A hoax or deception could not have been conceived on so large a scale and with no apparent motive."

We note the comment that Mr. Ryan is one of the men who induced Professor W. C. Mills to tell Elder Etzenhouser that these cuts were a fraud. It seems that Mr. Ryan has now changed his opinion. Another feature that is held to prove their genuineness is, that the finds are hardened copper; the hardening of copper is a lost art, and belongs to antiquity. In addition, there was a great collection of stone pipes and clay pipes, Egyptian and far eastern heads.

Mr. Tussing, an attorney of Columbus, Ohio, and amateur archaeologist, made the comment:

"One thing is certain. Here was established a civilization of white people, for these faces are those of white people, who had attained a high degree of culture, and most important of all, who believed in the one true God. It is easy to conceive of them in this Middle West. It is easy to construct in one's mind the idea of this people flooding the country occupied by Michigan and Ohio, with a regular traffic in copper and flint. Copper ornaments and weapons found in the mounds here in Ohio must originally have come from Michigan, and the flints in Michigan undoubtedly came from Ohio."

This factor of the hardened copper is a very interesting one. The cuts certainly show ancient characters, and are decidedly similar to those shown in the code of Hammurabi. The scenes are Biblical and Egyptian. We have not personally sufficient evidence on which to express even now an opinion. But the passage of time appears to add to the possibility of their genuineness as ancient records. If so, they bring a strong confirmation to bear on the record of the Book of Mormon.

The export price of wheat in November, 1919, averaged \$2.31 a bushel. The price paid the farmer was \$1.70 a bushel. In November, 1920, the export price of wheat averaged \$2.61; the average price paid the farmer was \$1. This represents an increase of margin of exactly \$1 a bushel. The export price rising 30 cents; the price paid the farmer falling 70 cents. This represents 200 million bushels exported, and 100 million bushels purchased for delivery. Twenty per cent of this, according to the *Washington Star*, is represented by increased railroad rates, and this money was taken between the American farmer, and the starving millions of Europe. It is profiteering from charity, according to the *Washington Star*.

During the war Mrs. Louis Reed Deizmiller, New York's only woman commissioner of markets, organized an emergency food league which supplied 300,000 families with fresh produce through direct dealings with farmers.

Hindu women are said to have the most beautiful figures of any women in the world.

ORIGINAL ARTICLES

Evangelizing the World

By J. E. Vanderwood

"As we make progress in this matter we have the greater need for the Zionite condition."

It is indeed encouraging to review the work of the church for the last two decades and see the strides that have been made along practically every line. Not only has the church grown in numbers of membership and in actual wealth, but it has grown in its intellectual and spiritual aspects as well. Its representative force, quite generally speaking, has a broader understanding, and hence a better concept of the needs of humanity. I believe we are beginning to sense more fully the meaning of the Master's language wherein he says, "The truth shall make you free."

For example, we used to hear a good deal said about "the fullness of the gospel," but in the minds of many this simply meant one's concept of the external ordinances, and fundamental principles of the gospel, which in reality may have been very limited. To-day we seem to have enlarged our concept so as to make it include the truth we have not yet discovered, so that in our development of the idea we are able to see that all truth, be it scientific, religious, philosophic, or connected with any other relation of man, is properly included in the term "fullness of the gospel." By this I mean that we have discovered that there is truth to be found outside of the church. We are also beginning to learn that only as truth is applied to the life of man does it become of value to him. In other words, only as my life responds to the truth that is discovered by me am I able to gain a greater amount of truth, and only as I live the truth is it of value to me.

Of course it would be idle for us to sit still and delight ourselves in the fact that we have in a measure discovered the truth; we must get busy and pass the good news along. We will soon discover, to our entire satisfaction too, that the thing we possess will be increased as we use it. We are beginning to learn that whatever we have, be it material wealth, intellectual powers, scholastic training, deeper insight into the problems of life, or whatever it may be, is given us to be used for the good of the group and not for personal aggrandizement. Service to others was the keynote of the ministry of Christ.

When Much Is Given, Much Is Required

We have learned that accomplishments only spell responsibility; that the more we gain the more there is required of us. Unto whom much is given much is required. So we are confronted with a dual problem, namely, the evangelizing of the world, and the redeeming and building up of Zion. In order to achieve either of these ends, consecration and sacrifice must be blended and our mental and material resources must be drawn upon to the uttermost. The secret of Christ's wonderful power rested in the fact that he energized up to the maximum degree. He spared no effort in making preparation for service, and he constantly kept the human in tune with the Infinite. If we are to approximate his work we too must energize up to the maximum in gaining the essential qualifications, and then in utilizing them as well.

No Half-Hearted Effort Will Suffice

It requires no argument to enable us to see that a half-hearted, commonplace effort will never evangelize the world. No; that work will require men and women who are willing to lay down their lives for those who are less fortunate than

themselves; it will require brains that have been well trained and enlarged; it will require an unlimited expenditure of means, and it will require a faith that is undaunted. In reading the touching appeals that come from the pen of our beloved brother, T. W. Williams, we are able to get an idea of the magnitude of the work before us. The missionary work then demands that we shall be loyal to the trust that is imposed in us. We must be true to ourselves, true to our fellow men, and true to God. We must learn that life does not consist in having and getting only, but in giving the very best there is in us for the good of others.

The work of evangelizing the world consists in an effort to enlighten, regenerate, and redeem mankind. As we make progress in this matter we have the greater need for the Zion condition, for therein we discover the process whereby the united body of believers may work together for the removing of the corruptible, and the establishing of the sublime characteristics of social and economic life. It is therefore obvious that the missionary work of the church and Zion program must go hand in hand, and that either one without the other as its ally would be incomplete. The charge given by Christ to the Judean ministry, namely, "Go ye therefore and make disciples of all nations," is applicable to the church to-day. So also is the other charge, "The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth more laborers into the vineyard." The course of Zion demands it; it requires loyalty; it requires consecration; it requires a heart and a willing mind, and we should remember that "all are called to the work."

There is and there can be no room for strife in the church. We cannot afford to divide our energies, for we need the united life of the church. We must stand as one against sin and for truth; nothing but loyalty to God and loyalty to the church can make us victorious. We must understand that it is impossible to get something for nothing. Therefore, if we evangelize the world and redeem Zion we must pay the price. We have no place for an Ananias who will keep back a part; we need a Paul who will count all things as dross for the excellency of the Spirit of Christ.

How Much Can I Give?

We ought never to ask, How am I going to get by? but we ought always to ask, What am I able to contribute? What can I do to speed the day when the kingdom of this world will become the kingdom of God and of his Christ? The Master teacher said that that which Mary did should be told of her wherever the gospel is preached, and this is the reason he assigned: "She hath done what she could." Can this be said of you and me? If it can, then we are in a fair way of accomplishing the task that is set us of evangelizing the world and of establishing Zion.

We should remember then, "A man's life consisteth not in the abundance of the things he possesseth," but it does consist in the uses he makes of them. When I come up in the final judgment, it will not be a question as to whether I did more or less than some one else that will be taken into consideration; but it will be a question as to whether I have done what I could, that shall determine my condition before God.

If I have done what I could, God can require no more of me, but if I have failed or neglected to do what I could, I will be like the man who got into the wedding feast without the necessary wedding garment. I will be speechless—there will be no possible excuse that I can make. It remains, therefore, for you and me to say what the verdict shall be in this matter.

I have confidence in the men and women of the church that they will rally to the cause as they have never done before;

OF GENERAL INTEREST

JEWS OF THE WORLD ARE GOING TO PALESTINE

"The movement back to Palestine is a reality," says this speaker of the Zionist movement.

The Jews of the world are going back to their land by the thousands, according to Doctor A. S. Juris, speaker for the Zionist movement, who spoke at Odd Fellows' temple Sunday night.

"Already there are 100,000 Jews in Palestine, and 10,000 have come in from Europe, hundreds sail by every boat from European seaports," according to Doctor Juris.

"I have recently come from Vienna, where three boatloads of Jews sailed for Palestine every day. There are already fifty colonies of Jewish farmers there now, working on the roads, getting the land ready for occupancy.

"The tool campaign is the biggest thing they have on their hands just now. They have no stone-crushing machines as you have in this country, so they are working in primitive fashion, with pickax and hammer.

"Jews all over the world are collecting tools to send them, so that work may go on faster. The rebuilding of Palestine is now under way.

"The movement back to Palestine is a reality. It is no longer necessary to say, 'I am a Zionist,' and 'he is not a Zionist,' for we are practically all Zionists.

"The Jews are unpopular largely because of economical jealousy, because he does not till the soil, and because of his original treachery," said Juris.

"Well, the Jew will soon withdraw from the economics of other countries into his own land, he will till the soil, and he will win the regard of the world."

Doctor Juris speaks very little English, and his conversations with Americans are carried on through an interpreter. His address Sunday night was in Jewish.—*Des Moines Register*, April 26, 1921.

PALESTINE, WAR, SCIENCE

There was the ancient prophecy that Palestine will be delivered from the Turks when the waters of Egypt should flow into it. When the Egyptian expeditionary force started out to conquer Palestine they planned to fulfill the requirements of the prophecy. The plan was to start from the region of the Suez Canal and to march across the Sinai desert, following the route taken by the ancient kings of Egypt and Assyria. To some closer home they proposed to follow substantially the course taken by Moses when he led the chosen people out of Egypt, according to some authorities.

Exodus 17 recounts the threatened rebellion of the Israelites on account of the scarcity of water. "And there was no water to drink, wherefore the people did chide with Moses and said, 'Give us water that we may drink. Wherefore is this that thou has brought us up out of Egypt to kill us and our children and our cattle with thirst?'"

The route across this desert, the eastern half of which is almost waterless, was followed by Napoleon's army. But those forces were small compared with a modern military force,

and especially do I have confidence in the young of the church, that they will arise in the strength of Jehovah, and will triumphantly carry to its completion the work that has been so nobly begun. May it be said of each of us, as it was said of Mary, "She hath done what she could."

and the few scattered desert wells which sustained the earlier forces were not equal to the needs of the British expedition.

To the east, regarding the Sinai desert as an insurmountable barrier, lay the Turkish troops. The water supply of the canal district is furnished by an open aqueduct which takes water from the Nile not far from Cairo. Seventy miles down this open ditch aqueduct the water supply main for the expedition was placed and at Kantara a water plant was located. The open ditch water, by this time very much befouled, was sedimented, filtered, and treated with chlorine. After that it was pumped to the troops through a twelve-inch water main laid on the surface of the ground. As the troops advanced this pipe was lengthened. Finally it was 147 miles long. Counting the 70 miles of flow in the ditch, Egyptian or Nile water was carried 220 miles across the Sinai desert into Palestine, thus fulfilling the old prophecy.

The surface waters of Egypt not only carry the germs of typhoid, cholera, and diarrhoea, but they are infested with snails, and these transport a kind of tropical liver trouble that causes much sickness in that section. The water first was passed through screens to remove the snails. After that the gross dirt was settled out and then it was passed through pressure filters of a type widely used in this country. Finally it was treated with one part chlorine to each million parts water.

The attacking troops found the desert no barrier. They remained healthy. Palestine was redeemed.

There are many American communities with high typhoid death rates, because they do not take the precautions to supply their people with pure water—precautions taken in Palestine which made the success of the expedition possible.—*The Omaha Bee*, March 13, 1921.

AMERICAN ZIONISTS ANNOUNCE BREAK WITH WORLD ORGANIZATION

NEW YORK, April 19.—The Zionist organization of America through its president, Judge J. W. Mack, to-night announced severance of negotiations with Doctor Chaim Weizmann, president of the World Zionist organization, for the raising and expenditure of a fund for the benefit of Palestine.

Judge Mack declared the break came as the result of failure by Doctor Weizmann to recognize demands of American Zionists "for safeguards with respect to expenditures." The American organization would not cooperate with the Keren Hayesod bureau, recently organized by Doctor Weizmann to raise money in this country, he added.

American Zionists, the judge said, wished the Palestine fund to come entirely from donations, whereas Doctor Weizmann desired to pursue other methods.

Judge Mack announced his organization will soon undertake another campaign to be known as the Palestine donation fund.

Meetings of small groups can well be arranged at the reunion, at such a time as not to interfere with the general meetings or the general activities of the reunion. It is not necessary that the tabernacle shall be used for each and every group meeting, but small group meetings may be held in the children's tent. When only a small group are interested in a subject, we can well arrange an opportunity for them to get together in a place sufficiently large, and sufficiently small for the occasion, so that those who are especially interested may attend these special group meetings.

New York, Chicago, and Washington have bookshops promoted by women.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Local Reporting

We present in this issue a local report recently received, just to show in tabulated form that *real work* is being done by our sisters. That most of our locals can duplicate the activity reflected, we feel sure, and it is one of the most encouraging signs that the sisters are understanding better the matter of systematic and regular reporting. None of us desire to report, or put on paper, anything which exists only on that paper, but it is a well-known fact that the work of women in the past has been given freely, with little thought or attention being paid to the fact that it is, in reality, a *part of the whole*, and as such should be carefully and accurately recorded.

When during the recent war it was desired to compile for certain reasons those figures which would represent the actual amount of Red Cross and other patriotic work done by church organizations of women, we found that owing to the fact that our own women had not well learned the lesson of systematically recording and reporting their organized activities, our General Women's Department could not respond with figures at all commensurate with the amount of work actually done by Latter Day Saint women.

Since we are now a department of the church, so recognized and allowed so to function in all places where our church is organized locally, we should feel that, to be fair and just to the whole body, we should perform faithfully every duty devolving upon us, one of which is consistent, periodical reporting. The general body exists only for the locals, anyway, and it exists that *life* and *vitality* and *activity* may be expressed locally. Its mission is only to direct the forces inherent in the women of the church, to guide them in their desires to serve, and to encourage and suggest to the end that a real and actual service may be rendered. To do this intelligently, your cooperation in the matter of reporting is required, for only through this channel are we made acquainted with the needs and the conditions we are supposed to meet and supply.

Some of our organizers write that they are discouraged in this matter, that they write to the locals time and again and cannot get either reply or reports. Surely, if this is the case, there must be something wrong somewhere, for no local leader or secretary would wish to change places with an organizer under such circumstance. To be responsible to the general department for the work of the various locals in her district, to put herself wholly at the service needed therein, to consecrate time, strength, and means to the end that her sisters might be helped and encouraged to enter intelligently and whole-heartedly into the responsibilities expected of them by the church, and then to have her efforts meet with little or no response, cooperation, enthusiasm, or support, would be disheartening to say the least, and, on the part of the local women, is unfair and unjust.

We are hoping that this little plea will enter into the consciousness of all who have been thoughtless or negligent in this regard, and that from now on regular and intelligent reports will be sent to your organizer. It should be a delight and a pleasure to you to make those reports, to see how your local is growing, to record from time to time your splendid achievements and note the advancement made. Only accurate reporting can adequately show these things, and the leaders in any movement can well attest its value.

We feel quite sure it is only needed to remind the sisters in this way of its importance to secure for the future a better and more intelligent cooperation in the matter of reporting. By the way, you have not forgotten the request made by the historians, have you? It is that when you report to your organizer, you send a duplicate copy of it to our office. You see, the organizer's report is only made annually, and is a summary. The historians feel that from your local

work, as detailed in your report, they can get a splendid idea of the rapidly developing work of the women in the church. This will not mean much extra work for each local secretary but will mean much to the general historians.

A. A.

A "Thank You"!

Some weeks ago, the Women's Department was presented with a most handsome table cover, the embroidery on which was the work of our Brother Richard Bullard, who has, of late, found in needle and thread an antidote for insomnia, and, in his skill in their use, an avenue through which he could make financial contributions to the church he loves which would otherwise be denied him.

Artists of all ages have reveled in the manipulation of lines and color, and have used them to express their sense of beauty or other aspects of soul and thought life. It is perhaps not so usual to find them using the needle and floss as the brush and pencil, but the former has this advantage over the latter, that its product usually has a utilitarian value as well as artistic, although we know that in the case of the Japanese, embroidery is often framed as painted pictures and panels might be.

Brother Bullard conceived the idea of making this large table cover to be donated to the Women's Department and used in the furnishing of its offices hoped-for, and inviting the Saints whom he met in his missionary travels to contribute small sums towards its cost, all money raised in excess to be given to the church, for auditorium or other worthy purposes. He reports almost \$125 having been contributed in this manner, and so the executive of the Women's Department feel to say a most hearty "Thank you!" to everyone who has given his "bit" to make this gift possible, and who has thereby expressed his interest in, and support of, the work of our department.

Especially do we thank the good brother whose loyal interest in our objectives inspired the thought of which this beautiful cover is the concrete form, and the good sister who, he says, contributed the work of making the lovely lace which surrounds the same. Some day, we hope to welcome, in a reception room or office, furnished in accordance with the dignity and worth of our field of church work, those who have shared in the presentation of the lovely table cover in evidence there!

Build as Unto God!

I would say to the young mothers, the time of care and responsibility is upon you. The Master has given unto your charge these little ones that you may guide them, may build their bodies, educate their minds, and fit them with "brain and brawn" to battle with the world and its complications.

The women of the church are standing ready to aid you with the studies of proper foods and proper care for these precious bodies. There are many good books to aid you, and you will need great knowledge in the task that is ahead of you.

Stay with your children, go with them, or allow them to go with you all through their young years, up to the time they say to you, "The old home ties must be changed—for there is *some one else!*"

Guide them spiritually, from the cradle, for the time will come when their feet will wander into by-and-forbidden paths. Even so, sometime, somewhere, those children will come back into the paths of the good and true, and memories of a mother who has been prayerful and faithful will guide them through life.

I once saw a picture that made a great impression on my mind. A mother had gone with her son to the "parting of the ways." He was starting out into the world for himself. She had led him to the brink of the river—so wide one could not see across; and there were stepping-stones straight across and by-paths leading from it. This dear mother

stood on the bank with arms outstretched toward that loved son who had been the very breath of her life, and watched him go from her, with an anxious, longing look of wonder upon her face—an uncertainty as to which path he would choose!

So I say to the young mothers, *Build well*, that you may look back over your past lives and feel no regrets nor fear of retribution, knowing you have done the best you knew how to shape to the divine pattern the lives of the children intrusted to your care.

Margaret Widdemer has beautifully written:

If I could only follow, little son, little son,
Your way by hill and hollow
'Til your long road's done!
You have so many things to meet
Where I can never, never guide your careless feet. . . .
Will they know you true and kind,
These stranger-girls you find
When you journey from your mother
Where the world's roads wind?
But I can only strive to build you strong and wise
Before your path leads far from me,
And childhood dies!

If I could only find you, baby girl, baby girl,
When colored world-lights blind you
And world-dances whirl!
But you will only laugh to stand
And greet the careless hour
When Love shall take your willing hand and show the world
in flower. . . .

Will the man you love that day
Keep you safe and glad and gay
When you journey from your mother
Down the old, new way?
But I can only strive to build you fair and true,
Before you pass too far to heed
My love for you!

PEARLE SCOFIELD.

LINCOLN, NEBRASKA

Council Bluffs Local

Report of the local Women's Department for 3 months ending March 31, 1921:

The Women's Department has held 3 business and social meetings. Total attendance 105, average attendance 35, with an enrollment of 43.

Central Church Group, in charge of Sister Anna Nelson, reports for their relief and service department: 11 meetings held, total attendance 170, average attendance 15, with 600 garments made over, and 300 garments given out; 4 rugs made and sold, and 2 quilts made and sold.

Riverside Group, in charge of Sister Blanche Currie, reports 10 meetings held in their relief and service department, with an average attendance of 8. Have made 200 garments and given out 100.

Friendly visitor report: Riverside Group made 36 visits, Belmont 19, Harrison 31, Central 62, and South 21. Total 169.

Sister Hattie Hall, in charge of relief and service work, reports much good accomplished, much real work done, and the sisters more and more interested in doing it.

The educational department, in charge of Sister May Rudd, reports: Book of Mormon class, 18 members, 10 sessions, average attendance 12, with members loyally interested. Relief and service study class at Central Church, Sister Rudd teacher, 25 members, 6 sessions, average attendance 15. A lively interest is manifest and the study hour opened and closed with prayer. It is conducted in a round table form, and questions on social service activities receive enthusiastic discussion and attention. The Riverside relief and service study class meets at the home of Sister Blanche Currie, with Sister Grace Kerns teacher; 10 sessions held;

average attendance 8. Definite preparation for service in the church is the objective. Child welfare class, in charge of Sister John Stageman, has had 6 sessions with an average attendance of 6.

The Women's Department has sent 12 bouquets of flowers to sick ones since the first of the year, in addition to the other social work done. At the last business meeting a resolution was passed to turn all money on hand and what might be received in the future to the branch budget.

BLANCHE SALISBURY, *President*,
BLANCHE CURRIE, *Secretary*.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XII

Imagination

1. Contrast memory and imagination.
2. What are active and constructive imagination? Illustrate.
3. Of what importance is imagination to the child?
4. Compare the child who has played widely with one who has not.
5. How may this affect his after life?
6. What has invention to do with imagination?
7. Discuss the pleasure and joy added by imagination, in childhood, adolescence, manhood.
8. How may imagination be an aid to truth?
9. Discuss imagination as an aid to workmanship.
10. May imagination be an aid to morals? How?
11. Why is imagination in "Put yourself in his place" of great benefit in social life?
12. Name five varieties of imagination?
13. Why should constructive imagination be encouraged more than passive imagination?
14. How may constructive imagination be developed through action?
15. Compare Madame Montessori's method of developing imagination with our author's method.
16. Of what benefit is our appreciation of the child's efforts to the child in his development.

MAUDE PEAK PARHAM.

You Are the Spring

You are the spring to me. The mayflower's breath
Hidden in green.
The lure of trout streams and the first
Magnolia's bloom.
You are the gay, all gently blue and so alive
With golden sun.
To me you are the glory of the spring.
Each budding thing
Cries out in your dear voice.
I find you all about me whispering.
Until there comes
Within my heart a joy
So tensely deep
It wraps itself in silence.
Only spring
Can fragrantly express you.

—Ruth Bassett Eddy.

Notes About Women

Mrs. C. L. Hyman, of New York City, recently paid \$12,000 for a Flemish woolen tapestry with interwoven silk threads, dating back from the second half of the sixteenth century.

The Chicago Women's Club is one of the pioneer organizations of its kind in the United States.

—Des Moines Register.

LETTERS

A Baptism in Palestine

"Much water" for baptism is not easily found, but a suitable place was located and the ceremony performed.

E. A. S.: Yesterday we had another experience quite typical of Palestine. It was a trip made for the purpose of baptizing. There are three persons whom Brother Passman considers ready for baptism, so the matter of place to administer the ordinance was being considered, and to those who believe in immersion, that is not a trifling question here. A place had been found near the Pool of Siloam; but one of the candidates, a young man of eighteen years (Job Nejeam), seemed not satisfied with the selection. We asked him if he had a preference and we learned he had. He wanted to be baptized in one of the pools near the Spring of Ain Fara.

Tradition has it that near this spring is where Elijah was resting when fed by the ravens. Yesterday was a holiday, and Job did not have to work, so we decided to make the trip to Ain Fara then. It was too hard a trip for the two other candidates, who are older men, so we arranged for a small party to go. The place lies some seven miles east and north of Jerusalem, reached over a road which is really only a trail; too rough, too narrow, and in places too steep for a carriage.

In the party were Brother and Sister Passman, Brother Williams, Job Nejeam, Alexander Klein, and I. As the trip had been arranged somewhat hurriedly and as the day was a holiday, we were somewhat doubtful about securing donkeys; but while Sister Passman was arranging and packing a lunch, Job and Alex went down to the Jaffa Gate and soon returned with six donkeys in charge of an Arab donkey boy. So about ten o'clock the "caravan" started for Ain Fara. Passing through the northern part of Jerusalem, we skirted Mount Scopus on the north, and took the trail leading to Anata, a small village lying about half way to our destination.

Anata is a poor village inhabited by peasants and shepherds. It is very old, and its chief fame lies in the fact that it was the birthplace and for a time the dwelling place of the Prophet Jeremiah. It is difficult to describe, for the peasant villages of Palestine beggar description. The houses are built without any attempt at regularity of streets, either in direction or size. Stone is used in construction, because stone is ever present and abundant. The houses of Anata are mostly one story, with the characteristic domes which form roof and ceiling. No chimneys are seen, for the smoke from the open fires is let out through a hole through the wall just below the dome. Few houses have more than one window, but the door is usually open. On our way back, Brother Passman and I stopped for some pictures which we may send on later.

Anata is about half way to Ain Fara, and from Anata the trip was made without undue incident. It proved that Brother Passman and I had drawn the slowest donkeys, so he and I usually formed the rear guard; and when the donkey boy wasn't behind us, our "speed" was quite slow indeed, for we simply couldn't manage those shrewd beasts, and they would take their own gait. About the only way we could keep within sight of the rest of the party was to dismount and chase the donkeys ahead of us. It was really interesting to see how lively they would become under those conditions.

The last three quarters of a mile or so was made down a steep, rough trail into the narrow gulch called Wadi Fara. I had noted the barometer readings as we journeyed, the indicator rising from 27 inches when we left the house, to 28.8 inches when we reached the bottom of the valley, where the spring is. Those readings show the springs to be some

1,700 feet lower than the house, the former being about 1,000 feet above sea level, the latter 2,700 feet.

As we followed the winding trail down into the valley, past the ruins of the Russian Convent which the Turks destroyed in the time of the war, we heard merry shouts from below, and when we reached the spring we found a large party of young girls from the Hebrew school. They, in charge of their teacher, had walked from Jerusalem to spend the day, and they were having a happy and busy time of it.

We found a place under a fine large willow tree where we deposited our things, while the donkey boy herded the donkeys into a safe place. Tourists are always surrounded by curious natives looking for baksheesh, and we were soon the center of attention for several ragged, hungry-looking men and boys. One old man pompously demanded money for the privilege of resting under the tree; but Job held an altercation with him in Arabic (of which he told us the meaning later) in which he said we were not going to pay any money and asked the old man what he was going to do about it. The old fellow quieted down with an "As you like," and didn't bother us any more except to hang around looking or waiting for food or baksheesh.

Leaving two of the party to care for the things, Brethren Passman, Williams, Job, and I went a couple of hundred yards farther down the stream to where there was a secluded pool suitable for baptism, and there Brother Passman administered the ordinance. It was a pretty sight. Above on each side of the narrow gulch towered the cliffs. The pool lay amidst the huge boulders which have fallen from the cliffs above, while into and from the pool-ran the waters from the spring above, with a pleasant murmuring. An occasional deep note sounded from the throat of a frog, and birds flitting among the trees leafing out in the warm valley gave utterance to notes of song which blended almost unnoticed into the whole setting of the scene. I took some pictures of the baptism which I hope to send on later. The ceremony was soon over, and Job seemed happy, for he had been waiting for some weeks. Job is a fine lad, one I want to see soon in Graceland and getting ready for the work he seems capable of doing.

Returning to the willow tree where we had left the things, Sister Passman soon had a tablecloth spread over a large flat rock and on it the lunch. We "fell to," occasionally shooing the Arab youngsters away when they got too close and too thick. These Arabs were peasants from a near-by village.

The lunch over, the things packed up, we took a last refreshing draught from the spring where it comes bubbling from under a large rock, and started up the trail on the climb back home. For the first three fourths of a mile or so, no one rode, so steep is the trail. The sun was hot, and no one suffered from chills on that climb. But the varying views were fine, and I frequently stopped to admire the wild beauty of the narrow valley. The Jordan Valley lay not far away, and in the bright sunlight the green-lined banks could be clearly traced. Behind the river rose the always beautiful mountains of Moab, in a blue haze which softened the lines. Glimpses of the Dead Sea were caught on the return trip, while from the higher points could be seen the road to Jericho as it wound its way past the Good Samaritan Inn. Jericho itself could not be seen, being hidden by the intervening hills.

Once up the steep incline, the party mounted the donkeys. It was not long till Brother Passman and I were again forming the rear guard. Our donkeys were getting slower. By the time we reached Anata the rest of the party were on ahead, we only catching occasional glimpses of them. We lost some more time at the village by stopping for some pictures. I herded the two donkeys while "Harry" got on the roof of one of the houses for one picture and climbed up into the cemetery for another. By the time we started on we were quite alone. The nearer home we got the slower became the pace. We rode, we walked, we pushed, and part of the way I quite dragged my "mount." They are small brutes, but wonderfully strong; when mounted on that diminutive cousin of the Missouri mule I kept wondering

how one would look mounted on a Kansas jackrabbit. The comparison doesn't hold good as to speed, perhaps, but as to the size and the ears, yes. If one can imagine a rabbit-eared turtle, perhaps the comparison would fit better.

Whenever the mule boy was behind my donkey, that donkey seemed to understand what the boy said, for he usually said it accompanied by some persuasive motions that resulted in more speed. What he said sounded about like what an Iowa hog says when he is asking for breakfast. I tried to imitate it, but I must have spoken a dialect, for the donkey paid no more attention than as though I was singing a psalm. Perhaps he thought I was. I tried the persuasive motions; but I only made an ass of myself, for I got no increase of speed. My antics afforded amusement to Brother Passman, though they were quite without effect on the mule. He, too, may have been laughing at me for all I know, though his indifference to my desires for more action appeared to me like stubbornness, not to say mulishness. The only way I got more action was to get off and walk and drive the donkey ahead. But even that played out, for near the last of the return trip I couldn't even get him to hurry that way. I really fear that shrewd beast was working to have me carry him, and if he had had a few miles more he'd have worked it or else I'd have abandoned this ship of the rocks. As it was, when Brother Passman and I reached Floyd House, the rest of the party had been home an hour. That was all right, for they had supper ready.

The trip was enjoyed by all of us, however, and gave us another good chance to see Palestine country and customs. The country through which we passed is agricultural and pastoral. Grain was growing in every place where soil enough existed to plow and sow. Rocks abound everywhere, and on many of the hills the rocks are so thick that one wonders how anything can grow; but almost everywhere one can see goats and sheep grazing, each herd carefully guarded by one or more shepherds. At this time of the year grazing is at its best and the sheep and goats are in good condition; but later as the grass dies and dries up from lack of moisture, the grazing is poor, and the animals have a tough job getting enough to live.

It is interesting to see these shepherds attending their flocks, for the same methods are employed that have existed for centuries.

There are two more baptisms to perform, but they will probably be attended to at some point more easily reached.

Yours, FREDERICK M. SMITH.

JERUSALEM, PALESTINE, March 29, 1921.

Jerusalem

By T. W. Williams

A few unvarnished facts about the situation in Jerusalem, a state of affairs which may be an asset or a liability.

Its curse: Blindness, physical and spiritual.

Its heritage: Filth, immorality, degeneracy.

Its menace: Rabbis, priests, and false religions.

Its drawbacks: Ignorance, fanaticism, superstition, prejudice, intolerance.

Its dangers: Racial hatred and conflict.

Its needs: Anglo-Saxon supervision and guidance.

Its salvation: The gospel of Jesus Christ:

A great number of the people, not only of Jerusalem but of Palestine and, for that matter, of the entire Near East, is afflicted with ophthalmia in some form. Sore eyes are infectious and sometimes epidemic. Defective vision and blindness seem to be the rule, perfect eyesight the exception. One person in twenty has sore eyes. One person in every hundred is blind.

There is a prejudice against medical treatment. Mothers take comfort when their children have ulcerated and mattery eyes, thinking it makes them less susceptible to the influence of the "Evil Eye," the hobgoblin of the land. Ophthalmia is the scourge of the Near East. A blind man is venerated.

Blind beggars line the streets and swarm like flies in places where tourists gather. The people generally are extremely filthy in their habits and appearances. Many of them look as though a bath were something to be avoided like small-pox or leprosy. A dozen people attending church in a closed room will furnish a greater variety of odors than an apothecary's shop or an undertaking establishment. I now know the origin and use of incense.

The streets of Jerusalem within the walls are insufferably dirty and unsanitary. One wonders how people live at all in such surroundings. Progressive inhabitants, of whom there are some, aver that things are vastly improved since the Turks were ousted. England is doing her best to civilize this land. One notes the evidence of her influence in many ways. May she succeed. She has a man's job. It is still a long, long way to cleanliness and wholesome living.

Polygamy flourishes among the Mohammedans. Girls eight and nine years of age are taken in marriage. Necessarily this degrades and debases womanhood. It makes a chattel of the wife. She lives to serve "my lord." It relegates women and girls to ignorance and servitude. It has a brutalizing influence on the home.

The whole appeal of the churches here, whether Mohammedan, Aramenian, Catholic, Greek, or Roman, is to superstition and idolatry. The most uncanny, imaginative, and extravagant claims are made in an effort to lure and hold the people. They employ every artifice to overawe fanatical devotees. The priests of each religion seek to outdo all rivals in miraculous phenomena and in the possession of sacred shrines.

In the face of this revolting blasphemy and religious perversion if one were not grounded in the concept of true religion he would become fanatic or infidel. To a mind not given to sheer fanaticism the extremities to which the devotees of each religion seek to outdo all others sickens and disgusts. Sites which may have been sacred in the ministry of Jesus Christ are prostituted to degrading religious purposes.

One leaves these nauseated and depressed. It is blasphemy. It is paganism. We might expect such from Mohammedans, but Catholics outdo the heathen. The so-called holy shrines become mere stalls for the collection of religious baksheesh. What Mecca is to the Mohammedans so Jerusalem is to the Greek and Roman Catholics. Each holy place under their control becomes a mockery instead of a religious memorial.

Millions of Greek devotees believe that just before Easter each year the patriarch of the church at a given hour enters the Tomb of Jesus in the church of the Holy Sepulcher, and that thereupon holy fire issues from a cleft in the rock above the tomb. This fire is passed out through a small aperture where the assembled fanatics fight like maniacs in their wild desire to be the first to light a candle and carry it back home. Pilgrims travel long distances to witness and participate in this superstitious tragedy. Whether the patriarch carries a concealed candle or possesses a handy box of matches deponent sayeth not.

The Catholic Church used to foster this humbuggery but during recent years has been content to leave this grandstand play to the Greeks. They have equally effective methods to charm and delude the people. The identical incidents in the life of Christ and the exact spot where they transpired are clearly indicated to tourists with baksheesh. It is said: "A fool and his money are soon parted."

We had pointed out to us the holes where the three crosses stood at the crucifixion of Christ, the identical spot where Jesus was buried, the various stations which marked the route from the court of Pilate to Calvary. One of these is indicated by a depression in one of the large stones of one of the buildings which line the narrow street and was caused, we are assured, by Jesus where he placed his hand as he rested while on his way to the cross. We saw (?) the place where the blood from the body of Jesus trickled down the cross and through a crevice in the rock dropped on the face of Adam, who, wonder of wonders, happened to be buried just beneath. We were in the grotto or cave where Mary fled with her child before going into Egypt, and as proof

that this was the identical spot, a cross is pointed on the floor indicating where three (just three) drops of milk fell from the breast of Mary as she was nursing Jesus. And this passes for Christianity! Is it any better than the heathen? Is it as good?

The rabbis appeal to the prejudices of the Jews. They stimulate racial solidarity and isolation. The old slogan, "Jerusalem for orthodox Jews," persists. Samaritans are still dogs. The Gentiles are without patronage of Jehovah. Heretics are reminded that stones still abound. Christians are despised and ostracized. A Jew who espouses Christianity loses caste with his countrymen. Henceforth he is an alien. He is anathema. He is made to sense the truth of this statement: "They persecuted me—they will persecute you." He can neither buy nor sell with Jews thereafter. He must thereupon become an object of charity or move to other parts.

Last Sunday evening after services I talked with a young Jewess who is investigating our claims to Christianity. She said, "I do not know which is right—Judaism or Christianity. Should I become a Christian, my father would kill me. He has told me so!"

A young man said to me that should he join the church he would immediately lose his position. No Jew would employ him. He could not go into business. If he did, he would be boycotted. This approaches to blood atonement. The intolerance from which the Jews have suffered in all lands and in all ages instead of showing them the injustice of such methods only intensifies their hatred.

Judaism rejects Christianity. To the orthodox Jew Jesus was a pretender—an impostor. He was a man like other men. All his claims to divine Sonship were blasphemy. Like Master like disciple. The ascendancy of Christianity means to the faithful the overthrow of Judaism. Messiah is yet to come. His coming is to the Jews. He will establish the kingdom of David in Jerusalem and will destroy their enemies. They are still the favored people.

There is a persistent and intensifying antipathy on the part of the Jews against the Arabs. The Arabs on the other hand hate and fear the Jews. The only thing which prevents open warfare and the extermination of one or the other is the presence of the English army of occupation. For the safety of all concerned, England's mandate should continue. A very intelligent Arab said to me: "If the English army would withdraw from Palestine, there would be war between Arabs and Jews immediately, and we would exterminate the Jews root and branch." I said, "Is it not then a good thing that England has her army here?" He said, "No; this thing must be settled sometime, and the sooner the better."

For many years some Latter Day Saints have been emphasizing prophecy and reciting scripture which presage the return of the Jews to Palestine. Our people were elated, and rightly too, when General Allenby marched into Jerusalem at the head of the allied forces. We have noted with absorbing interest the growth and development of the Zionist movement, and the unqualified support given thereto by Great Britain, the United States, France, and Italy.

Let me say: the return of the Jews has nothing to do with Christian expansion. It does not further the preaching of the gospel in all the world. It is an organized anti-Christian movement. It is anti-Christ. The orthodox Jews are our enemies, as are the Mohammedans or the Catholics. We have nothing in common with the upholders of Judaism. Just to the extent that Judaism is supported by the Jews, to that extent is it more difficult for us to evangelize among the Jews.

Every organized Jewish movement for the furtherance of Judaism is a challenge to Christianity. A Jew who comes to Jerusalem imbued with the rabbinical ideas is well-nigh impervious to Christianity. The Jews are coming back to Jerusalem as Jews—orthodox Jews—not as Christians. The return of the Jews will not help Christianity. It will not further our evangel. It may be fulfillment of prophecy; so also was the destruction of Sodom and Gomorrah. It is no indication of the extension of the kingdom of God.

True, God may have a purpose in the rehabilitation of

Palestine. He may be interested in the Jews coming back to Jerusalem. If so, what is his purpose? It can be none other than to afford the emissaries of his church an opportunity to fulfill the statement made in the Book of Mormon, "which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers: and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." To conserve this purpose we must institute and prosecute a definite, well-organized, and vigorous missionary campaign in Palestine and among the Jews. We must turn the tides of anti-Christ to further Christian purpose, else the return of the Jews will prove a hindrance rather than a blessing. The return of the Jews means nothing to us as a church unless we can convert it into an asset rather than a liability.

We should be impressed with the following facts:

Propaganda and missionary work in Palestine and particularly in Jerusalem is wholly different than in other places.

Conversion to our faith means social and economic ostracism.

We must meet the combined opposition of heathendom and so-called Christianity and Judaism.

It means the world against the Church of Jesus Christ.

We must carry on educational work. We must institute a school. We should develop industry and be able to supply employment for our people. Promiscuous charity will require an ever-increasing outlay of money with inconsequential returns. It will not only make heavy and continuous draft on the church treasury, but it will also degrade the converts. We should help these people to help themselves. Here is an excellent field for us to make a practical demonstration of the social program of the church, and I know of no other thing which will give us entry to the Jewish mind more than this.

We do not need preachers so much as we do teachers. If we are to play our part here, we will minister to the minds and bodies of the people. We will change their environment, establish schools, develop industries, and give demonstration of practical Christianity.

It is a difficult field. We need men and women of resolute purpose, and unconquerable will. It will require workers who can close their eyes to offensive things and who can bore down and find pearls beneath the rubbish heap. We need pioneers who can and will love these people, not for what they are, but for what they may become. We need leaders who can organize and train men and women, boys and girls, to work. We need nurses to minister to the people and teach them how to care for their bodies. We need these things much more than preaching. The gospel of Jesus Christ is to make real men and real women. This can only be done in the Spirit of the Nazarene.

To carry on such a program will require the expenditure of considerable money, but when other churches are spending fortunes to buy diamond rings to adorn the statue of the Virgin Mary, surely we can well afford to spend to our capacity in vindicating the ministry of Jesus Christ by reestablishing his church in the city and among the people who crucified him two thousand years ago. It is for us to lift the banner of Jesus in Palestine and compel consideration of his claim, not only by heathen, but also by Jew.

A Call From the Philippines

This sister points out a tremendous missionary problem, but wisely concludes not mere numbers is required to solve it.

If I were granted this morning any one wish I might desire, I believe I would call for a legion of Latter Day Saint ministers and their wives to come and teach the people in the Philippine Islands how to live. If the church *only* had a chain of ministers to encircle the universe, what a great blessing it would be to humanity! I am hoping against hope that that time is not far distant. Never, until coming to the Orient, had I anything like realized what the church had before

it. At home, in our little branches there is a constant cry for a regular pastor, and I admit we do need them, but oh, how much worse these people need the gospel preached to them! We who have the angel's message know what we should do and can improve day by day through the knowledge we already have and the guidance of the Holy Spirit, but here it is different. These people have no pattern or example to work from, and no goal in their range of vision to which they can attain.

This group of islands has a population of nearly ten million people, and there is China with its four hundred million souls, and Japan, India, Ceylon, and Russia that have not as yet heard the angel's message or even the story of Jesus of Nazareth. "And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." It seems that there is a tremendous undertaking before the church to send ministers out to preach the gospel to these hundreds of millions of people, in a short time, does it not?

Not long ago I heard a Latter Day Saint say, "Why, it is absurd to think that the coming of Christ is anything like near at hand. The end of the world and Christ's coming is not to be until the gospel shall have been preached in *all* the world, and there are China, Japan, Russia, India, and most of the islands of the sea whose inhabitants have not yet heard the gospel, and it will take several generations for the Chinese Empire alone to be taught the doctrine of Christ."

This brother was honest in his belief but he was looking at this proposition in a business way and perhaps judging the people by the slow progress they have made in the past few centuries under seemingly favorable conditions. Take the people of the Philippines for instance: Spain has been trying to teach them Catholicism for nearly four centuries and the majority of them claim to be "Christians," but I doubt if one tenth of those who profess to be Catholics could give you the fundamental principles of the doctrine of that church. And there is Hongkong, China, an island eleven miles long and five miles wide which the British have had about four hundred years, and the Chinese in Hongkong are still Chinamen in looks, actions, and belief. Many wonder at the futility of the efforts to Christianize the Orientals. To me it is no wonder, for they have not found that which helps them spiritually any more than that which they already have, so why change? The teachings of Mohammed and Confucius show them how to treat their fellow men, so why should they change their belief merely to please the white man?

I believe that when the Orientals are presented with a religious belief that they can see *is better* than that which they now possess, that they will grasp it as a hungry man grasps a morsel of food. We cannot expect these people to take a white man's word as to Jesus dying to save them, and this is the main theme of the missionaries sent to this country. These people want *proof*, a knowledge that Jesus died for them, and when they can be made to realize that it is *their privilege to know for themselves*, the gospel will mean to them what it does to you and me. As yet they have not had a fair opportunity because they have been taught more by precept than by example. I long to see their starved souls fed.

Missionaries sent to the Orient by the different churches have done a noble and unselfish work, and those who have chosen to give their lives trying to better humanity will certainly be rewarded for their efforts. But so far as I can see, their success has not been in the religious world but in the physical. The people have been taught sanitation to a certain extent, and how to care for their sick, their children, and their homes, along with religious belief, but the latter seems to make the least impression on them. They are anxious to avoid getting diseases, to have their children get an education, and to have good homes, and the training they have had along these lines seems to stay with them, but should all the missionaries leave a locality where they have been working, thinking they had the work established, in all probability their religious belief will go with them. At any rate, if they return in a few months they will find their followers doing homage to heathen gods.

I agree with the brother that it would take man many gen-

erations to teach the gospel to China. Apparently it would take ages, judging from what has been done in the past *by man*, but "with God all things are possible." To-day the church has, I believe, only a few more than three hundred missionaries in the field. Gideon had only three hundred warriors when he went to battle against the great Midianite army, but God was on his side and he won. How much more important a spiritual warfare to place the gospel before the world! God will certainly be with his people, and though the ministers are few now, no doubt their numbers will grow, and even if their numbers should never be very great, surely they will be given strength, power, and wisdom to present the gospel to all nations for a witness. I have faith to believe, as given to Brother Joseph Lambert in the way of an inspired impression (in SAINTS' HERALD of December 15, 1920), that if we will do our part in every way, the Lord will do the rest. A very consoling thought to me is that one and God are the majority. Are we with the majority, and will we stay there? This is the question.

MRS. S. P. CARPENDER.

MANILA, PHILIPPINE ISLANDS.

Far-Reaching Effects in Des Moines Meetings

Good Zion Builder Meetings that present problem of making the good permanent.

The young people's meetings are going well. The interest is intense. Of course the crowds are nothing to compare with Independence and Lamoni, except in quality and interest. We had rain for three nights in succession. Last night was the only clear night we have had since Sunday, and we had the largest crowd since Sunday.

The song service gets better every night. We have a little book printed for the occasion. Copy inclosed. Brother H. C. Burgess has an irresistible appeal, and makes you say, "I will sing because I must." In addition to congregational singing he has tried out some special number work with good success.

What shall I say of the sermons? I cannot describe or adequately express in words what they have meant to the young people of Des Moines. Brother F. M. McDowell has thrown his whole soul into them. Forgetting formality he has imagined himself in the classroom and has talked to us heart to heart. He has been wonderfully blessed. I have heard him many times before, but never have I heard him preach as he is preaching this week. Even he does not sense the far-reaching effects of his sermons. I am in close touch with the young people and can feel the throbbing of their hearts in response to the challenge he has brought us. Our next task is to make the good permanent.

Very sincerely, A. E. WARR.

Misrepresentation in School Corrected

"When as a boy I was called a Mormon I often prayed for power and opportunity to tell them the truth. . . . My prayer was answered."

Have had some interesting experiences as well as some very sad ones during the past week. Last week I wrote of having had a very pleasant experience in that I was permitted to explain before the class in religious administration at the local college the economic system of the church. Since the meeting, and in fact during the time it was in progress, one of the teachers in the high school took it upon herself to explain the defects of Mormonism and to establish the thought that the Latter Day Saints of Cameron were just the same as those in Utah, very much to the humiliation of five or six Latter Day Saint students who chanced to be in her class.

On Wednesday of last week she began her tirade again, seeking to establish as a fact that the two churches were all the same by saying I had said in the class at the college that we still sent one tenth of our increase out to Utah.

I asked one of the brethren to go with me to the president of the school board, to which he gladly consented. The presi-

dent, a very fair man, suggested at once that we go to the professor with him and explain the matter. To be sure we were ready to go. When as a boy I have been called Mormon and heard the teachers paint the character of Joseph Smith black, and I have prayed for power and opportunity to tell them the truth of the matter and make them apologize for their doings. Truly on Friday my prayer was answered for I had the thrilling experience of sitting in the office room of the high-school building and, with the president of the board, professor, and several teachers as an audience, telling the difference between the two churches, and protesting against any teacher who was hired with money produced by Latter Day Saints together with others, humiliating any child because of his particular religion. And better still of hearing the president of the board say to the teacher in question, "You will go before your class and correct your statements regarding Elder Budd and his church?"

I told her if she would make the correction before the class, it would save me the trouble of putting a correction in the daily paper and thanked her very much for the kindness, at the same time handing her copies of "The church in court," and "Open letter to the clergy," with the remark, "If you will read these I am sure you will never again fall into the error of classing Latter Day Saints with Mormons."

She would not tell me who told her of my statement at the college (of course I knew it was her husband) and said she was probably mistaken as to the statement being that we were sending money to Utah. I meet with that class tomorrow and will ask the privilege to make a statement, at which time I will tell them plainly that we do not send money to Utah and will try to do it in such a way that will lead them to ask questions that will permit me to explain in brief the difference in the two churches. Then I expect to place in the hands of each teacher in the public school and college, as well as the different ministers of the town, a copy of "The open letter," and "The church in court," either through the mail or by a personal call.

(From letter by R. S. Budd, Cameron, Missouri.)

The Responsibilities of a Stewardship

Another of the letters being sent out by the Lamoni Stake Bishopric to the membership of the stake.

A stewardship carries with it the responsibility of *saving*. As stewards we must of necessity comply with the commands of God in order to make a success of our stewardship. Improvidence and squandering are sins—increasing or saving is a virtue. Read Matthew 25: 2, 8, 9; Luke 12: 20; Matthew 6: 19. What has God told us about these things?

We are told, "A man's life consisteth not in the *abundance* of the things which he possesseth." This does not mean that we should not save. The Master is telling us that one of the things not pertinent to true life is to have in "abundance." It would be perfectly right to say that "a man's life consisteth partly in the needs and just wants of the things which he possesseth." Our abundance, or surplus, should be paid into the Lord's treasury. The Lord tells us in Doctrine and Covenants 42: 9 "that every man who has need may be amply supplied and receive according to his wants." Note also that the Lord does not say that he "owns" these things, but "possesseth."

The virgins in Matthew 25: 2, 8, 9, were called "foolish" because they did not provide themselves with oil. The wise ones were commended for being provident—saving.

The foolish farmer in Luke 12: 20 was not condemned for his desire to secure big crops, but he was condemned for attempting to place *all* his fruits and his goods in his barns.

He was not willing to give his partner, God, his share. The Master draws this lesson from the parable. "So shall it be with him who layeth up treasure for himself and *is not rich toward God.*"

The statements in Matthew 6: 19, where the Lord says, "Lay not up for yourselves treasures upon earth" does not forbid saving, for the Lord adds these significant words,

"where neither moth nor rust doth consume." It has been well said that "moths do not bother things that are worn, nor do razors rust when in constant use. Only that consumes when hoarded, heaped up, and kept idle, not doing the purpose of Providence, not contributing to the welfare of men"; hence Jesus says, "Your riches are corrupted, and your garments moth eaten; your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. *Ye have heaped treasure together for the last day.*"

The Lord tells us in these last days to "be frugal" (Doctrine and Covenants 119:9)—a positive command. During the late World War the United States needed means with which to prosecute the same. A campaign of saving was started. The American people who were the most wantonly wasteful awoke to the fact that they must curtail their expenditures and save. Grim war faced them, and the absolute necessity for saving was very apparent. The Nation went to work with a will and the result was stupendous as well as amazing. The people as a whole heeded the call to cut out all luxuries—to be careful with their resources and to be contented with their bare necessities. And what was all of this for? That the rights of humanity might be maintained.

Every Saint knows that we are engaged in a warfare far greater than the one just passed. "We wrestle not against flesh and blood but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are engaged in a great spiritual warfare, and Christ our Leader is calling on us to "be frugal"; to labor six days in the week and give an honest day's toil; to take out of our gross income enough to amply supply our needs and just wants, and out of the net increase pay first the tithe and then the surplus, if we have any. If we have no tithe nor surplus and desire to aid, we can do so by making an offering. Our method of saving should be consistent. The United States Government insisted on our observing meatless and wheatless days, yet at the same time the Government asked us to contribute vast sums of money to waste in "smoke," and what was still worse, to aid in destroying our American manhood through the use of tobacco. About a billion dollars a year was wasted on tobacco. Surely we cannot afford to follow such a precedent!

The World War has taught the Saints how to economize. Let us not forget our lesson. It showed us how our savings could be wrongly used as well as wisely used. Can we not remember this?

To do this successfully experience has taught us that we should manage our individual and family finances on the budget basis.

Every family should learn how to make a budget and make every exertion to live within the amounts allowed for expenses. The United States Government recommended the budget for the American family during the late World War as the surest means to teach the family how to be frugal. The success of our work depends on our being not only thrifty but frugal.

Zion will be redeemed by those who earn their bread by the sweat of their brow or its equivalent—by those who give an honest day's toil and who live within their means and save. There is no royal road to the redemption of Zion. It must be done by hard work and frugality. The Lord does not wish us to be stingy, neither does he wish us to be spendthrifts. Let's not be led astray by any sophistry and think that we can do God's work in any other way than by honest toil.

Let us never forget that we must be honest in every detail of our lives; honest in our work; honest in paying out debts. Zion must have men and women whose word is as good as their bond—honest through and through. The bane of the world is that so many men are trying to get something for nothing, following the quick-rich methods of the world. Every Saint should see to it that he always gives an equivalent for what he gets. No Saint would wish to be swindled out of his possessions. Let us do unto others as we would that they should do unto us, and see to it that whatever we purchase we give for it that which it is worth. If we owned 100

acres of land worth \$200 an acre and we had a chance to sell it we would want its value, so if we try to buy land in Zion, let us give the owner what it is worth.

Our enemies to conquer are ignorance, poverty, and crime. Improvidence is the father of poverty—dire need. To be wasteful indicates a weakness not worthy of a Saint. The true follower of Christ can be neither wasteful nor stingy. He must be a normal man, not abnormal. In all the idea of saving, the great thought should predominate that it is not so much for self, but for the glory of God, for the purpose of advancing his kingdom here on earth.

Our economic program before us means much. Missionaries must be sent out to all the world. Lands must be purchased. Manufactories must be established; in fact, every activity useful to make "the church of God independent of everything under the celestial heavens" must be provided for. To prepare a place for the gathering of God's people means material aid in the form of money, and this means frugality on the part of the Saints; thus a saving—a saving not for the sake of saving, but for Christ's sake. Hoarded money is useless—it may be a positive injury. It has been said that "no swimmer can stay under the water long and live. What holding the breath is to inhalation and exhalation in the respiratory system, saving is to earning and spending in the economic system. It may be wise, indeed necessary, at times to hold one's breath, but to hold it too long is fatal. So it is with saving. To save for the sake of saving is hoarding. That process makes misers—and misery. Saving atrophies the soul of him who saves that which should be spent or given."

In Mark 4:19, the Master forewarns us that we may become unfruitful through the "deceitfulness of riches." In Mark 10:23, 24, he tells us how hard it is for the rich to be saved. "How hardly shall they that have riches enter into the kingdom of my Father! And the disciples were astonished at his words. But Jesus spake again and said unto them, "Children, how hard is it for them who trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus, looking upon them, said, With men that trust in riches, it is impossible; but not impossible with men who trust in God and leave all for my sake."

How much shall we earn? The answer is, All we can earn in righteousness.

How much shall we save? All we can save in righteousness—to the limit of our right to save.

He who withholds the payment of his just debts is robbing his creditors. This is not saving; it is robbing. God, our partner, asks for a tenth of our increase. To try to save this one tenth for ourselves is wrong—a sin—for we are robbing God. (Malachi 3:8.) Neither can we save by not fairly recompensing the one who labors for us, for "Behold, the hire of the laborers . . . which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabbath." (James 5:4.) Our missionaries go out in the great harvest fields and "reap." Keeping back the Lord's tenth is taking away the "hire" of those who so reap. We are robbing God.

How rich should we be, or how much should we be allowed to save? The ideal condition is where there are no rich and no poor. He who has anything more than his needs and just wants is that much rich. He who has any less than his needs and just wants is that much poor. The will of God is that none should have any more than his needs and just wants, nor any less than his needs and just wants. As every man's needs will necessarily vary, it follows that no set amount will measure what a man should have. (See Doctrine and Covenants 51:1; 42:9.)

The law provides for a man to hold title to enough property to supply his needs and just wants. This law like all other laws has its exceptions.

Riches in itself is not wrong. It is the viewpoint we have toward riches that makes it wrong. Riches held as a stewardship—held as a trust under the law of the land, to be accounted for both in time and eternity—is not wrong.

That the right or wrong of the matter is determined by the attitude of the person towards his riches or poverty is clearly set forth in the following: "Woe unto you rich men *that will not give your substance to the poor*, for your riches will canker your souls: and this shall be your damnation in the day of your visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, *and my soul is not saved!* Woe unto you poor men whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, *whose eyes are full of greediness, who will not labor with their own hands.*"—Doctrine and Covenants 56: 5.

In our saving then we must see to it that we are:

- (a) Not greedy.
- (b) Not idle. (Must labor with our own hands.)
- (c) That we pay for what we get and "not lay hold upon other men's goods."
- (d) That our hearts must be broken and humble.
- (e) Our spirits contrite.
- (f) Our appetites governed.

Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. (Doctrine and Covenants 81: 4.)

Sincerely yours,

LAMONI STAKE BISHOPRIC.

Agricultural Notes

Compiled by C. E. Irwin

The best kind of a partnership that can be found is the partnership between the farmer and his son. This will be none the less true when we undertake to work out our Zion program in agriculture. Unless the boy can see a future in the farm plant, however, we'll not be able to hold him. So long as we permit the city to outbid us we shall be forced to allow the migrations cityward to continue.

Nor is it solely a problem of the farm boy. Indeed the farm cannot hold its own as an institution if girls and young women are imbued with the idea that farm life is a thing to be endured. They will leave perhaps even sooner than will the boys. Moreover, we have perhaps been a little partial to the boy, failing to take proper account of the problems of the farm home.

There is, then, another partnership relation which should be emphasized—the partnership between the mother and the daughter.

In this connection, in thinking further of our Zion program we are making bold to suggest that the Women's Department will find the rural district a very fruitful field, provided representatives are assigned to that field who *know* rural life.

The club work is one of the most interesting features of our agricultural program. Practically all the States have taken some steps in this direction. In Minnesota, Virginia Scanlon, of Belview, won second place in the junior live stock show and earned \$625 for her prize beef steer.

It seems that after all it is true that the greatest incentive to the farmer to improve his stock is to see that his children are profitably doing what, perhaps, he had always regarded as impractical and unprofitable.

Can't we get in touch with Latter Day Saint boys and girls who have done some of these things in club work, so that we can report real, live experiences of our own people?

For that matter we would appreciate it very much if we could receive the experiences of adult farmers among our people. Somehow they would mean more to us if we could feel that the items we read in this column were the experiences of our "ain folk."

If you think your experiences are too commonplace, just write us your ideas about the greatest of all projects—Zion.

We've said it a good many times already, but it is still worth while to remember that we need to get together; and it applies with peculiar emphasis to the farmers of Zion.

Don't you know, the more we think the thing over, the more we are convinced that if any step is to be taken forward it will be taken by those who hope to benefit by such forward-looking programs. In other words if the farmers want a share in Zion, in all probability they will have to work for that share. The best way to work for that share is to work together.

Hens are helping to lift a good many mortgages nowadays, and they will continue to do so if they are given reasonable care.

Money can be made from small fruits. The area is decreasing every year, and this means that the price will keep getting better. A splendid opportunity awaits the truck farmer of the church in that Kansas City and Independence afford a fine market for the product.

In fact the advantages of this section of the country have been too much overlooked by us. A comparison of the soil characteristics reveals the fact that there is not the difference that the prices indicate. The price of Iowa land as against the land of Missouri found in the Holden and Far West Stakes throws the weight of evidence very much in favor of the latter when we consider the inherent qualities of each.

Nor are we so sure that the Lord has not had a hand in the matter. He is at least willing to give us an opportunity to work out our scheme. Our concern, therefore, is not in regard to the part the Lord is playing in this matter but rather what has been our attitude in regard to carrying forward the program.

The factors of immediate importance so far as the agricultural program is concerned are:

- (1) A thorough study of the soil characteristics of the stakes and their specific requirements regarding fertilizers.
- (2) Preliminary organization work among our farmers so that they may begin to feel the power of union.
- (3) The selection of men of practical experience to begin working upon special problems; such as the problems of dairying, orcharding, markets, etc.

In case you farmers wish to make this column a sort of a clearing house for agricultural ideas, address your communication to the

AGRICULTURAL COMMISSION, Lamoni, Iowa.

Council Bluffs Items

The Riverside Saints under the leadership of Brother G. J. Harding honored Arbor Day by planting trees on the lot purchased for the erecting of a church building in the future.

The people of the church are quite active in seeking to create an interest in the meeting to be held from May 8 to 15. The young men and women appointed on committees are making a great canvass for those who will attend. There is one thing that has been very apparent since I have been here, and that is the younger members have shown the greater activity in church work. In the missionary efforts of last summer, the younger members were in great evidence, doing the greater part of the work in distributing literature and notifying people of the services. This is a very commendable feature of the conditions in this branch at the present, and we trust the coming services may only increase the interest in both old and young. Brother John F. Garver is to speak to the younger element and Brother J. W. Wight to those who will occupy the basement.

Elder Henry Castings of Des Moines spent part of last Lord's Day with us in worship. Sunday night Patriarch

F. A. Smith sermonized for us on Zion, the place and people. He gave a very effective talk, especially on who the people of Zion are and how to become Zion.

The good work being done by the sisters in their visitations is much appreciated. Some are found in a destitute condition, and the branch has voted to the Women's Department two hundred dollars for that kind of work. It is understood that this kind of work will be taken care of by the deacons, or under their supervision in the future.

Effort is being made by the branch to purchase a piano for the use of the Belmont Mission in the near future. An effort is being made to build up a choir at this mission, and I learn that quite satisfactory work was done in this line under the supervision of Sister Weaver. CORRESPONDENT.

Montrose Acquires the Spirit

Membership of the branch increased fifty per cent. The whole town astir.

Brother P. R. Burton just closed a very successful series of meetings in this place, which had been conducted for the past five weeks. These meetings were well prepared for by the local Saints, not only in the way of prayers, but through handbills and posters and thorough advertising in the paper. The meetings opened immediately after an attempted revival on the part of the Methodist Church here, and at a very suitable time for the people of the town to be in the church habit and for them to have fresh in their minds the things told them at the other meetings. Brother Burton, aided by a wonderful degree of the Spirit of God, was able to bring to the packed houses that came to hear him every night, our great gospel message with such clearness and frankness that it was a marked contrast to the Methodist meetings which had immediately preceded. People who had been awakened to the need of religion by these first meetings, now came to our church and found the truth and came into our church, much to the displeasure of the Methodists.

Committees were organized to take charge of the different phases of the work—some to take charge of the music, others to watch for the comfort of those in the building, others to act as a reception committee, and others to act as a tract committee. These all did their duty splendidly, and about seven hundred tracts were handed out at the door, which have gone a long way toward enlightening the people here in regard to our work. Their main objection seems to be the question of the difference between us and the Utah church. Brother Burton made this point very plain, however, in one of his Sunday sermons, much to the satisfaction of the audience. Not only did Brother Burton talk each night, but also went among the men on the streets and talked to them, and met the men in one of the barber shops at their own request to explain to them why the world has so many churches, and the difference between us and the Mormons. Fully half of this town believe that we have the true gospel, and there remains a great work for this community.

Twelve were baptized during these meetings, which makes a total for Montrose of fifteen within the past seven months. This almost increases our membership by one half.

The Saints have been brought to a great unity of the faith, and each one is striving to do all he can for the onward progress of the work. Sister Ida Holmes, who joined the church about four months ago, is giving her talents to the church in the way of short stories, two of which have appeared in the *Stepping Stones* so far. The Sunday school is growing by leaps and bounds.

Brother Hield, who is superintendent of the Montrose schools, was placed in charge of the young people, while Brother Joseph Reed took charge of the adult class. We were exceptionally pleased to see three of these fine young people baptized, also several adults, including the bringing of one entire family happily together in the gospel work of God. Brother Reed, moved by the power of service, preached for us his first sermon Sunday night, he being a priest, and we feel there is a great future for Montrose. We are all deter-

mined to push forward, and to live sermons by our lives until Brother Burton returns again to us this summer for another harvest. CORRESPONDENT.

Prepare for Musical Work at Reunions

By Sarah Barney

Weeks prior to holding of a reunion, work should be done to make the music a success.

I have been reading with a great deal of interest the articles in our church papers concerning the reunions and how to make them profitable and interesting as well as everything else conducive to our welfare spiritually, physically, mentally, and morally. I am particularly interested in the musical part. At our last reunion held in Bellingham, Washington, last August, I was invited to give a talk on that subject.

I spoke particularly of the duties (as I see them) of a district chorister, as we seem to have had them from year to year, in name only, in the dozen or more years I have lived here in Washington. A new one is appointed each year. "He springeth up as the grass" to accept the nomination, and that is the last we see or hear of him (or her as the case may be) until next reunion. My idea of the duties involved would be for the district chorister to get in touch with every branch in the district, either personally or by correspondence; find out just what material, either vocal or instrumental, or both, is available; have each branch secure the same music, selected by the district chorister and thoroughly practice some weeks before reunion time. Having all music learned, the work of preparing it for each service is reduced to a minimum, and we have material ready for solos, duets, trios, quartets, and choruses.

I would like also to see a "Children's Day"—perhaps you do have it elsewhere—with an entertainment by them at say from 6.30 to 7.30 or 8 p. m. All music on that day given by them with a special sermon for them. Children throughout the district could learn their own music upon the same plan as the grown-ups. In this way they grow accustomed to facing the public, and real talent can thus be found and brought out.

Music is essential in our homes, in our churches, and at our reunions. Cultivate the best—simple, if we must. There is much good, simple music. Music does much (one way or the other) for the speaker. I have wondered sometimes how one can preach any kind of a spiritual sermon after listening to some of the music (?) given at times, but I believe there is a promise that they shall not be hurt by certain articles of food and drink. Let us hope that holds good in music also. The Lord has commanded us to cultivate the gift of song, and it is a beautiful way to worship him. Let us give our best, and remember that

When dark shadows fell upon the world and hearts were fainting,

The angel message came to us and made our hearts rejoice;
So sound it far and wide; its truth will e'er abide,
Bringing joy and peace to all who hear its voice.

When the Savior in his glory comes and finds us waiting,
Will our lamps be ready, trimmed to light us on our way,
In Zion to abide, there at the Savior's side,
When the glory dawns on that millennial day?

Reminiscences of Nauvoo

In Peoria, Illinois, about the year 1890 or 1891, I attended a lecture given by Judge Blodgett of Chicago, under the auspices of the Illinois Historical Society. I think the title of his lecture was, "Early recollections or reminiscences of Illinois." In the course of his lecture he referred to the Mormons or Latter Day Saints and their troubles at Nauvoo.

He indicated his belief that the leaders and rank and file were mostly honest, but having suffered much persecution

in Missouri, they were naturally sympathetic and willing and ready to listen to any tale of woe told by anyone claiming to be persecuted. So they were easily hoodwinked and taken in by the tales of certain so-called border ruffians, who frequented the borders of Illinois, Iowa, and Missouri, who stole horses, cattle, hogs, etc., and when about to be caught escaped into another near-by State. Some of this stolen property found its way and was traced into Nauvoo, and some of the border ruffians proclaimed belief in the faith of the Saints and joined the church, thus gaining their protection, etc., but bringing discredit and persecution on the church.

He also spoke of his recollections of Joseph Smith. He said Mr. Smith in his travels to and from Nauvoo to Kirtland stopped at his father's house (I presume a tavern). He described Mr. Smith as being tall, of a commanding appearance, hazel eyes, and auburn hair, and the *last man* you would ever think of trying to deceive anyone. This last statement he made with great emphasis.

He also told of a young Methodist Episcopal preacher who felt it his duty to "beard the lion in his den," so, calling on Mr. Smith, he took him to task for teaching present-day revelation, etc., reading the statement in the last chapter of Revelation, viz, "If any man add to or take from, etc." Then Mr. Smith with oratorical force said, Young man, it does not say that God shall not add to, etc., but "if any man." This is not *man's* work, but *God's*.

I give the above solely from memory, but being deeply interested in history of the church, his statements were deeply impressed upon my mind, and the above, though not verbatim, gives the substance of his remarks relative to the church and Joseph the Martyr. I now recall that he also said that it might be because of boyish recollections, but he really thought Mr. Smith was the most handsome man he ever saw.

B. F. ORDWAY.

ROCK ISLAND, ILLINOIS, April 27, 1921.

Editors Herald: The Sunday school is doing good work here, with Thomas Willetts as superintendent. The Religio is a power for good, and we have heard that the Rock Island Religio is one of the best in the church. We are trying to be the best.

We have some of the best people in this city one can find. They love one another, and Christ has said that by this shall all men know us. Leonard Stiegel is superintendent of the Religio. There is so much interest the young people cannot stay away, but are there before the meetings begin—no trouble about getting people to attend.

The orchestra is a great help in Sunday school, Religio, and preaching services.

We have received much encouragement from such men as Apostles Aylor, Greene, Hanson, also from Elder Amos Berve and others who have dropped in to give us a word of encouragement.

On April 17 four were baptized. Brother Oscar Okerlind, our missionary, is with us. He baptized one last Sunday and is holding meetings this week. He is always working, and his aim is like that of our branch: "All for Christ." He will labor for some time in Rock Island and Moline. We certainly appreciate having some of the officials with us. Brother Arthur Mills was with us, and we shall see many fruits from his labors.

H. J. ARCHAMBAULT.

CAMERON, MISSOURI, April 25, 1921.

Editors Herald: Some three months have elapsed since the readers of the HERALD have had any news from Cameron, but there have been many interesting things happening; in fact many more than we will attempt to mention at this time.

In January the First Presidency borrowed our pastor, R. S. Budd, and sent him to Nowata, Oklahoma, to do some special work there, that being his field of labor previous to his locating in Cameron. We presume he enjoyed the chance to return and spend a short time working among old friends. During his absence the work here was cared for by the local

brethren. We were fortunate in having as speakers during his absence, J. W. Roberts, of the stake presidency, Apostle Paul M. Hanson, and Richard D. Weaver. Later Apostle U. W. Greene came and gave his second illustrated lecture to a large audience in the theater.

Bishop J. A. Koehler made us a visit during February and delivered an excellent sermon on education.

One of the speakers in March was Elder John C. Constance, of the Delano Branch. Brother Constance presented the message in a logical way and it was greatly appreciated by all.

On March 16 we began a series of revival services, Evangelist Ammon White being the speaker. From the opening of this series to the close the meetings were attended by large audiences of interested listeners. Many evenings the seating capacity of our church was taxed to its limit. Brother White is a deep thinker and logical reasoner, and with his vast experience coupled with the marked degree of the Spirit which attended was able to present the gospel in such a plain, forceful manner that although only a few were baptized many were practically convinced. We hope the seed sown will bring forth fruit in the future. Besides the thirty sermons he preached while here Brother White was kept busy during the day with his patriarchal work.

Our orchestra which has made marked advancement for the short time they have been practicing together, rendered valuable assistance to the services with their musical numbers.

The following statistics taken from our pastor's report for the quarter ending March 31, 1921, will give the readers an idea of the progress being made:

	1919	1920	1921
Membership of Branch	177	186	211
Membership of Sunday School	133	108	145
Membership of Religio Department	107	109	110
Membership of Women's Department	20	32	34
Membership of Oriole Girls	—	—	16
Membership of Temple Builders	—	—	15
Average Attendance Branch	85	70	133
Average Attendance Sunday School	97	86	129
Average Attendance Religio Department	70	59	93
Number of members visited by the priesthood	58	79	101

Although we have not been advancing by leaps and bounds we feel that we are steadily climbing the ladder round by round and that the advancement that is being made will be permanent.

G. SCOTT DANIEL.

A Little Prayer

Where'er thou be
 On land or sea,
 Or in the air,
 This little prayer
 I pray for thee—
 God keep thee ever,
 Day and night—
 Face to the light—
 Thine armor bright—
 Thy 'scutcheon white—
 That no despise—
 Thine honor smite!
 With infinite
 Sweet oversight,
 God keep thee ever,
 Heart's delight!
 And guard thee whole,
 Sweet body, soul,
 And spirit high;
 That, live or die,
 Thou glorify
 His Majesty;
 And ever be,
 Within his sight,
 His true and upright,
 Sweet and stainless,
 Pure and sinless,
 Perfect knight!

—John Oxenham.

MISCELLANEOUS

Conference Notices

Northeastern Illinois, with Mission Branch, June 18 and 19. Branch presidents please request all local ministry to report all labors to their presiding officers, who in turn will kindly make out a complete report of all ministerial labors performed to June 1, and send to my address: 430 South Seventh Street, DeKalb, Illinois. We urge every man holding the priesthood to make a report of whatever labors performed, that our district can stand one hundred per cent in this regard. All Saints and friends who are expecting to attend the conference should notify Doctor O. T. Hayer, Marseilles, Illinois, in ample time so some one may meet them at the train. J. L. Cooper, president.

Reunion Notices

Eastern Montana conference and reunion July 1 to 10, at Glasgow, Montana. Those desiring tents should write Elder J. C. Page, or to Earl Wilcox, secretary of committee, both at Glasgow, Montana.

Joint reunion, Utah and Idaho, Lava Hot Springs, Idaho, August 19 to 28. Committee are arranging a splendid program, and it is desired to make this one of the best reunions ever held in the West. The State has kindly offered us the use of their grounds which are ideal for camping. We trust many of the Saints will take advantage of the opportunity of spending ten days at this famous resort. Watch for announcements later. L. G. Holloway, chairman committee.

Department of Music

To Whom Concerned: This is official notification of the appointment, with the approval of the First Presidency, of Brother Ward L. Christy, 6532 South Hermitage Avenue, Chicago, as chorister of the Northeastern Illinois District.

The selection of Brother Christy by this district for this place was made some time ago, but recommendation to this department was not immediately made in due form; hence the delay in announcing his appointment.

For him we urge the loyal and earnest support of all the musical forces of this district.

ALBERT N. HOXIE, *General Director*,
ARTHUR H. MILLS, *Secretary*.

May 2, 1921.

Our Departed Ones

KEEBLE.—Darthula Halsey was born January 24, 1847, at Wither-ville, Virginia. Baptized July, 1911, by W. S. Macrae. Married James Cumberland Keeble, July 24, 1864, who died several years ago. To this union 7 children were born, 5 of whom are still living. Besides children, leaves to mourn 4 sisters, 21 grandchildren, 8 great-grandchildren. Died April 2, 1921, at Butler, Missouri. Funeral sermon by Amos T. Higdon; burial in Fairview Cemetery, Butler, Missouri.

RAFFCORN.—Lewis Edgar Raffcorn was born November 25, 1857. Died April 18, 1921. Married Anginetta Wiltfong, to which union were born 3 children, Gladys, now Mrs. Floyd Gunsolley, Pearl, and a baby boy, the last 2 with the mother having passed on before. Besides Mrs. Gunsolley and her three children, he is mourned for by 2 sisters, 3 brothers, and many other relatives and friends. He spent most of his life in the vicinity of Mondamin. Funeral from the Christian church in Mondamin. Sermon by D. R. Chambers assisted by J. P. H. Lucas.

ROBINSON.—Chloe Amelia Young daughter of Daniel P. and Martha Ford Young, born September 6, 1845, in Hancock County, Illinois, died April 16, 1921, Lamoni, Iowa. Married E. J. Robinson, September 6, 1863. To this union were born Eben D., Alburn, Amelia M., Alice E. Martha, Joseph M., Clara Amanda, Fred D., and Walter I. Alburn and Joseph preceded her in death. She was baptized by Gland Rodger and remained a consistent member of the church. The funeral was from the home, J. W. Wight preaching and S. K. Sorenson having charge. Interment in Rose Hill Cemetery.

VENNARD.—Elizabeth Irene Vennard, daughter of Brother and Sister Joseph Vennard, of Findlater, Saskatchewan, was born at Underwood, Ontario, and died at the general hospital, Regina, on April 3, 1921, at the age of 13 years. Funeral from Presbyterian church at Findlater; sermon by John Tomelson.

THE NATIONAL COST OF EDUCATION

United States Commissioner of Education, P. P. Claxton, is reported in the daily press to have stated that the amount spent in 1918, the last year for which we have complete report compiled, shows that the United States spent for public education, primary and secondary, \$762,000,000; for normal schools nearly twenty and a half millions; for higher education in colleges, universities, professional and technical schools, \$137,000,000; a grand total of \$919,729,258.

In fifty years, 1870 to 1920, we have paid for primary and secondary schools, that is, the grammar school and high school, nearly twelve and a half billion dollars; for normal schools \$291,000,000; for higher education, including both tax supported and privately endowed colleges and universities, \$1,804,000,000; a total of a little over fourteen and a half billions for fifty years.

These figures, however, he divides, stating the amount paid for salaries in the primary and secondary school was for 1918 only \$402,298,516. The amount in the universities and technical schools and normal schools is nearly ninety and a half millions, or a total of less than \$493,000,000. In other words, allowing for defective return, and being liberal we spent for all purposes for education in 1918, not over one billion dollars, and for salaries not over half a billion.

Yet the Government return shows for 1920, \$22,700,000,000 spent for luxuries. This appears to be an amount greater in one year than has been spent for education in all the history of the United States. These figures are divided—face powder, cosmetics, perfume, etc., \$750,000,000; furs, \$300,000,000; soft drinks, \$350,000,000; toilet soaps, \$400,000,000; cigarettes, \$800,000,000; cigars, \$510,000,000; tobacco and snuff, \$800,000,000; jewelry, \$500,000,000; luxurious service, \$3,000,000,000; joy rides, pleasure resorts, and races, \$3,000,000,000; chewing gum, \$50,000,000; ice cream, \$250,000,000.

The source for these figures is not given; nor is the manner in which some of the larger figures as three billion for joy rides, and three billion for luxurious service are determined, indicated. But making every reasonable allowance, the comparison is a remarkable one.

Special comment is hardly necessary with a comparison of these figures; especially when we consider the need of proper education. H. G. Wells, in the *Saturday Evening Post*, states that with a world state and the abolishment of war, a person could easily give one quarter to a third of his life to education and preparation and continued studying after the finishing of school work. That would mean more efficient teaching, better schools, and more attractive schools than we have to-day. We might even spend as much on education as we now spend upon an airplane a bombing plane, or a big gun. Of course, this would seem like hopeless extravagance to some people.

CHRISTIAN EDUCATION

One of Roger W. Babson's special business letters with a remarkable appeal.

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only

through the development of Christian education and leadership. *With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.*

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is to-day of even greater importance than was ever the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers, rather than to the influence of the policemen and lawmakers. Yes, the safety of our Nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles, and our businesses through mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure—namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the Nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. *I repeat, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education. This is not the time to reduce investments in schools and colleges at home, or in Y. M. C. A. and similar work in China, Japan, Russia, or South America. This is the time of all times to increase such subscriptions.*

Elder J. F. Garver, who was scheduled to preach during the week's series of Zion Builder Services at Council Bluffs developed diphtheria just before time of departure. As we go to press, on the 7th, we learn of this sad development. Elder D. T. Williams has been secured as speaker.

THE PRINT PAPER SITUATION

The following statement gives a typical situation that affects all our church periodicals.

Cost Still Advancing

Four years ago the price of newsprint paper was less than 2 cents a pound. During the first six months of 1920, the lowest price for paper bought by *The Register*, in quantities of nearly a carload a day, was 4½ cents a pound.

The price fixed by the manufacturers for the first six months of 1921 is 6½ and 7 cents a pound. The advance over last year's price amounts to nearly \$1,000 a day. This advance is more than the total price paid for paper four years ago.

Paper is the biggest item of expense in newspaper making. Its cost has advanced 350 per cent in less than four years' time.

Freight Rates Just Advanced

Freight rates are a big factor in paper prices. Raw materials, such as wood and coal, are bulky, and along with the finished product must be shipped long distances. Freight rates advanced just a short time ago about 30 per cent—costing *The Register* an increase of \$20,000 a year.

Coal Prices Are Still High

It takes a ton of coal to make a ton of print paper. Coal prices are still at their highest point.

Postage Rates Increase Next July

Four years ago Congress passed a new law whereby postage on newspapers is based on the distance carried. This new law provided for increases in postage rates each year for four successive years. Effective July 1, 1921, another of these increases goes into effect.

Wages Are Still High

Labor is an unusually large item, both in manufacturing paper and in making newspapers. Because of the years' time required to become a skillful worker, newspaper employees are among the highest paid in any line of work. And wages in the newspaper business are still at the highest point.—*Des Moines Register Circular.*

The recent extension of the franchise in Sweden now gives that country more women voters than men.

THE SAINT'S HERALD

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

PRICE \$2.25 A YEAR IN ADVANCE

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

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HYMNS AND POEMS

Zion Builders

By Elbert A. Smith

(Tune: "Scots, wha hae wi' Wallace bled.")

Far as human greetings go
Let all Zion Builders know
One great tide begins to flow—
'Tis the tide of Youth!

Let each man his weapon scour;
This the people, this the hour;
Jesus leads to grace and pow'r,
Victory and truth!

You who read of Enoch's band;
You who dream of Zion's land;
Gather at the Lord's command,—
Strong of heart and thews!

You whose fathers loved and bled,
Stained her soil with living red,
See fair Zion's drooping head,—
Send her joyous news!

Tell her you have heard her plea;
Pledge yourselves on bended knee;
Zion, Zion shall be free,—
Zion shall be great!

Let one object be your goal;
Let one purpose stir your soul;
Jesus stands to call his roll,—
Zion must not wait!

When Life Is Done

(Given by inspiration to J. L. Williams. Especially appropriate for program feature with lesson 7 on first principles in current *Religio Quarterlies*.)

When life is done
And one by one,
Its many mysteries I've been shown;
I'll know that death was but the gate,
To greater joys that there await,
Than earth has known;
When life is done.

Chorus:

I'll know, I'll know when life is done,
Immortal life will then be won.
And on that bright and golden shore,
We'll meet again to part no more;
And on that bright and golden shore,
We'll meet again to part no more.
When life is done and I'm called home.

When life is done
My spirit gone,
To join the happy host above;
In that sweet land of paradise,
A fairer world will greet my eyes,
Where all is love;
When life is done.

When life is done
And I'm called home,
To meet the loved ones gone before;
We'll dwell in loving ecstasy,
From pain and sorrow e'er be free,
Forevermore;
When life is done.

Kin

By J. W. Gilbert

Why do I love so much this forest glade?
Why do the crooked limbs and deadened leaves,
The jagged peeling bark and curling vines
Vibrate upon the tablets of my soul
In waves of deep emotion? Whence this joy
If I but contemplate the varied whole?
For thrills my heart when rustling leaves
And snapping twigs and pliant cushioned moss
Gives answer at each tread. I'm with my own.
I feel the kinship in the leaf-strewn mold,
The stately trunks and overhanging boughs,
The dancing sunbeams and the flooding light—
The unity I feel. I'm one with them—
My fathers, mothers, sisters, brothers. They
Have borne and nourished me. I'm of the earth—
Am differentiated cosmic stuff.
I, once, diffused through them, was gathered out—
The essence of their several elements.

My grand ancestors with a string of "greats,"
Gave chase, sought food and recreation sweet,
E'en lived and reared their young 'neath branches high
Or climbed for safety—even lodged in trees.
And in each one for generations past,
Hath memory garnered well each joy, each thrill,
As forth they sallied in the chase, or climbed
In swaying branches, frolicking on high,
Or gamboled on the green in mirthful play—
Plucked luscious fruits, regaled their hunger, and,
In sun-kissed flowery dells, did woo and mate—
Evolve the ruling passion of the race.
Nor wasted was a single joy, but all
Their bright delights, enthusiasms, loves,
Were stored in psychic tablets of the soul—
Their nature-gifts to us bequeathed. In us
The gist of all the cycles of the past.
Ah, thus it is I love these fastnesses.
The forest hath impressed her motherhood.

Give me work to do,
Give me health.
Give me joy in simple things.
Give me an eye for beauty,
A tongue for truth,
A heart that loves,
A mind that reasons,
A sympathy that understands.
Give me neither malice nor envy
But a true kindness
And a noble common sense.
At the close of each day
Give me a book
And a friend with whom
I can be silent.

—Scottie McKenzie Frasier.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21: 4.

For ye have said, we shall not see death, neither shall we sorrow, neither shall we cry, neither shall we have pain: for we shall live for ever and ever."—Revelation 2: 36.

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NO. 21

EDITORIAL

The Restoration

Sermon by Elbert A. Smith in Zion Builder Series at Lamoni, Iowa, Reported by R. A. Wight and Estella Wight.

I have two texts, the first being found in Isaiah 29: 14:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The other text is taken from rather an unusual source. It is from the writings of Sir Oliver Lodge in his book called Science and Immortality:

"This is the lesson science has to teach theology—to look for the action of the deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present; if its action is not visible now it never will be and never has been visible."

That is strikingly in harmony with the theory we have been preaching for nearly one hundred years: that we should not look back alone to the Isle of Patmos for revelation, or forward to the pearly gates, but should look for the revelation and manifestation of God now—as much as at any time in the history of the world.

The Apostasy

There is no question that Jesus Christ came here and organized a church. Well, some people question it, but Christ himself said, "I will build my church" (Matthew 16: 18), and it is very clear that he did organize a church. It is equally clear that following the death of the Master and his apostles there presently ensued a great and complete apostasy. It had begun in the days of the apostles. It progressed until there was scarcely a vestige left of the gospel, and the church of Christ had been replaced by another. There is plenty of scriptural warrant for this statement. The prophets predicted it. I have not time to-night to read the predictions, but if anyone here should be taking notes he may refer to Isaiah 24: 1-6; Amos 8: 11, 12; Acts 20: 28-31; Timothy 4: 3, 4; Revelation 12: 1-6, and many others might be referred to. The Apostle Paul says that for three years he ceased not day or night to warn the people of the great apostasy that was coming.

The fact that it did actually occur is attested by history, both ecclesiastical and secular. We have but to read the record of the Dark Ages to recognize that the light of literature and art went out and the world became unspeakably corrupt; and if such a thing were possible, the church was worse than the world. The church stooped to sell license to commit sin in the name of God, and the price was fixed according to the degree of depravity and turpitude of the crime. This sale of "indulgences" was what aroused the righteous indignation of Martin Luther.

That there was a great apostasy is admitted by all Protestant churches—otherwise there would be no need for Protestant churches. If there were no great and complete apostasy, so that authority to represent God was lost, we ought all of us

to be Catholics. Every Protestant spire that reaches towards heaven is a testimony that there was an apostasy—otherwise on top of that spire there would be a cross of gold. All Protestants, then, are agreed that there was an apostasy. It was so complete that the church that started out as representing Christ was not to be found on earth.

Reformation or Restoration

We might then ask ourselves: What was the way of recovery out of that condition? We have our choice between two propositions; that is, we may decide which one appears the more logical to us. We cannot affect what actually occurred, but we can decide which is the more logical, reformation or restoration.

I think that I can put this up to you young people so you can see about how the choice lies; and I believe that the illustration I use will find warrant in scripture, as I will show you a moment later. Suppose that one of you young men prior to the late war had espoused a beautiful girl and had taken her to be your companion. You were then away overseas for a term of years. While you were gone, for some reason or other, conditions became so unendurable in the community that your bride removed herself to a distant place of hiding, and in her absence a wanton, degraded creature came in and occupied your home.

When the time for your return drew near, which would you be for, reformation or restoration? You would be all for restoration. It would not satisfy you to have some clergyman go in and attempt to induce that creature to leave off the worst of her ways and then you come back and recognize her as your wife. You would say, "Give me back my beautiful bride that I have espoused."

John tells us in the 12th chapter of Revelation that he saw a beautiful woman, which all agree represented the church, clothed in the glory of the sun, representing the authority and power of God, having the moon under her feet, and on her head a crown of twelve stars; but he saw there was a monster that made war against the woman, and she fled away into the wilderness and was gone.

In the 17th chapter of Revelation he says that in her place he saw a degraded woman, clothed in scarlet and purple, with a cup in her hand, filled with iniquities, seated on a beast, and written on her forehead was "Mystery, Babylon the Great, The mother of harlots and abominations of the earth." This thing had come in and taken the place of the pure church that Jesus Christ had left on earth as his bride. Now, when the time begins to approach for him to come again, which will appeal to him, reformation or restoration?

The Reformation

Let us take up for a brief moment a consideration of the Reformation. There is no question that the reformers were very brave and some of them very noble men. They did a splendid work of preparation; but still it is true that there ensued and there still remains endless division and confusion upon that question, and Protestantism to-day seems to be doomed to failure. Every effort to consolidate and unite ends in failure.

It is true, too, that the reformers themselves seemed, many of them, to look forward to something infinitely greater than

they had been able to accomplish; and they did not claim to have revelation or to be sent of God to restore the ancient order.

We might briefly note some statements made by some of them. For instance, in a sermon that John Wesley preached on "The signs of the times," he says:

"The signs of the times we have reason to believe are at hand, if they are not already begun, are what many pious men have termed the latter-day glory. . . . And yet the wise men of the world, men of learning and renown, cannot understand what we mean by talking of an extraordinary work of God. They cannot discern the signs of these times. They see no signs at all of God arising to maintain his own cause, and set up his kingdom over all the earth."

Roger Williams, identified with the pioneers of the Baptist Church, said:

"I conceive that the apostasy of anti-Christ has so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."

Alexander Campbell says:

"Since the full development of the great apostasy foretold by the prophets and apostles, numerous attempts at reformation have been made. . . .

"Society, indeed, may be found among us far in advance of others in their progress toward the ancient order of things, but we know of none that have fully attained to that model. . . .

"The practical result of all creeds, reformations, and improvements and the expectations and longings of society warrant the conclusion that some new revelation or some new development of the revelation of God must be made before the hopes and expectations of all true Christians can be realized or Christianity can save and reform the nations of this world. We want the old gospel back, and sustained by the ancient order of things."—Christian System.

We say amen to these statements. We do want the old gospel back, sustained by the ancient order. We say that God has arisen to maintain his cause, and has sent apostles anew.

The Restoration

Let us consider next the Restoration. It too was foretold in prophecy. Many scriptural references might be given, but time will not permit us to read at length to-night. We may cite you to the one already quoted from Isaiah 29, and you will do well to read it all, where the Lord says:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The context shows that this was to be done at about the time when the Holy Land was restored to its fertility, and about the time when a sealed book (the Book of Mormon) should come forth and be given to the world by an unlearned man (Joseph Smith). While in Revelation, John says:

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

Why should it be necessary for any angel to bring the gospel back again to earth in the hour of God's judgments if it had always been here, and why did the Master say that this gospel should be preached in all the world "for a witness to all people," and then should "the end come," if it had always been preached? Would it be any sign of the end when it went abroad in the last days if it had been preached for centuries?

Let us tell you the story of the Restoration: First we will have to understand to a degree the condition of confusion and disagreement that existed in the religious world in the beginning of the nineteenth century. When I think about it I am reminded of the old story of the Japanese mirror.

According to the story there was a young Japanese peasant who went to the city for the first time in his life, and passing a shop he looked in the window and there he saw a mirror, the first one he had ever looked into. Looking into it, what do you think he saw? He saw, or at least he thought he saw, the spirit of his father. He saw a man there looking exactly as his father looked as he remembered him.

Being very reverent toward his ancestors, he took all the money he had and purchased this mirror. Taking it home he climbed up into the attic and built a little altar and put the mirror on the altar. Every day he went up and made an offering and worshiped and communed with the spirit of his father. Everything would have gone very well, only he was a married man, and his wife, like a few women, was curious. She wondered why her husband went into the attic every day.

So one day when he was out in the field she laboriously climbed the ladder and went into the attic and looked into the mirror. What did she see? Why, she saw a young, and as she thought a very handsome woman, and immediately she said, "The perfidious wretch! I know now why he comes up here each day! He comes here to meet with that woman!"

So down the ladder she went, and when the husband came home there was trouble. He swore he saw a man and she swore she saw a woman. So to settle the matter they sent for a very old witch who lived in the neighborhood, who climbed the ladder with many groans, finally looked into the mirror, and came down and said, "You are both fools. It is an old, old woman in the mirror, and there is no cause to be jealous." And then all three had a quarrel.

Now each one saw something; but no one of them had any toleration for what the others saw. If there had been some one there who understood the situation,—the man who made the mirror, for instance,—he could have put them in possession of the absolute truth; but, as it was, they went on with their quarrel.

So in these latter days men looked into the mirror of truth, and one man looking into it said: "I see absolutely nothing but predestination. A man is born to go to heaven or to hell and that is all there is to it. He can do nothing about it. I am a Calvinist."

And another man looked into it and he said, "I see absolutely nothing but free grace. All any man has to do is to believe in Jesus Christ and he will be saved."

And another man looked into it and he said, "I see cathedrals and monasteries and altars and candles and beads and monks and robes and incense and rites and pomp and ceremony. I am a high church man."

And another man looked into it and said, "Thou art mistaken. I see no cathedrals, no monks, no ceremonies, no rites. I see nothing but a patient awaiting for the spirit. I am a Quaker."

And so they quarreled. So it was at the beginning of the nineteenth century, in the year 1820, when a great revival fostered by leading denominations was held in the State of New York in the vicinity of Palmyra. For a while all went lovely and many were interested, and among them was a young man, or a boy, fifteen years old, named Joseph Smith. (I suppose that many of the churches wish to God that they had never held that revival.)

Joseph Smith became most profoundly interested in religion and desired the salvation of his soul. But unfortunately, when

the revival ended it broke up in confusion and strife, with a quarrel over the converts, and he was pulled here and pulled there, and told, "Here is the truth," or "There is the truth," until he was at his wit's end. But he happened to read in James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1: 5.

Not finding any time limit on that promise, he said, "I will go to the One who made the mirror and he will tell me the absolute truth." So he went out into the woods and kneeled down and prayed. It was a beautiful day early in the spring, and he tells us that scarcely had he begun to pray when he was seized upon by the power of darkness; but he remembered the reason for his prayer and called upon God to help him. Immediately the darkness was rebuked and removed and a great light shone down from heaven and he saw two personages, and one of them said, pointing to the other, "This is my beloved Son; hear ye him."

That is the keynote of all our message. What does Jesus say on any given subject? "Hear ye him." And so in our "epitome of faith" we say that in all matter of controversy the word of God should be the end of dispute. If Jesus says, "Why tarriest thou, arise, and be baptized, and wash away thy sins," that settles the matter. If he says that he set in his church prophets, apostles, evangelists and teachers, etc., for us that is the end of the controversy.

Three years later this young man received a visit from an angel who told him many things, among others that his name should be had for good and evil among all the nations of the earth; that the time was coming for the Jews to gather back to Jerusalem; about the coming forth of a sealed book; the establishment of the church, and many other things. In 1829 the priesthood was restored. April 6, 1830, by divine commandment the church was organized and began its work of preaching the gospel of Jesus Christ.

Religious Concepts of the Restoration

Before my time is gone, I wish to enter upon a consideration of some of the great religious concepts of this movement that we call the Restoration. I want to examine eight of the great religious concepts that Joseph Smith and his associates preached to the world. Every religious institution is judged by its religious ideals and concepts, and every religious leader must be judged by the religious concepts he preaches to the world.

Continued Revelation

The first of these I wish to notice is the idea of restored revelation. You can hardly imagine what a strange thought that was, because the religious world was absolutely a unit on one thing—if they did not agree on anything else, they agreed on this one thing, that revelation had ceased. They were still pointing to the closing chapters of Revelation, where it says no man shall add to the words of this book, when John, of course, had only the book of Revelation in mind, the Bible not being in existence when he said no man shall add to this book; also no *man* may add to the revelations of God, but God himself may add at any time if he sees fit.

So it was a strange thing when a boy came out of the woods where he had gone to take God at his word and said, "I have had a revelation." The very first man (a minister) he told it to said, "It is of the Devil. God doesn't speak any more!" If the religious world had said, We will judge that revelation and see whether it is from God or the Devil, that would have been a logical position; but when they said, "God speaks no more at all," it was an illogical and unscriptural position to take. It seems strange that one hundred years

later Sir Oliver Lodge, president of the British Association for the Advancement of Science, should have to stand up and say to these gentlemen:

"Gentlemen, this is the lesson that science has to teach to theology—to look for the action of the deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present; if its action is not visible now it never will be and never has been visible."

The message of this young man was out of harmony neither with science nor religion. God says, "I am the Lord, I change not."—Malachi 3:6. He is in harmony with the great laws of nature that go on forever without deviation. This, then, was one of the first concepts presented to the world by this people—an unchangeable God speaking to his people and blessing them as of old.

The Second Advent of Jesus

The next concept that I wish to notice is the idea of the second coming of Jesus Christ. Latter Day Saints were told early, even before the organization of the church, that there must be a work of preparation for the coming of Christ. That is why they sometimes called themselves *Latter Day Saints*, and the church the Church of Jesus Christ of Latter Day Saints, because they believe that these are the latter days, immediately preceding the return of our Lord and Master. There were few, if any, then who believed that Christ would come again in person. It was all to be spiritual, and the only coming of Christ that ever would occur would be when he came in spirit to any individual who wished to receive him.

But I want to read to you some things that show a most striking change that has occurred in sentiment since that great concept was presented to the world by Joseph Smith. During the late war there was published what was called a manifesto, appearing in the London *Christian World* and quoted in the *Chicago Herald* for December 6, 1917. It was put forth by some of the greatest of the British ministers, representing Baptists, Methodists, Congregationalists, and Presbyterians, such men as G. Campbell Morgan, A. C. Dixon, and others. I have not time to read all of it, but this manifesto, which attracted world-wide attention at the time, says:

"First—That the present crisis points toward the close of the times of the Gentiles.

"Second—That the revelation of our Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.

"Third—That the completed church will be translated, to be 'forever with the Lord.'

"Fourth—That Israel will be restored to its own land in unbelief, and be afterward converted by the appearance of Christ on its behalf.

"Fifth—That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will be subject to his rule.

"Sixth—That under the reign of Christ there will be a further great effusion of the Holy Spirit on all flesh.

"Seventh—That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour."

Here are three important events that they predict: The return of the Jews; the soon coming of Christ in person; and the millennial reign. But what seems strange to me is that an obscure and unlettered boy should have anticipated them by a generation. Well did Isaiah say that "the wisdom of their *wise* men shall perish, and the understanding of their prudent men shall be hid."

When the cataclysm came and war was poured out upon all the earth, when the Jews began to knock at the gates of Jerusalem and the proclamation was about to go out from Great Britain, and America, and France that Jerusalem should be reserved for a national home of the Jews, their seers began to see. How about the boy who saw it in futurity?

The mail to-day brought me a most remarkable clipping from a Des Moines newspaper. There has been visiting in the United States, Bishop Nickolai, of Serbia, who is said to be described by the Archbishop of Canterbury as the greatest living church man in the world. Last Monday he lectured in Des Moines. Here is the report of his lecture taken from the Des Moines *Evening Tribune* for March 14:

"You have heard the history of the end of Babylon? of the old Greece? of Pompeii and ancient Rome? Well, you can read the signs of a dying empire on the bodies of the European state to-day. . . . It is curious, to-day, to note how much talk there is of the world's end in every European country. The press is full of it (shamefacedly, but irresistibly), as are the mouths of men. Religionists pray for Christ to come again. From the common people you will receive the direct, open assurance that Christ will come again, ere long. It is most curious. In one section, an interesting state of mind exists. Conviction that the Son of Man will soon reappear on earth is absolute. They say he is now 'in the clouds,' and speak of him as the 'aerial Christ.'"

A Scriptural Form of Doctrine

The late Doctor Talmage said, "I wish we could have a creed made up solely of scriptural texts." When Joseph Smith wanted to present his theology to the world, he went directly to the 6th chapter of Hebrews where Paul names the six fundamental principles of the gospel. Jesus Christ said that he sent Paul to be an especial vessel to bear his name to the Gentiles. So you will find in our epitome of faith, this statement: "All men may be saved by obedience to the laws and ordinances of the gospel. We believe that these laws and ordinances are: faith in God and in the Lord Jesus Christ; repentance; baptism by immersion for the remission of sins; laying on of hands for the gift of the Holy Ghost . . . resurrection of the body . . . eternal judgment." The six principles named by Paul.

It seems a little strange to me that of all the church builders no one thought to adopt this particular statement of faith which is easily defensible by the Scriptures and so absolutely adequate to all human needs, because it takes a man at the very moment when faith comes into the heart at his mother's knee or under the sound of the preacher's voice, on through the ashes of repentance and the waters of baptism and regeneration and the spiritual birth, to the resurrection and eternal judgment, and so into the presence of God himself.

The Scriptural Organization

The next great concept was that of a scriptural form of organization. We are told in 1 Corinthians 12: 28 that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers."

If God set apostles and prophets in the church, who had the right to take them out? And we are told in Ephesians 4: 11-13, that Christ "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith."

We haven't yet become perfect or reached unity, and the work of the ministry is not done.

Well, some one may say, "Why, sure, we have apostles and prophets in *our* church."

"Where are they?"

"Why, Paul and John and Isaiah and Jeremiah. We have them; they are right here in the Bible."

But as Danny Williams says, "They are *dead*." Why do you draw a line between apostles and pastors? God set both in the church. You are satisfied with dead apostles, but you want live pastors. You are not satisfied with a dead pastor. You don't have to take up a collection for Peter and John; yet you say that you want a live pastor. Well, we are just like you, only more so. We want live apostles. Somewhere this young man got the great religious concept of a church organized on the divine pattern with all the officers of the New Testament church—and behold, it was accomplished.

A Return of the Gifts and Blessings

The next great concept was that of the return of the gospel gifts and blessings such as you will find in Mark 16: 16-18 and 1 Corinthians 12: 7-11; the gift of wisdom, of faith, of prophecy, of speaking in tongues, of miracles, of healing of the sick, and so on; and I suppose that if I were to call upon witnesses here in this audience, seventy-five per cent of the audience would testify that they had either seen or experienced personally to their satisfaction and conviction some of these great spiritual blessings that the apostles enjoyed of old.

A Restored Priesthood

The next concept we notice was that of a restored priesthood. Absolutely without doubt Jesus had an ordained priesthood, and a man not ordained had no right to go out and represent him. This went on until the apostasy set in. But if I try to trace my priesthood back to-day and say I was ordained by so-and-so and trace it back and back and back, shall I be satisfied if it ends with the Church of Rome and the Vatican? Certainly not. Others may if they wish.

Jesus says, "Ye have not chosen me, but I have chosen you and ordained you."—John 15: 16. We stand for a restored priesthood. A man cannot get a seat in the Senate by reading the Constitution of the United States, and he cannot get the right to administer in gospel ordinances by reading the Bible. He must be called and must be ordained. Priesthood was restored. We do not trace our authority back to Rome.

The Book of Mormon

Another religious concept was that of the Book of Mormon, strangely misunderstood. Ingersoll said on one occasion that the Christian God was ignorant of the existence of America until Columbus told him of it. I wonder if that was true. One half of the world he blessed, centuries on end, with revelation and with blessings and with his Bible and with his law. What was he doing for the other half?

Archeology shows us that civilization was extremely ancient in both North and South America. Was God one sided? Could he see only half the earth? Or was he partial? Did Ingersoll tell the truth? The Book of Mormon comes and gives us the history of the people who lived on the American Continent. It makes another witness, and it shows that God was not partial but that he was blessing the people here even as he did in the Old World.

Zionie Ideals

Last of all we come to what we might term, Our Zionie Ideals—the eighth and last of the ideals or religious concepts we have noted—the idea of a Zion. Jesus Christ said that prior to his coming there should be war and pestilence

and famines poured out on all the earth; and he told his disciples, as you will find in Luke 21:36, that they should pray that when that time came, they might "escape" from those things. Escape where? The answer is, In Zion, the city of refuge.

But there is something that is infinitely more interesting than the mere idea of safety. The social theories of Jesus Christ have never been worked out in any community. I mean any modern community. Individuals have shaped their lives after the divine pattern to a certain extent; but there is not a community anywhere under the shining sun, and has not been in modern history, where the social ideas of Jesus Christ have been fully worked out. Men have emphasized the fatherhood of God, but they certainly have not emphasized in practice the brotherhood of man.

Jesus Christ calls for brotherhood; and one of the ideals that this church had from the very beginning was to build a community where the brotherhood of man would prevail. I don't suppose the world would believe it; but that was the secret of all their efforts in gathering at Nauvoo; and Independence, and in Kirtland. The church was not a year old until the Lord told them to begin to gather and to try to work out a community in which there would be neither rich nor poor, but where all would be equal and all be true servants of God. A people was to be prepared. There was to be a place prepared for the coming of Christ.

The aim of that gathering is brotherhood. The principles involved are love and consecration and stewardship and justice and equality in temporal things as well as in spiritual things. The results will be blessing and joy and power.

I am glad that we had this very high ideal. Some people think that idealists are crazy; that they cannot be trusted. When you find a sane idealist, you have the sanest man on earth, because he does not stake his destiny on a passing moment, but he looks to the eternal future. Jesus Christ was an idealist. For his ideals he went without a home. He wore one single garment. He ate the wheat out of the field. For his ideals he suffered stripes. He let men spit upon him. He wore the thorny crown. He hung upon the cross. I am glad that we have an ideal. If the world tells us that it cannot be worked out, Jesus Christ says it can. He died for it.

Galileo was an idealist who saw the lamp in the cathedral swinging to and fro, as you see yonder lamp swinging, and he had a picture of the earth revolving on its axis. He stood up and said, "The earth moves." The ecclesiastics said, "You are mistaken." And they made him recant, but when he got up from his knees, he said under his breath, "It does move," and to-day everyone knows that he was right.

Columbus was an idealist who dreamed of a new earth and struck out over uncharted waters to discover America.

John Brown was an idealist, a hair-brained idealist who dreamed of a free negro. He went to Harper's Ferry and died. All men said, What folly! But in a few years there were thousands and hundreds of thousands of men marching and they were singing, "John Brown's body lies a-moldering in the grave, but his soul goes marching on."

The fathers of this country were idealists who founded a republic on the principles of democracy that had never been tried out, and staked their all on the ideal of political, religious, and intellectual liberty.

We are idealists who have a vision of Zion. Young people, you have something to live for. You have something to work for. You have termed yourselves Zion Builders. You have an ideal that is worthy of the ambition of any true man or

woman. It calls first for personal, individual regeneration and for individual preparation; and in the last analysis it calls for group cooperation and righteousness and the building up a society that need not be ashamed when Jesus Christ comes.

Whence Came These Concepts?

I wonder where an ignorant boy like Joseph Smith got these great religious concepts. How do you answer that question? The world tries to answer by burying him under slander so deep that they hope he can never emerge. They may bury him; but the great religious concepts that he taught rise up like giants amid the ruins of old creeds and outgrown theologies that have fallen by the way.

We answer that question by saying that he did not get these concepts from his own wisdom, but that God gave them to him, as he said, "Behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Church Headquarters of the Past

Lamoni long held the heart of the Reorganization. May she continue the strongest stake of Zion, growing in spiritual, intellectual, and material power.

The church, in its history of a hundred years, has possessed in order a series of headquarters, where were to be found the principal officers of the church, associated with a large number of the Saints. In order, we may note: Kirtland, Independence, Far West, and Nauvoo. Around each of these places are clustered many memories of the past.

For the Reorganization, Plano was perhaps the first in the nature of a permanent establishment, but as early as 1880 Lamoni had been selected, and the move was soon after made. For some twenty-five years Lamoni was the central place of the church. Slowly at first, and more rapidly later, the general officers have moved to Independence, until there remained only the Herald Publishing House. Doubtless there will still remain permanently the Children's Home, the two old folks' homes, and Graceland College as a growing and expanding institution. Lamoni will become preeminently the college town and the university city of the church. Lamoni is already a stake and one of the gathering places for the Saints. It is a place around which are gathered many permanent memories.

As is stated in the HERALD of April 6, Joseph Smith identified this territory as the place of his home, as seen in a vision in 1853. There was the place where he did his great work for the church, from 1880 to 1905. In the preceding twenty years, the church had been small, though his efforts were earnest. It was not until 1873 that the Quorum of the First Presidency was filled. Lamoni will live in the memory of the work of Joseph Smith and W. W. Blair. There Alexander H. Smith spent the best years of his life to its close. His son, and successor as presiding patriarch, Frederick A. Smith, has spent many of his best years there.

In the southeastern part of the county, at New Buda, and what was afterwards Pleasanton, there was an early settlement of members of the church, some of whom returned from Utah as early as the sixties. This is true of James and William Anderson. There resided also the Gurley family, while E. C. Briggs, W. H. Kelley, Joseph R. Lambert, and J. W. Gillen made their homes and headquarters in Lamoni. To Lamoni belongs also the memory of the splendid work done by Heman C. Smith in the Quorum of Twelve and as historian

of the church. It is also the boyhood home and home till his death, of James E. Kelley. It is the boyhood home of Frederick M. Smith. As the headquarters of the church, around the old Herald Office cluster many stirring memories.

To the old Herald Office Building belongs the memory of Joseph Smith, W. W. Blair, E. L. Kelley, Alexander H. Smith, Henry A. Stebbins, Heman C. Smith, Frederick M. Smith, R. S. Salyards, and others.

To the new Herald Office Building belongs the memory of the work done here by Elbert A. Smith, Heman C. Smith as historian, Frederick A. Smith as presiding patriarch of the church, C. I. Carpenter as church recorder, and others.

These memories belong to the past, as do also many memories of Graceland College. To the future belongs the greatness we believe and hope for this latter institution. It is stronger to-day than it has been in the past. It appears at last to have found a president and leader who will leave upon it a permanent impress for good.

The headquarters of the church are fully established in Independence. All of the general officers of the church now reside there. Surely it is an advantage, if not a necessity, that the publishing house be located in the same city. The general officers can now be united and prepare for more effective service. With our eyes to the future we see the coming glory of God—the splendid possibilities of the work of God—the converting of the nations of the earth—the preparing of a people for his coming.

But we pause and consider for a moment the centers of the past. Around them cluster memories; around some of them little more than memories.

Independence again has come to her own as the central place of the church. Far West has given its name to one of the stakes of Zion. Nauvoo, dedicated by the blood of its leaders, treasures memorials.

What shall be the future of Lamoni? It has been the headquarters of the church for a longer period, both legally and in fact, than any other place. It has held the heart of the work of the Reorganization. We sincerely trust it may not only go forward and become the great university city, but that it may also continue the strongest stake of Zion, growing in spiritual, intellectual, and material power; a place of comfort, blessing, and of peace for the people of God.

The Herald in Independence

With this number the SAINTS' HERALD makes its first appearance as a publication from Independence, Missouri. For the first few years it was published in Cincinnati, Ohio; then for some fifteen or sixteen years we had our own press at Plano, Illinois. Finally it has been published in Lamoni for nearly forty years. Though published in Lamoni, it has always been recognized as the publication of the whole church, rather than as local to that city. Now it doubtless has found its permanent home, as it is now established at the central place, toward which it has so long been moving.

The move was inevitable with the moving of the general church offices, for it is inevitable that the publishing home shall be where the headquarters are located; and for the Saints hereby to keep thoroughly in touch with the church movements as a whole, this closer association was necessary.

But the HERALD still continues to be a periodical, not of one place, but of the church as a whole. It still continues as the official organ of communication with the church at large. In a sense it is local, because the general offices are localized. But in a broader sense it is general and belongs to the whole

church, and seeks the support of the whole church, both in contributions—articles and letters—and also in subscriptions.

S. A. B.

John W. Wight Passes to His Reward

Another of the great stalwarts of the church has been called to rest, as Elder John W. Wight passed away at Council Bluffs the morning of May 14. His health had been seriously affected for several years, and a year ago his life was nearly despaired of while he was at the Sanitarium, but the Lord has spared him for a splendid work since then.

At Council Bluffs, he was engaged in the special services there, the week of May 8 to 15. He was preaching on the first principles of the gospel at overflow meetings for the older members, held in the basement of the Saints' church at that place. He was taken suddenly ill Thursday night at the church, called for Elders D. T. Williams and H. C. Burgess in the morning, and they wired his son Cyril, who arrived shortly before his passing away.

We feel sure that he went as he would prefer to do, while on the firing line, giving the best service of which he was capable for the cause of the Master.

In his many years of stalwart service for the church, Brother Wight has endeared himself to many. He was the son of Lyman Wight, and hence an uncle of Heman C. Smith and H. O. Smith.

The fourth volume of the Church History shows that he was reported as enrolled in the Fifth Quorum of Elders at the conference of 1885. The conference of 1886 appointed him to labor in the Little Sioux District, where he continued for two years. He then was sent to Australia in 1888, and evidently was soon placed in charge. He sailed with C. A. Butterworth on the 3d of June, 1888, and remained six years. As he was born on the 8th of August, 1856, he was then in the thirty-second year of his life. He was baptized on the 7th of October, 1864, at eight years of age.

Before going to Australia, he was ordained a seventy, on the 12th of April, 1888. After his return from Australia he was called to the Quorum of Twelve, on April 12, 1897. He labored in that capacity for sixteen years, in various fields in America and for one year in Australia, but especially in the Mississippi Valley. On the 20th of April, 1913, he was ordained a patriarch, in which office he continued until his passing away.

He has served the church in many capacities, and devotedly for many years, and now has been released from duty here, ending a life of devoted service.

He was always interested in the work of the young people, in their prayer services, Sunday school, and the Religio. He served Graceland College as trustee for some nine years. He also acted for some years as a member of the revising committee for both the Sunday school and Religio *Quarterlies*.

The funeral was held in Lamoni May 17, with Elder John F. Garver, who was just released that day from quarantine, and D. T. Williams in charge. President Elbert A. Smith preached the funeral sermon. This was reported and will doubtless appear later in our columns.

Mrs. Clara Smith, H. O. Smith, and F. A. Smith also came from Independence for the funeral.

The young ladies of his Sunday school class attended in a body as honorary pallbearers. The class in religious education also attended in a body, and six of their members acted as pallbearers.

The Brick Church was crowded, for the hearts of many were made sad by his leaving.

Moving Delayed News Items

Owing to the fact that the Herald Office started to move May 2, and part of the machines were taken down and shipped the morning of the 4th, our copy for the May HERALDS was turned in unusually early. As a rule we turn in copy about a week ahead of time. But there was the necessity of getting as much of the HERALDS printed as possible before May 1. The inside sixteen pages were turned in three weeks ahead of time. Therefore there is material in this issue which was received early in May, and would normally have appeared in the issue of May 11.

May 3 final copy had been turned in for the issues of the 11th and 18th. Much of the copy had already been set by May 1, but the last manuscripts were being set on that date. By May 5 we had prepared at least copy for the present issue, and sent it to Independence to be set by the Ensign Publishing House, leaving only a few pages to be turned in later.

We expect from now on to be able to handle everything in regular order.

Unsigned Editorials

Some slight question has arisen with regard to unsigned editorials in the SAINTS' HERALD. It was for many years the practice of the editors not to sign their editorials. There are several advantages in the practice. It seems more modest not to, rather than for the editors to repeat their own names so frequently. But owing to the fact that responsibility should be personally assumed, the custom arose of signing each editorial. Objection was then made to that course of procedure, but it still has been largely followed. Certainly all editorials of either of the editors in chief, President F. M. Smith and Elbert A. Smith, of recent years, have been personally signed. We believe that all of the editorials by the assistant editor have also been personally signed. The associate editor is responsible for nearly all unsigned editorials.

S. A. B.

Owen R. Lovejoy, general secretary of the National Child Labor Committee, states that twelve hundred boys and girls employed in various industries and attending the continuation schools will be examined and their physical condition compared with what it was when they received their working papers. No scientific figures are as yet available showing definitely the effects of various kinds of industrial employment on boys and girls fourteen to sixteen years of age. The effect both physiologically and psychologically should be determined.

A church in Dover, Delaware, has entered into covenant by its members to fast one meal a week and give the money so saved as offering for the famine relief in China. The family gather around the bare table and engage in prayer, emphasizing even to the young what it must mean to those who must gather daily around a bare table in the famine area.

An International Conference of Child Welfare will be held in Brussels, July 18 to 21. Questions considered will include, first, "Juvenile delinquents and juvenile courts"; second, "Abnormal children"; third, "Social hygiene of childhood"; fourth, "War orphans"; and fifth, "An international organization for child welfare."

ORIGINAL ARTICLES

British Mandate For Palestine

By T. W. Williams

The draft of the British Mandate for Palestine has been made. All that is now lacking to make it operative is ratification by the Council of the League of Nations.

The preamble provides, among other things, the indorsement and putting into effect the declaration of the British Government originally made on November 2, 1917, and adopted by the other allied powers, in favor of the establishment in Palestine of a home for the Jewish people, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

Recognition is also given to the historical connection of the Jewish people with Palestine and to the grounds for reconstructing their national home in that country.

The British Government will exercise as mandatory all the powers inherent in the government of a sovereign state, save as they may be limited by the terms of the present mandate.

The mandatory shall be responsible for placing the country under such political, administrative, and economic conditions as will secure the establishment of the Jewish national home, and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race and religion.

The mandatory shall encourage the widest measure of self-government for localities consistent with the prevailing conditions.

An appropriate Jewish agency shall be recognized as a public body for the purpose of advising and cooperating with the administration of Palestine in such economic, social, and other matters as may affect the establishment of the Jewish national home, and the interests of the Jewish population in Palestine, and, subject always to the control of the administration, to assist and take part in the development of the country.

The Zionist Organization, so long as its organization and constitution are in the opinion of the mandatory appropriate, shall be recognized as such agency. It shall take steps in consultation with His Britannic Majesty's government to secure the cooperation of all Jews who are willing to assist in the establishment of the Jewish national home.

The administration of Palestine, while insuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions, and shall encourage in cooperation with the Jewish agency close settlement by Jews on the land, including state lands and waste lands not required for public purposes.

The administration of Palestine will be responsible for enacting a nationality law. There shall be included in this law provisions framed so as to facilitate the acquisition of Palestinian citizenship by Jews who take up their permanent residence in Palestine.

The mandatory shall be responsible for seeing that the judicial system established in Palestine shall safeguard (a) the interests of foreigners; (b) the law and (to the extent deemed expedient) the jurisdiction now existing in Palestine with regard to the questions arising out of the religious belief of certain communities.

The administration of Palestine shall take all necessary measures to safeguard the interests of the community in connection with the development of the country and shall have full power to provide for public ownership, or control of any of the natural resources of the country or of the public works, services, and utilities established or to be established therein. It shall introduce a land system appropriate to the needs of the country, having regard, among other things, to the desirability of promoting the close settlement and intensive cultivation of the land.

The administration may arrange with the Jewish agency (Zionist Organization) to construct or operate, upon fair and equitable terms, any public works, services, and utilities, and to develop any of the natural resources of the country, in so far as these matters are not directly undertaken by the administration. Any such arrangements shall provide that no profits distributed by such agency, directly or indirectly, shall exceed a reasonable rate of interest on the capital, and any further profits shall be utilized by it for the benefit of the country in a manner approved by the administration.

All responsibility in connection with the holy places and religious buildings or sites in Palestine, including that of preserving existing rights, of securing free access to the holy places, religious buildings and sites, and the free exercise of worship, while insuring the requirements of public order and decorum, is assumed by the mandatory, who will be responsible solely to the League of Nations in all matters connected therewith; provided that nothing in this article shall prevent the mandatory from entering into such arrangement as he may deem reasonable with the administration for the purpose of carrying the provisions of the mandate into effect, provided also that nothing in this mandate shall be construed as conferring upon the mandatory authority to interfere with the fabric or the management of purely Moslem sacred shrines, the immunities of which are guaranteed.

The mandatory comprehends the right and duty to maintain order and decorum in holy places, religious buildings, and sites which shall be subject to the provisions of such laws relating to public monuments as may be enacted by the approval of the mandatory.

The mandatory will see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, is insured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion, or language. No person shall be excluded from Palestine on the sole ground of his religious belief.

The right of each community to maintain its own schools for the education of its own members in its own language (while conforming to such educational requirements of a general nature as the administration may impose) shall not be denied or impaired.

The mandatory shall be responsible for exercising such supervision over missionary enterprise in Palestine as may be required for the maintenance of public order and good government. Subject to such supervision no measures shall be taken in Palestine to obstruct or interfere with such enterprise, or to discriminate against any missionary on the ground of his religion or nationality.

English, Arabic, and Hebrew shall be the official languages of Palestine.

Such, in brief, is a digest of the mandate which comes before the council at its next meeting. There is no question but the document will be passed with only slight amendments.

It would seem that despite the avowal of the document that "no discrimination of any kind shall be made between the

inhabitants of Palestine on the ground of race, religion, or language," the mandate does provide for facilitating the efforts of the Jewish people to establish a national home. It is this feature which is arousing strong opposition in Arabic quarters. Unless England, France, Italy, and the United States retract, no change will be made in the above provision. It will be necessary therefore for the English Government for some time to maintain an armed force to insure peace and tranquility.

People freely express disappointment that the United States did not accept the mandatory, but now that England has assumed the responsibility, the only thing to do is to rally to her support.

No objection can be taken to the liberal and comprehensive provision for freedom of speech, rights of religious expression, and the privilege to maintain educational institutions and to carry on missionary effort. Would that we had such liberal provisions in all other countries of Europe and Asia.

It will be well for our people to keep in touch with developments in connection with this Palestine Mandate, for just as soon as it has been indorsed by the council, the Zionists will institute intensive operations in colonization and development.

The Religio's Part in the Building of Zion

By Mrs. M. A. Etzenhouser

Lecture delivered at the Religio Exposition, April, 1920, by Sister Etzenhouser, Religio field worker in the Utah District.

Doctor Victor Vaughn in his medical book, In Commemoration, has said that "religion must teach sanctity of the body as well as that of the soul, that ignorance is sin and knowledge is virtue, that parenthood is the holiest function performed by man, and that to transmit disease is an unpardonable sin. Teachers must know hygiene as well as mathematics, and capitalists must recognize that improvement in health and growth in intelligence increases efficiency in labor."

All of this is now being recognized by the church, and the forward movement made during the last General Conference marked an epoch in the advancement of the church that perhaps has never been paralleled before in all of its history.

The church has been going through a period of transition, a change from the individualistic stage to that of the socialistic stage. It used to prepare people to die and go to heaven; it now hopes to prepare them to live more abundantly, to make a heaven on this earth by bettering conditions here. James Bissell Pratt, Ph. D., has said in his book, *The Psychology of Religious Belief*, that "every advance in thought necessarily demands a corresponding advance in religious conceptions or religious imagery. And the religion which lacks adaptability to the new thought of the times, the religion which remains rigid, inelastic, fixed in its traditional formulations and bound forever to the dead past, must inevitably go to the wall."

Education for Redemption of Zion

The Religio's part in the building of Zion is twofold: educational and recreational. In the educational phase we hope to train the young people of the church so that they may understand that the mission of the restored gospel is to make religion a living, vital, pulsating force, that will help to purge the world of its dross, and give it a better conception of true values. "Thy will be done on earth as it is done in heaven" was the prayer of our Savior, and it is our hope that with

God as their helper the youth of the church may do their part in helping to answer that prayer. To be able to do that, they must study the needs of the hour. They must take the position that social and economic justice is the pressing business of Christianity; we cannot be neutral, for the struggle is now on.

Too often, perhaps, has Christ been portrayed as the meek and lowly Nazarene; we have sometimes failed to see in him the great social reformer speaking in a voice of thunder against the social evils of the day. His righteous wrath must have been magnificent to behold, when he scourged the money-changers out from the temple. Could language be more scathing in its rebuke than when he called the hypocritical, self-righteous Pharisees "ye serpents, ye generation of vipers, ye whitened sepulchres which indeed appear beautiful on the outside but inside ye are full of dead men's bones"? And again, "Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. . . . Ye make clean the outside of the cup and of the platter, but within ye are full of extortion and excess." He rebuked those who oppressed the poor, he condemned those who gave short measure, he was not "bound forever to the dead past," but expended his energies in trying to make better the conditions of the present. He was indeed "the man of the hour" and of all time to come, whose great vision of social and economic justice has not yet been realized in spite of the great strides made in civilization since his times. It was and is so far above us that it is like a glimmering light leading us to the heights of human achievements of what might be possible with God's help.

Christ taught that religion was more than fasting and prayer. "My Father worketh hitherto and I work," was his statement, and his promise to those who would follow after is "that greater works than these shall ye do." Society has become more complex; individualism with its attendant evils has been running rampant, and the need for social reform is even greater than it was during the life of Christ. Religionists must be awake to the needs of the hour. They must study the problems that are confronting the world. "Greater work than these shall ye do," because the need for such work shall be greater, and must be met by the followers of Christ.

"By their works shall ye know them." When John was in prison and perhaps filled with doubts, he sent to ask Jesus, "Art thou he that should come, or do we look for another?" Jesus might have answered and reminded John of his baptism, when the Holy Spirit descended in the form of a dove and a voice was heard proclaiming Jesus as the Son of God, but he did not. He said, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." By his works he had proclaimed himself the Son of God. And that is the crucial test which every professed follower of Christ shall be put through. May we not be "weighed in the balances and found wanting?"

Christ gave us a vivid word picture of the judgment day:

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. . . . Verily I say

unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.

"Then shall he say to those on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked and ye clothed me not: sick and in prison, and ye visited me not. . . . and these shall go away unto everlasting punishment: but the righteous into life eternal."

In this picture of the judgment day, again we see Christ as the great social reformer, with his finger on the throbbing pulse of humanity, his ear ever turned to hear the cry of the downtrodden, and his hand stretched forth to relieve the sufferings of the world.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

In this age of turmoil and distress, when people are running hither and thither seeking relief from the stress and evils of our complex society, what a solace it would be if the church could solve the problem for those who would come to Christ through the church. The yoke can be made easy and the burden lightened if everyone who has taken upon himself the name of Christ will, through prayerful, consecrated, diligent study, acquaint himself with the underlying principles of social and economic justice, the laws of association which control human behavior, and have in their heart that love of God which so characterized the work of his Son while here on earth. The young people of the church should, through the department provided for them, study these living, vital questions and so prepare themselves to enter into the work of redemption.

If our young people everywhere could keep before their eyes the Zionite ideals, and under proper leadership prepare themselves to make their contribution for the good of the whole, if each local could be, as it were, a preparatory school with that ideal in view, we could more readily make our adjustments to Zionite conditions when the time of gathering comes, and be one grand whole working together, instead of a lot of units fighting each other.

Recreation

The second phase of the Religio's part in the building of Zion is that of recreation. If we would do efficient work, we must play. Recreation is a fitting companion of work. Work tears down the tissues of the body, while recreation rebuilds those tissues through the process of re-creation. Nervous breakdowns, mental disorders, damaged posterity are largely caused from the need of relaxation. Life has been too strenuous; we live at too high a pressure; there are too many lines in our faces; there are too many deaths from degeneracy of the heart, arteries, and kidneys. In the building of Zion we must take into consideration a psychological adjustment as well as social and economic adjustments. Nature's remedy is rest, relaxation in sleep, play, sport, and laughter.

Every activity of man is based upon his instincts; these may be directed or to some extent inhibited, but to refuse any expression is fatal. Hundreds of years of living in forests, hunting, fishing, climbing, running, and swimming have made their impressions on the race. The passion of every boy for a bow and arrow, a sling and a gun, is natural. To throw, to run, to strike at something is part of our inheritance from the race. To recognize these natural tendencies and provide proper means for their expression should be an important function of the Religio Department in every branch of the church.

The complexities of life have balked our dispositions; we must get back to nature in our recreational activities. We may give expression to our instinct for play in baseball, football, racing, running, coasting, skating, motoring, flying, sailing, and fast riding. We may respond to that craving for outdoor life by fishing trips, by camping in the woods, cooking our meals over the sputtering blaze of the camp fire, sitting around the crackling fire at night with the smell of smoke in our nostrils, watching the flickering blaze casting gruesome shadows, the twinkling stars above, and everything quiet all around, only the voice of the story-teller as he draws vivid word pictures of pioneer days, or tells of past heroes, and hunting trips, perils by water or by land, which makes the blood of your ancestors surge through your veins, leaping as it were for expression along lines in which they traveled for so many generations. A few days of relaxation in the woods, camping by mountain or stream when you are weary from the stress of life, is better medicine than is contained in any position prescribed by man.

If we will provide healthful amusements, fatigue will be lessened, antisocial outbreaks will be less frequent. Crime and moral lapses are said to be largely caused from living at too great a tension. There will be less bridge craze, dancing craze, and moving picture craze if we can relieve the stress of life by providing a more natural outlet. Man's life will be lengthened, and his years of usefulness extended, when we realize the value of relaxation that is afforded through recreation.

Recreation has an economic value; man should be at his best when he is fifty, and should be able to make his contribution to society for many years after that. Society is being robbed of that which rightly belongs to her, when she refuses to conserve the lives of the middle-aged and those older whose lives are rich in experiences, and hold so much of value to the race. "All work and no play makes Jack a dull boy" is more true now than when it was written. Because of the complex social condition, there is the greater need for provisions to be made for relaxation.

Play has more than one aspect. It should not be considered merely as the working off of surplus energy; it is also a preparation for life. All group games, such as baseball, football, basketball, etc., have great value as socializers, because they teach teamwork, cooperation, recognition of others' rights in the game, and your own limitations as set by the rules of the game. To stay in your place and play into the other fellow's hands, that he might make the home run, or touchdown, has a great social value that cannot be measured.

A study of the psychology of play shows us that such nations as are noted for their group plays, are also noted for their cooperation in business. Great Britain for hundreds of years has been training her youths in football and other group games. An analysis of the situation shows us that the same element of cooperation that was necessary to make football a success has been carried over by the youths of Great Britain into their business relations, and she is noted the world over for her successful corporations and cooperation. The British as a people have played together, recognizing each other's rights. They can also work together, recognizing each other's rights in the game of life. The great cooperative stores of Great Britain are known the world over. Other nations have tried the same plan, but have failed to meet with the same success. America has tried it but without any noted success. We have been a Nation of individualists, every man for himself, but we are awakening to a realization of our folly, and the great American national game of baseball will have its part in our economic redemption if we

make it universal instead of merely a game for experts with the rest of the Nation lookers-on.

China is the antithesis of Great Britain. In China a child always plays by himself. This has been going on for ages, and has made its mark in the characteristics of the race. Authorities tell us that there is not a single successful corporation in the world that is wholly Chinese. There are great corporations in which part of the stockholders are Chinese, while the rest belong to other nationalities who were the real power behind the throne when it came to the cooperative functioning of the business.

We have tried to give you a vision of what we hope the Religio Department of the church may accomplish. The two aspects of this department are study and recreation and their contribution to the preparation necessary for the building of Zion. In the study we have tried to impress the necessity of becoming acquainted with such subjects as will make for social betterment. This cannot be taken up everywhere, but only where competent teachers may be engaged. Where this cannot be done, the Religio has provided *Quarterlies* for the continued study of the Book of Mormon as heretofore.

The recreational features should be encouraged in every local throughout the church, remembering that there are many sides to this question. I have found three definitions of play contributed by different authors:

First. Play is the working off of surplus energy.

Second. Play is the living over again, by each individual, the past experiences of the race.

Third. Play is a preparation for life.

In the recreational features of our Religio work we should keep all of these definitions in mind, recognizing their worth and giving them proper place according to the needs and ages of those with whom we are working.

With the broader view that we have, or should have, of religion, we can agree with Doctor Victor Vaughn, whom I have before quoted, that "religion must teach sanctity of the body as well as that of the soul, that ignorance is sin and knowledge virtue . . . that improvement in health and growth in intelligence increases efficiency in labor." With this idea before our minds, we can catch the vision of what the Religio can accomplish, and see the part which she may play in the building up of Zion.

The Order of Bishops has been in session since May 7, considering the problems of their department of work. Later the results of these meetings will be apparent. No General Conference this spring gives an opportunity to them for more constructive work than ever before.

Miss Glow Salisbury, daughter of Elder O. Salisbury, is credited at Graceland College with saving the lives of three girls who were in swimming on May 10. One was going down for the third time, and two for the second time, when she took control of the situation.

Ronald Storrs, the military governor of Jerusalem, has forbidden the setting up of drinking bowers throughout Judea. He has also objected to the attempt to destroy the unity of the city by using corrugated iron and stucco within its walls. No buildings may be demolished without express permission. He also objects to such modern innovations as an attempt to run a tramway in the city and out to Bethlehem and the Mount of Olivet.

OF GENERAL INTEREST

THE ANNOUNCEMENT OF 1920

Elder Wixom reviews the Restoration in the April 6 services in Santa Ana.

The *Santa Ana Daily Register* gives half a column in the issue of April 8, to an account of the celebration of April 6 at the local church. From it we clip the following, as part of an interview with Elder George H. Wixom:

"Since the great apostasy of the Christian church, many reformers have come forth to do what they could to restore the church to its ancient beauty and perfection, but all were willing to admit that man in his own strength and power could not do this," says the Reverend Wixom.

"On this point the Reverend Roger Williams, the founder of the First Baptist Church in America, said: 'There can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew.' This same thought is advanced by the Reverend John Wesley, the founder of the Methodist Episcopal Church, in his seventy-first sermon.

"The startling announcement was made to the world in 1820 by Joseph Smith, a mere boy of fifteen, that he had seen a vision and that he had been called by the Lord to do a great work. Like Joan of Arc, his words were given little credence at first, but he persisted in his testimony that God had spoken again from heaven and that the time had arrived for the organization of the Church of Jesus Christ which would be in every respect the same church that was taken from the earth at the time when the apostasy of the primitive church became complete. The work of the reformers helped to keep the spark of faith alive in the human breasts and their great work will not go unrewarded.

Organized in 1830

"The church was organized in harmony with the ancient pattern in April, 1830, and by 1844 more than 100,000 members were pledged to this faith. The history of this religion has no parallel in American events. In spite of the most bitter persecution like that endured by the early Christian church at Rome, it has prospered in the midst of adversity, and to-day it challenges the attention of the entire religious world.

"Joseph Smith was killed by a mob at Carthage, Illinois, in 1844, and in the confusion which followed, one Brigham Young led a faction to Utah where in spite of the plain statement made in the Book of Mormon that 'There shall not any man among you have save it be one wife,' he instituted polygamy and many kindred evils for which the true church has suffered in reputation from that day to this, although in no way responsible and always bitterly opposed to Utah Mormonism. The courts, both State and Federal, have declared the Reorganized Church of Jesus Christ to be the legal successor to the original church in doctrine, faith, and practice. A discerning public has come to recognize more and more the clean record and just claim of this church for a fair hearing and consideration."

WHICH VERSION OF THE BIBLE?

I am much interested in your articles, especially in what our neighbors say about our schools. Some of them are much in favor of having the Bible read in them, and others much opposed to it. Those in favor of it speak of the Bible as though they thought there was only one kind of Bible in existence and that one is the only one that should be read, not

only in our schools, but also in our homes; and whoever is opposed to it is apt to be called unpatriotic, un-Christian, un-American, or some other unworthy name, but we should not judge too harshly as they may have good reasons for their opposition.

The Bible is a religious book, it being the only rule of faith for many persons, and our school laws prohibit religious reading in our schools; thus, the Bible, as well as other religious books, is prohibited, either with comment or without it. Our school laws are all right, just as they are, and do not need to be amended or made over, and we, as law-abiding citizens, should obey them, as we should obey any of our other laws. But, if the Bible were allowed in our schools, the question is: Which version would you prefer? As there are many men of many minds, there are Bible versions of various kinds, each differing from the others; and if they were all allowed, the reading would make strife and discord.

It might be interesting to consider some of these various versions. Leaving the avestas of the Hindus, the Vedas of the Persians, and the Koran or Mohammedan Bible, we will notice the better-known versions. The first of those is the Jewish or Hebrew Bible. It is a grand old book, perhaps the oldest in existence, containing all the books of the Old Testament, but none of the new, as the Jew does not believe the Christian religion. It gives the history of the human race from the beginning, also the law which Moses received from God on Mount Sinai, the psalms of David, the proverbs of Solomon, and the history of kings, judges, and prophets. One book in it, Ecclesiasticus, contains fifty-one chapters.

Next in order is the Catholic Bible. This might be called the unabridged, as it contains all the books of the Old Testament, and also all the books of the New Testament. The books of the New Testament were written by the apostles in the first century of the Christian era. The King James Version seems next. It is an "abridged" (or shorthand) edition of the Catholic Bible, translated and copied from it in the sixteenth century.

When translating it from the Latin into German, the translator cut out and excluded from the Old Testament seven books, containing one hundred thirty-seven chapters, by his own private judgment publicly expressed. Perhaps paper was scarce and he had to Hooverize a little. This is the version used by Lutherans, Adventists, and other denominations.

Next comes the real American Bible. It is thoroughly American, first, last, and all the time; being made in America by two Americans, Joseph Smith and Sidney Rigdon, at Fayette, New York, in the year 1830, nearly eighteen hundred years after the New Testament was written. They were digging in the ground (so the story goes) and found two gold plates, with unknown writing upon them. Then an angel came and translated the writing for them and the result was the "Book of Mormon" or Mormon Bible.

Article 8 of the Latter Day Saint, or Mormon (which is the same), faith reads thus: The Bible is correctly translated, is the word of God, and the book of Mormon also is the word of God, thus placing it on equal terms with the Old and the New Testaments. Some people might prefer it because it was made in America, but it looks to me like sacrilege to call such a thing a Bible, but tastes differ, as well as versions, as there are many man of many minds; many birds of many kinds; many fishes in the sea; many men who don't agree. Which version would you choose?—J. C. S., Arcadia, Michigan.

The above extract from the *Michigan Business Farmer* contains several inaccuracies, so far as they affect us especially, there being an error in ascribing the Book of Mormon to Sidney Rigdon. Sidney Rigdon had nothing to do with it until

sometime afterwards, so they were not digging in the ground; nor did they find two gold plates; nor did the angel come and translate the writing for them; nor is it the "American version of the Bible; nor were the plates they or he were digging in the ground. The Book of Mormon was published in 1830, but the plates were found some seven years earlier. Hence there were a few mistakes in one paragraph alone. The last paragraph does not quote correctly Article 8, of What We Believe.

But if the word of God was given by the inspiration of his Holy Spirit, what is wrong with associating it with other works given of God, in connection with the Book of books?

The American version of the Bible would rather be the Inspired Version, which was corrected by the inspiration of Almighty God. The question is, Which version would you choose, those which are founded upon texts, only 1,100 years old, or the Hebrew Old Testament or original document, and only 1,600 years old, or less, or the Greek New Testament, and that evidently showing signs of changes that had been made, or a book which was corrected by divine inspiration and restored as it was at first? S. A. B.

REGULATING THE DANCE

The dance business has simply got to be regulated, says everybody. But how? The unsupervised public dance hall is called one of America's great social problems. It appears in the reports of vice commissions as well as recreational surveys. During the war the Government found the dance hall standing squarely in the way of its fight against venereal disease. The public dance hall, says an authority in the *Survey*, must be supervised. It must pay a license fee, but also it must be divorced from politics. (Don't laugh!) For the second violation of the license conditions, the license should be forfeited. Boys and girls with sportive tendencies should be reported to their parents. It must have more police—that is to say, supervisors. The jazz orchestras must be restrained. The hall must be brightly lighted. It must be situated (in Cincinnati, this is) a certain distance away from any church, school, or public library. The hall must close at eleven o'clock p. m. Women without escorts must not be admitted (this is in Lansing, Michigan). The matron must know what dances are harmless and what are dangerous—a sort of 2.75 per cent test, you see. Minneapolis will not permit an alien to run a dance hall. Honestly, if the thing were not so tragic all this would be a theme for the comic muse,—municipal authorities running here and there, trying this and that, to keep within bounds a business whose largest profits depend on its breaking out of bounds.—*Epworth Herald*. Reprinted in *The Religious Digest*, April, 1921.

TEACH YOUR CHILDREN TO BE KIND TO ANIMALS

One of the most important things to teach children is to take good care of their household pets; to remember to feed them and to give them water to drink at regular times if possible.

We are only doing right if we treat every living creature as we would wish to be treated ourselves. If you drive a horse, think how you would like to be treated if you were the horse. Treat your dog and cat as you would like to be treated if you could change places with them.

Kindness on the farm—gentle treatment of cows; good bedding, good food and a stall large enough to lie down in, for the horse; shelter for the swine; proper food and care of poultry all repay the farmer in dollars and cents. Try it.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

The Director General's Greeting

Greetings from Mrs. Frederick M. Smith, Director General of the Women's Department, to the Institute at Independence: It is with pleasure that I address you thus by proxy from sunny California—sunny when it is not raining—and note the progress which our women have made, when at this time, during what might almost be called a mid-conference session, we are permitted to take the initiative in an institute, the educational and inspirational opportunities of which will be appreciated, I am sure, not only by the women, but by the general church in every department of its work.

Even though I am forced to be absent from you at this time, by the necessity for rest after continued years of service, I feel that I have been mercifully remembered with the compensations of the Spirit. I am not alone in having felt this comforting influence during trying times. A merciful God recognizes the especial needs of his children with an increasing abundance of his power, the gift of pervading peace, and a closer communion with the Master, which would indeed compensate for the services and sacrifices rendered, even if that service had not brought its own peculiar joys and recompenses.

I feel assured that you who attend this institute will be insistently pervaded with the power of the Most High; for the "endowment of the Spirit" has been definitely promised to those who, with loyal sacrifice, "with humility and full of love," shall have contributed to the great upbuilding of Zion.

My text for the few minutes which I shall occupy this morning is the often quoted plea from an address by Mrs. Sewall, of Indiana, before a national association which was celebrating the opening of its doors to women:

"Let's do away with stag parties and smokers for men, and pink teas and gossip for women, and all gather under one roof in equal partnership to discuss our common problems."

Mrs. Sewall's words typify the new attitude that the women of the country are taking on their entrance into the varied opportunities which are being opened to them with renewed rapidity since the passage of the national suffrage laws. There is a common interest being manifested by the men and women of to-day, or rather an interest in common subjects, that is indicative of the new place of women. It is no longer a question of women's problems, exclusively, or of men's problems. The problems of society to-day are of equal appeal to both sexes, and may logically be met only by the intelligent cooperation of both men and women, together, "in equal partnership," for the eternal advancement of society.

With these ideas becoming more and more widespread throughout the country and the world, and with the conditions such within the church in this transition period that the members are exerting themselves to the utmost with the definite ideal of the actual upbuilding of Zion constantly before them, we of the church cannot afford to neglect the lesson suggested by Mrs. Sewall's statement which I have just quoted.

There has been in the past, and I have learned this from various sources, a tendency that each of the departments of the church was striving for its own interests, for the glory of its individual achievements, and to secure every good and progressive thing for itself before any other department might initiate the measure. In speaking as I do, I refer not to the Sunday school and Religio alone, although these two are frequently considered with the Women's Department, probably because they were originally auxiliary societies and were taken over as departments at the same time, but to the numerous departments of church work, such as the college, with its normal training, its missionary training school, etc., the library interests of the church, the department of history and museum, the publicity department, the Sanitarium and health board, and all the larger activities of the church.

It would seem, in the reconstruction which must necessarily

accompany the new Zionite movements, and which have in fact already begun to alter the organization of the various phases of the church work to a greater extent than is probably supposed by those not thoroughly conversant with the "inside workings," that each department should receive the respectful consideration of the others. Without this cooperative working out of their problems, the functioning of our splendid organizations will be hampered by the constant overlapping of interests, the unnecessary duplication of machinery, such as reports, budgets, etc. The confusion which has been reported from various quarters during the last few years, is due not only to the growth of the church, and the development of all divisions of the work, but to the failure thus to cooperate.

Personally, I should favor at this time an entirely new coordinating committee of the church, composed of members from the leading quorums, with the representatives from the various departments of the work. To some this idea might appear premature; but as a member of an institute which is discussing our present and future problems, and as Director General of the Women, looking forward to the ultimate adjustment of these "common problems," it is not perhaps out of place to speak of it.

Concerning the changes which are occurring in the organization and purposes of the various departments, it is not possible to talk of reconstruction, of readjustment, of the "partnership" to which we look forward, without recognizing that the women and men who take part in this reconstruction must be intelligent and thoughtful, trained executives and specialists, as well as consecrated and devoted to the larger ideas of service. But this is not an impossible ideal.

Among the women, it has come to be understood that domestic life, the care of the house and the training of the children, while a vital and inestimable part of a woman's life, no longer comprises her entire existence. Women whose children are grown or in school a large part of the time, and young matrons whose efficient methods of home care are enabling them to devote considerable time to outside interests, studies and activities, are fast becoming specialists along the lines which they have chosen to investigate. And for the future, the modern methods of education, where even in the grade schools our girls are taught by domestic science experts the use and care of the labor saving devices and methods which inventive science has supplied, promise a class of young women and matrons within the next ten years, whose minds will be alert, not only to the problems of women, but to the problems of the community, of society, of humanity at large.

It is fully understood, that according to our church books, our women must work in conjunction with the priesthood. We as a church are so constituted that certain responsibilities, such as the collection and disbursement of funds, our modern relief and service work, etc., are intrusted to certain authorized groups of men; but these men have found and are finding that our trained and consecrated women are among their most valuable assistants.

In order to more intelligently use these women, it is necessary for the priesthood to give careful attention to the problems which arise from the women's participation in new fields of endeavor, and in the work for which they seem especially fitted by nature and training. The men, however, are facing these problems in the present, with special instruction and discussions of their work and its relation to the church laws in their priesthood meetings, which are becoming more prevalent all over the church. You have noticed, in all probability, the reports from the President of the church abroad, from Apostle T. W. Williams, and members of the priesthood in the Old World, wherein they speak of the establishment of priesthood meetings throughout England and on the Continent for the more intensive training of those who have charge of the work.

Consequently, while Mrs. Sewall's suggestion does not apply literally to our church people, since our men do not indulge in the habit which gives rise to smokers, and our women are as a rule unusually free from the dangerous vice known as gossip, we can still meet together "under one roof," and in the interests of the Zion for which we all strive, dis-

cuss in amity, and with the guidance of the influence of the Spirit, "our common problems."

May this institute prove a blessing to those who listen, and may they return to their labors with a widened comprehension, a broadened knowledge, and a strengthened consecration to the service of the Master.

HOLLYWOOD, CALIFORNIA, April 19, 1921.

What Can We Do About It?

In this issue we are permitted to share with our readers a portion of a letter from one of our organizers who is specially interested in juvenile offenders against the law. In connection with that, read what Doctor O. F. Lewis of the Prison Association of New York had to say at a meeting of city officials of the State:

"Juvenile delinquency can be reduced in every city through the study and understanding of local conditions, through the development of attractive and constructive substitutes, and through the team work of local forces.

"Good, clean, constructive recreation is one of the best crime substitutes, and let us never forget that, in trying to combat delinquency, substitutes are necessary, for, for the multitude of beginners in delinquency, delinquency is *attractive*. If this were not so there would not be so much of it. We cannot secure it by simply prohibiting it, or solely by saying 'Thou shalt not!'

"Cities are constantly getting larger, city life more intense. Streets are becoming increasingly the playgrounds. Are we to continue to endure solely the reign of commercialized amusements for our children? Is it not time to make possible the proper demands and gratifications of youth in 'our town'?"

The heart of a true man or woman will ever beat in tender sympathy for the child who never had a chance, the child who is the victim of ignorance or neglect, and the child who is unsheltered, unguided, and untrained. Let us hope that as we turn our attention to the ills, the errors, and injustices which darken the lives and blast the characters of the "least of these little ones," there will arise a better understanding, a clearer insight into their real soul-needs, and a more active sense of our personal responsibility for their well-being.

American women have never shirked their plain duty as they have seen and understood it, and because of that we may feel that the day of happier universal childhood is just ahead. Will we help in this reconstruction? A. A.

About Delinquent Children

In reference to the juvenile court work of which I was writing, the records which we examined show that most of the "crimes" were merely offenses. The majority of the "petit larceny" was merely cases of children stealing flowers or some such small matters. In my opinion such cases should never come before a court.

The thing which will perhaps be most interesting to know is that they are working to take the juvenile court out of politics and put it under the supervision of the education system. The officers of the school will look up the delinquents of the school and investigate the causes which led to their delinquency. A normal child loves to learn. If a boy or girl hates school, there must be a reason back of it, and one in which the school should be interested. Perhaps the child is what is called a "motor-minded" type and is being unwisely forced to take up certain phases of school work for which he has not a capability to learn. This kind of a child, if placed in a trades school, will become interested and the problem of his delinquency will be solved.

We have also the below-normal child, who is usually a delinquent. He should be placed in special classes if he is only slow or slightly retarded or what is called a "high grade moron." If lower in the scale of intelligence than this, he should be placed in a special school for the subnormal child—

that is, if he is capable of learning at all. Those still lower in the scale of intelligence belong to the imbecile class, and should have institutional care and attention. The judge of the juvenile court told us that eighty per cent of the recidivists were subnormal. This was ascertained by giving them mental tests, so is authentic. Those committed to the courts for their first offense were not so tested, so he cannot report on them.

We found that the most frequent offense was immorality, and that the peak was reached with boys at the age of eleven, while the girls charged with this offense were nearly all fourteen or fifteen years of age. The judge told us the charges of immorality, especially against the young boys, were based more upon sex curiosity than real immorality as we understand it. This was caused by the lack of proper sex instruction. The judge added that one of the problems of society lies along the lines of satisfying this curiosity in a legitimate manner. He could not propose just how it could be done, he said, but a way must be devised that will be effectual, if we are to safeguard the youth. The cases brought to the court often implicated one girl of fourteen or fifteen and four or five boys ranging in age from nine to eleven.

The cases charged against girls were usually incorrigibility or immorality. When the court had the names of the boys and girls implicated and the case could be proven, it was charged as immorality; when no positive evidence was at hand, it was incorrigibility. When given a mental test these girls were found, in a majority of cases, to be subnormal. The judge put the figures at eighty per cent below normal, and the other twenty per cent are called "border line" cases.

These subnormal, immoral girls are the real problem of society. They have a weakened power of inhibition, their instincts are strong as those of a normal, and they become a real menace to young boys and those older who would take advantage of them. A man who is supposed to be normal and sometimes even of fair social standing will cohabit with a subnormal girl, but one rarely finds that the opposite is true.

What to do with this subnormal girl is the problem. She is found everywhere, working as housemaid, or nurse girl, or clerk, or waitress in hotels or restaurants. She is perfectly capable of making a living in a humble way, and so public opinion will not consent to her being placed in an institution upon public expense. Her looks do not betray the fact of her mental lack, and so she walks the streets, ogles the boys, and leads many astray.

I am very much in favor of doing away with the juvenile court as a political institution, and of enlarging the functions of our educational system so as to take better care of the delinquent child. The old saying, "Weeds are plants out of place," certainly fits the delinquent child in a large measure. He is a child out of place. Forced into an educational institution for which he is not fitted, he soon shows lack of interest in its work, and then it is our duty to investigate the cause back of it and set in motion remedial measures. In other words, we must put the supposed "weed" in its rightful place, and it will be quite often found that the menacing child becomes a useful citizen.

I am sending you a report of the Women's Relief Society of the Utah Church. They have a wide scope. It will interest you to note their large membership and the amount of money in their treasury. You will notice that their work lies principally with the sick and the unfortunate as well as their missionaries' families. I do not know whether they work under the direction of the ward bishops or not. I have been told that they never refuse aid, if the applicant is worthy. They are careful not to foster pauperism. An unmarried prospective mother who came to us for help told us that the Relief Society of the Mormon Church would take care of her, for that was their custom, even for those who were not members of their church. I mention this just to show you along what lines they work.

More another time.

IDA ETZENHOUSER.

The Young Women's Bureau wishes to announce to all Oracles that the price of the small wooden merit beads has again dropped. They can now be had for 50 cents a hundred.

Women's Department Institute

"It is woman's program now to bring to the community that wholesome social life which has always belonged to the home, but which cannot now be consigned alone to it."

"It is not for ourselves we labor, but for others all about us, and those who come after us."

"Children learn best by example and they open their hearts best to those who show them that hearts have doors."

"It begins to seem almost like General Conference." It does, indeed, and you, wherever you may be, are wishing that you might be with us in Independence this week, and we are wishing that not only every Women's Department Worker might share with us this "golden week," but that every mother and girl in the church might partake of the wonderful spirit of good which is present with us in all the institute services. In the early morning prayer meetings, out of the hearts of those who have labored—some in almost isolated conditions, others in the midst of branches—in the work of the Women's Department, have come to us testimonies of God's blessings and approval of our work which shall be a reservoir of strength and encouragement for future labor.

They are here in numbers—the Women's Department Workers—from Nova Scotia, from Canada, and from eleven of our States, considering together the great problems that lie before all the women of the church, of the Nation, and endeavoring to arrive at some beginning in the untangling of the network of religion, community life, and politics which has its center in the home. The Nation is waiting, watching, to see what women will do with the problems now in her hands, and largely in her control.

Because she is not yet fully recovered, although in much better health than previously, our director general, Sister Ruth Smith, was not able to be with us, but she sent us a message of good cheer and encouragement, as well as suggestions for the carrying on of the work so dear to all of us.

We have also missed Sister Lydia Wight who was unable to be with us because of bereavement in the family of her husband. We trust before the institute closes to hear from her some of the good things she has prepared for us.

In his address Sunday evening, the first service of the institute, Walter W. Smith outlined to us very clearly the relation between study and service.

In her report Monday morning, Sister Audentia Anderson, our general superintendent, outlined the objectives and essential points in the program of the Women's Department. Some of the problems she placed before us are: Proper recreation for our young people; reclaiming those who have made mistakes; child welfare, not for our own child, only, but those of the community, town, and Nation; how far shall we enter into civic life; what shall we do about the prevailing dress of to-day, especially of our high-school girls; how bring our children to the highest possible standards of health physically, that they may attain to the highest standards mentally and spiritually.

These are some of the serious problems which together we are facing this week, striving to learn how best they may be met. One thing Sister Anderson most earnestly sought to impress is that we must *cooperate*, we must forget every thought of self, and in humility labor only for the good of the work we are seeking to do, and the glory of God. Gossip must find no place among us, neither jealousy nor petty strife.

In considering the task before us, experts have been called to our assistance—men and women who have made a special study of certain of these problems. Among those who have given us assistance thus far are: Sister Mabel K. Smith, on social service work; Sister Lenore Christy, on hospitality to those from whom we expect no return; Bishop McGuire, on the temporal law, as applied to the Women's Department; Professor William A. Lewis, head of department of history and sociology in Junior College, Kansas City, on the spiritual as-

pects of child welfare; Sister Anne Roberts, on the growing need of the cradle roll work; Sister Rogene Smith on the importance of birth registration, also on the machinery of organization; Miss Rosamond Losh, of the children's bureau in Kansas City, on child welfare; Sister Dora Young, on citizenship; Brother Max Carmichael, on relation between civics and home; Sister Bertha Mader, on school clothes; Sister Laura Mann, on health questions.

Demonstrations of various lines of work, such as reunions, class work, friendly visiting, under the direction of such women as Mina C. Madison, Maude Peak Parham, Vida Watson, and Etta Hunt, have been especially helpful, also.

Some of the interesting things, aside from the discussion of our problems, have been: "A glance into the history of the Women's Department," given us by Sister Pearl Gardner; a lecture by Albert E. Barden, secretary of Chamber of Commerce of Independence, on "The city beautiful"; and special musical numbers which were greatly enjoyed.

In the dining hall, where the workers of Independence serve noon meals to the institute attendants, are a number of booths depicting the work of different bureaus, with instructive literature for distribution.

We expect to give you a more complete account of the lectures and helps in following issues.

F. W.

Watchman, What of the Night?

It is with great pleasure that I am permitted to send a greeting to you, my sisters of the Lincoln Branch, on your annual home-coming day. I trust I may be able to say some things which will kindle a flame of holy fire and enthusiasm in your hearts, that you may enter with a renewal of consecration into the task which is before you at this time—that of organizing yourselves for service.

Organization is a first essential to any achievement, be the thought a planet or a flower. Expression through material must needs have a working, functioning organization, or there is none. Thus we must recognize the need for the church organization, for our department organization, and, in fact as truly, the need for a local organization.

Years ago, when our department was first organized under the name of "Daughters of Zion," there were those who felt that it was not proper to take such a step. They felt that the women of the church should not presume to carry on any work independent of the men, the priesthood, and that it was unbecoming to attempt to teach or scatter the good seed of better living abroad in such a manner. In the wake of this criticism came the gentle word of the Lord: "Behold, if my servants and my handmaidens of the different organizations for good among my people shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith."

Since that hour of the Lord's approval, many have been the comforting and inspiring messages that have come from the throne of grace to the tireless workers, and we feel a constantly increasing measure of the fulfillment of that promise to bless.

But we must not lose sight of the requisite for the blessing: "If they continue in righteousness." The latter word is defined as "right-doing" and in that sense we feel we must qualify if we would obtain the promise of the Lord. Constant in well-doing, should be our watchwords, and to the measure with which the sisters heap up their good works shall be matched the measure of their joy.

The church is to-day entering in upon a wide, wide field of accomplishment. Much of that which has been promised and prophesied in the past is being fulfilled about us to-day. The world shows infallible signs of the pouring out of God's judgments, and we chosen ones, who have been warned and instructed, and with whom the Lord has plead in love and yearning—are we to reenact the many scenes of old, when, unfaithful and unrepentant, Israel, with closed eyes and ears, plunged along to their doom?

Rather, shall we not turn with greater enlightenment,

greater enthusiasm, to the study of that which God has given us, and try to put it into practice? Shall we not try to read the lessons of the hour, some of which are traced in letters of blood, agony, and suffering? We are told, "When ye see these things coming on the earth, lift up your hearts and rejoice, for the coming of the Son of Man is nigh!"

What shall we do to be ready when the watchman shall announce that great day of coming, when, as light streams from the east to the west, the glory of the Son of Man shall flood the earth? In the cry of old, sincere and from the heart, "What oh, what shall we do to be saved?" the answer is ever and always: "Except ye DO—" Except ye shall do the will of the Father! Oh, how slothful we are! How easily we drift along from day to day, from the glory of sunrise to the quiet of starlight, and think of any- and everything, except to have time for the half hour's soul-communion we all so sorely need—face to face with God and our own great eternal now! We urge and we haste; we fill the days with worry and stress, straining after many foolish bubbles, hugging to our breasts many vain delusions, glittering and fragile toys, which turn to disappointment in our grasp! Can we not rouse from our lethargy, rub the mists of tradition from our eyes, and turn our gaze to things of life, learning to live in calmness and serenity, without one iota of doubt, worry, strife, or unworthiness?

What is before the women of this church? Is it a light task, think you, to bring up children "in light and truth"? Is it an easy thing to "set our homes in order"? Is it a trivial responsibility to plant in the hearts of the young that consecration and holy zeal which will cause them to turn with joy and place their all—their life, time, talents, strength, and service—upon the altar of God's church? Ah, mothers know that ideals are not so easily reached. They know the disappointments and the heartaches! They know the difficulties and temptations which beset and ensnare, and they know how hard it is to offset the allurements of the world and implant instead a sincere love for the things of God! Mothers have their gardens of sorrow, where they face disillusionment and vain regrets, and gaze with quivering lips upon beautiful, shattered dreams! Mothers wonder if, given another chance, they would not try so much harder to understand these young souls intrusted to their care, and more earnestly attempt to qualify themselves to guide, surely and safely!

What other important work in life is approached so carelessly, so gayly, and with so little preparational knowledge as that of wife, home maker, and mother! Typists take their months of study; musicians sit for hours daily at their instruments; mechanics pass through long months of apprenticeship; but wives and home makers are enthroned over night, the results of a summer frolic or a moonlight stroll! Susie falls in love with Jimmie's broad shoulders, or fancies she does; Jimmie falls in love with Susie's saucy dimple, or fancies he does. Off to the preacher or the justice of the peace! "Peace, peace, when there is no peace." The divorce courts cry, "Incompetency! Inefficiency! Instability! Insincerity!" and the wrecks and ruins lie all about us, while little children sob for the parents that have gone out of their lives!

Shall our precious girls approach marriage in this fashion? Shall they know nothing about the comfortable and sensible discharge of its duties? Shall our women continue to commit sins against the health of their families by ill-chosen food, poor preparation, or unwise combinations? Shall our mothers turn their backs upon those studies which will give them an insight into the minds of their little children, that will unlock for them the magic doors of love and confidence, that will carry them into the joyous fields of sympathetic comprehension and cooperation? Shall they remain ignorant of those principles and laws which are most fundamental and vitally important in the rearing and training of the souls and bodies intrusted to their care?

Nay, nay! Our dear sisters have imbibed too deeply of the wonderful Spirit of truth and light, that intelligent Spirit of God which bids them "study all good books," to "become acquainted with countries, histories, peoples," which brings research and analysis into their lives, which opens for them the

alluring portals of philosophy and spiritual vision, which lays bare the mysteries of science and earthly achievement, and which, at the highest and last, can only again emphasize that last transcendent command of our Savior: "Love one another, even as I have loved you!"

The Women's Department of the church, recognizing the fundamental truth of this last commission, in love and humility, in kindness of heart and purity of purpose, are banding themselves together to "work righteousness" and to "bring about much good in these latter days." They see the possibilities which lie before them in united organization, with oneness of purpose. They are finding in mutual service an outlet for those impulses which are most like Christ's, for only in loving ministry can he truly be found. They are seeking earnestly the best gifts—those of faith, of courage, of inspiration and intelligence. By these efforts shall their blessings be measured, and in uplifted and spiritual homes shall Zion be established.

In the wonderful prayer service of last Easter morning was the beginning of the endowment of God's priesthood in these latter days. For us, the membership, the endowment lies just ahead, and the privilege which is before us now, to assist in the actual building of a beautiful and much-needed assembly hall for the Saints, is but the opening wedge of opportunities which shall come to us, and through which we shall obtain a foretaste of the heavenly spiritual delights. Unless we sacrifice we cannot enjoy. Through sacrifice we are purged of our selfishness—the greatest hindering weight with which humanity is hampered in its struggles towards the light! Wonderful things are just ahead of this church, if only we can move out in faith upon the sure promises of God, try him, and show by our works—yes, and by our treasure—that we have conquered the arch enemy of souls, have put self and selfishness behind, and have learned to truly value those priceless joys which, though all unseen, are still the most real and most powerful forces in the universe—the pure delights of the spiritual kingdom of God!

AUDENTIA ANDERSON.

October, 1920.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XIII

Some Problems of the Instincts

1. What is meant by an instinctive act? Illustrate.
2. How does Thorndike classify instincts?
3. Name and illustrate several instincts.
4. What importance is attached to instincts?
5. What is meant by the "nascent periods"?
6. What great influence on school courses of study are these discoveries of "nascent periods" certain to have?
7. Of what value to parents is a knowledge of instincts?
8. Illustrate how an annoying tendency of a child may be transformed into an attractive one.
9. What is the "recapitulation theory" of a human development?
10. Compare the child's instincts with the plants of a garden.
11. How may you develop a desirable phase of an instinct?
12. In what way would you change an undesirable manifestation of an instinct to a desirable one?
13. What relation may good habits bear to the development of instincts?
14. Of what use is every new impulse to the parent?
15. What must be taken into consideration when the worth of a certain instinct is questioned?
16. What is the better way to repress an instinct?
17. Of what importance is the child's own viewpoint of life in dealing with instincts?

MAUDE PEAK PARHAM.

LETTERS

Ancient Scenes Visited

Tombs of Lazarus and home of Mary and Martha visited in Bethany and vicinity.

E. A. S.: To-day is a fine spring day as weather goes in Palestine, but I found it pretty hot for the walk we took. It was to Bethany and return. Ever since we came to Jerusalem we have wanted to make the trip, but not till to-day did we take the necessary time. The present village consists of some forty houses (hovels is a more accurate term), inhabited by Moslems who live in primitive condition. It is situated on the southeast spur of the Mount of Olives.

In and around the village are numerous olive, fig, almond, and carob trees. These, with small gardens, inclosed by loose stone walls, and watered from the rather good water supply Bethany has, enables the poor dwellers of the present village to eke out an existence with which they seem satisfied. Of course there is always the supply of baksheesh from tourists and visitors, and one's experience in Bethany needs be only a short one to convince him that all the inhabitants are baksheesh seekers; and they do not hesitate to tell you how much they want—always about three times as much as they really expect to get.

The two "attractions" of Bethany which furnish the excuses for baksheesh asking are the tomb of Lazarus and the house of Mary and Martha. It is quite unlikely that either place pointed out at present is the real place claimed to be, but they answer the purpose of satisfying curiosity and furnish an income for at least a portion of the inhabitants.

The caretaker at the tomb of Lazarus not only furnishes candles with which to light your way down the dark and slippery twenty-six steps twisting their way to the small room called the tomb, but he will obligingly sell you one of David's sling shots or a ring from Mecca. And at a word water for drinking will be brought by a modern Martha, for which baksheesh is expected. An old lady brought us some in an earthen jug, quite similar to what have been used thereabouts for centuries. She wanted a shilling (five piasters) for the courtesy, but was finally quite satisfied with two piasters. I tried to get her to give us a rebate for the paper cup I furnished but she rather scoffed at the idea. A cup of any kind is quite unnecessary for them. Some natives present, after we had been "refreshed," raised the flaring-mouthed jug to their lips and drank freely.

From the tomb we were escorted to a near-by place indicated as the ruins of the house of Mary and Martha, where more baksheesh was required. Near it, however, is a place we were permitted to see without fee—the ruins of the house of Simon the Leper, so-called.

When we went to Bethany we followed the modern road called the Jericho Road, which is a well-constructed, broad automobile road; but returning we followed the ancient road, merely a well-worn trail over the rocks, and which doubtless is the road which Jesus frequently used on his frequent journeyings to and from Bethany, for Bethany was a favorite resting place. He perhaps frequently went a shorter but steeper way over the Mount of Olives. It is quite likely, however, that the road over which we returned was the one followed by Jesus and his admirers when he made his spectacular entry into Jerusalem. On our way we stopped to examine another tomb said to be the tomb of Lazarus, in the corner of a field owned by a group of Franciscan Friars. This may not be the real tomb any more than is the one shown in the

village, but it at least comes nearer answering the conditions of the incident of the grave.

When we were at the edge of the village, being warm and thirsty, we stopped where we saw some young girls drawing water from a well. So we went to the well to get a drink. The girls were small and lithe, perhaps nine or ten years old. The smaller of the two couldn't have weighed over fifty pounds, yet she quickly filled a five-gallon tin with water, and by the help of a boy near by she placed that can of water on her head and easily and gracefully walked off with it. It was from this little girl that we got our drink, and though she didn't ask it we gave her baksheesh.

But we had been followed to the spot by two lads, about eleven and twelve years of age. With us was Halim Negeim, and through Halim (an Arab) we began asking some questions. We learned that the two little girls were not yet married, that the youngest of the boys (eleven years) was not, but that the other boy (twelve years) had been married for a year, his wife being fifteen years. He said he expected to have five wives by the time he was grown. The boy's left hand had been shattered by a bomb from an airplane.

Coming back we skirted the walled city, and leaving Jericho Road near Herod Gate we struck off to the right, returning to Floyd House through the northern part of the city. I was glad we made the cut-off, for we passed a Palestinian gypsy camp. The tents were low, crude affairs, made by stretching gunny sacks sewed together over short poles. An adult cannot stand erect in one, but that makes little difference. No chairs or tables, for everyone takes a seat on the ground. Cooking was by small fires in the open, and apparently quite primitive. The children were filthy, unkempt, sore-eyed, and very scantily clothed. One can surely see a great variety of individuals in and around Jerusalem.

FREDERICK M. SMITH.

JERUSALEM, PALESTINE, April 12, 1921.

President Smith Makes a Trip to Ain Fara

President Smith expects to reach London about May 15.

E. A. Smith: Yesterday we made another trip to Ain Fara for the purpose of baptism. You will remember I wrote you about our previous experience in making a trip there for that purpose. Well, this time, by planning a bit further ahead we secured better animals, and the going and the return trip were made more comfortably and expeditiously. Those baptized were Halim Negeim and a Mr. Schapiro. The latter is a convert from Judaism.

Ain Fara is said to be one of the places made famous by John the Baptist, one to which he resorted because there was much water. It is highly picturesque, and we all enjoyed the visit, as this time we found it unoccupied. You will remember that on our first visit, it being a holiday, we found the narrow valley quite alive with a lot of visitors. I said we found it quite unoccupied. This is not quite correct. A family of Arabs lives near the spring, in a cave in the side of the cliff. It is one of those shiftless baksheesh hunting Arab families, filthy, sore-eyed, ill-kempt, poverty-stricken. The family consists of an old man, a woman, a girl about ten, and a boy about five or six. It seems to be the practice of this filthy family to hang around visitors to the spring and pick up odd bits of food and baksheesh. The whole family came down to "welcome" us. We saw they expected to stay; so Brother Passman entered into an agreement with the old man that for a consideration of five piasters he and his tribe were to go away out of sight and stay away till we were gone.

But in ten minutes the children were back and in another ten minutes the old woman was there, too. One of the party, a switch in hand, made for her and the two children. The children fled precipitately, but that old hag just laughed. Afraid of a switch in a white man's hand? Not she! Her lord and master was an adept at wielding a club, and her laugh of scorn did justice to the croakings of the witches of Macbeth. She perched on a stone wall near by and poured forth a torrent of words. I couldn't tell whether she was praying or swearing, except that her gestures were not those usually accompanying prayer. She was bound to get more baksheesh. Well, she got left. As she didn't seem to be afraid of a switch, a happy thought struck one of the party, a quart cup of water was seized and the contents dashed into the ugly face. I never saw surprise and disgust better shown in facial expression than was reflected on that old hag's face. A switch she was used to; but water ough! the horrid stuff, and right in her face, too! The cup made a hasty trip to the creek, and before the hag could wiggle off the stone fence another cup of water was scattered well over her "gown."

To all appearances the "gown" was quite as unused to water as was the wearer, and the "delicate" fabric may be irretrievably ruined, for all I know. At any rate, the surprised termigant as she stood by the fence shaking her bony fists, was quivering with rage. She was nonplussed. Water was a new weapon against which she was at a loss to know how to defend. In the meantime the cup had been hastily refilled, and a third time its contents were dashed at the invective sputtering hag. The water went to its mark, and spattered her from head to foot. Then she fled. Be it said to her credit, as she did so she looked back over her shoulder and laughed. It had been a "clean" fight, and she had been worsted. Its "cleanness" was her undoing. Later, when we were breaking camp, after lunch (the "fight" had occurred while we were preparing lunch), the family came out of their retreat, and when a half piaster was handed her as a "peace offering," she accepted it with as much grinning pleasure as though no drop of water had ruffled her serenity or spoiled her beautiful garments." It makes me smile every time I recall the horrified expression on that old woman's face when it was splashed with water. Water, of all things!

We have arrangements made to leave here the 18th, sailing from Alexandria the 2d. Expect to reach London about May 15.

Yours, FREDERICK M. SMITH.

Zion Builders of Pisgah

[In a personal letter to President Elbert A. Smith the success of these meetings is shown in the revival of the church members both young and old, and in the baptism of twelve young people.]

President Elbert A. Smith: I am glad to report to you that the Zion Builder Services by Brother John F. Garver at this place have indeed been a success. Brother Garver won the hearts of the people, young and old, right from the start, and a full house has greeted him at every session. The young people were alert and on hand with their orchestra and choir. The music and song were inspiring and the speaker seemed to be much more than himself, and made the remark that in all of his ministerial experience at no time or place had he enjoyed a greater degree of the Spirit of the Lord than he had during these meetings. This good Spirit was enjoyed by all that attended these meetings, and so expressed by many, it reaching to the nonmembers. The result has been

that twelve young people have been added to the church. Two were baptized during the week and ten yesterday.

We had an all day meeting yesterday. The Saints were asked to fast from breakfast till supper, which thing they did willingly, and received the rich reward, the power from on high. The order of the meetings yesterday was Sunday school and preaching in the forenoon, baptism following the preaching service; then the sacrament and confirmation meeting continued with testimony. This meeting was surely a feast of good things. The Lord spoke to the Saints through Brother Garver, admonishing them to be more humble, and not forgetful of their promises, and that there were many more good people in this vicinity that would come to the church. A short intermission after this meeting for supper, then Religio and preaching in the evening, and at the close of this Brother Garver expressed himself like this, "Surely this seems to be the closing of a perfect day." This leaves us rejoicing, and it is the unanimous expression of all of the Saints that we must arrange to have Brother Garver come again, so you may look for an application like that sometime during the summer. I have never seen the time when there was such a demand for preaching and the people so anxious to hear the word as now.

Yours for success,

JOSEPH W. LANE.

West Duluth, Minnesota

The Spirit bears witness in Minnesota, as many are baptized.

Editors Herald: We are all very happy, for we realize that we have indeed been blessed. Brother and Sister Kress came to us on the 3d of last November, and since then thirty-three of us have been baptized into the faith. Brother Kress went to Pine River, and baptized three there, and expects more to follow later. The people there were hungering for the gospel, even as we were here.

We had a very spiritual sacrament service last Sunday. There were two prophecies given, and many beautiful testimonies. We rejoiced, every one of us, and did not enjoy seeing it come to a close, as we would have liked to have had it last long.

We have two thriving Sunday schools, also our prayer meetings, and Sunday preaching services are very well attended.

Brother Kress is planning on going to Carlton this week, as he expects to baptize some there. If it were possible for him to preach in a few different places at the same time I am sure he would do so, for he is very ambitious in the service. Sister Kress plays the piano, and leads in singing. She is wonderful. We would indeed feel lost without her.

I must not forget to mention our young people's Religio. We surely do have great times there, as Brother Kress tells us we are all young until we reach 100, so we old married people march right along with the young folks. We have had some programs, and surely have had the spirit of mirth amongst us on those occasions.

I will also write of how we came into this faith. We first heard Brother Kress at the schoolhouse near our home, here in Fairmount Park. He didn't say very much at that time, as there were other speakers to take up the time, but what little he said just went where it was needed. I noticed that there before us stood a minister who was genuine, I felt that he was no hypocrite, as the most of them have appeared to me to be. There was that deep faith and that noble spirit of sacrifice, which touched me as I had never been touched before. I felt that there was a man who knew he had the true gospel, and meant every word he said, so I longed to go to a preaching

service where I could hear more of it. My husband would not go, so I would try to forget it; but I could not. So I prayed to God one evening to show me if that was the true religion, and if it was, to open the way to me that I could go.

I had a spiritual dream where Christ came to me, and I was in his service, and when I awoke his Spirit was still with me, and I prayed, "Oh, Lord, where thou leadest, there will I follow. In thy service I long to be," and then I was happy.

A few days after Brother Kress came, and asked if we would come to the meetings; I told him how it was. He said, "Well, ask Mr. Stark to come along," and I said I would, but I did not think he would come. I told him if not, I would come just the same. I took a neighbor with me, and we were both very much interested. Now that neighbor and her husband and family are all in the faith.

My husband was very much against my going to these meetings, but I went, no matter what he said to me, and finally got him to attend the meetings against his will. At first he would have none of it, but finally got interested in spite of his fight against the truth, and my prayer was answered. He, too, entered the faith. I did not expect it so soon, as my husband and myself were Catholics, and way back on both sides our ancestors were all strict Catholics. My husband was a Knight of Columbus, also, but when the gospel of Jesus Christ comes into our lives, all other creeds are swept away. That proves how weak they are—when the creed of a lifetime is swept away in a day, when the gospel of the kingdom comes our way and we give it a chance.

So now we are all happy and at peace with God, Jesus, and all the world, it seems, although there are many enemies on all sides.

God is love, and he has given it to us with his glorious gospel, so that we love our sisters, brothers, and even our enemies as ourselves.

We hope to meet you all, sisters and brothers, in that city of love and peace—Zion.

Brother Kress just baptized a young woman and a young man this morning, and will have more to baptize on Saturday. He has also been called to Wright, Minnesota, to baptize there.

We are certainly being blessed here.

MRS. ROBERT STARK.

Mission Work Among the Maoris

Elders Savage and Loving take a missionary trip into the back country of New Zealand, among the native Maoris.

With the beginning of the year Brother Savage and I took up work among the Maoris in earnest. A little had been done among them during the close of 1920, but the housing problem kept us tormented so that we disposed of it by building small houses for our families.

The Maoris are a branch of the Polynesian peoples, having come to New Zealand some five or six hundred years ago. Their language is similar to that of the other islands where Brother Savage has done mission work. We have made some long and interesting journeys through the back country, preaching and distributing literature to them. One advantage is the young people are able to talk and in many cases read English. But in order to reach the older people, it is essential for us to learn to speak Maori.

A brief sketch of our mission work may prove interesting. Leaving Rotorua per motor we went to Waratapu, about twenty-five miles. At this place we left the road and struck

in to the Waicato River, where we called at a Maori Mormon home and were kindly received and cared for two days by Martinga, who has been a member of the Mormon Church for over thirty years. This man and family listened quietly to our words and although all the little trick arguments for polygamy were to him worth something, still, the succession in our church presidency was a bright light to his soul. The possession of Kirtland Temple and the monogamic law of the church were other grand fingerboards on the road which challenged his admiration.

On Monday we left with good wishes and an invitation to come again, and headed for the village of Ohaki, where we had been told a "*tangata moe punarua*," or polygamous man, lived.

We found the polygamist yoking his team for the road. He invited us into the wagon and we got up. We lost no time in letting our purpose be known, and after a fair hearing we were shown a short cut to the village of Titoki, which we took, feeling that our garments were clean of his polygamy.

At Titoki we found that all the men had been away two days pig hunting, "Lamanite fashion." The women invited us to preach, which of course we did, afternoon and evening. When about half through the evening service, the men came filing in, having returned from the pig hunt, and a good meeting was recorded.

Crossing the Waicato River in a canoe next morning, we traveled up through a large estate owned by an old Scot who met us in the midst and protested our presence because he had been financially hit by a Mormon years ago; to which I replied that if I were to treat him to the deserts due a Britisher who had ill used me under the British flag years ago well his head might be in danger, but seeing that we had never met before, the least we could do was to treat each other as men. This proved effective and the old man later showed his manliness.

We traveled on to a native camp and stayed over night, sitting up till midnight talking to another member of the Utah Church.

Going on to Taupo we had a busy week end, preaching in Waipahihi and Taupo four times. At the former place the old chief called the people together at 7 p. m. by means of the village bell. We had a good audience, and Brother Savage gave a very fine sermon in the Maori language.

Leaving Taupo on Monday morning, we walked nine miles to Iruanui, announced a meeting and got a hall full of people by about eight o'clock. Going on to Moki the next day, we arrived about noon, secured a hall, announced a meeting, distributed two hundred tracts from house to house, and had about forty out in the evening to hear the word. The next day we returned home by train after having walked over one hundred miles in two weeks and made many friends to the cause.

I feel that the day has come for the church to exert herself to reclaim the Lamanites, and it certainly gives me pleasure to read of the work among the Lamanites in the United States. We hope to be able to get some literature prepared in the Maori language ere long.

In gospel bonds,

A. L. LOVING.

The Saints at London, have installed a pipe organ, and the occasion of installation was attended with a program of some twenty members. Miss Marjory Alford, church organist, "first woke the sleeping music in the new instrument," according to an item in *The Free Press*.

Better Times Now

A veteran tells of when he endured many hardships for the sake of the gospel.

In years past my heart was in the gospel work and I labored diligently for the building up of the kingdom of God. I recall one time in my early missionary work that I started for a place seventy-six miles distant, carrying two grips and having but fifteen cents in my pocket. It was out among worldly people.

The first night I slept on the floor with a chair for a pillow, and no bedding under me nor to cover me. When I got to West Branch, Michigan, I found many friendly to the gospel.

But much of my traveling has been done under difficulties. I have slept in sawdust piles, with an umbrella over my face to keep the frost off, have slept in barns and endured many other hardships, but I was ever praying that the time might come when the missionaries would not have to do those things.

We older ones cannot do as our younger ones can now, but our hearts are in the work. I am now seventy-four years of age.

Faithfully,

A. E. BURR.

From the British Isles

Apostle Gillen finds excellent outlook.

Bishop Fry has been critically ill, but is greatly improved.

Dear Brother Elbert: At the outset I desire to say that I am not in a good frame of mind to present anything relative to the work of the districts because of the fact that Brother Fry has been critically ill. To put the matter squarely before you, I will say that there was a time when he was very near the point of death. Because of the peculiar conditions surrounding his sickness we were quite at a loss to understand what was the best course to pursue.

It seems that he was stricken with a very severe attack of peritonitis, as a result of which great suffering ensued and the question of life and death was considered. To make the situation more complex, the doctors attending urged an immediate operation, which brought heavy responsibility to Saint Leonard's, and particularly to Brother Sorden, Brother Edwards, and myself. In the nature of things we could not have access to the wishes of the members of his family, in consequence of which we were pressed to the point of almost desperation, the doctors stating that they would not be responsible for his life if we would not consent to an operation. We asked the question at once, "Will you be responsible for his life if we do consent to an operation?" to which they replied that in the nature of things they could not do this. To our minds this made the chances equal from the physician's point of view, and we chose to deny them this privilege for the time being, at least. We are glad to state, however, that there were some wonderful responses to our administrations, which I trust will finally result in his complete recovery, although he is not beyond the danger point as yet.

With reference to the work in the British Isles, I have to say without hesitancy that I have enjoyed it equally with or beyond any of my missionary experience. To put it plainly, the demands as well as the opportunities are such that I would be loath to leave the British Isles at least for a time. The Saints have responded most wonderfully in every district so far, and I feel that wonderful results will follow our labors. I am sure that there is a better day for the British Isles, and, as is the case with the American Saints, our people here are ready to respond to consistent leadership.

There is an idea now prevailing—as in America—that the young should come into their place and take up the activities of the church while they have vigor of mind and strength of body. There are a number of young people in the British Isles who are willing to consecrate their services to the

church, and to my way of thinking we will be held responsible if we fail to provide opportunities for them. This opinion, I am sure, is shared by President Smith and T. W. Williams. With these conditions before us, it makes the work in the British Isles very interesting indeed, and I hope and pray that we will be enabled to comply with these demands in a way that will enhance the work of the church in this country and finally redound to the honor and glory of God.

I presume you will feel like lambasting me for not writing oftener, but the facts are that I have been busy night and day endeavoring to respond to the calls made upon me, which have precluded the opportunity of writing. I hope to be able to give you a complete resume later.

We expect President F. M. Smith about May 15 when we will gather up the fragments and resolve them into something concrete.

Have enjoyed good health since I came here, and as I stated I am enjoying the work immensely.

With kind regards to all the members of the office staff, I am,
Yours sincerely,
JAMES A. GILLEN.
LONDON, May 18.

Later: The doctor says that Brother Fry shows some improvement. This is indeed a relief. I came from the Sheffield District in response to a wire from Brother Sorden; but will return as soon as I feel that Brother Fry is out of danger.

I desire to say that both Dan Sorden and his wife have endeared themselves to the people; both he and his wife have gone beyond our expectations. He certainly found a jewel in his choice for a wife. James E. Bishop is doing good work in Sheffield District. The people surely love him—a good man.

If I get time may write something for publication later.

J. A. G.

[NOTE.—May 3. A later cablegram reports Brother Fry greatly improved.—EDITORS.]

A New Type of Service Successful

Ten days of preaching and program work combined brought excellent results at Centralia, Washington.

We feel that the Saints will be interested in the series of services held in Centralia for ten days ending April 25. The services were under the auspices of the Twin City Religio. It seems that it was at our February conference that our Religio superintendent, Sister Jesse Ward, received the inspiration. Anyway, the first we knew about it was immediately after the conference.

A meeting of the executive officers of the Religio was called and the proposition of holding a ten-day series of preaching and program work was discussed, and arrangements made for bringing the same to pass. Word was sent to the members that special services were about to begin, and considerable enthusiasm was worked up. The meetings were prepared for by hard work and prayer. Then arrangements were made for securing the services of one of our district missionaries, Elder George Brundage.

As to the nature of the services, each evening, beginning at 7.45, we had a half hour of program work, followed by a sermon by the missionary. We certainly were fortunate in getting Brother Brundage. I am sure everyone enjoyed the preaching, and I know for a fact that many were caused to rejoice because of the spiritual food given them. Personally, I feel that the most important part of the service is the preaching, but we cannot forbear boasting a little about the programs. Especially were the little folks well trained. One evening was occupied by our male chorus, who filled the time allowed by singing quartets, solos, etc. Another evening was occupied by our branch artist, Brother George Davis, who is quite expert with the brush. Brother Davis says he likes to have a little more time than he was allowed if he is to paint masterpieces. While he daubed the canvas, he was accompanied by our orchestra, composed of a violin and two organs.

I do not mean that both organists played at once, but each, Sister Lula Premo and Sister Melva Ward, played us some very good solos, interspersed with a few violin numbers by the undersigned. The meetings were positively successful.

The newspapers were very liberal with us, printing all we asked them to, which included the program for each evening. We get the same privileges as the other papers and there seems to be no prejudice. Along with newspaper publicity we had some large banners painted by Brother Davis. Some were hung inside the building and some outside. Those inside contained invitations to return and there were also some pertinent gospel reminders.

Considerable credit is due Sister Lula Premo, who was very diligent in training the young people; and to Sister Jessie Ward, who in reality staged the whole affair, of course in conjunction with our branch president, Elder Leonard Rhodes, and we are glad to include Sister Blanch Davis, who very ably conducted the music. Brother Brundage went his way to-day, accompanied by the prayers and love of the Saints. We hope he will return soon. We love him for the message he brought us.

Yours in bonds,
O. L. OPPELT, *Publicity Agent.*

Farewell Reception to Bishop May

The Saints present him with a gold watch and chain on the occasion of his parting.

[The following is an epitome of an account received from Elder W. R. Armstrong, of Manchester, England, of a reception held in that city for Bishop Roderick May. Elder Armstrong was one of the counselors of Bishop May, as bishop of the English Mission.—EDITORS.]

It may be of interest to you to learn that upon April 1, 1921, a company of Saints met in the southeast Manchester [England] meeting room for the purpose of giving to our retiring Bishop, Roderick May, in a tangible form, a token of our love. This faithful brother has labored in our midst persistently and consistently for ten years, and many of us felt that we could not allow him to depart from our shores without some recognition of the work he has done and the energy he has displayed in spite of the fact that he has passed his seventieth year.

When the members of the reunion committee heard that our brother was released from office, they felt some recognition of his labor ought to be made. Accordingly our mission secretary, Elder Frank Edwards, got to work with typewriter and circular, and at length sufficient money was collected to procure a suitable present. Together with subscription came a number of letters of appreciation, all of which tended to show the high esteem in which our departing brother was held.

The selection and purchase of the present was made by Elder S. F. Mather and Brother Robert Baty, our late patriarch's son.

High Priest Joseph Dewsnap presided at our social gathering, and during the evening pianoforte solos were rendered by Brother Gordon Mather, vocal pieces by Sister Maud Walker, Brother W. Hall, Mr. Britton, Sister A. Stead, and recitations by Elders S. F. Mather, Joseph Dewsnap, Edwin Maloney, and W. R. Armstrong, and an impromptu and amusing talk by Apostle Gillen.

The chief event of the evening was the presentation of a handsome gold Waltham lever watch with chain, to which was appended a George V sovereign. This was handed to Bishop May by Elder Mather, who said in part:

"The giving of this present is an unexpected honor and I have had much to do with the procuring of it. I will try to express myself in a few words which will not be commensurate or adequate to the labor performed, despite little faults and failings which are common to all.

"I remember quite well the coming of our brother to Manchester more than twenty years ago, and his advent ten years later when he was installed as bishop of the British Isles. There are others more intimately acquainted with our brother

who could say what that coming to our land meant in sacrifice.

"There is one thing I like to see inside the church as well as outside, namely, the proper recognition of service faithfully rendered.

"I have noticed quite recently, too, that in spite of advancing years, our brother has displayed remarkable activity."

In conclusion Elder Mather said he hoped that our brother would experience joy in the eventide of life and that amidst his duties at Independence he might have a luminous vision of our faces.

He then told us that it was mainly owing to the untiring energy of our brother, Robert Baty, that we were able to hand over to our brother this present, for the goods were only delivered on that day. Brother Mather then handed the gift to Brother May. It bore our brother's monogram on the back, and inside the following words were inscribed: "Presented to Bishop R. May by friends in the British Isles Mission."

In reply Bishop May expressed his appreciation of the gift received, and stated that when he came to England he had a good Elgin watch, but that since coming, it had had to go, and he had obtained an inferior watch, which was not of much use. He discussed his labors in the church from the time he was ordained a priest in 1877, at London, Ontario. He referred to his work as stake bishop at Independence, and the circumstances surrounding his coming to England at the request of Bishop Kelley and President Joseph Smith.

Upon the retirement of Brother W. R. Armstrong from his duties as secretary of the mission, after twenty years of service, Brother May referred to gold as among the first fruits that we could receive—the best metal known among men, and expressed his appreciation that his own gift was of that metal.

In conclusion he referred to the effect of such meetings as this, in drawing the church closer together; "the Lord knows no boundary line, and we are moving forward to better times." He hoped that the work might be built up better than ever before. He was not acquainted with the work of those preceding him, so went to work at a disadvantage. Few knew the struggle he had and he hoped the Lord would be with the work of the church henceforth.

Elder Dewsnup, in bringing these formal proceedings to a close, wished Brother May well on behalf of the Manchester District.

How Lamoni Received Its Name

An old settler recounts his memories of those days.

[In connection with the Lamoni Stake Number, the question was raised as to the origin of the name "Lamoni" as applied to the town. There seemed to be a consensus of opinion that Elijah Banta was the one who suggested the name, and that appears to be confirmed upon further investigation.

We have written to a number of the old-timers, and quite uniformly they give Brother Banta the credit. The letter from Brother W. Hudson below is the most complete statement we have received from anyone. It should prove of interest, not only to the citizens of Lamoni, but also to the church.

It is interesting to note that the original intention was to make a junction at Lamoni, with different branches of the railroad from that town. The reason that it was not done was because David Dancer asked more for his land than the railroad was willing to pay.

A letter from W. H. Deam adds another sidelight in that he states that each of the 100 lots given to the committee was worth \$100, while the land was purchased probably at an average price of \$15 an acre. The coming of the railroad made a considerable increase in land values. So according to Brother Deam, the committee suffered no financial loss in turning over 120 acres of land and receiving in return 100 town lots, though it would seem that the railroad gained on the real estate transaction.—EDITORS.]

Your letter of inquiry is before me and I will endeavor to

inform you as best I can. It's been a long time ago—in the fall of 1879.

The Chicago, Burlington & Quincy Railroad was building the road, and was missing the township of Fayette, where most of the Saints owned the land, and a number of the Saints appointed a committee to wait upon the officials of the road, and got them to turn the survey and come to the present situation by promising them one hundred twenty acres of land, eighty acres north of Main Street and forty south of Main. The eighty we bought of Frank Drummond, the forty from the Order of Enoch. The company was to build the road where it now is, and Lamoni was to be the junction. The committee was to furnish right of way for both lines, and the railroad was to deed one hundred average lots to the committee. But when the lots were surveyed, or a portion of them, the railroad kept the best lots to the railroad. So the committee protested, and the railroad company deeded a block to the committee. Then when the junction affair came up, the railroad wanted the land much cheaper than Brother Dancer asked (he was the owner), so the railroad threw up that scheme and used the present site, and we were released of purchasing the right of way on the other line.

Now as to the committee, the names were as follows: Order of Enoch, David Dancer, E. Banta, J. R. Smith, Noah Riggs, George Adams, Samuel Bailey, W. Hudson. I was the secretary of the committee, as I now remember.

Now as to the name, as I remember, "Lamoni" was proposed by E. Banta. There was a post office one and a half miles south called Sedgwick. The old settlers wished this to be the new town name. The postal department adopted it, as did the railroad company. This was done in the fall of 1879, and Lamoni was in a cornfield.

Valentine White, of Independence, Missouri, put up the first dwelling, and there was born to him the first child.

Any further information I can give, command. I was in Lamoni twenty-two years.

Yours truly,

W. HUDSON.

Council Bluffs' Zion Builders Active

Their slogan is, "Every home visited." Their minds are filled with thoughts of service. Some interesting experiences had.

This has been a very active week [May 1 to 7] with the Zion Builders of Council Bluffs. Through thorough and systematic effort, every Latter Day Saint home in this city, Omaha, and surrounding branches have been visited by enthusiastic and well-posted committee workers. With every person between the ages of ten and forty, who promised to attend five out of the seven meetings, was left a printed ticket admitting him or her to the upper auditorium during the campaign.

Various experiences are being had in connection with this work. One of our young sisters who is rendering undivided service in this campaign, while reading one evening, discovered the page of her book to be perfectly blank, but immediately the following words appeared on the page:

"Zion Builders"

- Z Stands for zeal.
We should be zealous in our warfare;
Be zealous therefore and repent."
- I Stands for initiative.
Initiative is the power to lead.
- O Stands for one.
We should be one as God and Christ are one.
- N Stands for need.
What do we need?
- B Stands for Bible.
We need the Bible.
- U Stands for unity.

In unity there is strength.

("United we stand; divided we fall.")

- I Stands for inflexibility.
We should be inflexible in our purpose.
- L Stands for love.
We should love one another as Christ loves us.
- D Stands for doer.
Be doers of the word and not hearers only.
- E Stands for earnest workers.
Earnest workers for the Master.
- R Stands for render.
- S Stands for service.
Render service.

More Statistics

Constant change in the figures showing enrollment.

First Presidency: We are pleased to report to you the following changes in the general church records which may be of interest to you, showing the gains and losses for the month of April, 1921.

We have received reports of 404 baptisms, also gained 18 new names in checking up of old records hitherto not reported to this office, making a total of 422. We have received reports of 159 deaths, found 42 deaths entered in old branch records unreported, received reports of 7 expulsions, and found 4 expulsions indicated in old branch records not heretofore reported, making a total loss of 212 or a net gain of 210 for the month, added to the net enrollment for April 1, 1921, present membership 96,988.

We previously reported to you a loss from the records of 2,689 names carried to the loss and gain account. During the month of April 204 names were carried to this account, 2 names were restored, therefore leaving a net enrollment of 202 carried to the unknown, added to the 2,689 would make a grand total of 2,891 carried to the unknown. This deducted from the net membership above indicated would reduce the number to 94,107, this being the number really carried upon our records now as the number of members in the church.

Judging from reports from branches in all parts of the country, a great many more names will be deducted from this number when the branches have undertaken and completed their work of checking up the names carried upon their records.

Sincerely,

DEPARTMENT OF STATISTICS,

F. A. Russell.

Kirtland Has a "Revive-All"

And the young people found happiness in great profusion from earnest service.

A few lines by way of report regarding our most recent experience in gospel activities in this old historic spot. There are folks among us who doubted that in this old and settled community there was much chance of stirring up interest, except that latent hostility which fires up at every aggressive move of God's army. Well, and again, well! for it has been again demonstrated that the fire of service may be fanned to a living, mighty flame by the zeal and works of Zion's children when they are given leadership and the word, "Go forward!"

For some time past there has been portent of an awakening to spiritual opportunities among the young people of Kirtland—the Sunday school reflected it (note their recent Christmas offering of \$800); the Religio has shown it, with an attendance very nearly reaching a hundred, our limited chapel accommodations undoubtedly stunting our growth in numbers; again, the young people have been much in evidence in those services usually considered peculiarly belonging to the "old folks."

A train of circumstances, certainly more providential than
(Continued on page 504.)

MISCELLANEOUS

Conference Notices

Northwestern Nebraska conference and convention, at Blair, Nebraska, June 4 and 5. T. J. Elliott, president, 3371 Burdette Street, Omaha, Nebraska.

Spokane, at Coeur d' Alene, Idaho, June 25 and 26, the last two days of reunion. W. F. Yates, president.

Des Moines, at Boone, Iowa, June 10 to 12. Bessy Laughlin, secretary, Rhodes, Iowa.

Gallands Grove, at Mallard, Iowa, June 11 and 12. Branch clerks please be prompt with reports. Election of officers. Apostle Myron A. McConley and Patriarch Frederick A. Smith expected to be present. Lena M. Talcott, secretary.

Florida, with Santa Rosa Branch, near Catawba, June 18, 1921, at 10 a. m. W. A. West, district president, Catawba, Florida.

Spring River, at Carthage, Missouri, June 11 and 12. John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri.

Clinton District, at Fort Scott, Kansas, corner of Sixth and Burk Streets, on June 3, 4, 5. Two things of special interest: Extensive musical institute provided for by A. H. Mills and Dolly Masterson, district chorister. All services except routine business will be of special interest to the young people. In fact it is intended, so far as possible, to make it a young people's conference, and it is earnestly hoped the young people of the district will be present. Do not forget it, young people, for we want you there. Edward Rannie, president.

Southern Wisconsin, with the Soldiers Grove Branch, three miles south of Soldiers Grove, June 18 and 19. All grades of the priesthood please report labors called for on regular report blank for December 1 to June 1. Branch presidents report average attendance of members and nonmembers, and general condition of branch. J. O. Dutton, president. A. B. Dutton, secretary.

Kewanee, at Kewanee, Illinois, June 11 and 12. Kewanee Branch will provide an entertainment Friday evening, June 10. Those attending notify Elder James Norris, 705 North Tremont Street, Kewanee, Illinois. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

Eastern Iowa, with the Waterloo Branch, Waterloo, Iowa, June 10 to 12. Special feature in all departments will be "Potential Zion." Preaching Friday and Saturday evenings, also Sunday afternoon and evening, will be directly to the young people. Speaker will be announced later. Amos Berve, president.

Little Sioux, in Sioux City, Iowa, June 11 and 12. Prayer meeting at nine o'clock Saturday morning followed by business session at 10.30. Mrs. C. S. Van Eaton, secretary, Pisgah, Iowa.

Southern Michigan and Northern Indiana, with the Clear Lake Branch, Ray, Indiana, June 10 to 12. Reports should be in hands of secretary before that time. H. E. Moler, president; C. E. Buckley, secretary-treasurer, 726 West Main, Battle Creek, Michigan.

Convention Notices

Fremont Sunday school, at Glenwood, Iowa, June 10. All-day institute. All superintendents and teachers urged to attend. Watch for program. Mrs. Jessie Vance, superintendent, Red Oak, Iowa.

London Sunday school, at London, Ontario, June 4 and 5. Mrs. M. Duesling, secretary, 815 York Street, London, Ontario.

Northeastern Illinois Sunday school, at Mission Branch, near Marseilles, Illinois, 2.30 p. m. June 17. In evening an entertainment will be given by the local Sunday school. La-June Howard, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Spokane, Sunday school, at Coeur d' Alene, Idaho, June 24. Bert Hart, superintendent.

Reunion Notices

Spokane district conference and reunion at Coeur d'Alene, Idaho, June 17 to 26. L. E. Holmes, secretary-treasurer reunion committee.

Southwestern Texas, at San Antonio, August 5 to 14. Carl F. Wheeler, secretary, Tuff, Texas.

The Northern Michigan District is planning to hold their first reunion August 19 to 28, and earnestly hope that the people for whom we are working and planning will appreciate the privilege of having a reunion in our district, and attend, and thus encourage us to work and plan some more. We especially request that the young people of the district make every effort possible to come. We can furnish tents at the following prices: 7 by 9, \$4.50; 10 by 12, 3-foot wall, \$5; 12 by 14, 3-foot wall, \$7; 14 by 16, 4-foot wall, \$9; 10 by 19, compartment or 3-room tents, \$12. There will be a little freight added to these prices. Anyone wishing to order a tent, please write the undersigned, stating size wanted, and we will place your order. To be sure of having a tent, order at once. Arthur E. Starks, president.

One-Day Meeting

At Flint, Michigan, June 26. First service will be 7.30 Saturday evening. All come and enjoy yourself. Kenneth H. Green, district president.

Notice of Release

Notice is hereby given of the release of Elder W. W. Chrestensen from missionary appointment during the summer months, the release being granted at his request.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, May 20, 1921.

Notice of Appointment

By concurrence of Presidency and Twelve, Elder A. H. Chrestensen has been appointed to the Clinton District as missionary.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, May 11, 1921.

Regarding Attendance at Reunions

The Presidency and Twelve feel to suggest to the ministry under appointment that they use care and avoid waste of time and expense in attendance at reunions. This particularly in view of the present financial depression. It is presumed that the men under appointment will attend the reunion held in their particular district or field of labor. Aside from that, they are asked to refrain from making dates for reunion work without consultation with the Presidency or Twelve.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, May 12, 1921.

The Bishopric

Isle of Pines—As a matter of accommodation to the Saints of this territory, we have arranged with Brother Wilfred D. Tordoff, Nueva Gerona, Isle of Pines, West Indies, to represent us as Bishop's agent. I trust that the Saints will support him and that the blessings of the Lord may attend their giving.

Sincerely,

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Department of Music

Appointment of District Chorister

To whom concerned: This is official notification of the appointment, with the approval of the First Presidency, of Brother Roland W. Scott, 1502 South Twenty-ninth Street, Omaha, Nebraska, as chorister of the Northeastern Nebraska District. For him we urge the loyal support of all the musical forces of this district.

ALBERT N. HOXIE, General Director,

ARTHUR H. MILLS, Secretary.

INDEPENDENCE, MISSOURI, May 17, 1921.

Musical Institute

A musical institute will be held at Chatham, Ontario, June 11 and 12. Program: Saturday, 8 p. m., entertainment; Sunday, 9 a. m., prayer service; 10.45 Sunday school; 2 p. m. orchestra and choir work for the reunion; 7 p. m. music and song service, followed by short address. All musical workers are requested to be present. G. Orlow Coburn, district chorister. Blenheim, Ontario.

Request for Prayers

Mr. and Mrs. D. Williams, Denver, Colorado, request the prayers of the Saints for their daughter, as she is seriously ill with a complication of diseases.

THE SAINTS' HERALD

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

PRICE \$2.25 A YEAR IN ADVANCE

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

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George Elson, writes from the State Hospital, Norfolk, Nebraska, asking the prayers of the Saints. He states he is afflicted with a nervous breakdown.

Conference Minutes

ARKANSAS.—At Fisher, Arkansas, May 13 to 15, Elder J. T. Riley in charge, associated with A. E. Ziegenhorn, district president. Officers elected: A. E. Ziegenhorn; Jesse Black, vice president; Ida Emde, secretary; Charles Hardy, historian. Sunday school convention Saturday afternoon. Officers elected: Laura Emde, superintendent; Wilda Hopkins, assistant superintendent; Cleve Elrod, secretary; Thomas Emde, historian. Preaching by J. T. Riley and E. A. Erwin. Ida Emde, secretary.

CLAY CROSS, ENGLAND.—Special conference held April 9 and 10, at Clay Cross, Derbyshire, England. Apostle J. A. Gillen chosen to preside, assisted by James E. Bishop and Charles Fry. Daniel Sorden and Nephi Dewsnup were among the visiting ministry. Charles Cousins resigned as district president. The recommendation from the Presidency of the church that James E. Bishop be elected to the office of district president was approved and accepted. The Presidency of the church and Quorum of Twelve also recommended that Nephi Dewsnup labor as missionary in the Sheffield District. The offices of secretary and treasurer were combined, and J. W. Foster was elected secretary-treasurer. George H. Holmes was elected chorister for the district. Sheffield Branch recommended to conference the ordination of J. H. Sykes to the office of elder. This was approved, and the ordination took place at the commencement of the prayer service Sunday morning. The conference passed this resolution: "That the president of the Sutton-in-Ashfield Branch (Priest G. V. Willis) be recommended to the branch to be ordained to the office of elder." Speakers: Saturday evening, Daniel Sorden; Sunday morning, Charles Fry; Sunday evening, J. A. Gillen. J. W. Foster, secretary.

CENTRAL NEBRASKA.—At Clearwater, February 26 and 27, F. S. Gatenby and M. A. Peterson in charge. Officers elected: F. S. Gatenby, president, who chose M. A. Peterson associate; Mrs. J. H. Butler, secretary; Charles Sodersten, Bishop's agent; Dorothy Baughman, chorister. Adjourned to meet with Inman Branch at call of presidency. Plans are also being made to hold a reunion at that time and place. Mrs. J. H. Butler, secretary.

SOUTHERN OHIO.—At Columbus, Ohio, March 5 and 6, at First Church, in charge of district presidency, associated with G. T. Griffiths. Reports read from district officers and branch presidents. All branches reported statistics but one. Financial reports from Bishop's agent on tithes, oblations, tent and auditorium funds. Officers elected: J. A. Grant, president; A. E. Anderson, vice president and chorister; J. B. Williams sustained Bishop's agent; Sarah E. Batchelder, secretary; Brother Ziechang, auditor. Motion prevailed that part of former resolution in effect which provided that Bishop's agent be treasurer of district fund be rescinded, and secretary be made secretary-treasurer. Saturday evening service in charge of district Sunday school officers. Sacrament service held and preaching. Very peaceable and instructive conference. Time and place of next conference left in hands of district officers. Sarah E. Batchelder, secretary.

LETTERS

(Continued from page 502.)

accidental, allowed us the privilege to entertain Brother D. T. Williams as he passed through here from his successful meetings of like kind in the Eastern States. The young people had previously organized and accomplished some preliminary training and so were ready, with a little intensive instruction, to go about the serious part of the work. "Serious!"—it was a joy, judging from the expressions and interest of the teams that went forward by jitney and afoot to personally invite everyone get-at-able in the township and near-by communities to "Stop, Look, and Listen to Danny Williams."

Telephone poles bore the same sign at crossroads and along the way, as did many store windows in Willoughby, to supplement a generous-sized advertisement on the local paper's front page. Across the street before the temple every tourist and passing motorist read the big banner, "ZION BUILDERS 'REVIVE-ALL' SERVICES."

At every house visited a program of the services with topics and song texts was left, with the invitation to come and learn about our belief, whatever might be their own convictions. In many homes the offer of the visiting team to sing one of our good gospel songs was gladly acceded to. So the glad news was carried far and wide, for at the majority of places some one of the Angel Message series of tracts also was left.

Never since the early days when this beautiful locality harbored a most beautiful gospel demonstration, has this old place had such a thorough canvass! Never since those early days has the old temple been so filled with neighboring folk or been the scene of so much spiritual interest to them.

Elder Daniel T. Williams became plain "our Danny," and how those young folks did love to work in the lines laid down for them, and how, when physically tired and weary at the end of a day's "missionarying" the teams would greet Danny's cheery query, "Are we happy?" with the lively response,

"Of course we are!" Never did this seem so appropriate as on the opening of his sermon following the ten baptisms that were a part result of the effort. "Are we happy?" What a question, as one looked over the sea of faces lighted with smiles of appreciation, joy, holiness, thanksgiving!

Of course the young people had to do something to show their new champion and exponent of gospel "happiness" an evening of innocent fun with a musical program and "eats" and a series of cartoons by our own John Collins, depicting "Our Danny in action," from the time he went to work in the mines till the most recent date of his offering advice on the dancing question, "The straightest road to hell!—Do you like me now?"

To sum up, we believe lasting good has been accomplished. Future results will prove this. The experience to the older ones who sat by and rejoiced to see the younger generation engineer this occasion is refreshing, and to all it is like a good book well read—not to be set away on a remote shelf, but to go to again and often for the rich experiences therein. May they evoke the spirit of emulation and service in our youth and we see many going forth in like happy manner to convince the world of the gladness of Zion's message!

E. A. WEBBE.

Kirtland Services

(From letter of J. D. Lewis to First Presidency.)

Dear Brother Smith: Our young people's services closed Sunday evening. All were loath to have Brother Williams leave. The Sunday services was a fitting climax to the series.

At 8 a. m. young peoples' prayer service; 9.30 Sunday school; 10.45 sacrament service; 3.30 p. m. preaching, subject, "The sphere of service"; 8 p. m. preaching, subject, "Why I am a Latter Day Saint." Brother Williams states that he has never met a more enthusiastic group of workers than he has found in Kirtland.

Both young and old responded nobly. The same spirit that characterized our preparatory services was in evidence throughout the entire series. Brother Williams was greatly blessed in enunciating the principles of the gospel.

Prior to the commencement of the services we selected forty-two young people and divided them into six groups, appointing a captain over each group. These groups or teams canvassed the entire township, visiting over five hundred homes, inviting everyone to attend the services and leaving a program at each home. When kindly received the captain would inquire as to whether they would like to have them sing, and in nearly every home they were met with a hearty response.

On Saturday, April 30, at 6.30 p. m., Brother Williams led six young souls into the waters of baptism, and on Sunday evening he baptized three more, a man and wife and their son. These people are held in high esteem in our community. On our return from the baptismal service Saturday evening, we immediately went to the chapel, where the young people had prepared a nice program and refreshments. Brother Williams was made the guest of honor. After remarks of appreciation, all returned to their homes feeling happy.

On Sunday evening, at the close of the evening service, about one hundred young people came to our home desirous of being with Brother Williams as long as possible. They sang the songs of Zion until a late hour, closing with "God be with you till we meet again," and invoking the blessing of the Lord upon our efforts. Brother Williams won the hearts of our young people. I would suggest that special services of this kind be held at least twice a year.

Our young people do not expect to cease with this effort, but are planning on a systematic campaign of distributing tracts and other church literature throughout the township each month.

We desire to express our gratitude to you in concurring with our request of having Brother Williams come here in the interests of our young people, as we feel great good has been accomplished.

JOHN T. CURRY.

THE SAINTS' HEAD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall not
save it be one wife
have none."—Book of

u has
e shall
36.

VOLUME 68

INDEPENDENCE, MISSOURI, MAY 31, 1921

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EDITORIAL

Our Spiritual Inheritances

Sermon by Elbert A. Smith in Zion Builder Series, Lamoni, Iowa. Reported by Winsome Smith McDonald.

"Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus. To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

I have read the first ten verses of the first chapter of the second epistle of Paul to Timothy. And in connection with that wish to use this, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him."—Rome 8: 16, 17.

Importance of Material Inheritances

The importance of material inheritances has long claimed the attention of humanity. They are considered so very important that a great deal of our litigation is taken up with the question of the passage of material property. Many family quarrels result over the division of inherited property.

The matter of inheritance is directed by many and very ancient laws. The English laws go into great particulars; so did the Roman laws, and even in the most remote antiquity men had laws and rules governing the passage of property from father to son.

These things are important, yet we are reminded that all material inheritances are ephemeral. They are subject to decay, and the proverbial moth and rust, and thieves that break in and steal; they are subject to fire and destruction, and if not so subject they are at least subject to alienation. Hundreds of men who were wealthy a year ago are poor to-day because there has come a change in values.

These things are also of an external character; they are attached to the man: money to put in his pocket, a coat for his back, land under his feet, and a roof over his head—very important things but no part of the man himself; kept only by deed and aid of police.

Spiritual Inheritances

But our spiritual inheritances have to do with things that are eternal, that do not change: thoughts, doctrines, ideals, principles which are true and the same yesterday, to-day, and forever. And no man can take them from us, because our spiritual inheritance is a part of ourselves, a part of the soul.

The Apostle Paul took his inheritance to jail with him, and it made him so happy that at midnight in bonds he and Silas sang hymns and rejoiced. Bunyan took his inheritance to jail with him and wrote Pilgrim's Progress. The Puritan fathers brought their inheritance to America with them. They could not bring very much in the little sailing vessels at their command, some clothing, some seeds, a little food, some weapons, some tools; but they brought another cargo, a spiritual inheritance with them adequate for a great nation for hundreds of years.

Inheritance of Nations

The spiritual inheritance of nations seems to be the predominating thing in governing their destiny, and each has its own particular inheritance. France has her literature, her art, her political ideals that have come down from the revolution, and many other things that distinguish her from all other nations. There is only one France and it is not her geographical lines that most distinguish her from all other nations.

Great Britain has her inheritance of law and order and ideals of human liberty that distinguishes her wherever she plants her colonies. For centuries she wrested privileges from the crown and handed them to the people.

Germany had her special spiritual inheritance. She had her ideals of unremitting industry, of stolid endurance, of frugality, of extreme thoroughness, which made her very great in the industrial world, almost supreme in the scientific world, and very terrible in war; but her inheritance was mixed, and added to it were the theories that came down from the Hohenzollerns and her war lords and military essayists that brought in their train ruin for the nation.

America has a spiritual inheritance that differs from all other nations. We draw, it is true, from the religious reformers of Germany, from the political reformers of France, from the great ideals of our British forefathers, but also it was said in the blessing pronounced on Joseph's land in the book of Deuteronomy that Joseph's land should inherit the "good will of him that dwelt in the bush." (Deuteronomy 33: 16.) We understand that to mean the good will of the God who was revealed to Moses in the burning bush. When the delegates came together in Philadelphia on that memorable occasion to draft the Federal Constitution, there was an unseen delegate who did not represent any colony; and George Washington did well when he said on the opening day, "The event is in the hands of God."

Inheritance of Families

Then there is a spiritual inheritance of family; and frequently the thing that distinguishes a family from generation to generation is the ideals handed down from father to son, or from father and mother to the children, distinguishing

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the family infinitely more than anything inherited in the way of houses or lots or money.

Perhaps the most extraordinary illustration of that kind is found in the case of the family of Abraham who was commanded to go from his own country and land into another country where God said he would give him his inheritance. In that country he received land that was infinitely small compared with the territory of the United States; but God gave him another inheritance, spiritual, invisible, an inheritance of law, literature, and religion, that has been of the most tremendous importance in shaping the history of the world.

The fundamentals of all civil law are contained in the law Moses gave. The literature that came through the children of Israel as we have it compiled in the Bible has influenced humanity perhaps more than anything else ever written. The religious ideals, beginning with the great proclamation of the ideal of one great God, creator of all men, the great I AM, that came through Moses and continued on through the greater revelation of Jesus Christ, another Israelite, the son of David—these things constituted the inheritance of father Abraham's family. They were not given to him simply because he was a favorite, but that through him all the nations of the earth might be blessed; and to-day all are indebted to that people.

The Source of Inheritance

We might ask ourselves the source of our spiritual inheritance. Of course it occurs to our minds immediately that there are different sources, according to the nature of the inheritances. Jesus said to the Pharisees, "Ye are of your father, the Devil, who was a murderer from the beginning."—John 8:44. That is the source of the inheritance of any man who deals in hypocrisy and deceit; but on the other hand, in the text I have read to you this evening we are told, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; and joint heirs with Jesus Christ."—Romans 8:16, 17. Also, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning."—James 1:17.

So we must remember that all good things that come to us as Latter Day Saints come from God. Yet it is true that they come to us in many instances by way of our fathers and mothers. You will notice that according to the scriptural reading of the evening in the year 65 A. D. the gospel of Jesus Christ had already passed down through three generations, from Lois the grandmother, to Eunice the mother, and then to Timothy, the young man; and no man can tell now how much of this was due to the love and prayers and the godly life of Lois the grandmother and Eunice the mother.

Timothy was a fortunate man to have two good women back of him; and if to-night, young man, there is a mother somewhere praying for you, and perhaps a godly grandmother as well, you cannot afford to ignore the spiritual inheritance that passes down to you in connection with their prayers and their example.

I do not know whether Timothy's father was like the man whose little boy said he was sure "papa would never go to heaven because he couldn't leave his business long enough." Timothy's father is not mentioned in this connection at all, but many of us as Latter Day Saints realize there is a spiritual inheritance that comes to us from our fathers as well as our mothers. It is even to-day as it was in days gone by, and if you were to call a roll of names in the church that continue on the records of the church from generation to generation you would be surprised at the number of them

that are familiar in your mouths—where for generations the gospel has come down from father to son. In almost any congregation you will find a large percentage of people of that kind who have thus received the gospel as their spiritual inheritance. I wonder to-night how many there are here who have a father or a mother or grandparents who loved the gospel before them. I would like to see your hands. [Many hands were raised.] I see there are many of you; and those of you who have received the gospel, whose fathers did not receive it, have this consolation—possibly you may start a line that will run for generations to come as servants of God.

I preached at one time in the city of Nauvoo, and at the close of the meeting an old man came to me and said, "You are the fourth generation I have heard preach here in the city of Nauvoo, and you have all preached the same gospel. I heard you, I heard your father, David, your grandfather, Joseph the Martyr, and your great-grandfather, Joseph the patriarch."

Some people say that Joseph Smith started the church and kept it going that he might exploit it and grow rich. Do you know what Joseph Smith got out of it? I will tell you. He got out of it the undying hatred of many people. He got an assassin's bullet in his heart. He got six feet of ground in an unmarked grave on a hillside overlooking the Mississippi—unmarked by monument in any way, and only perhaps a dozen men know its exact location, because even yet some one might desecrate that grave if its exact location were revealed.

What did my father have to leave me? A lot in the city of Nauvoo that I had to redeem because it had been sold for taxes. What have I to leave to my children? An equity in a cottage—if we get it all paid for; and the chance to borrow money to take them through college. But I am not complaining; most missionaries' sons have to do that, and I have never wished to use my influence to get anything I did not wish the missionaries to have.

No, there is something else that has held the family to the church. There is something else that holds you to it. I want to tell you for a moment to-night my own personal experience. They say that personal testimony has a place in preaching. My father's activity in the church came to what seemed to be an untimely and tragic end early in life; and when I was five years old my mother and I were thrown upon our own resources. The church never gave us a dollar to live on, or a dollar for my education, because it did not have money to give at that time. We were compelled to go to a place where there was no branch, no Sunday school, no prayer meetings, no preaching, and in that environment I grew up. Not one of my younger early associates ever gave a rap for the gospel of Jesus Christ as we believe it. But there was something that followed me. There was a spiritual inheritance. I did not have much that my father left me. I had the Bible he preached from, the hymn book he sang from, some of the songs he wrote, some of his manuscript poems, some of his paintings; and those things I pondered, also my mother's teachings.

But that is not what I started to tell you. Early in my life, I could not have been more than six years old, I had a strange experience. I remember the circumstance. I stood on the open virgin prairie sod where apparently no man had ever plowed or sown since the dawn of time, with the sun shining on the green grass and all around me the sweet williams and phlox, and other wild flowers. Perhaps those flowers helped fix it in my mind, because I always loved flowers, especially wild flowers. Standing there, just a little boy, there came into my mind the most vivid conviction imaginable that when I grew to manhood it would fall to my lot to

take up my father's work where he laid it down and carry it on. That conviction and that feeling never left my heart, never.

As the years passed by, there came a time when I found myself seated at the editorial desk in the Herald Office as associate editor of the SAINTS' HERALD, with Brother Joseph Smith. More than thirty years before that time my father sat at the editorial desk in Plano in exactly the same position. There came a time when one evening in the council chamber I found myself associated in the First Presidency as counselor to Joseph Smith. He had already become blind, and the thing that touched me most that first evening was that every few moments he would reach out his hand and put it on my knee as though to be sure I was there. Thirty years before my father sat in the same position.

You need not tell me God does not foreshadow to us our work. I have never been called upon to do an important work that it has not been foreshadowed to me by spiritual inspiration; and I am positive that there are young people here who have received a similar conviction that in days to come God has a work for them to do. Those who will heed that conviction and prepare themselves will find but happiness and joy.

Do I regret the spiritual inheritance that came to me? Never for a single moment. I would rather come here and preach these sermons for you at your invitation and have part in these services than to own all of Decatur County. This means infinitely more to me, because I am helping to educate souls for eternity.

Our Latter Day Saint Inheritances

Now what is our inheritance as Latter Day Saints? We are heirs of "the great Restoration." I dwelt on that Friday night. I do not need to speak on it to-night.

We are heirs to a system of splendid moral principles. I know some people won't believe that; but let me tell you, the church must not be judged at all by the heresies introduced in Utah. This church from its beginning has had the cleanest of moral principles.

Men were taught the purity of family life, "Thou shalt love thy wife with all thy heart and shall cleave unto her and none else."—Doctrine and Covenants.

Men were taught to be temperate. "Strong drink is not for man," the Book of Covenants says. Long years before prohibition was dreamed of by most other people, our church had prohibitory laws. In the early thirties, in Kirtland, Ohio, and in Far West, Missouri, and in the early forties in Nauvoo, Illinois—in all three of these places the church had laws absolutely prohibiting the sale of intoxicating liquor, while at that time ministers of popular churches were indulging in the social glass without shame.

Our people were early taught they should be industrious: "The idler shall not eat the bread of the laborer," the Book of Covenants says.

Our people were taught to be law abiding: "He that keepeth the laws of God hath no need to break the laws of the land."—Doctrine and Covenants.

Our people were taught to be studious. I know there has been a great deal of misunderstanding in the world and in the church as to our attitude on the question of education, but let me tell you that wherever the church went in its early days in Kirtland and Far West and Nauvoo, the first thing they did was to establish schools. The Nauvoo University was just getting on its feet when Joseph and Hyrum were killed. To-day we have in Independence the Institute of Arts and Sciences struggling along; and here in Lamoni we have Graceland College, and you are grateful for it.

We have inherited something more than a system of morals. We have inherited the pure doctrines of Jesus Christ. Moral teachings are not enough; they are not adequate. Most men find themselves sooner or later enmeshed in sin. They are compelled to say, "I would like to do good but I cannot." I believe many in the world are exactly in that condition to-day. Men have their moments of aspiration, when the good in them rises up and they want to be that which they are called to be but they cannot. God must reach down and take man by the hand and cause him to stand. He did it in the person of Jesus Christ. The instrument Jesus uses is the gospel—"it is the power of God unto salvation."

Systems of morals and ethics are no more adequate to the needs of the world to-day than talcum powder is equal to the cure of cancer. The work of the missionary is the preaching of the gospel of Jesus Christ. I am very glad of these revival services, and that the young people are taking an interest in the fundamental principles. While I have stood for education, I have feared at times that some of our young elders would go out with the idea that it was their business to preach sociology, psychology, philosophy, whatnot, instead of the powers and principles of the gospel of Jesus Christ that go to the root of the situation, the regeneration of man. It is our work to preach these principles, and I am profoundly glad to see how pleased the young people are to hear them.

We are heirs of the primitive New Testament church organization. We are heirs of the ancient gifts of the gospel with the power that accompanied them. I thought that preacher in Independence said well when he said, "I have been attending the meetings at the Stone Church, and the rest of us people have got to wake up because there is a power with that church, and they are holding their young people." The greatest power with the church, aside from the logical appeal of the gospel, is the Spirit of God that comes into the hearts of the people. Why, haven't I seen young men, many of whom were naturally atheistic? They were skeptical from the ground up, and as they went through the colleges and universities, they whetted their wit on the hone of logic; and they built for themselves an armor of unbelief that you could not break with a sledge hammer. But one day when they sat in a prayer service, Jesus Christ stood and looked at them, an unseen presence, and their carefully built armor fell away, and they said, "Lord, it is enough; I believe; help thou my unbelief." Have I not seen that thing? And so have you. Perhaps some of you have experienced it as well.

Did you notice Paul's statement of the things that have come to us? He says we have not been baptized by the spirit of fear. You haven't heard me preaching the terrors of hell in order to drive you people into the church. You never do hear our people preach that. He has not "baptized us with the spirit of fear, but of power, and of love, and of a sound mind." (2 Timothy 1: 7.)

There is another thing, however, that Paul mentions here. He says something about our being heirs of "gospel afflictions." I wonder if there is still affliction for us to suffer. Our fathers suffered a great deal for this gospel. Some of them laid their bones down in the soil of Missouri and some in Illinois. Well, some people are dying for the sake of the gospel to-day. Charley Lake went to the Island Mission knowing that he would never return. He had the seeds of death in his body; but he said, "I would rather go over there and die in the harness than to stay here to rust out." So his wife buried him on a lonely island, where there was not one white face upon which she could look. Clyde F. Ellis and

his young wife went to the Island Mission and she died there, as much a sacrifice for the gospel as were any of the Christian martyrs; and Clyde F. Ellis, with that burden of desolation, stayed on there for some months, until we could send help, and then he got in a boat and sailed for home, leaving the bones of his wife there, for he could not even bring them with him. About a month ago I heard him say, "I would hate to go back; it would be hard; but if it is ever necessary and God ever wants me, I will go."

We aren't all of us required to lay down our lives, but sometimes we suffer affliction in another way. In the city of Toronto, we have some school-teachers who were doing their work well in the public schools; but some one happened to find out they were Latter Day Saints, so started a war on them before the board of education. The daily papers took it up, and they were advertised as followers of Brigham Young and believers in polygamy. Do you think it is any pleasure for a man to be dragged out of the seclusion of his home and thus advertised before a great city? It did not cost a cent to get all that publicity against them; but it cost us one hundred and fifty dollars to get a few inches of paid advertising in reply to clear up the case and show our true position.

You do not know when you will be called upon to suffer similar misrepresentation; but, young people, you have this consolation at least: Emerson said, "I would advise any young man who wants to develop character, to espouse an unpopular but true cause." You most certainly have the unpopular and most certainly the true cause, so all that remains for you to do is defend it and develop character. When you go out on the football field and get smashed and bruised and bumped around, you do not complain; you say it is developing your manhood and your muscle. Go out and suffer a little bit for this gospel of Jesus Christ—it will develop your character.

Last of all, we are inheritors of the great Zionie Ideal. You have named yourselves Zion Builders. You are up against the problem of the ages. We have a dual problem. We have our missionary problem first—to go out in all the world and make converts. And then the Zionie problem, to build a community that will represent the spirit and genius of the gospel, to which people may come when converted—a community in which justice and equality and righteousness prevail, in which there shall be no poverty or crime and a minimum of sickness. Men have long been striving to establish that kind of a community. There has been a never-ending desire for it. It has been a vision, but there is always one thing that defeats man's efforts.

Did you ever hear the old Russian fable of the carrot? An old woman had been so exceedingly selfish in life that she never gave a thought to anyone but herself. She died and went to hell and lay in torment for a thousand years. And then she called to the Lord and said, "Lord, it is too much. Give me some avenue of escape."

The Lord looking down said, "Can you recall any absolutely unselfish act you ever did?"

She thought a moment and said, "Lord, there was one thing a long time ago. A hungry man asked me for a carrot, and I gave it to him."

The Lord said to one of the angels, "Go and bring the carrot."

But the old lady said, "No, that was a long time ago, and the carrot is long since lost."

"No," the answer came back, "the witness of a good deed is never lost."

So the angel brought the carrot and held it away down, and she took hold of it and he began to lift her up. As he

lifted her up out of hell, a great many other lost souls took hold upon her garments and her feet, until there was an endless chain being lifted up almost into heaven. Then the woman became frightened and said, "Let go! this is my carrot." When she said that, the carrot broke and they all sank back into hell.

So every time when humanity has tried to raise itself out of the hell of poverty and affliction and excessive labor that has bowed man down since the curse was placed on him, selfishness has come in and ruined it all.

We have many social schemes of reform and social re-establishment, but every one has this defect, that it proposes to build a regenerated society out of unregenerated man. It won't work. Only the gospel has the power to regenerate men. And we must build society with regenerated individuals. So, I say, we have one thing at least back of us, and it is the all-important thing, the regenerative power of the gospel of Jesus Christ.

Some one says, "We are such a small people to undertake such a tremendous task!" How many people sat with Jesus Christ in the upper room when they partook of the Passover? There were twelve—and one a traitor. He laid on the loyal ones the work of evangelizing the world. Cæsar on his throne would have laughed had he seen and heard them, but the time came when they converted the emperor of Rome—though it was a sad day for the church.

Look at the people we are gathering. Then look back a few years to the time when a General Conference could have been seated in this middle row of seats; and yet those people were singing,

"Give us room that we may dwell!
Zion's children cry aloud.
See their numbers—how they swell!
How they gather, like a cloud."

They had faith. They had vision. If we have half the faith they had, what can we not accomplish in the next fifty years, with the people who are rallying to our standard? Yet, as I said the other night, "I do not look upon you people as an army." I look upon these young people as a corps of recruiting officers. They are come to be prepared for their work. They are going out after volunteers. They are to raise the army of the Lord.

In view, then, of the glory and beauty of our inheritance, should we not defend it and safeguard it? The first thing to do is to assert our claim.

If a man bears the reproach of his father's name—there is some reproach attaching to the name of Smith—he wants his father's inheritance. Mine wasn't much, but I wanted that little lot in Nauvoo and I secured the service of a good lawyer to perfect my title.

You people have a name. You can't escape from it. The world will fasten it on you. At the best they will call you Latter Day Saints, and at the worst they will call you "Mormons." They have you spotted. You can sneak around and hide if you want to, but it won't save you. You might just as well stand up and take the name of Christ and claim your inheritance and get all there is coming to us in this religious business.

I think we certainly ought to safeguard our inheritance by retaining a proper advocate. You know that the Devil is a shrewd lawyer. He talked Adam and Eve out of their estate in the Garden of Eden, and he can talk you out of your inheritance, too, if you listen to him. But we have a better advocate, "an advocate with the Father, even Jesus Christ the Righteous." (1 John 2: 1.)

I must bring this sermon to a close. I am exceedingly well

pleased with the way these young people's revivals have developed. They show to me that God is working with us. Six months ago no one thought about such a thing; these revivals just came on us like a gentle dew from heaven.

Some of the things that I have observed among the young people seem to be very encouraging. Did you hear those little boys testify this morning at prayer service? And yesterday, when I was going down the street, a little boy about eleven years old stopped me. He said, "Mr. Smith, what is your sermon subject to-morrow night?" I have had little boys stop me to ask the time of day, to ask how the ball game came out, or to borrow a match to light a cigaret, but never before did I have a little boy ask me what I was going to preach about to-morrow night.

A little later a twelve-year-old girl said to me, "Brother Smith, I have been to every meeting. I took my notebook along the first night, but I got so interested that I just sat with my mouth open all evening and never thought to take a note." I think I ought to write that down and have it framed in a golden frame and hang it over my desk, and if I ever get jealous of the superior education or attainments of other men (which I have never been), I will look at that inscription and say, "Thank God for this one thing, he helped me preach the gospel of Jesus Christ so that little children could understand it." And if that be true, there won't be one of you older people who, when you get up to the judgment seat, can say, "Brother Smith, I heard you preach in Lamoni, but I didn't know what you were talking about."

I have not hesitated to give you all I had to give. I have tried to reach your sense of reason through logic; and I have appealed to your emotion on occasions, but never have I tried to arouse an emotion in you that I did not feel myself. You cannot kindle a fire with a torch that is not itself burning. No preacher can arouse enthusiasm unless he is on fire with enthusiasm, and so all I wish you to feel, I have felt.

I have delivered the message as best I could. It is yours now. It is yours to determine what you will make of it. I know that, following these efforts, there are many filled with enthusiasm who will immediately want to be assigned some great task. And Brother Garver will not have a special task to assign to each one of you; but my advice to you young people is this: Go on with the work of preparation, and when God is ready for you he knows where you are. He knew where to find little Samuel in the dead hours of the night. He knew where to find Joseph who was sold into Egypt. He knew where to find Joseph Smith at fifteen years of age, uneducated and obscured by poverty, even under the most plebeian name man ever bore, the name of Smith. He knows where to find you.

We used to have a motto in the Student Society, the pioneer in the work of the young people. The motto was, "Get thy spindle and distaff ready and the Lord will send thee flax!" There was not a member of that society who got his spindle and distaff ready that God did not give him more flax than he could spin. Who has seen a man among us fitted, and who is at his work, but what had more tasks coming to his hand than he could possibly do? Get yourselves *ready*. Go on with your *preparation*, the training of prayer and study, and when the right moment comes, God will give you your work.

Pursuant to the reorganization of the elders' quorum in England, it has become possible for them to meet much more frequently than heretofore. The elders in the Manchester District now meet monthly on the third Sunday. They are taking up seriously the work before them, both in the church and problems in the world at large, and are open to suggestions. Their purpose is to have every elder fitted for the largest possible service to the church.

To Our Subscribers Abroad

As has been previously announced in our columns, the Saints in Canada may remit by personal check, bank draft, or send currency directly to the Herald Publishing House for any of the church periodicals, or other church publications. In remitting, send the price as published: \$2.25 for the SAINTS' HERALD; \$1.50 *Zion's Ensign*; \$1.75 for the *Autumn Leaves*, for example. But send in your orders directly to this office.

The question has also been raised with regard to other points. In Australia the *Gospel Standard* is publishing regularly the subscription price of the various church publications, and all remittances and orders in Australia should be sent to the Gospel Standard Office. They will take care of forwarding them. They can thus save the Australians the present high rate of exchange.

In England arrangements have been made to send all orders with remittance to Brother Charles Fry, Saint Leonard's, 19 Amherst Park, London, N. 16. Remittances can be sent from any part of Great Britain, or for that matter, from the European Mission, and Brother Fry will take care of the order for you and save you the present high rate of exchange. All orders should be sent to him, and remittances made payable to him.

No arrangements have been made so far as affecting any other field. But remittances can be made at any of these points as indicated.

Catalog of Graceland College

The catalogue of Graceland College appeared as the May 6 issue of the *Graceland Record*, a weekly published by the student body during the school year.

The Graceland Junior College course is extended so that it includes now, not only a liberal arts course, and a teachers' course, but also scientific courses in preparation for work in medicine, engineering, law, commerce, and dentistry. There are also offered a public-speaking course and a secretarial course. The cultural work and preprofessional courses for the first two years differ but slightly in their general outlines. As a second factor, the preprofessional courses offer few electives; in the liberal arts course, much of the work is elective but with strict limits.

The course in religious education is strengthened. The existence of such a course does not constitute a sectarian college. Twenty-five years ago there were no credits allowed for college courses in Bible study or the study of religion. Fifteen years ago there still was very little offered even in philosophy, and comparative religion was a new subject rarely offered. But in the recent years conditions have changed, and college credits may now be received for work done in comparative religion, Bible study, the psychology of religion, and other like topics.

The extension department is being placed on a stronger foundation, including both the usual subjects, and also the religious normal training department. If one can attend Graceland in person, he should by all means do so; but those who cannot should certainly take advantage of the opportunity for extension work. In either event, address the president of Graceland College.

The register of students shows ninety-nine in the junior college, with thirty-eight in religious education and fifty-three in the academy. This means that the college department is decidedly the strongest.

Since 1915 the class each year has left some monument to its memory. This was started in 1913 by the class of 1898 donating a sundial to celebrate its fifteenth anniversary. It was hoped then that each of the earlier classes in turn

ORIGINAL ARTICLES

The Zionist Movement

By T. W. Williams

The English Government

On November 2, 1917, Arthur James Balfour, foreign secretary for Great Britain, wrote Lord Rothschild who was then the representative head of the Zionist Movement, as follows:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of the object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

The Right Honorable George Barnes, M. P., and member of the War Cabinet, speaking for the British Government on July 14, 1918, said:

"The British Government proclaimed its policy of Zionism, because it believed that Zionism was identified with the policy and aims for which good men and women are struggling everywhere. That policy is the policy of the allies in this war. It is the policy to which we are pledged; it is the policy which we believe accords with the wishes of vast numbers of the Jewish people, many of whom have cast wistful eyes to Palestine as again destined to be their national home."

The French Government

On February 14, 1918, the French minister of foreign affairs, M. Stephen Pichon, in a letter to Mr. Nahum Sakolow, of the Zionist Organization, confirmed the position taken by the English Government and congratulated Mr. Sakolow on,

"the generous devotion with which you pursue the realization of the aims of your coreligionists, and of thanking you for the zeal you show in making known to them the feelings of sympathy which their aims arouse in the allied countries and especially in France."

On July 24, 1918, M. Tardieu, high commissioner of the French Republic in the United States, speaking in Paris, said:

"You know with what sympathetic interest the French Government has followed the progress of the Zionist ideal. The French Government has given proof of this interest since the spring of 1916, when the improved situation in Palestine first allowed us to consider the future. If there is any nation which can naturally understand the cause of the Jews and the Jewish ideal, surely that nation has always been the French nation."

The Italian Government

On May 9, 1918, the concurrence of the Italian Government with the British and French Governments support of Zionism, was given by the Italian ambassador, in London, as follows:

would in like manner perpetuate its memory by some memorial. The only effect so far appears to have been that the graduating class each year, beginning in 1915, has donated an immediate gift. Graceland is now completing her twenty-sixth year. The first class, that of 1898, has already presented a memorial. The classes of 1899 and 1900 will soon celebrate their 25th anniversary. They should make a point of meeting for the commencement week exercises, and presenting a suitable memorial for their class to Graceland.

The strength of a college does not lie in its building. It does reside within the spirit of its students and graduates. Graceland is proud of some of its graduates. May they continue worthy of that pride.

S. A. BURGESS.

"I have the honor to inform you that with reference to your representations His Majesty's Government is pleased to confirm the declaration already made through their representatives in Washington, the Hague, and Salonica, to the effect that they will use their best endeavors to facilitate the establishment in Palestine of a Jewish national center.

(Signed) "IMPERIALE."

United States Government

On August 31, 1918, President Woodrow Wilson, on behalf of the United States, sent the following message to Doctor Stephen Wise, for the Zionist Organization:

"I have watched with deep and sincere interest the reconstructive work which the Weizmann Commission has done in Palestine at the instance of the British Government, and I welcome an opportunity to express the satisfaction I have felt in the progress of the Zionist Movement in the United States and in the allied countries since the declaration by Mr. Balfour on behalf of the British Government's approval of the establishment in Palestine of a national home for the Jewish people and his promise that the British Government would use its best endeavors to facilitate the achievement of that object."

Zionism Takes Form

The effect of the Balfour letter, coupled with hearty indorsement of the other governments, was remarkable. It was world-wide. With the Jews, what had hitherto been only a wish or desire now became a certainty. The Zionist Movement, which hitherto had been largely one of sentiment and agitation, now found opportunity for practical purpose.

Beginning of Zionism

As far back as 1862 Moses Hess wrote his book, *Rom und Jerusalem*. In this work he outlined the Jewish persecutions throughout the world and gave as his thesis that persecutions would continue, that therefore the Jews were likely to remain strangers wherever they dwelt. He urged that "emancipation was difficult to reconcile with Jewish national feeling," and proposed a Jewish nationality. His project received scant attention in England and America. The Jews in these countries were prosperous and not subjected to the indignities offered their less fortunate brothers in Europe and Asia.

A Living Nation

Doctor Leon Pinsker, of Odessa, published in 1882 a pamphlet, *Auto-Emancipation*. This was translated into Hebrew and most of the European languages. He urged the Jews to help themselves. Dealing with the exacting and cruel Russian pogroms, he said:

"Neither miracles from above, nor the kindness of Gentiles, nor the progress of nationalism would solve the Jewish problem. They could only become a living nation by beginning to live as a nation and strive for the realizations of their national aspirations."

Arthur Ginzburg, Hebrew writer and philosopher, took the position in 1889 that Palestine as a home for the Jews must also be a new moral center for spiritual inspiration and guidance. His views met with general concurrence by leading Jewish scholars.

Chovevi—Zion

A movement was organized about this time in Russia, called "Chovevi-Zion" (Lovers of Zion), which rapidly spread throughout southern Russia and thence to western Europe. The Jewish people of England responded and, led by Colonel A. E. Goldschmidt, a constitution was adopted. Its expressed objects were:

- (a) To foster the national ideal in Israel.
- (b) To promote colonization of Palestine and neighboring

territories by Jews, by establishing new colonies, or assisting those already established.

(c) To diffuse the knowledge of Hebrew as a living language.

(d) To further the moral and material status of Israel.

A magazine called *Palestine* was edited by Doctor S. A. Hirsch. In 1892 the organization began to purchase land in Palestine. Its international action was in the hands of a central committee at Paris, a committee at Odessa, and an office at Joppa for the purchase of land and to negotiate with the Turkish authorities for facilitating Jewish colonization. By 1897 a half dozen colonies had been started and a number of buildings erected. This organization went on the rocks. It was a beginning. It paved the way for larger things.

As Old as the Dispersion

Zionism or Jewish nationalism is as old as the Dispersion. The idea of a return to Palestine has been a world-wide ideal. It has been expressed in prose and poetry. It has been couched in prayers, in supplications, among the Jews in every nation where they have been scattered. God's promises to Israel were never forgotten throughout the centuries.

In 1873 Perez Smolenskin proclaimed a civic and social nationalism, rather than religious. The title of his work was "Am olam" (an eternal people). He affirmed that the Jews were an eternal people and must keep an "eternal ideal" constantly in view. The ideal was expressed in one word, "Zion." It stood for Jewish culture, connoted the Hebrew language, and betokened the ultimate physical good—Israel as a separate nationality.

Herzl, the Genius

It was Theodor Herzl, the Jewish genius, who gave to Zionism the vivifying touch and thereby "monopolized" their hopes and ambitions. It was the Dreyfus affair in Paris which focused his attention and led to a study of the Semitic problem and gave him his cue in his now famous work, *Der Juden-Staat*. Speaking of his book, he said:

"My pamphlet will open a general discussion on the Jewish question." He added that the newly formed society "will then find out for the first time whether the Jews really wish to go to the promised land, and whether they ought to go there." So clearly had Herzl outlined the injustice done to his countryman that the Sultan of Turkey in May, 1896, dispatched a secret emissary, the Chevalier de Newlinsky, to Herzl, with the offer of a charter for Palestine in return for the cessation of the European press campaign against him because of the Armenian massacres. Herzl refused to be a party to such an unholy bargain. Had he so elected, he was powerless to deliver.

The Founder of Zionism

Herzl may in fact be called the founder of Modern Zionism. Others paved the way and sowed the seed. He crystallized agitation and desire into definite purpose. He gave solidarity, life, and action to an hitherto disorganized movement. He commenced the publication of *Jewish State*, and within ten years he was able to bring the Jewish aspirations into the sphere of practical politics.

He possessed a fascinating personality, by means of which he gathered around him all classes, embracing philosophers, students, business men, statesmen, the oppressed and dissatisfied as well as the optimist and enthusiast. His most difficult field was among the western Jews, many of whom were in easy circumstances and high positions, and who more or less were assimilated into the country where they lived. Strictly orthodox Jews stood aloof, fearing that Herzl's plan would encroach upon strictly Jewish ideals. They granted

his genius but questioned his inspiration. He did not measure up to their ideas of a Messiah. It was Herzl, nevertheless, who affirmed that a return to Zion would be preceded by a return to Judaism.

First Zionist Congress

Herzl issued a call for a Zionist Congress in 1897. A Zionist Congress was held in Basel, Switzerland, in August of that year. That we have an idea of the scope and character of this congress, and the versatility of the Jewish race, let me quote from the pen of that publicist and ardent leader, Mr. Sakalof:

"I still see that odd motley gathering—rabbis and university professors, medical men and engineers, lawyers and literateurs, mathematicians, chemists, bankers, merchants, tradesmen, university students, agriculturists, bookkeepers, clerks—all professions and occupations. Orthodox Jews, moderate conservatives, Chassidim, reformers, freethinkers, Ashkenazern, Sephardim, Galician Straimlech, and Parisian top-hats, German preachers, Lithuanian rectors of Yeshiboth, capitalists and socialists, philanthropists and Bettelstudenten, from Polish plains and Swiss mountains, from Lithuanian Ghetti and Vienna 'Rings' speaking Russian, Polish, German, English, French, Italian, Spanish, Hungarian, Arabic, Dutch, Bulgarian, Serbian, Danish, Yeddish, and Hebrew. All had come there united by one will, unfurling one banner, forgetting at once all their differences, all their communities' petty questions, all their family worries, all their personal troubles; inspired by one idea, devoted to one great cause, reasoning, arguing, discussing, with a power of conviction and enthusiasm, as if this question of a home for the nation were the most personal, the most vital question to every one of them."

Max Nordau's Eloquence

The second congress was characterized by a significant address by Max Nordau. In burning and eloquent words he attacked the anti-Semitism of the Gentiles, and castigated the "rich and cultured" Jews who preferred to remain in Babylon. The fourth congress was held in London. The fifth and sixth were held in Basel, Herzl presiding at all of these gatherings.

It was the cherished wish of Herzl to influence the Sultan to grant a Jewish charter to Palestine without compromise. During 1901 he visited Constantinople twice, but his efforts were fruitless. It was at this juncture that suggestions came to abandon the Palestine idea and attempt colonization in Egypt and Uganda in Africa. Lord Cromer advocated the former scheme, and Joseph Chamberlain, then colonial secretary, the latter one. This was the first expression of sympathy by any European government. Coming from Great Britain it was enthusiastically welcomed by a section of the Zionists and by all with gratitude.

No Compromise

Doctor Herzl in a masterly address presented the proposition to the congress. He made it clear that this was in no sense an alternative to Palestine and that East Africa could not be Zion. The proposition was turned down by all the Choveva Zionists. In April, 1904, a *modus vivendi* was found which took cognizance of the Palestinian work of the Inner Actions Committee, and at the same time directed that a committee of inquiry be sent to Uganda. Unfortunately Doctor Herzl died quite suddenly on July 3, 1904.

The committee reported unfavorably. The "Sabbath" Congress was held in Basel, in July, 1905. Max Nordau presided. Twenty-two countries were represented. The congress declared: "The Zionist organization rejects either as an end or as a means colonizing activities outside of Palestine and its adjacent lands." This action resulted in a split, and the for-

mation of the Zionist Territorial Organization with headquarters at Berne. The two groups or movements were known as Political Zionism and Palestinian Zionism. The former group held that it was wrong and unwise to forward colonization before full political guarantees had been secured. The Palestinian Zionists were impatient for what was called "practical" work in Palestine.

Jerusalem University

In August, 1907, the Eighty Congress was held at The Hague, under the presidency of Wolffsohn. A new constitution was adopted. At the conference of 1911 a decided movement developed to reestablish Hebrew as a living language. In September, 1913, a congress was held in Vienna. It was turbulent. The Zionists as a body were discouraged. It was a triumph, however, of practical over political Zionism. The chief feature of the congress was the adoption of a project to establish a university at Jerusalem. This for the purpose of bringing educated people to Palestine and thereby establishing friendly relations between Arabs and Hebrews and resulting in sending students throughout the world as enthusiastic Palestinian apostles.

Subsequently the Inner Actions Committee went to Copenhagen and then to New York. A Provisional Actions Committee was organized under the chairmanship of Louis D. Brandeis, Judge of the Supreme Court of the United States. His Jewish Problem and How to Solve It, proved one of the most striking Zionist pamphlets extant. He urged that Zionism is not incompatible with patriotism and that American Jews may well affirm that.

Distinct Nationality

"Jews are a distinct nationality, of which every Jew, whatever his country, his station, or shade of belief, is necessarily a member. Let us insist that the struggle for liberty shall not cease until equality of opportunity is accorded to nationalities as to individuals. Let us insist also, that full equality of opportunity cannot be obtained by Jews until we, like members of other nationalities, shall have the option of living elsewhere, or of returning to the land of our forefathers."

Zionist Program

The first Zionist Congress adopted the following program:

"Zionism strives to create for the Jewish people a home in Palestine secured by public law. The congress contemplates the following means to the attainment of this end:

"1. The promotion of suitable laws of the colonization of Palestine by Jewish agricultural and industrial workers.

"2. The organization and binding together of the whole of Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country.

"3. The strengthening and fostering of Jewish national sentiment and consciousness.

"4. Preparatory steps towards obtaining government consent where necessary to the attainment of the aim of Zionism."

Democratic Organization

The Zionist organization is a democratic electoral system. All Jews become members on payment of one shekel, shilling, franc, or mark each year. Each member who pays dues for two successive years is entitled to one vote. A group of two hundred such members has the right to elect one delegate to the Zionist Congress. There is an "Inner" or "Greater Actions Committee" of not less than twenty-one and not more than sixty members. Out of this committee the congress elects an executive committee of six. The congress elects a chairman of this executive committee. He is also president of the congress and the recognized head of the organization. The members form societies in each country who are con-

trolled by Zionist federations of not less than three thousand members. Active Zionist leaders carry on the Herzl traditions and Basel program of practical politics. The Mizrahists represent the religious element and seek to make Judaism the dominant thought. The Holland and Russian Zionists belong to the group as do also many of the Germans.

"Pig and Plough" Zionists

The others are known as the "Pig and Plough" Zionists. These are the agricultural, scientific, nonreligious Jews. Their chief adherents are students and radicals and intellectuals. There is and will be friction between these irreconcilable groups. The secularists seem to be in the majority. The religionists urge that a Jewish Palestine without Judaism is unthinkable. This cleavage is the most disturbing element in Zionism to-day.

National Fund

The Jewish National Fund was instituted in 1897 and comprehends donations and endowments, two thirds of which is devoted to the purchase of land and one third to its maintenance and cultivation. A Jewish National Fund was established in 1901 as a Limited Liability Company with control vested in the Zionist Congress. Under its memorandum only seventy-five per cent can be invested in Palestine, and the balance must be reserved in cash or realizable securities. Its bankers are the Jewish Colonial Trust, Ltd. It meets the needs of three fourths of the Jewish population of the world—six million in Russia, one million in Galacia, two hundred and fifty thousand in East London, and three million in the United States. The total Jewish population of the world approximates fifteen million.

In consequence of the war, Jews all over Europe are reduced to beggary and must emigrate or starve. The Zionist fund amounts to over twelve million francs. Up to 1914 the capital of the National Fund invested in Palestine amounted to about seven hundred and eighty thousand dollars. During 1917 the revenue exceeded two hundred thousand dollars.

The Zionist Organization has internal troubles which are ominous and threatening. We will have more to say along this line later.

The Angel of Revelation 14

By G. J. Waller

Elder G. J. Waller answers the inquiry of one of his brethren concerning Doctrine and Covenants 85: 31, and points out that though it is the same angel, the time is different.

I promised sometime ago to write you my views of the question brought up by you in your letter of November 27, with regard to the restoration of the gospel by an angel in this dispensation.

You will remember that you interpreted paragraph 31 in section 85 of the Book of Doctrine and Covenants as meaning that the fifth angel referred to in paragraph 31 was the one who restored the gospel and that said restoration would not take place until after the millennium. Your conclusion was therefore that our interpretation of verses 6 and 7 of chapter 14 of the book of Revelation was not correct.

To prove that the gospel has been restored in this dispensation as foretold in Revelation 14: 6 and 7, I will refer you to section 108, paragraph 7, Doctrine and Covenants. If you will read this paragraph you will find that it distinctly states that the Lord has sent an angel with the gospel. This angel has appeared unto some and has committed the gospel unto man so that it might be preached in all the world and that

the world might be warned from the mouths of God's servants that the hour of his judgment is at hand. This settles the matter from the word of God, which says that the gospel has already been restored in this dispensation, by an angel sent from heaven.

If you will now turn to section 110, paragraph 20, you will find that it is stated there that Moroni was the angel who had restored the gospel. In section 26, paragraph 2, further information is given on the matter, and the angel Moroni is again mentioned as the one revealing the Book of Mormon, which contains the fullness of the gospel.

In the latter part of paragraph 3 of the same section in speaking of the gospel of peace, the Lord says, "which I have sent mine angels to commit unto you." These passages to which I call your attention remove all doubt as to whether or not the gospel has been restored in this dispensation by an angel, as they tell us specifically that it has.

Now about reconciling these statements with what is given in paragraph 31, of section 85, my understanding is this: that the Lord in speaking of the fifth angel as the one "who committeth the everlasting gospel" wants to let us know that this is the same angel, namely Moroni, who committed the gospel. The use of the present tense instead of the past tense is what no doubt causes the difficulty, but sometimes the present tense is used in speaking of past events, and in introducing the fifth angel the Lord simply refers to him as the would in like manner perpetuate its memory by some memorial. The only effect so far appears to have been that the one who holds the keys or has the authority to commit or restore the gospel.

In section 7 of paragraph 108 it is made clear that the angel who restores the gospel is not the one who announces directly to the world that the hour of God's judgment is come but that this is done by men to whom the gospel is committed and who are sent forth with this proclamation to the world. The hour of judgment of which these men were to warn the world is the eleventh hour, at the close of which Christ comes in judgment upon the world.

After the gospel is proclaimed, we are given to understand, in paragraph 25, section 85, that God's judgments are to be poured out upon the world. This hour of judgment precedes the millennium and is confined to this world and results in the downfall of Babylon, which event is also proclaimed by an angel. Turning again to paragraph 31 of section 85, I note that when the fifth angel sounds his trumpet that his proclamation is to be to all people, both in heaven and earth, and under the earth. The proclamation when the angel restores the gospel is confined to the nations, tongues, and people upon the earth.

The proclamation as given by the fifth angel is to reach all people both in heaven and earth and under the earth, at which time every knee is to bow and every tongue confess as they hear the sound of the trumpet, saying: "Fear God and give glory to him who sitteth upon the throne, forever and ever, for the hour of his judgment is come."

The hour of judgment here referred to is, I understand, the time spoken of in the book of Revelation, chapter 20, verses 10 to 15; the judgment referred to being the great and last judgment. This comes after the millennium and after the conflict between God's people and the forces of the Devil, as described in Revelation 20: 7 to 10.

The fifth angel, as you will notice from paragraph 32 of section 85, is followed by another angel, the sixth angel, who proclaims the downfall of the forces of evil and of Babylon, Babylon in this instance including not only spiritual wicked-

ness upon the earth, but also "under the earth." (Section 85, paragraph 31.) When, as stated in Revelation 20: 14 and 15, "Death and Hades are thrown into the lake of fire," then the complete downfall of Satan and his power is brought about, and the downfall of Babylon is complete, as indicated in the proclamation of the sixth angel, which says, "She is fallen, is fallen."

My understanding is that the angel Moroni not only restores the gospel in this dispensation, but makes the proclamation referred to in section 85, paragraph 31, which as I have already explained is after the millennium. The angel who makes the proclamation as given in Revelation 14: 8, with regard to the downfall of Babylon, before the millennium, apparently is also to make another proclamation, and that is at the time of the great judgment day of the Lord, when the complete downfall of Babylon is to take place, this downfall extending to wickedness everywhere.

I have written the above quite hurriedly in my office and have been interrupted many times through having to answer business telephone calls, and what I have given has also been taken down by a stenographer who is not familiar with the Biblical language used in several places.

I trust, however, that I have written sufficient and set the same forth in such a way as to give you some idea of how I reconcile the paragraphs (31 and 32) in section 85, brought to my attention by you, with other passages of scripture. All truth which is God's word should harmonize, and since I joined the church I have spent much time in studying God's word and have so far not run up against anything that I have failed to harmonize to my own satisfaction.

When I was young in the church, I thought that I had found something that indicated an oversight on the part of Joseph Smith. What I refer to is found in section 2, paragraph 6, of the Doctrine and Covenants, where the Lord says that: "The knowledge of the Savior was to come to the Nephites and the Jacobites and the Josephites and the Zoramites and also to the Lamanites, the Lemuelites, and the Ishmaelites." When I read this I noticed that the descendants of Sam were not mentioned and I wondered why, for a time. On turning to the Book of Mormon, however, I found that Lehi in blessing Sam said that his children should be numbered with Nephi; this settled the question, as you will readily see.

I shall be glad to hear from you in reply to what I have written, and if I can be of any further service to you by giving additional information, I shall be pleased, if I can help you.

The Boston Religio recently celebrated "Family night" by the rendition of a play entitled, "The rise of the Reorganization," in five scenes, each participant working out his own part after reading the church history for that period.

Call for Administration

Mrs. A. G. Waggoner writes from Turin, Alberta, Canada, that she is located thirty-three miles east of Lethbridge, and twenty miles north and two miles east of Coaldale. Her mother, sixty-seven years of age, has a broken hip, and has been crippled since last June, and desires administration. She was administered to in June by Elder Burr, at Coutts, but has not had that opportunity since. She also writes that there are many of her neighbors who she believes would be interested in hearing the gospel, and that it would do good to have the difference pointed out between our church and the Mormons. Her daughter shortly after baptism was administered to, and received almost an immediate blessing, and has been entirely healed.

OF GENERAL INTEREST

This Wonderful Period

[In clearing out the editorial desk, the following clipping was found, without date or item of publication. It presents so much of truth that we are reprinting here. While the millennium is not here, we certainly look for its coming, and the past century has been the most wonderful within historical times.—EDITORS.]

There never was such a wonderful period! We never before knew so much or could do so much. We never experienced an age of equal comfort. No part of yesterday was as glorious as this hour.

The hundred years behind us are jammed and crammed with achievements that outbalance the sum total of progress since the signing of the Magna Charta.

The average mechanic enjoys luxuries that Midas, with all his wealth, could not command. The college freshman has more real information in his little finger than the erudition of the foremost scholar of the Renaissance. We have done more to put existence on a sane, logical, and definite basis than did all of our ancestors.

A mere hundred years ago even the scientist thought that the atmosphere was simply space—gas was only a smell.

The first microbe hadn't disclosed his identity.

Metchnikoff's announcement of battling hosts in every drop of human blood would have earned him a padded cell.

The best illumination George Washington could secure came from tallow dips, lighted by a spark from flint and steel.

Every piece of fabric was woven by hand.

The only horsepower was four-legged, and wore a tail.

The steamboat was still building on the ways of Fulton's brain, and the wheels of the steam engine had only moved in Stephenson's head.

It took Benjamin Franklin two weeks to send a letter from Boston and get a reply from Baltimore.

Abraham Lincoln's angular frame never reposed in a Pullman berth.

Garfield called a twenty-day "liner" an "ocean greyhound."

It is hardly a year since the father of antiseptic surgery was gathered to his fathers.

Electric light, trolley cars, bicycles, automobiles, department stores, skyscrapers, ten-cent collars, tinned salmon, airships, penny newspapers, appendicitis, and power cranes are still infant ideas.

Thirty years ago electricity had never been hitched to a wheel; gunpowder was the most powerful explosive; subways weren't considered within possibility.

"Impossibility" is now an old-fashioned word with a definition, but not a meaning. Almost every dream of the past is a reality to-day.

The magic cities and the fairy kingdoms of your grandmother aren't half so wonderful as the world in which you live.—*The Cincinnati Post*.

Present-Day Inventions Foregleams of Messiah's Kingdom

The above is surely not exaggeration! What thanks should be rising from all our hearts to God, the Giver of every good and perfect gift! How energetic we all should be to rightly use present blessings and opportunities for our own good, for the good of our families and neighbors—all men!

Thinking people cannot help wondering why so many blessings have been crowded into our day. There is but one answer, and remarkably few seem to realize it. Some are disposed to say that all of these blessings come as a result of

another onward step of Evolution! Is this reasonable? Do we see signs of excessive wisdom in ourselves or others? How many people do any of us know personally who have ever invented any great, wonderful, or useful article of the many which go to make up our wonderful day?

Examining carefully the personality and history of individuals through whom present-day blessings come, we may well be astonished. We find that very few of them have been men of great education, and many of them are by no means great men in any sense of the word, except in the one particular of their invention. It is by no means sure that the prodigies of to-day are any more numerous than those of previous periods, but our facilities for *knowing* about them have increased a thousandfold.

Through the printed page the knowledge of an invention, carried before the civilized world, becomes a stimulant to others, furnishing, perhaps, a connecting link for another invention. Many of our great inventors tell us that they merely stumbled on their invention. Our successful air-brake patent, for instance, is merely the development of the cruder thought that water, hydraulic power, could be used to operate brakes. A still brighter mind caught the thought, and realized that air would serve the purpose better.

As an illustration of the fact that mental illumination may be along some one particular line, we remind our readers of "Blind Tom." He was noted for his wonderful skill in playing any tune that he might hear. He had no education; in fact, he was almost idiotic, incapable of receiving an education. But he had an ear for music which made him famous. Can we claim that we or others of our day stand so high intellectually as to be able to look down upon some of the bright minds of the past? Have we many Shakespeares, many Byrons, many Saint Pauls, many Ciceros? Have we many Solomons? or are there many who could compare with Moses?

We must look in another direction if we would rightly understand and properly appreciate the meaning of the wonderful inventions of our day. They are coming to us because we are living in the dawning of a New Dispensation! They are the foregleams of an epoch so wonderful as to be beyond our most vivid imagination. Evidently God has been gradually lifting the veil of ignorance from the eyes of human understanding. Gradually he has allowed us to see the power of steam—gradually to learn how to apply it. Later he lifted the veil in respect to electricity. Now its marvels are enlightening the world.

Shortly chemistry will be accomplishing wonders for us—no doubt making unnecessary the mining of coal. From the air that we breathe and the water that we drink, we shall doubtless shortly know how to separate the elements necessary to furnish us the light and the heat indispensable to the world's progress. Everything is getting ready for the millennium! Not only is it coming, but it is here! We are not, indeed, enjoying its full blessings yet; but what we are enjoying is a foretaste of them.

All of our hearts should be attracted more and more to the Lord in thankfulness for his wonderful mercies. More and more we should be studying his divine Word, the Bible. From it we should be coming daily to a clearer understanding of the divine character and plan. This alone will chase away our ignorance and superstition, and bring us love, joy, and peace.

The blessings of God now coming to the world will center in Christ's sacrifice at Calvary. During the past eighteen centuries his redemptive work has been the gathering of the church, and now it is to mean the blessing of all the families of the earth, as the Scriptures have promised. Yea, the

PASTORAL

The Work of an Elders' Quorum

By John Bailey

Written by and read to the elders' quorum at Manchester, England, February 20, 1921.

There are two questions that we might ask relative to the above subject. First, "Why 'elders'?" Second, "Why 'quorum'?" And it would appear that the more we know about these questions, the better fitted we will be to carry out the object and design for which they were brought into being.

The origin of the word *elder* seems to be lost in antiquity, the first mention of it being found in Genesis 50:7, where Joseph called the elders of his house and the elders of Israel together on the occasion of his taking the body of his deceased father up to Canaan. No doubt it goes much farther back than this, for if we are to accept the thought that the sons of God as referred to in Genesis 6:2 meant the priesthood, then without doubt elders were among those referred to. The word *elder* doubtless has more than one meaning. Young's Analytical Concordance gives the following instances where this word is used: 1st. Great, translated from the word "*gadol*"; 2d. Old, aged, bearded, "*lagen*"; 3d. Great, from "*rab*" (Genesis 25:23: "And the elder shall serve the younger"); 4th. Gray-bearded, "*sab*"; 5th. Aged as to days; 6th. Greater (the older shall serve the younger); 7th. Elder, aged person, "*presbuteros*." Under this last we can find the references that refer to the elders as we know and understand them. Evidently there were not many young men numbered among them at one time, and even now a man is usually getting on to full manhood by the time he is ordained to occupy in this office. This to me seems to be a wise provision, because it would appear that the eldership form one of the largest, if not the largest "cog" in the wheel designed by God to bring about the accomplishment of his great purpose, even the salvation of the human race. It therefore necessarily follows that wisdom and prudence must be found in those holding the position. The world at large, even the religious portion of it, knows very little about the specific duties attaching to the office of elder, for, although the word is used repeatedly in the Bible and New Testament, yet, as far as I know, there is no mention of the duties that attach to the position. Therefore, as a church, we occupy a unique position, for in the Doctrine and Covenants (which we accept as the revealment of God's mind and will to this day and age) we get an elaborate delineation of all the duties, privileges, and prerogatives attaching to the position.

The priesthood is, we are informed, divided under two heads: the Melchisedec and Aaronic. The elder belongs to the former of these, which again is divided into two, the high priests and the elders. The high priests, the apostles, and the President of the church are elders, but all elders are not high priests. The difference would appear to be that the former have general oversight of the church, while the elder is the one to whom the church looks to maintain, build up, and look after the church in its local organizations. The elders have not the full rights of the Melchisedec priesthood but are appendages to it. However,

"The office of an elder comes under the priesthood of Mel-

chisedec. The Melchisedec priesthood holds the *right of presidency*, and has *power and authority* over all the offices in the church, in all ages of the world, to administer in spiritual things."—Doctrine and Covenants 104:3.

"The power and authority of the . . . Melchisedec priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens open unto them; to commune with the general assembly and church of the First-born; and to enjoy the communion and presence of God the Father and Jesus the Mediator of the new covenant."—Doctrine and Covenants 104:9.

The slightest consideration of the height and depth of any one of these privileges is sufficient to make even the best of us feel the grave and solemn obligation that rests upon us; while, if we gave to this matter the due weight of regard that such a position demands, I feel confident that we would be far better qualified than we are to fulfill the duties devolving upon us. As no officer less than an elder can have these privileges, it necessarily follows that it is to him we look to take charge of the local organizations, as it seems fairly obvious that unless an elder is presiding, the full blessing of our gathering together is not accomplished. Hence we read in Doctrine and Covenants 17:9: "*The elders* are to conduct the meetings as they are led by the Holy Ghost." It appears to me to be unwise for any officer of the Aaronic priesthood to perform the duty of presiding when an elder is available.

Too much dignity and importance cannot be attached to the office of an elder, and we are warned not to treat lightly the things of God. We are instructed in section 17:13: "The several elders composing this Church of Christ are to meet in conference once in three months, or, *from time to time*," etc. While no doubt this may have special reference to our quarterly district conferences, yet it seems capable of extension and is applicable to such gatherings as our special meetings. The object of gathering together is to "confer." What about? Well, as to how best we can prosecute the work intrusted to our hands. What is *this* work? The salvation of the human race! Therefore, any matters coming within this category are subject matter for our discussions.

That such discussion is necessary is, I think, fairly obvious. Isolated effort is hardly likely to accomplish any great amount of work, but united effort is sure to make its influence felt. The elder stands as the representative of the church; therefore he should speak with no uncertain voice. We must, therefore, be agreed as to what is essential for bringing about the best results. We can reach this agreement only through conferring one with the other. The declaration of the word of the Lord is a most serious business; therefore, the Lord exhorts us to lay aside all levity when standing to declare the word of the Lord unto the people. (Doctrine and Covenants 85:37.) How many times are we presented with the spectacle of an elder essaying to declare the word of the Lord, when according to his own admission he has nothing to say, yet proceeds to occupy the rostrum for forty-five minutes or more?

Brethren, this ought not to be. The words of the Apostle Paul are applicable: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God." The Lord had a specific object in organizing this church. If the work could have been done by any other religious denomination, then this would not have been necessary. It behooves us therefore to bring out this specific object. In section 32:2 the Lord says: "Open your mouths and they shall be filled, saying, Repent, repent and prepare the way of the Lord, and make his paths straight; . . . repent and be baptized every one of you, for the re-

Scriptures clearly show that these blessings are intended for those who are in their graves, as well as for the living.

mission of your sins; . . . and then cometh the baptism of fire and the Holy Ghost." "This is my gospel, . . . and upon this rock I will build my church." Again: "The elders . . . of this church shall teach the principles of my gospel which are in the Bible and Book of Mormon, in the which is the fullness of the gospel; . . . and these shall be their teachings, and they shall be directed by the Spirit; . . . and if ye receive not the Spirit ye shall not teach."—Doctrine and Covenants 42: 5.

How often do we hear sermons delivered and not one word along the lines indicated in the foregoing quotations? Speculative theories and ideas may be all right in their place, but evidently the proper place is not the pulpits of our church. The Lord knew exactly what would be required to bring about the redemption of mankind, and he so inspired his servants in past ages that they wrote and recorded the things in the books. "To the law and to the testimony" is the standard of appeal. Might we not therefore be "beating the air" or even worse, by advancing speculative theories and ideas that are outside the principles of the gospel as contained in the standard books of the church?

Let us ever remember that the obligation that rests upon us is a solemn one, and also remember that our time is short, therefore we have none to waste. "Hearken!" "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world."—Doctrine and Covenants 1: 2. "Remember, brethren, those commandments have been passed on to us, and it is with us that the responsibility now rests. Hence we see the paramount importance to "organize yourselves; prepare every needful thing." "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." "Teach one another words of wisdom."—Doctrine and Covenants 85: 36.

"Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And . . . [another commandment] you shall teach one another the doctrine of the kingdom; teach ye diligently . . . that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, . . . things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things."—Doctrine and Covenants 85: 21.

What a scope! Where shall he be taught these things? We must have some kind of organization. Hence the quorum! Section 104: 41 informs us that "the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants."

It would appear from the foregoing that primarily the responsibility for teaching us rests upon our president. But the responsibility to learn rests upon us. The first time we find the word *quorum* mentioned is in section 104: 41, and there are one or two questions regarding this that demand our attention. Why the quorum? Have all the members to be present before we can transact business? Or can we have a quorum of the quorum? If so, how many to constitute the same? Do all elders by virtue of their ordination become members of the quorum? Are they amenable to the same for

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

Musical Institute at Joplin, Missouri

As the fourth event of its kind in the church since the organization of the Department of Music, there was successfully conducted at Joplin, Missouri, May 8, 1921, a musical institute for the benefit of the Spring River District. Although not as large as desired, there was some attendance from other branches throughout the district, and we are confident that the work done at this institute will bring its results in all the branches of this important district.

Elder A. C. Silvers presides over this district, succeeding Elder Charles Fry, now in England. Immediately upon his accession to the chief office of this district, Brother Silvers showed his desire to advance the musical work of the district, and to his efforts is due a genuine measure of the success of the institute.

This institute did not differ greatly from the other musical

their conduct and deportment? Has the quorum authority to issue and withdraw licenses? The quorum having just been reorganized, it behooves us to see to it that we make good use of our opportunities. The composition of its presidency may seem strange, new and untried; but let us give our president a chance to accomplish some useful work, or in other words let us, as members of the quorum, "make good," and if we each do all in our power to forward the work of God which has been intrusted to us, we shall soon see the fruits of our labors and have joy in the harvest.

A Priest

An excellent little selection easily translated into our own terminology.

To sum up in one sentence the titles of a . . . priest:

He is a king, reigning not over unwilling subjects, but over the hearts and affections of his people.

He is a shepherd, because he leads his flock into the delicious pastures of the sacraments, and shelters them from the wolves that lie in wait for their souls.

He is a father, because he breaks the bread of life to his spiritual children, whom he has begotten in Christ Jesus through the gospel.

He is a judge, whose office is to pass sentence on self-accusing criminals.

He is a physician, because he heals their souls from the loathsome distempers of sin. . . .

The priest should be like those angels whom Jacob saw in a vision, ascending to heaven and descending therefrom on the mystical ladder. He is expected to ascend by prayer and to descend by preaching. He ascends to heaven to receive light from God; he descends to communicate that light to his hearers. He ascends to draw at the living Fountain of Divine Grace; he descends to diffuse those living waters among the faithful, that their hearts may be refreshed. He ascends to light his torch at the ever burning furnace of Divine Love; he descends to communicate the flame to the souls of his people. . . .

But the priest, like Moses, stands before God to intercede for his people, and before the people to advocate the cause of God. He not only ascends daily the altar to plead for the people and to cry out with the prophet, "Spare, O Lord, spare thy people, and give not thy inheritance to reproach"; but every Sunday he mounts the pulpit to vindicate the claims which God has on his subjects.—From *The Faith of Our Fathers*, by Cardinal Gibbons, pages 379, 386, 384.

institutes held at various places throughout the church. There was just as much enthusiasm, fully as much desire to advance, and the Saints of this district have just as much talent (developed or latent) as in any district of the church. The older rank of the Saints of the district have come to their present spiritual state through the same path of tribulations as have Saints everywhere else. The younger generation have just as much intelligence as the young of other sections of the church. Consequently, there is ample hope for the future musical development of this district, if intelligent direction and faithful effort is had on the part of many.

Very much of the credit of this successful institute must be given to Sister Walter W. (Nellie) Chrestensen, the chorister at Joplin, whom Elder Silvers placed in charge of the preparation for it. A busy little mother, and the wife of a church missionary, she has the full quota of tasks that usually enthrall the average housewife. Yet she labored faithfully, persistently, intelligently, although often amid discouragements. The measure of her success was ample, and her credit was great.

The program, which follows, will exhibit more as to the character of the work done than we may fittingly comment. We therefore restrict our further comments to the statement that all of the exercises were of a high spiritual order, and the Saints were strengthened in their appreciation of the place music holds in our church and our lives.

PROGRAM

Sunday Forenoon, May 8, 1921

Special prayer service. Sunday school song service. Regular session of Sunday school, in which the following special features were had in honor of Mothers' Day: Reading, "A tribute to mother," Mrs. E. Quinley (Joplin). Vocal solo, "Mother," Mrs. J. E. Leslie (Joplin). Congregational song service. Regular morning service, as follows: Anthem, "Know that I am God," Joplin choir. Invocation. Mixed quartet, "The Master's call," Mr. and Mrs. J. E. Leslie, Mr. and Mrs. S. G. Carrow (all of Joplin). Address, Arthur H. Mills, secretary Department of Music. Closing song. Benediction.

Afternoon

Institute service; Opening songs. Prayer. Vocal solo, "Far from my home," Miss Dolores Pearson (Miami, Oklahoma). Talk, "View of church music from the pastor's standpoint," Elder A. E. Stoff (Pittsburg, Kansas). Piano solo, "Caprice" (Huerter), Mrs. W. H. Gresham (Nowata, Oklahoma). Talk, "How can the orchestra best serve?" Elder A. C. Silvers, district president. Ladies' trio, "The heavens declare the glory of God," Miss Cecil Shepherd, Mrs. Alma King, Mrs. J. E. Leslie (all of Joplin). Talk, "The spiritual value of music," J. Emmett Lancaster (Joplin). Song, "Angry words," Wabek Circle Orioles (Joplin). Talk, "Choir and orchestra problems," Arthur H. Mills. Round table, conducted by Arthur H. Mills, secretary. Closing exercises.

Evening

Musical program: Song service. Invocation. Anthem, "O lovely Zion," Joplin choir. Music, selected, Mrs. V. G. Gaston (Parsons, Kansas). Music, chorus, Joplin Glee Club. Paper, "Proper decorum during the rendition of musical selections," Mrs. A. N. Devois (Webb City, Missouri). Violin solo, selected, Lester Chrestensen (Joplin). Quartet, "Fondly I think of thee" (Webb City, Missouri). Vocal solo, selected, Mrs. W. R. Dunham (Joplin). Vocal duet, selected, Mr. and Mrs. Victor Krucker (Miami, Oklahoma). Ladies' quartet, "Father most merciful," Cecil Shepherd, Madeline Carrow, Christina Carter, Mrs. V. E. Sheppard (Joplin). Vocal solo, "Now the day is ended," Mrs. A. Hollen (Webb City, Missouri). Doxology and benediction.

Some Important Reunion Musical Activities

We were confident several years ago, when we began "plugging" for better and greater musical activity at our reunions, that our efforts would eventually bear fruit. Now we are be-

ginning to see the harvest, at present small, but which in time will be abundant.

We have reports concerning two of our important districts and their preparations for musical work of a high merit for their coming reunions, and we must tell you about them. One district is in the extreme east of the country, the other in the extreme west; but both are preparing for musical work that will greatly enhance the success of their reunions.

First, the New York and Philadelphia District is stepping grandly to the fore for their first reunion. The Saints of this district have purchased a fine tract of land, about twenty miles from Philadelphia, called "Deer Park." This was at one time an amusement park which didn't "pay," and now the Saints have acquired it and will make it pay in another direction. Included in the grounds are some very useful buildings, among which is a fine pavilion seating about a thousand, which features will give the Saints of this district a most fortunately equipped reunion location. They are preparing for an epochal time in their first gathering.

Brother Albert N. Hoxie, the general director of the Department of Music, and who cares for the musical work of the district as its chorister, is preparing for a wonderful demonstration of the power of music at this reunion. Here is the "bulletin" he issued to the musical workers of the district as to their expected work:

Deer Park Reunion Bulletin

I wonder how many realized the importance of the announcement given on Saturday and Sunday, that the musical forces of this district would bring, as their special gift to the reunion, two beautiful musical offerings: "The Holy City," and "Olivet to Calvary."

Is it too much to ask you to give the next twelve Saturday nights to this preparation? When I say that over three hundred visitors wended their way to Deer Park last Sunday, let me ask you how many do you think will visit our little white-tented Camp of Israel to hear our music and sing the songs of Zion with us?

We can little realize what an important feature our music is to be in this great gathering, the first we have had in many years in this district; and if we can go, fully prepared to perform our part, I venture to predict that our valiant singing host will not only bring the harmonious strains of music into the assembly of Saints, but unity and spiritual accord as well.

Therefore, the next twelve Saturday nights and without the necessity of further announcements, we will ask everybody to kindly be on the job, to lend enthusiasm and impetus to what I consider the most important step we have ever undertaken.

What's the answer? Here am I?

Sincerely,

ALBERT N. HOXIE.

The other reunion to demonstrate the great value in musical activity is the reunion of the Northern California District, to be held at its accustomed place at Irvington, California. Sister Christiana Waller, the district chorister, has also planned for an epochal musical demonstration for her district reunion. Here is her letter of instructions to the branch choristers of this district, outlining the preparation all must engage in for the work of this reunion.

SAN FRANCISCO, May 6, 1921.

Dear Sister: My aim in writing this letter is to let you know just what had been planned for the coming reunion of the district, at Irvington, in August.

As the various departments in our church are increasing the scope of their work, we of the musical department of this district must also catch a glimpse of the grandeur and magnitude of the work that we are engaged in, and lend our talents, efforts, and time to the perfecting of the whole. We must keep active and do our best at all times, so that our effort may increase the interest of others, and be the means of contributing a little beauty, joy, radiance, and encouragement to the cause.

As our leader, Brother Albert N. Hoxie, is anxious to have

all the districts have a musical festival, and as it seems difficult for us to assemble except at a reunion, I have planned something which I think will interest all music lovers. A cantata, "Hiawatha's wedding feast," by S. Coleridge Taylor, with orchestral accompaniment, is to be rendered as the main feature. I know you will all enjoy the study of this composition. It might interest you to know that a young Scotch girl just from Glasgow visiting at our home was the means of inspiring me as she related how this composition had been so beautifully rendered in Salonica by people of all nations gathered there doing their bit in the World War, while she was an ambulance driver. Immediately I caught the spirit of it, and thought how splendid it would be if our district could render it. So we find that by doing our bit from day to day, there come across our pathway those who encourage us by relating their experiences, and we are led on to higher grounds through their joy and happiness.

The following list of anthems are for our Irvington reunion: "There is an hour of hallowed peace"; "Hark, hark, my soul"; "Praise the Lord"; "Thy will be done"; "The God of Abraham praise"; "God is love"; "The wonders of thy love"; "Fight the good fight"; "Savior, when night involves the skies"; "The twenty-fourth Psalm."

The cantata, "From Olivet to Calvary," by Maunder, will be rendered at one of the Sunday morning services.

With all good wishes for the success of the work,
Yours very sincerely,
CHRISTIANA WALLER.
1436 Taylor Street.

A Fine Pipe Organ at London, Ontario

Word comes to us in letter from Brother William Pycock, pastor of the branch at London, Ontario, that the Saints there have recently acquired a fine pipe organ for their church. The instrument has been installed and is giving excellent service. From the brief description given, we believe the Saints have an exceptional instrument and are to be congratulated on their acquisition.

We have written for full particulars and a complete description of the instrument, and we hope to be able to give a full account of this momentable acquisition to our musical assets at an early date.

Every Child Musical, Declares Music Critic

A particularly informative and brightly written little book on how to cultivate the musical sense is *Putting Young America in Tune*, by Henriette Weber, music critic of the *Chicago Herald-Examiner*. Concomitantly with the *how* Miss Weber emphasizes the *why*, impressing upon parents and educators the immeasurable advantages they can give the young lives in their charge by furnishing them with the key to the world of music.

The book deals chiefly with what can be done in the home, the average unpretentious American home, toward accomplishing this great end, and so will serve as a comfort, guide, and inspiration to that ever-growing host of mothers who realize what music is coming to mean in the everyday life of the individual and the social group and who want their children to be within its charmed circle.

Miss Weber begins with the reassuring assertion that every child is potentially musical and that the unfortunate who in later life "can't tell one tune from another" is made and not born. Several chapters are devoted to how much the wise mother can do toward feeding and developing the native musical sense in the early formative years, even if she has little or no training in the art herself. The possibilities for stimulating the feeling for rhythm, pitch, time, and harmony afforded by the sounds of nature and by little home devices will intrigue the imagination of the dullest mother.

In her discussion of music teaching, Miss Weber's verdict on the child who dislikes to practice is that he is not being taught in the right way. At the door of the fetish for mechanical exercises, the drilling of technicalities to the end that the "piece" may be perfectly "rendered," she believes many

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XIV

Dealing with the Emotions

1. What relation between instincts and emotions?
2. What physical conditions do pleasure and pain often indicate?
3. Name as many emotions as you can.
4. Discuss hereditary fear.
5. What evil effects follow the fears stimulated through the imagination?
6. Discuss the wisdom of frightening children into obedience.
7. Saint John makes what division of a child's fears? Discuss how they may be corrected.
8. When has fear protective value?
9. Classify your child's fear by Bolton's chart on page 101, and consider how it may be corrected.
10. From the viewpoint of the child, what conditions may give rise to shyness?
11. In the correcting of shyness, what place has each of the following? (1) Ridicule of elders. (2) Wit. (3) Humor. (4) Ridicule of associates.
12. In what different ways does anger manifest itself?
13. Why should wise and careful methods be used in dealing with all forms of anger?
14. Should fighting be completely suppressed?
15. What suggestions can you give concerning proper methods to be used in dealing with displays of temper in the home?
16. Is the parent's example in this case effective?
17. How should a sulky child be treated?
18. Of what value is quarreling?
19. What is your attitude towards fighting?
20. When and how should it be encouraged?
21. What are the good and bad effects of "teasing"? How may a child be taught to meet it?
22. What has health to do with the emotions?
23. How may parents influence the emotions of their children?
24. Why is it desirable to educate children to instant control of emotions?
25. How does the development of the emotions depend upon the development of the mind? MAUDE PEAK PARHAM.

musical deaths must be laid. The new way of teaching music, she points out, subordinates these externals to cultivating the musical sense, the teacher concentrating on music rather than on notes.

An interesting chapter is devoted to the strides made in recent years in the teaching of music in the schools, especially in the matter of piano and violin classes, and band and orchestra training.

In her treatment both of school music and private lessons, Miss Weber insists that the best results can be achieved only by intelligent cooperation from parents and a linking up with music in the home.

The final chapters open up a vista of the musical development awaiting this country. Its sources are many and varied, including the ever-growing community music activities, the church, the school, the public library, the woman's club, the movie, the municipal administration. But the wellspring of all is the increasing desire for music manifest especially since the war among all classes of the people.

The May Institute Has Become History

Our "golden week," with its wealth of experiences, its visions of broader usefulness, of work yet scarcely touched, is a matter of history. Please God, it is more than that, for our eyes have seen a wonderful vision, our hearts have felt new life, which we shall carry with us in our separate fields of labor through the days and weeks and months to come. Freely we have received; freely also will we give to all about us, that they, too, may glimpse the vision of the fields of usefulness about us, white already to the harvest. Far away in the distance, heaven bends to touch the horizon of our endeavor as Women's Department workers.

What was really the best thing on the program? Let's glance at it again. Besides those mentioned in last week's column, we had the advice of an expert on the subject of dress, Miss Evelyn Hansen, of the Chicago Art Institute, who demonstrated her ideas on living models; our energetic, undaunted sister, Rosa Teir, on organization and budgets; Miss Kelley, a social service worker of Kansas City; Sister Lula Sandy, on public address; Sister Grace Krahl, also Doctor G. Leonard Harrington, along lines of social purity. From Graceland College, we had Professor C. E. Irwin, who addressed us on "Zion and the rural woman," and Professor Floyd M. McDowell, on the "Responsibility of adult to adolescent." We were glad to have with us the latter part of the week Sisters Lydia A. Wight and Vida E. Smith, who spoke especially about "girls."

More than this, there were all the department workers, and Sister Hunt, organizer in Zion, who spoke on various lines of activity. There was a concert of music, and special music numbers at other services; the presentation of Young Women's work by Orioles and Temple Builders, and the sermon Sunday morning by Apostle Paul M. Hanson on woman's work in the redemption of Zion.

Nor would we forget the automobile trip, in charge of Brother and Sister Walter W. Smith—about one hundred and fifty people in twenty-four cars visited the Girls' Parental Home, and the McCune Home for boys.

The sisters of Independence, Sister Fred Koehler in charge, with a corps of faithful and efficient helpers, served noon meals in the dining hall every day free to our institute visitors, and Friday evening the Laurel Club served a banquet.

Brother Richard Bullard presented us, as a gift from himself and other friends of the cause, two hundred fifty dollars.

Booths in the dining hall, illustrating proper and improper methods of child care, sanitation, health, etc., with their literature and posters, were veritable funds of information.

But all this does not begin to tell you of the inspiring testimonies and helpful experiences that were brought out through round table discussions. Neither does it bring to you the sound of many voices singing the songs of Zion, selected with particular care to harmonize with the principal subject of each service. And woven all in and through the services, the wise counsel, earnest appeal, sympathy, and consecrated service of our general superintendent.

Who can forget that last afternoon of good things, when Sister Anderson related a vision given her at the last General Conference held in Lamoni, wherein she saw a number of sisters, herself among them, very busily embroidering a wonderful garment of white satin? As it neared completion, a robe of marvelous beauty, it seemed to clothe the form of the President of our church, and she understood that he represented the church of Jesus Christ on earth; that the robe was the righteousness of the Saints, the haste of the sisters being due to the near approach of the Bridegroom, when the church is to put on her beautiful garments. "You should go out with renewed courage and consecration, conscious that you would not fail. Dissension and discontent and antagonism should never enter into your service in any way, and may you overcome them in the spirit of the Master. Bear with us as an executive if in any way we do not measure up to the requirements you would like to have. As sisters, we have much to do with the perfecting of the robes of the righteousness of the Saints."

And then Sister Vida's closing prayer: "We thank thee for

life and the pursuit of happiness, for all the great blessings of life. But more than anything else among these, we thank thee for the blessed association of these, thy people. And we pray, O Lord, that we may profit by this association, that we may be drawn together by the love of Christ. Wilt thou grant unto us the Spirit that thou hast promised, that we may work together for the redemption of Zion. Accept our gratitude, and grant thy blessings, in Jesus' name."

You ask: What was the best? Ah, the best to me, to my neighbor here, my neighbor there, was whatever visioned to my eyes, to her eyes, the broadest aspect of our work, and sealed within my heart and hers that unselfish love and fervent consecration which characterized the service of the Master.

F. W.

Makers of History

Our department historian has found a great pleasure recently in poring over the old records which contain references to the work done by women in the early days of the church. She has sent to our desk several quaint bits which we are glad to give to our readers from time to time, one of which appears in this issue. It is a report of the work done during the first year of their organization, and when we consider that American money in those days had a much greater purchasing power than it has at present, we must admit that a considerable amount of work was done. For instance, where could we to-day purchase a cow for \$14? Five hundred dollars' worth of clothing and provision distributed among the needy represents a far greater amount of materials actually handled and labor done than the same sum would indicate to-day.

The little lesson, however, we wish to draw from this story from the past is that we, to-day, are also making history. Our various little groups of women everywhere are doing those things which may, in later years, come to the knowledge of other struggling groups, and will play their parts in encouraging, enlightening, and instructing. We are born into certain environment, we grow, learn, develop, spend our little day in effort, hope, achievement, and then we pass on, leaving to those to come after some heritage for good or ill as our lives may have been. Is it not well to work, then, with a thought to permanency, to doing the thing that will encourage and uplift, to expressing at all times the divinity of our souls, that force inherent within all which impels upward?

We have not time or space now to enlarge upon the thoughts which come crowding, for we wanted to say, for the benefit of the dear sisters whose contribution to our departmental work lies along the paths of history and record, that as you women of the locals plan your work, build and shape your present until it passes into the immortal past, will you not try to faithfully mirror that work in your reports and records, and send them on to our historians? Some day there may arise in our midst one whose leadings are to delve into our records and from them write the book of our achievements, drawing its lessons of truth to the surface for the good of those who come after, and molding into one beautiful whole the many diversified efforts which express to the Creator our yearnings and urgings towards him.

That each of us may do well the part possible for us in such an endeavor, let the secretary of each local, the monitor of each circle or chapter of our young girls, keep faithful record of their doings, their work and plans, their pleasure and their study, for all these things are significant to the student of history, demonstrating as they do the thought back of the activities, the motives, and the advancement made by the units which comprise the group so recorded.

Remember the most recent request made by our historian, viz, that as each local secretary makes out her quarterly report to her district organizer, she shall also send a copy of that report to the general office in Independence, Box 255, Women's Department. It will reach the historian, and from

it she will be able to glean many facts important to her in her work.

May we here present a little poem to be found in our Year-book, and ask that its wide significance may sink deep into each heart, to the end that, as women of this commissioned church, we may, unitedly, build our daily lives as very temples of the Lord, dedicated to his service and glory?

Builders of the Future

To keep the heart of mankind clean and pure;
To keep my own heart, too,
Pure, kind, and true;
That is the task laid on me, and on you.
Not only for our quiet lives are we
Constantly, watchfully, to be
Custodians, but of that more great
Life of the world. Not some obscure, grim fate
Decides the world's fair destiny, of ours;
Our wills, our hopes, our visions are the powers
That shape our futures, and the world's as well.
Let us, then, greatly build the invisible
House of the world's soul, as we build our own;
Each thought, each act, a stone.

—Mary Carolyn Davis, in *Good Housekeeping*.
AUDENTIA ANDERSON.

Female Relief Society

The first annual report of the Female Relief Society of Nauvoo; being a correct statement of the receipts and disbursements of the society from its organization, March 16, 1842, to March 16, 1843, to wit:

Received in donations of money, clothing, provisions,
etc., etc. \$507.00
Expended in appropriations for the relief of the poor.. 306.48
Leaving, at the time aforesaid, a balance of 200.52
As follows, to wit:

Cash	\$ 29.52
Share in the Nauvoo House	50.00
Note of hand by J. Emmett	12.00
Orders	19.00
Cow, the use of which is appropriated to Widow H.	14.00
Shingles	7.50
Various articles of clothing, provisions, etc., etc.....	77.02
	<hr/>
	\$200.52

An apology is due to the members of the society for our delay in presenting this report. We would only say it was unavoidable in consequence of circumstances beyond the control of the treasurer, Mrs. E. A. Holmes; which rendered it impossible for her to make satisfactory returns at an earlier period.

We hope the ladies of the society will feel encouraged to renew their exertions knowing that the blessings of the poor are resting upon them; we feel assured from what has passed under our personal observation that many, during the inclemency of the winter, were not only relieved but preserved from famishing through their instrumentality. More has been accomplished than our most sanguine anticipations predicted, and through the assistance and blessing of God, what may we not hope for the future?

By order of the president.
ELIZA R. SNOW, *Secretary*.

NAUVOO, June 30, 1843.

This article from *Times and Seasons*, volume 4, also speaks for itself. Note what a glorious first year's work. "Labor" was not "branded" (see Eliza's poem) after all, think you? There is a difference of a few days in the dates of this organization as given by President Smith and Eliza Snow. Also there is a difference of one word in the name chosen. Our women in this era of the work are following Sister Anderson's lead in using the word *female* instead of *ladies*, when referring to this so-

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

The Fifteen Rules of Health

The fifteen rules of health as prepared by Irving Fisher, Professor of Political Economy, Yale University, and Chairman of the Hygiene Reference Board of the Life Extension Institute. Reprinted and distributed by the Metropolitan Life Insurance Company.

Air

1. Have fresh air where you live and work.
2. Wear light, loose, porous clothes.
3. Spend part of your time in the open air.
4. Have lots of fresh air where you sleep.
5. Breathe deeply.

Food

6. Avoid eating too much.
7. Do not eat much meat and eggs.
8. Eat various kinds of food.
9. Eat slowly.

Habits

10. Have your bowels move at least once each day.
11. Stand, sit, and walk erect.
12. Avoid poisonous drugs.
13. Keep clean and avoid catching diseases.

Activity

14. Work hard, but play and rest, too.
15. Be cheerful and learn not to worry.

The Common Fly

Article printed by the Red Cross Society.

The deadliest living thing which carries disease lives in your home and eats your own food—the house fly.

Probably the fly has been responsible for the killing of more people than all the wars of the world, and is more dangerous than any known single disease, because the fly is almost an exclusive carrier of a great many diseases. Living on filth, the fly, filth covered, comes to your home and your table to spread the germs of disease. The result is an appalling number of deaths which may be charged up directly to the fly. A single fly may kill your baby, or your husband, or your wife, or you.

This is the time of year when the fly puts in his appearance, and now is the time that the community should be organized to drive him out as far as possible and keep him out. A safer and healthier town or city will result. If the fly were many times larger, he would be hunted with guns as any other dangerous beast. Life-size, he does not appear so deadly as he really is.

Get rid of open dumping grounds in the city.

See that vacant lots are kept cut down and free from weeds.

Do not allow garbage to be stored in open containers, or disposed of in a way that will make it accessible to the fly.

Keep your houses well screened.

Use a fly swatter, and use it enough to keep the home free from those flies that get in despite screens.

Keep meat and other food in the home and the store protected with screening so that flies cannot light on it.

Watch your sewerage so that there is no open drainage. Keep barns and outhouses cleaned and frequently disinfected.

Cooperate with the rest of your neighbors in fighting the fly menace.

It is as necessary to do these things for the safety of your baby and the health of the community as it is to keep dangerous, unlabeled poison out of reach.

society of that bygone day, it being, as she says, quaint and typical of them and their language at that time.

MADGE SIEGFRIED.

LETTERS

Farm Opportunities in the Stakes

The good services of the bishopric of the Far West Stake are at the command of Saints desirous of finding better agricultural opportunities.

Our people are entitled to all the privileges and benefits of the organization which came into existence through the guiding inspiration of the latter-day work. It is with the hope that we may be able to help those who shall hereafter move into the regions round about to avoid the mistakes and disadvantages of single-handed efforts that we address this message to the Saints everywhere.

In some instances our people have become the prey of unscrupulous speculators and consciousness men whose only object is to profit by selling their holdings, and who willfully employ misrepresentation and deceit.

Each year there are an increasing number of the Saints heeding the injunction to have all things prepared before them and are moving along the lines which entitle them to the blessings and direction of divine wisdom.

The Bishopric of the Far West Stake feel that they are better able to give information concerning farm opportunities within the stake than any other person inasmuch as they have at their service an organization of competent and trustworthy judges of these matters. We are studying the field and are on the lookout for the service that we may be able to render. We have acquaintance with the men you have to deal with, and in a general way know what the conditions are in the several localities; or we can get specific information through sources with which we are acquainted on short notice.

Of course, one cannot hope to buy an improved farm that has the buildings and fences all prearranged to his special tastes; but one who is not too particular and who is in a position to act when opportunities are presented may be able to purchase at very reasonable prices farms in the finest agricultural region in the United States.

These opportunities come and go. We cannot control them. One must act quickly to profit by them. Good farms are procurable at fair prices at all times. Use the machinery created for your service when you have need.

We are at your service. We will give all the information available and render such assistance as the circumstances of our work will allow. We would like to have some confirmation of the character of those who wish to locate. To have friends, we must be friends; some personal tastes must be sacrificed to others' feelings. A hearty welcome awaits those whose companionships are desirable.

Anyone who is able and wishes to locate under favoring conditions should get in touch with the Bishopric of the Far West Stake.

Address:

BISHOP J. A. KOEHLER,
517 North Twenty-second Street,
SAINT JOSEPH, MISSOURI.

From Denver, Colorado

At last the weather seems to have settled down to real spring. The season up to the last few days has been very freakish, cold, and dreary, with frequent frost. Most of the fruit is killed.

Last year the city council passed a daylight-saving ordinance to which all the churches conformed, ours with the others. This spring when the ordinance was put into effect, there was so much objection to it, on account of none of the surrounding country having the same time, that the mayor concluded to put the matter up to the voters for their decision, and last Tuesday at the city election the ordinance was repealed by a two to one vote, and we are again happy.

Yesterday morning, Colonel Hutchinson of the Boy Scout movement gave us a talk which was appreciated by all who

heard him, and many of us have a better understanding of this movement than heretofore. He paid a high compliment to our scout teacher, Brother Floyd M. McDowell.

We are anxiously waiting the coming of our new district president, Brother Wixom.

Sister Louisa Fishburn, district Sunday school superintendent, is making a tour of the district in the interest of that department.

Brother Said has at last left the hospital, and we are hopeful he may soon be able to return to his home and the ministry. He has suffered long and borne it with patience. May God continue to bless is our earnest prayer. S.

North Dakota

The work in this State has grown considerably in the last nineteen years, or since we became acquainted with the work here. Many have moved Zionward, but many still remain.

This time of year we are looking forward in fond anticipation to our annual reunion which this year is to be held in Denbigh, on the main line of the Great Northern, commencing July 1.

The fast trains do not stop at Denbigh, but those coming on such trains will notify Thomas Leitch or the writer ahead of time, so we can meet you at Towner and convey by auto.

By a recent letter from Brother Leitch, he quotes from a letter from the Presidency, stating that Brethren F. A. Smith and M. A. McConley will be at our reunion, and in addition we expect Brother Swen Swenson, a former missionary to Dakota, William Sparling, and J. E. Wildermuth, our missionary, to be with us. We expect to have a good reunion with the Lord's help, so you had better plan to come and help make it such.

As I write, we are having a heavy downpour of rain which is more than welcome to this thirsty land, for of late years we have had very little moisture. This continued downpour has thoroughly soaked the ground. WARREN MCELWAIN.

Far West Stake

The Sunday school and Religio institute provided for in April did not materialize; an unusually heavy snowstorm made it impossible for Brethren McDowell and Carmichael of Lamoni, and others, to attend. We shall have the institute some time in the fall season.

The fifth musical institute of the stake was held with the First Saint Joseph Branch, May 14 and 15, A. H. Mills in charge. It was a decided success and helped the cause of music in the stake. The reception by the First Choir, the Sunday morning prayer meeting, rich in the blessing of God, the round table, the anthems, solos, orchestra renditions, and other numbers, with the general spirit of interest and good will, were all features of this commendable gathering.

Those who "worked up" this institute deserve special mention—Brother Mills and Sisters Elma Scott, M. E. Dobson, and Edna Christiansen. Cool weather prevented larger outside representation. Cameron did quite well. Music as a power for good in church services will doubtless be more highly developed in all branches, city and rural.

We deeply regret the death of Brother A. C. Jensen, sr., and daughter Emma (Sister Hansen), of the Bedison Branch. Both were active workers. Brother Jensen's home was the center of our work in that region, his family and sons' families forming the bulk of the membership. The deaths of these dear people are a distinct loss to many.

It is not too late to say also that in the recent untimely death of Brother George W. Best, of Saint Joseph, the church lost a worthy servant and its people a very helpful brother. He was a member of the high council, and an old resident of the city. Unusually sociable by nature, he made many friends to our cause. It was always his habit to present its merits to his many acquaintances. He was stricken suddenly, being run down by a switching engine. His widow and daughter survive him.

Brother J. W. Roberts has just closed a series of services

in the Third Saint Joseph Branch. He moves on into other continuous service.

Brother V. M. Goodrich began a special meeting at Trenton, May 22. The purpose is to strengthen our cause and to hold what the services of Brethren Proffit, Rogers, White, and others have built there. We hope to secure appointment of a man to fill the vacancy caused by reappointment of Brother Keith Rogers and wife to Arizona, to meet an emergency there.

Bishop Koehler is meeting with the Order of Bishops at Independence. The consultations by the bishops and counselors touch items of vital consequence affecting financial, social, and economical developments of the body.

May we say that the recent sessions of the Women's Department institute at Independence were interesting and noteworthy. The programs, which featured the various departments of women's work, were very competently arranged and executed. We consider this among the best institutes held by the church in recent years. Absence of General Conference permitted concentration upon special lines. Intellectual comprehension, clearness in presentation, power to assimilate and make practicable were in evidence. It is deeply gratifying to note growing and widely disseminating efficiency in evidence among our women. It is noticeable that the devotional features connected with our church services are leading to practical doing, based upon clear-cut study and intelligent solution of practical problems. On numerous occasions we have been deeply impressed by the unfolding powers of the church. This institute gave a clearer insight into the rich endowment of our nature and the great variety of features by which it may be enriched under the divine direction. Some of our stake representatives were present—more should have been—and we have good reason to look for this department to loom up in Far West. Organization and work are already in evidence.

Brother H. O. Smith has been taken from the stake by reappointment to the Northwest. Brother R. D. Weaver will conduct a young people's meeting covering a period of about three weeks in an adjoining district. Demands are very heavy; workers are few. Some of our local brethren have promised to help outside of their branches. This is as it should be; there is great need for well-equipped, earnest men in the local ministry. We have some and must have more.

While engaged in general service at Independence, the stake president devotes week-ends to service at various points in the stake. He was with the Delano Branch May 22. He will alternate with Brother E. F. Robertson in the city work. This will permit both to visit various branches.

Stake reunion at Stewartsville, August 19 to 28. Prices of tents, etc., given as soon as items are available. Prepare to come. Don't forget the rule to have tents up and everybody ready for the opening session. Promptness promotes success. It is desired the branch workers bring their texts and be prepared for institute and other programs designed to develop our local branch workers in harmony with progressive movements in the general church. Department work, for children, young people, for all will be provided.

It should be understood that it is not necessary to reside in the very largest centers of the church to insure intellectual and spiritual development. One may or may not be useful and advance, even in the larger branches. Demands for service and opportunity to work are always in evidence in the moderately sized branches. The general progressive program of the church is designed for all, having in view the growth of all the people. All depends upon the interest and activity of the member himself. If any member of the body, anywhere, will study and work according to the progressive program now being extended for all he will find himself fairly abreast of the general forward steps of the church.

The *Saint Louis Bulletin* states that ten have been recently baptized in the font there.

Eastern Montana Battling On

Four successive years of crop failure, yet they intend to hold a reunion and reach their friends with the gospel.

We do not see many letters from this district, but we are alive and trying to promulgate the gospel work in this part of Joseph's land, though we labor under trying conditions.

Owing to crop failures the last four years, the Saints of the district have many of them been unable to help in the gospel work as they should have liked to do, and they are so scattered that long distances must be covered when anything is done, thus making the expense greater. We were unable to hold our annual reunion last year for this reason, but this year the conference decided to hold a conference and reunion July 1 to 10.

Since the system of enrolling scattered Saints upon the nonresident book has been established, we have gotten the names of many Saints of whom we did not know. We have been glad to hear from them and believe there will be many new openings made for the preaching of the gospel in this district by their efforts.

To those who plan to attend conference and reunion this year, we suggest that it will be to your interest to write the committee regarding tents and board, and if possible to bring anything such as vegetables, it will be credited toward board, etc.

Elder Page will be in charge of the store from which the groceries will be sold at cost to those wishing to live on the grounds.

Let us all try to make this reunion a success by our attendance. What a time of rejoicing it will be to those who have not been to a gathering of God's people for years, to meet in a prayer service and feel the same spirit they felt long ago, and feel the assurance that God is still watching over his people and admonishing them to move onward and upward toward the redemption of Zion and the gathering of his people. We will return to our homes feeling that a great event has taken place in our lives—one long to be remembered.

Since coming to Glasgow the gospel has been preached here by the elders continually. We have a Sunday school and Religio, and a branch was organized over a year ago. Elders Bronson and Page, assisted by Brother Joseph Sandige, a priest, have been holding a series of meetings for some time with fair attendance, and no one going from thence can say that our position has not been made plain to them. We feel that there are some here who will have the courage of their convictions and step forward and accept the gospel of Christ.

Let us have reports from branch officers without fail a few days before July 1. Ever praying for the welfare of the Saints, especially those scattered in this district,

EARL WILCOX,

Secretary of District and Reunion Committee.

Where Are the Lost Tribes?

This brother believes it a pleasant diversion to speculate, but offers the suggestion that we could find more important topics.

I have been reading several articles speculating as to the whereabouts of the lost tribes of Israel. Much has been written by different men on this disputed subject. It seems to be quite human to speculate on things that seem not clear to us. And there are so many people who see only the cold letter in the scriptures, so that they forget the inner meaning entirely.

I remember a few years ago, when a gentleman by name of Dalton, then living in Utah, had a book printed in which he makes the statement that this earth is connected with another smaller globe, or rather with two globes, one in the north, and one in the south. The one in the north is the abode of the lost tribes. He goes into detail as to the mammoth animals that were a few years ago found embedded in

the ice in Siberia. It is altogether an interesting book.

A friend a few years ago gave me a book to read, called *The Smoky God*. This is an intensely interesting account of a Norwegian who, with his father, was whaling in the north and was drawn into a vortex, and taken out of his course, until they finally landed in a country extending through the entire earth. I must confess this book was so interesting that I could not rest until I had finished it. I saw a copy of it in a bookstore in Los Angeles not long ago.

Then we have the revelation by Joseph Smith, wherein he speaks of the ice melting and a highway being established over the sea. While every man has the right to his own opinion, yet we invariably find that much valuable time is lost in useless speculation, and the point in question is as obscured as ever. The best thing for us all to do is to keep on earth with both feet and not to cross bridges until we get to them. Let us do our duty every day, and the future will take care of itself. For myself, I am content to wait until the lost tribes get here. I can then ask them where they have been all this time.

But there is an unexplored country which fairly beckons us to come and speculate to our heart's content, and that is *ourselves*. Man, know thyself, was the cry of the ancient Greeks. What do we know about our possibilities, and our destiny? Do we know what to eat and what to drink and when to work and to what part in life we are adapted? What do we know of the chemistry of our bodies? And how far have we delved into our spiritual possibilities? To me, the discussion as to the whereabouts of the lost tribes is like the learning of so many dead languages; you cannot use the belief gained. Let us study ourselves first and it will take us a lifetime. Above all, let us study the plans of life, as laid down by the great Jesus: love thy neighbor as thyself. This is the hardest of all tasks, but it can be done.

Your brother in the search for truth,
JOHN F. RABE.

Massachusetts Ministerial Conference

An annual affair productive of much good to many more than the ministry who attend.

The twelfth ministerial conference of the Massachusetts District was held under the auspices of the quorum of elders of the Eastern Mission, at Attleboro, Massachusetts, April 30 and May 1. The subject was "The kingdom of God," and the thoughts gleaned, the impressions made, and the beautiful Spirit of the Master which pervaded the gathering of God's servants and handmaids will long be retained, and the good done cannot be estimated. All of the good things which were said cannot be told, but suffice us to say that great interest was shown and it was evidenced that a study of the subjects presented will be continued by the priesthood.

The spirit of the occasion was greatly enhanced by the pleasant surroundings, which showed the zeal and united spirit of the Attleboro Saints. Their church has been newly decorated throughout and a new lighting system installed, with a new enlarged choir section. One of the special features was the fine singing of the Attleboro choir.

Elder W. A. Sinclair was chosen to preside, assisted by Patriarchs John Smith and Richard Baldwin, Elders George Robley, and Edmund J. Gleazer. Secretary, Elder H. W. Howlett; chorister, John P. Pilling; organist and press committee, Earle Bradshaw.

The first speaker was Brother Sinclair, on "What constitutes the kingdom of God?" John Smith, formerly of Lamoni, Iowa, spoke on "What constitutes the church of God?"

Sunday morning the priesthood met in quorum capacity, there being twelve elders, six priests, five teachers, and six deacons present. There were three baptisms. At the sacrament service the Lord spoke to us three times by the spirit of prophecy, including a message to Brother Richard Baldwin, who is to part from us soon for his mission in the British Isles. Brother Baldwin addressed us on, "How shall I become a member of the kingdom of God?" Elder Gleazer's

subject was, "What is required of the members of the kingdom of God?" The closing sermon was by Elder John Suttill, his subject being, "The rise of the church of God in our day."

The accompanying anthems of the choir in all the services were greatly appreciated.
EARLE R. BRADSHAW.

TAYLORVILLE, ILLINOIS, May 2, 1921.

Editors Herald: The Central Illinois Saints will be glad to know we are to hold a reunion at the Beautiful Manners Park, just at the edge of town in Taylorville, on August 26 to September 4. Those expecting to camp should get their names into the hands of the local solicitor.

We are to be congratulated on getting such a beautiful park in which to hold our reunion. We extend an invitation to our sister districts to help us make this a reunion that will go down in the history of the Reorganization as one of the best. We are in line for some of the very best help as speakers. We expect an apostle, a bishop, and a patriarch, as well as other good men, of our own forces.

We are planning on Lincoln Day to go en masse to visit the monument of that wonderful man.

The park has all modern equipment for making it an ideal place, gas, electric lights, plenty of shade, and water for bathing near by.

Marshall T. Jamison, of Springfield, is the tent man. We want all our members to begin now to arrange for this spiritual gathering. We shall advertise one fast day for the good of the reunion. M. R. Shoemaker, of Beardstown, is district president, and will be glad to help you in any difficult problems. Trusting we may meet you at the reunion,

C. E. HARPE, for *Publicity Department*.

Bishop Fry Has Recovered

President E. A. Smith: Since my last letter to you I have journeyed into the shadow vale where my feet approached the dark river into which they would have stepped except for the Lord's interposing hand which lifted me up and set me again in the field of service.

The illness of which I made mention rapidly developed into a most serious condition, before which the physician stood helpless. A specialist was called in consultation and the decree issued that an immediate operation was the only hope of saving life, but this I vetoed until our appeal for divine aid should be fully and fairly made.

Brother J. A. Gillen, in answer to our call, journeyed all night from the north, reaching me Sunday morning, April 17, and his prayers were intense appeals for the Lord to stretch forth his hand and heal. That afternoon the priesthood met in regular session (I had been appointed to address them) and came to my room where earnest prayers were offered up, followed by administration, at which time I was conscious of a distinct change in my condition, since which time recovery has continued without relapse.

The physician fully agreed with me that a power higher than man's had brought me out of the danger. I acknowledge the goodness and mercy of our heavenly Father, not forgetting the earnest efforts, faith, and prayers of the several brethren by whom I was borne and upheld before him for his blessing. Brother D. B. Sorden stood by me as a brother day and night, and Sister Sorden also did a noble part, so that I lacked nothing. I am just beginning to be about the house and was permitted to go out into the sunshine for the first time to-day. I am already looking after office work with Sister Pearl Crick's assistance, and expect to be in full service soon.

The brethren of the ministry are all busy. A general coal strike in its third week shows no signs of settlement, and the wheels of progress as well as of industry are gradually stopping. More trains are being taken off each day, factories are closing down, and coal is being doled out by the pound to private families, while starvation is now facing thousands of women and children, until great appeals are appearing in the

papers for donations to save them. Appeals for help to our office from our own members are increasing, and we know not yet how we shall be able to meet them all. The evils which are falling upon the world come by man's own hand; they are his own doings. Zion must arise and show by example how men can live in peace and prosperity.

With sincere regards for all Saints in the homeland,

CHARLES FRY.

SAINT LEONARD'S, LONDON, April 29, 1921.

AMHERSTBURG, ONTARIO, May 17, 1921.

Editors Herald: Amherstburg is still on the map as a branch of the church, and we are still trying to spread the gospel by means of tracts and right living that the honest in heart may hear and believe. Brother Stanley Gower was recently baptized into the fold by Brother Carl Nicholson, and as he is leaving on May 28 for his native home in Morecombe, Yorkshire, England, we ask on his behalf an interest by the Saints of that part that he may be helped and strengthened to let his light shine in his home district.

On May 11, Brother Roy Jones was ordained to the office of deacon, and Brother A. Airriess to the office of priest, under the hands of the president of the branch, Elder J. L. Fryer.

On Sunday, the 15th, we greatly appreciated a visit from the district president, Elder Larkey, who spoke to the Saints with great liberty and to their profit morning and evening, devoting the afternoon to priesthood meeting.

We were encouraged and strengthened to live as one of old said: "As for me and my house, we will serve the Lord."

WEIMER, ARKANSAS, May 23, 1921.

Editors Herald: A few words from the good old State of Arkansas. We met in Fisher on the 13th for district conference. We had a good attendance and fine interest. The interest of the Sunday school was taken up by Miss Lara Emde who is a faithful worker in that line. The reports show the Sunday school work is building up in this district, as well as the gospel work. Four were baptized on the 15th. Brother J. T. Riley and myself continued meeting the following week. Two more were baptized on the 19th and one more on the 22d.

I came to this place to preach a few sermons. Brother A. Ziegenhorn, of Fisher, has been preaching here once a month for quite a while. He is a fine young preacher, liked by everybody, and we anticipate a fine work for him. The Saints of Fisher did their part well in caring for all the visitors, and on Sunday spread a bounteous dinner which fed about two hundred people. Many good people are coming into the church in this country. So may the Lord bless his work.

E. A. ERWIN.

YALE, OKLAHOMA, May 20, 1921.

Editors Herald: The work is progressing here, not by leaps and bounds, but slowly it is moving along, and we look forward to the time when many will accept the gospel. We have about sixty enrolled in our Sunday school, of which we are very proud.

Less than a year ago we were holding services in the homes of the Saints and could hardly get a place for an elder to preach when one happened along.

The Lord inspired us to build a church of our own; we went to work in faith, and in less than six months had our church and are now out of debt.

I was ordained to the priesthood in September, 1920, at the Red Rock reunion, and since that time have been very busy. I am president, in charge of the group of Saints here, and can say that I am doing what I can for the betterment of the work. I preach on Sunday nights when there is no elder present, and it is very seldom we can get one in here. I have more calls for preaching than I can fill.

I am now preaching every Thursday night at Fairview Schoolhouse, between Oilton and Drumright. Brother and

Sister Nagel, also a young Sister Sanders, live there. Brother Nagel, his two young sons, and Sister Sanders were baptized at the Red Rock reunion by Brother Walter Chrestensen. Since preaching four sermons at the above mentioned place, I have baptized a Sister Irwin and her little boy.

When I was over the last time, I preached on "The divinity of the Book of Mormon." There was a Baptist minister and a Pentecostal minister present. The Baptist preacher was holding a revival, and he had to give way on account of my appointment. When I announced my meeting for the following Thursday night, he arose and said that he thought I ought to stay at home and let some one preach that would preach out of the Bible and not out of the Book of Mormon. I said, "That is all right, brother, but I was not preaching out of the Book of Mormon. I only quoted you some passages from the Bible proving there was a book to come forth, and the fact that you do not believe it, does not make it false. What are you going to do with all the prophecies before your eyes? If you can prove that the Book of Mormon is not true, come on with your proof."

Then the Pentecostal preacher got up and said that he thought I should stay at home and let the Baptist brother preach all the week. One of our sisters spoke up and said, "Leave it to a vote." There were about sixty people present and only eight of our own faith. We left it to a vote and every hand went up for me to come back and preach. Then I said, "All in favor of this brother preaching all week and me staying at home, make it known by the uplifted hand," and not a hand went up. I announced meeting for the next Thursday night.

I believe there are honest people there who want the truth. The time has passed when the people will look upon us as impostors if we present the truth in a friendly way. The time has arrived when the Lord has set his hand again the second time to recover Israel, and the honest in heart are being gathered in. Pray for me that I may ever be faithful and retain the Spirit of the Master in presenting this gospel.

W. A. SLOVER.

More News From Philadelphia

Philadelphia, Pennsylvania, First Branch reports as a result of a nine weeks drive by the Sunday school an increased enrollment of nearly one hundred per cent, and attendance three times as great as before. During the nine weeks 649 different persons attended, 300 of whom had had no previous connection with our work.—EDITORS.]

The First Philadelphia Sunday school is enjoying a period of development and prosperity such as has never before been experienced in the history of the organization.

Early in the year, the superintendency resolved that the attendance and membership were hardly befitting a school with such unlimited possibilities. As a result, four months later, the membership is nearly doubled, the attendance tripled, and the enthusiasm still running high, with the sky the limit. The story of how much things were made possible is indeed an interesting tale and may prove helpful to other Sunday schools who feel they are in a "rut," so to speak, and need some reviving influence. For the benefit of those who desire to construct a Sunday school of greater proportions, let us suggest the employment of the following material:

1. A leader of the type of Albert N. Hoxie.
2. Two sets of twins, preferably of the opposite sex, but with an inexhaustible supply of "pep" and ingenuity.
3. A commodious building, or buildings (you may need them).
4. A good supply of cards, stationery, etc., with some one of your number capable of manipulating them properly.
5. A Sunday school, as a nucleus (however small), but with a membership divisible by two.

With this material a "Red and Blue Contest" was launched in Philadelphia January 31. The Sunday previous the school had been divided into two teams of equal numbers, desig-

nated as the Red and Blue. Captains Le Roy and Alonza Stone were appointed leaders of the Red side, and Captains Sadie and Ella Cameron were appointed leaders of the Blue side. Under the leadership of these four twins, the school set itself to the task of building up its depleted forces. At the outset it was agreed that the losing team should treat the winning team to ice cream and cake, and the winning team would reward the losers with a humble spread of crackers and cheese.

A scale of credits was designed so that, for every visitor brought to Sunday school, the person instrumental in bringing him secured five points for his team, and when the visitor had attended either five Sundays of the nine over which the contest extended, or four consecutive Sundays, twenty-five additional points were credited to the team. In addition to this, two points were given each member every Sunday he attended, and also two credits for punctuality.

It is not difficult, however, to be on time in our Sunday school, as the orchestra commences its overtures promptly at nine o'clock, one half hour before the opening of the session, and it is indeed enjoyable to be favored with the wonderful music which Brother Hoxie brings forth from the little company of fellows, consisting of James Hockman, Walter Panting, Louis Hamilton, Ernest Foster, Elmer Merz, and our organist, David Weissen.

It is scarcely believable that, despite the weather conditions, which most surely were not of the best at that season of the year, in the period of nine weeks a total of 13,122 points was accumulated by the teams, and of these, 3,143 (23.95 per cent) were earned by twelve persons whose names are deserving of mention: Charles Thumm, 420; Sadie Cameron, 373; Florence Greenwood, 351; Ella Cameron, 299; Esther Wilson, 244; Edna Starzman, 227; Jennie Casson, 220; Robert Davenport, 199; Paul Rhinehardt, 195; Herman Thomas, 185; Ruth Seivers, 165; Hazel Weinberger, 165.

The Red side finished with a total of 6,429 points and the Blue side with 6,693, or a difference of 264, demonstrating the energy which both teams exerted. The contest was instrumental in enrolling 85 new members, so that at its close the membership numbered 319 as against 234 at the start. The enthusiasm exerted such an influence over the further development of the school, however, that at the present date the membership very closely approaches 400.

In the same spirit which prevailed among their ranks during the nine weeks of friendly rivalry, the Red side prepared a feast of ice cream and cake for the Blues, and the Blue team supplied the Reds fresh crackers and the finest of cheese, in addition to which an entertaining sketch was rendered by the "Miles of Smiles Club."

One of the very gratifying features of the contest was the exceedingly large attendance which characterized each session. The average was 300, and at the service on Easter Sunday, the last day of the contest, the attendance reached 437. During the nine weeks there were no less than 649 different persons who attended our school, about 300 of whom had had no previous connection with our work. It will be a source of great wonderment, therefore, if the results of the contest are not reflected in an increased branch membership.

A. R. BACON, *Secretary.*

The Commoner states that wheat prices differ 100 per cent from the wholesaler and retailer, quoting the *Chicago Tribune*. Many articles have been written concerning the retailers of late, and the slight decrease made by them in prices, compared with the heavy decline in retail prices.

A writer in *The Christian*, published in London, England, asks why, in the labor crisis, England did not seek God's help on bended knee. In the days when Germany appeared to be gaining, during the late war, it states the king called the nation to prayer, and the tide was turned.

A School-Teacher in Toronto

[The school board of Toronto appointed B. H. Hewitt to the regular staff of teachers. The following letter shows the result of prayerful, consistent effort, and also the fair view evidenced by the Toronto school board. When they received the proper evidence they acted fairly upon it.—EDITORS.]

The appointment of Brother B. H. Hewitt to the regular teaching staff in the Toronto public schools is a moral victory, for it proves that one with God is in the majority. This appointment has come after a long, hard fight, and the results will reflect throughout the Dominion of Canada.

Brother Hewitt, after having served six months on the occasional staff of teachers in the public schools of Toronto, applied for his appointment to the regular staff, and, in making out his application, signed his religion (because of lack of space) as that of a Latter Day Saint.

When his application came up before the management committee of the board of education, they immediately confused the brother as a member of the Utah church and branded him as a Mormon, and the committee refused to pass his application, referring it back to the chief inspector for further information. Some of the members of the board of education, having been through Utah, volunteered the information that they had seen with their own eyes the name of Latter Day Saint on the temple at Utah, and, not knowing there was a difference between that faction and the Reorganized Church of Jesus Christ of Latter Day Saints, immediately vouchsafed the information that they were one and the same organization.

One of this board of management committee is a reporter on one of the local papers. This paper came out with an editorial headed, "No place for Mormons on a public school staff" (*Evening Telegram*, February 10, 1921). Being publicity agent for Toronto, I immediately went down and interviewed this Mr. Wemp, who is the reporter for the *Telegram* and also a member of the board of education. During my interview with Mr. Wemp, the chief editor of the paper came out and, after having been introduced, declared with a loud voice that Mormons might be good people, but that the public was averse to having their children taught by one.

Having put the evidence before these two persons of the fact that the brother was not a Mormon we left, and that evening another editorial appeared against us.

At a consultation of the president of the branch and the city missionary, we decided to combat the attack with publicity, and accordingly inserted advertisements in the *Telegram*, *Star*, and *Toronto World*, amounting to over one thousand lines, in which we offered one thousand dollars reward to anyone who could in any way connect the Reorganized Church, to which B. H. Hewitt belonged, with the church at Salt Lake City, Utah. Needless to say, there was not an acceptance of our offer.

Unmolested these advertisements would have gone far towards producing the desired results, but the enemy was active in this city.

The trustees were each and every one interviewed in their homes or offices, or anywhere they could be found, and the truth of our belief was set before them. In every instance it was found that the trustees had been supplied with the book published by the late R. C. Evans, entitled, *Why I Left the Latter Day Saints*. You can imagine how this act by some of the so-called Christian Brotherhood increased our labor tenfold. However, we continued to supply literature to combat the effects of this evil. We secured the facsimile of a letter sent from the office of the United States Embassy in London, showing clearly that the fact that there is no connection between the Utah church and us is recognized in both Washington and London.

Notwithstanding this, at the next meeting of the management committee, two weeks later, they refused to appoint the brother, even though the chief inspector had returned the verdict that he had examined the teacher and could find nothing wrong with his qualifications nor anything objectionable in the teachings of the church of which he was a member. They

again referred him back. After this came a tirade of abusive editorials from the *Telegram*.

There was also a letter which had the appearance of having been solicited from Nephi Jensen (the elder in charge of the Mormon Church in Toronto), in which he defends the brother in question and sets forth his views as to why a Mormon should be eligible to teach the same as any other denomination and tries to make it appear that the brother he is defending is a member of the same faith as his.

Another angle to fight against. We tried to answer this letter, which took up two columns of the *Telegram*, but could not get as much as one line of free advertising space in which to reply.

Bishop I. A. Smith had visited Toronto, bringing with him some cuts, also the information that the general church would stand back of us and would help us bring this battle to a successful termination. Fortified with this information, we again went to press in the same papers as heretofore mentioned and used over 650 lines, occupying two columns, nearly the full length of a page, in all three newspapers.

In these articles we used the cut from the Embassy office, also an extract from the minutes of a meeting of the London, Ontario, Presbytery, in which they clearly state that they recognize the fact that there is no connection between the church in Utah and the Reorganized Church.

I was privileged to attend the meeting of this board the next day. There was a deputation of three from the church, and the spokesman, Bishop A. F. McLean, was granted five minutes in which to set forth the difference between the two churches. At the conclusion of his remarks, Trustee (Reverend) Powell, arose and said, "The church which you represent does not sanction or practice polygamy?" Bishop McLean answered, "It does not." The deputation withdrew but I stayed, being seated in a different part of the room, and when the appointments came up, Trustee (Reverend) Berliiss arose and declared that we had accused the board of groping in darkness and that he had no fight with the Reorganized Church, because he knew that faction did not practice polygamy. He also stated (and rightly, too) that the application was only signed Latter Day Saint, and that perhaps if the full name had been inserted the controversy might not have arisen.

My summary of the case is that the full name of the church should have been inserted by Brother Hewitt, but also that the board of management committee of the board of education would have surely rejected the brother if the church had stood quietly by and had not gone to press—stating facts and challenging them to prove why one of our members was to be disqualified from teaching because of his religion, which is, if anything, something to be proud of.

At a meeting held some little time later, the application was passed without even a debate, and the brother is now regularly appointed to the teaching staff.

This I consider a victory of right over wrong, even though the wrong be large numerically and have back of them the strongest newspaper in the city. Yet, in spite of this, right triumphs.

EDWARD C. WILLIAMS,
Publicity Agent for Toronto.

"I feel that my cause is in hands of divine Providence, that I am an instrument in his divine plan for the welfare of the Indians. I only hope that if I am called that I may have the strength, faith, wisdom, and blessing from above, to do my and well wishes of all friends of myself and the Indians. So do not wish upon me the position alone, but with it the strength, faith, wisdom, and blessing from above, to do my full duty. Then I know the Indians will receive some relief and become a power among the people of the land."—Thomas L. Sloan.

The sectarian press of England continues to be full of a discussion of the question of church union. It fails to take up any religious discussion, without a rediscussion of the Lambeth Conference.

MISCELLANEOUS

Conference Notices

North Dakota, at Denbigh, July 6. J. W. Darling.

Western Maine, at Stonington, June 11 and 12. Business session at 2.30 p. m., Saturday. Let as many attend as possible and make this a record breaker for doing good. We hope to have Elders Fisher and Baldwin with us. Send all reports to Louise Eaton, Mountville. N. M. Wilson, president, Sargentville, Maine.

Nauvoo, at Fort Madison, Iowa, June 18 and 19. Reports should be sent to W. H. Gunn, 3014 Seneca Street, Fort Madison. Election of district officers. W. H. Gunn.

Seattle and British Columbia, at Bellingham, Washington, Tuesday, August 9, at 2 p. m.

New York district conference [place not given] to be held June 4 and 5. Excellent program provided including Sunday school, Religio, Women's Department, Temple Builders, and Orioles. Business session 2.30 to 4 p. m. the 4th, Sunday school business 4 p. m. to 5 p. m., Religio, 7.15 to 8 p. m. Big program in the evening. Reserved seats for the young people and special time for them to occupy. Priesthood meeting Sunday at 4 p. m. District chorister will have opportunity to address us.

Convention Notices

Fremont Sunday school, in Glenwood, Iowa, June 10. Program: 9 a. m., prayer service; 10 a. m., Our greatest present need—functions of officers; round table; 2 p. m., song service; 2.30, Aids in teaching; teachers' and officers' meeting; 7.30, song service; 8.00, a play, "Ideals." Come Thursday night so you will miss none of the good things we are to have. Wear a white ribbon, and the reception committee will wear one also, so you will have no trouble finding each other. We want every Latter Day Saint in the district there. All musicians bring your instruments. Mrs. Jessie Vance, superintendent.

Northwestern Ohio Sunday school, at Bradner, Ohio, June 12. Much time and effort have been spent to arrange an appropriate program, and we hope for a good attendance. Those coming on Saturday will be welcomed and cared for by the Bradner Saints. Arrivals not knowing the location of the Saints can call by phone either E. L. Ulrich, Ed Patten, or H. H. Harms, and they will be taken care of. A basket lunch will be served, so everyone come prepared. The Saints are asked to remember this convention in their prayers that the Sunday school work in this district may be built up. Mrs. Bernice Harms, secretary, Bradner, Ohio.

North Dakota Sunday school, at Denbigh, July 6. J. W. Darling.

Seattle and British Columbia, at Bellingham, Washington. Sunday school Wednesday, August 10, 2 p. m. Religio Thursday, August 11, 2 p. m. J. M. Terry, for reunion committee.

Reunion Notices

North Dakota, at Denbigh, July 1 to 10. J. W. Darling.

Seattle and British Columbia, at Bellingham, Washington, will convene August 5, and continue over two Sundays. Ample ministerial help is assured, including a patriarch. There will be a restaurant tent on the grounds under supervision of the reunion committee where meals may be had at reasonable prices. There will also be a commissary in connection with it where groceries and provisions may be purchased. The committee cannot furnish mats as last year. Those coming should bring empty ticks. Free straw on the grounds to fill them. Those ordering tents, be sure to do so not later than July 15, so the committee may know how many to order. A limited number of springs may be had. Lay your plans early to come and be sure to order tents in time. If there be any

brethren who can donate three or four days' work in getting grounds and tents ready, please report to the secretary, G. R. Brundage, 1720 King Street, Bellingham, Washington, to whom also send orders for tents. Let the sacrifice and labor be borne by all and the burden will not fall on the few. Prayerful hearts and willing hands will bring the blessings of heaven to all. Prices on tents and meals will be published later. J. M. Terry, for committee.

Minnesota, at Minneapolis, Minnesota, June 18 to 28. An ideal place at Glenwood Park has been obtained. Plenty of shade, bathing, fishing, fully-equipped playgrounds and each afternoon will be at least partially devoted to recreation. The following will be with us: District President William Sparling, J. E. Wildermuth, M. A. McConley, F. A. Smith, Floyd M. McDowell, possibly Swen Swenson, and the brethren of the locals and district. There will be a doctor and nurse from the Independence Sanitarium. Meals served at cost, also tents and cots, but don't forget to bring quilts and blankets; no mattresses will be needed. We expect to have the best reunion in the history of the district. We want everyone in the district and adjoining districts to come, and if you cannot come, remember us with your prayers and finance. Prepare now, and you will get the spirit of this gathering. Those desiring reservations please address: E. H. Bennett, 409 Logan Avenue North, Minneapolis, Minnesota.

Northern Wisconsin, June 24 to July 5, to be held on our own grounds, Chetek, Wisconsin. Tents, beds, cots, floors, and straw free. Meals: breakfast 15 cents; dinner 25 cents; supper 20 cents. Floyd McDowell of Lamoni, R. V. Hopkins of Independence, and W. A. McDowell of Plano will be present; also a nurse. This is your reunion. Don't be a slacker. Be on the job. You will miss something if not. Leroy Colbert, secretary.

Coeur d'Alene, Idaho, June 17 to 26. Beautiful grounds have been secured. Be sure to notice that we are not to have the same grounds we had last year. The State road goes through that and it is likely that it will be under construction. The ground this year is to be near the Saints' church at Gibbs, a suburb of Coeur d'Alene, Idaho. Take the Electric Railway, Inland Empire, from Spokane to Gibbs. Ask at the post office for the grounds. Or, if you will write to me the date you plan on coming, we will meet you. Be sure to bring your bedding unless you have made other arrangements with the committee. A dining tent will be on the grounds, but we are asking all who can to do their own cooking. Good, dry wood will be on the ground. The tents will all be provided with one pair of double bed springs and one stand. The cost will be \$6.50 each. Should you wish two sets of springs, please order at once. We are meeting with some difficulty in securing tents, so it will be necessary for you to order at once to be sure of a tent. Of course there will be a few extras for transients, but don't plan on one of these. The outlook is most promising for a splendid reunion. We have the promise

of one of the Bishopric and at least one of the Twelve. W. H. Kelley is already in the district and will add much to the success of our reunion. Don't spend all your money on your body. Use some of it now on your soul. There will be spiritual food for its upbuilding at this reunion. J. A. Bronson.

The Presidency

Elder Keith H. Rogers has been chosen by the Phoenix, Arizona, Branch as president of the branch. His appointment is therefore changed from missionary to local.

**THE FIRST PRESIDENCY,
THE QUORUM OF TWELVE.**

INDEPENDENCE, MISSOURI, May 24, 1921.

Prayer Groups

Groups 22, 8, and 1 are requested to pray for Brother Olsen. He is afflicted, but feels that God can and will help him. Word comes from Sister D. Williams, of Colorado, who earnestly requests prayers for her daughter. Will groups 5 and 10 pray for this sister?
RALPH W. FARRELL.

Our Departed Ones

BILLS.—Mattie Renfroe Bills, born July 18, 1886, at Oenaville, Texas. Baptized July 28, 1895, by W. G. McIntosh. Died April 11, 1921, at Davidson, Oklahoma. Funeral service at Saints' church, E. B. Stafford officiating. Leaves to mourn, husband, father, mother, sister, 4 brothers, and a host of friends.

BALLANTYNE.—Rebecca Jane Cowyers was born October 17, 1836. Baptized when 8 years old in Hancock County, Illinois. Married Andrew Ballantyne in 1853. To this union 12 children were born, 8 of whom, with her children, preceded her in death. Children living are Sarah Ross, Gilroy, California, Mary Burke, Guy, and Mark of Moorhead, Iowa. Also leaves 20 grandchildren, 17 great-grandchildren, 2 brothers, and one sister. Died April 29, 1921, at Moorhead, Iowa. She was a faithful Saint, just, true, and noble in all her ways. Funeral at Saints' church in charge of Mark Jensen, sermon by Sidney Pitt.

PETERSON.—Iver Peterson of Floral, Saskatchewan, was born in Norway, April 4, 1852. Baptized March 30, 1902, at Pisgah, Iowa. Moved to Canada in 1903, where he made his home till his death, April 12, 1921. Had great faith in the gospel and was ever ready to give a reason for his hope. Leaves to mourn, wife, 2 sons, and many friends. Funeral from Saints' church, at Floral, sermon by Birch Whiting. Interment in Floral Cemetery.

GROVER.—James L. Grover was born June 10, 1845, near Toledo, Ohio, and died at Bennington, Nebraska, May 7, 1921. Married Mary L. Leach, December 3, 1868, who preceded him in death 23 years. Eight children are left: Merton C. Mortimer G., Manville M., Merl O., Mrs. Alice Leach, Mrs. T. F. Kinney, Mrs. Amy G. Jordan, and Mrs. G. A. Platz, also 24 grandchildren. A member of the church for 45 years. Funeral at Methodist Episcopal church at Elk City, the Methodist Episcopal choir kindly doing the singing, sermon by T. J. Elliott of Omaha. Interment in Elk City cemetery.

PETERSEN.—Nels Petersen was born February 22, 1858, at Dame, on the island of Moen, Denmark. Came to America in 1877 and located near Weston, Iowa. Had spent the winter in Florida, in the hope of improving his health, and in company with his wife and Brother and Sister J. G. Hansen, was returning. Death suddenly overtook him at New Haven, Kentucky, April 20. The body was shipped home and buried from the Saints' church at Hazel Dell, Illinois. He leaves one brother, one sister, and other relatives. Sermon by H. N. Hansen.

THE SAINTS' HERALD

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

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

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The State of the Church Finances

The policy of the Presiding Bishopric is to keep the membership of the church informed as to the actual financial condition of the church and to make known the financial needs, believing that when the Saints know what is necessary, they will be willing to do their part and that they will find pleasure in the doing.

When the General Conference of 1920 passed the budgets for the fiscal year, July 1, 1920, to June 30, 1921, of \$640,296.56, we called their attention to the fact that this was about \$100,000 in excess of what we expected to receive from tithes and freewill offerings.

Even so, little difficulty would have been encountered in meeting this deficit had business conditions remained stable, for our receipts for July, August, September, and October, 1920, were in excess of the same months of 1919, as will be seen from the inserted table.

The increase for these four months was \$24,489.66, but at this point, November 1, 1920, the financial depression struck the country, prices were shattered and thousands of men thrown out of employment. The effect of this depression has been felt in our church finances, and the comparative statement of the five months ending April 1 shows that during this period instead of an increase in receipts, as in the previous four months, there was a decrease of \$99,480.27. Had the increase in tithes and offerings been maintained for

the fiscal year, we would have had sufficient in the operating fund to meet all requirements, but as it is, on July 1, 1921, there will be a deficit of about \$100,000.

We have gathered in about \$250,000 on the Auditorium fund and over \$80,000 on Christmas offering, so that our final report for the year will show a handsome increase in net worth of the church, but these special funds cannot be used for operating expenses such as for the missionary families, aid, Saints' and Children's Homes, etc.

The Order of Bishops has been giving careful and earnest consideration to the financial problem during its sessions the past two weeks, and is agreed to a policy of rigorous curtailment of all unnecessary expenses.

They are confident, however, that the members of the church do not wish the effort of the church to spread the gospel (so much needed at the present time) to be in the least abated, and are satisfied that the membership can be depended upon not only to pay their tithing on their lessened increases, but knowing the conditions, that they will freely offer of their surplus to extend the Master's work.

In view of these facts your financial representatives are undertaking their duties for the coming fiscal year feeling assured that the progress the church has made will be fully maintained.

COMPARATIVE STATEMENT

	Tithes, Offerings, Consecration, Surplus	
	1919	1920
July	\$28,028.68	\$37,863.71
Aug.	38,231.57	40,317.83
Sept.	36,552.34	45,854.43
Oct.	33,916.79	37,183.07
	<u>136,729.38</u>	<u>161,219.04</u>
	Increase for the four months \$24,489.66	
Nov.	45,902.12	36,146.61
Dec.	94,290.60	50,915.12
Jan.	38,758.04	35,883.31
Feb.	50,501.53	34,589.16
Mch.	59,958.40	32,396.22
	<u>289,410.69</u>	<u>189,930.42</u>
	Decrease for five months \$99,480.27	

Let the Work of the Church Go Forward

BENJAMIN R. McGUIRE

Presiding Bishop

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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VOLUME 68

INDEPENDENCE, MISSOURI, JUNE 7, 1922

NUMBER 23

Entered as second-class matter at the post office at Independence, Missouri, Under
Issued weekly at Independence, Missouri. Price \$2.25 a year in advance

EDITORIAL

The Men Who Have Made the Herald

To note the salary received has not been and is not now a fair criterion of one's ability who works for the church.

With the HERALD now established in its new headquarters, and again published on its own presses, it is well that we consider for a moment something of its past history.

Its list of editors, including associate and assistant editors, has been published and republished. Its list of managers has also been set forth in a column. Although these men have contributed greatly to its success, the HERALD has not depended on them alone.

In the early days in Plano, the press was for several months run by hand. The editor, as well as other workmen, furnished part of the power. The result has been possible only through this spirit of sacrifice and devotion. Its subscription list is smaller than that of other religious publications. It has not been and is not, nor has been probably at any time, supported through subscriptions as it should be. Yet it is lower in price than are the publications issued by the sectarian churches.

How has this price been made possible? By the devotion and sacrifice of the men who have worked in the mechanical department, in the business office, and in the editorial office. These men and women have, as a rule, worked for less, and many of them for very much less than they could have secured in secular employment. This is not a theory or an assumption. Time and again men have left the Herald Office and secured employment elsewhere, and have at once made good, receiving a remuneration two, three, and more times as much as the Herald Office has ever paid them. We have seen these men come back with a courage, reliance, self-confidence that speaks of work well done.

It has been a pity at times, the conditions under which the work has been done, which has meant not only financial sacrifice but grief of the spirit for some of its workmen. Members of the church who have never worked under such trying conditions, and who would not make a like self-denial, have been liberal at times with criticism.

As we write, we personally are inclined to doubt if the Herald Publishing House has ever had an employee who was worth less than he or she was paid. That there have been some worth less than others is doubtless true. There have been some who, figured on the close basis on which the Herald Publishing House has conducted its work, appeared to work at a loss to the church, but this is because of the small amount allowed per unit of production.

We have time and again noted on the part of others not informed, and on the part of even those who have the management and supervision of its work immediately in charge, the disposition to value a man's work and ability by the remuneration that he has received. A greater mistake could not possibly be made, or one more unfair towards these men and women who have worked on a minimum basis in order

that this important work of the church might be carried on. Their pay is no criterion of their worth from a worldly or financial point of view.

This is a tribute to these men and women, who through the sixty years past have made possible the regular appearance of this paper, and who also have made possible the publication of a church paper at such a low price. It may be that they have not always rendered the best service of which they were capable, because it is difficult to work at a high pitch, under conditions which at times become depressive, if not destructive of real efficiency.

The normal reaction, if a man is told that he can quit when he wants to, and "we can easily fill your place," is to quit, and go elsewhere where he knows he can receive a better remuneration. He knows that his place can be filled if they will pay a sufficiently high price for the service, and are willing to wait until the new man learns how to do the work. He knows that his place cannot be filled immediately at any price. His special knowledge, acquaintance with the church doctrines, and its work, makes him invaluable. He knows, however, that in time, by waiting long enough, and paying a sufficiently high remuneration, that they can secure some one to meet the mechanical needs of the situation.

Yet we know these men, realizing the meaning of the work, knowing that their actions would be misunderstood as a surrender, have gone on and performed the work before them because of their desire to assist in this great work as a whole. Their willingness has caused them to suffer financial loss, and perhaps depression, because of quite natural personal feeling.

As we dictate this editorial we recall men who have given of some of the best years of their life to this work on a missionary basis. There have been a few whose technical skill and knowledge of the work of the church, knowledge of the special problems confronting our publishing interests, and ideals could not be duplicated though we should pay \$200 a week. We also know that sometimes, when some of these men have left, it has not been because of a decrease of interest.

So, to some of our late associates, as well as these men and women who in the past have made the Herald Publishing House a possibility, we extend in passing this vote of thanks on behalf of the church.

S. A. BURGESS.

Sadness marks the close of the school year at Graceland College. Orley Reneau, a very popular member of the student body, an officer in the Victorian, and on the editorial force of the *Graceland Record*, was drowned on May 22. Some of the college students were swimming in Grand River, a few miles east, and he seemed to be stricken with cramps and sank. His body was under water twenty-two minutes in spite of strenuous efforts to locate it, and resuscitation was impossible.

F. M. McDowell delivered the baccalaureate sermon for the high school at Lamoni on May 22.

The recent state legislature of Nebraska passed a bill allowing parole to men convicted of assault. This will be submitted to a referendum vote at the next general election.

Einstein and Zionism

Doctor Einstein as a Jew is specially interested in the Hebrew University of Jerusalem.

A great deal of interest has been aroused by the fact that Doctor Albert Einstein, promulgator of the Einstein theory of relativity, which has created so much discussion in the past few years, has come to New York, not on scientific work, but with other Jews, to urge Zionism.

He came with Doctor Chaim Weizmann, the president of the Zionist World Organization, and who is the discoverer of trinitrotoluol (TNT) and head of the British Admiralty laboratories during the war. Their purpose is to arouse America to the importance of the Zionist movement.

Doctor Einstein wishes particularly to interest the American Jews in the Hebrew University of Jerusalem. When it is established he expects actively to associate himself with it, as will other Jewish scientists and scholars. The foundation stone was laid in 1918, and the site has been greatly extended.

They also plan to raise a fund of one hundred million dollars for the work of assisting half a million Jews to move there at the rate of fifty thousand per year. This would make the next ten years of special significance in the history of the Jews and Jerusalem, and would make the Holy City the gateway to reaching them. There are already about 100,000 Jews in Palestine, under the administration of Sir Herbert Samuel, himself a Jew.

In the last six months more land has been placed under cultivation than in a like period in modern days. It is estimated the wheat crop will be four times the quantity required for local consumption. Thousands of tons of barley will be exported. A real survey of the possibilities of that land has not been made in modern times, but a preliminary investigation indicates it is well able to support the population there. At present the price of food is extravagantly high, and the world depression has made itself felt.

According to the *Brooklyn Daily Eagle* the Zionists have already created some forty Jewish agricultural settlements—16 each in Judea and Galilee, and 8 in Samaria. It has also formed 25 cooperative agricultural settlements in which farmers cultivate nationally owned land.

The money for the Palestine government loan, the hydroelectric, and irrigation scheme, and for other work, will be raised in the United States, Great Britain, and on the Continent. Three fourths of the Jewish people of the world to-day are politically incapacitated and financially ruined, according to leading Zionists. Therefore the burden falls on a small group.

S. A. BURGESS.

Ensign Employees Give Reception

On the evening of June 2, all the newly arrived employees of the Herald Publishing House from Lamoni, with their families, were invited to attend a reception given by the "old employees" of the Ensign force at Independence. It was a beautiful evening and the meeting place a delightful spot on the lawn of Brother and Sister G. S. Trowbridge, he being the manager of the newly consolidated publishing plant.

It was frankly an occasion for getting acquainted, and was highly successful from all angles. With some changes in the personnel taking place at this time, it is not possible to give an accurate number of the employees of the new plant, but the gathering was impressive in its numbers as well as in the spirit manifested.

Simple games were indulged in, which had the effect of

much general social exchange, and refreshments were served. A program had been arranged, consisting of an address of welcome by Pastor R. V. Hopkins, who from his long residence in Lamoni has a very warm spot in his heart for the people at and from that place. Bishop McGuire extended a warm welcome in behalf of the Board of Publication, and President Elbert A. Smith, in his genial manner, claimed to have served the Herald Publishing House for the longest period of years. He began his affiliation with the office in Plano, at the age of two, when he helped fold HERALDS and assisted his father in writing editorials. Later he moved to Iowa, and the Herald Office followed him. Finally he moved to Independence and the Herald is still following him. In 1892 he entered the employ of the office at Lamoni, where he became acquainted with Clara Cochran, who later became his wife.

He reviewed a little of the history of the publishing house, beginning its career in Cincinnati, Ohio, in 1860, then moving to Plano. From Plano it went to Lamoni, and evidently has made its last move now, to Independence.

When the move was about to be made, the name by which the new institution was to be known was the subject of much discussion, and he admitted he was one of those favorable to a change, but was now in favor of retaining the old historic name of Herald Publishing House, which probably would continue to be the name used to designate the new plant.

There were appreciated readings by Mrs. Orrin Moon and Frances McGuire, and a pleasing violin solo by Miss Emma Snead. All joined in a familiar hymn, and a benediction by S. A. Burgess closed a happy evening and marked an interesting step in the development of the publishing interests.

The Steel Worker and the Minister

There has been much discussion in the religious press and elsewhere concerning the Interchurch Movement, and the report of its special committee on the steel strike. A minister of Boston attacks this report, and has in his turn had the shortcomings of his position pointed out.

One matter of immediate significance has been pointed out by several; that is, that this committee, as is stated by F. M. Martin, editor of the *Expositor*, representing denominations employing 115,000 ministers, deprecates the fact that 72 per cent of the steel employees get less than \$2,024 a year; while they knew 90 per cent of the preacher employees of their churches get less than that amount, and 50 per cent of their own employees receive an average of \$750 a year—or less than half the minimum of \$1,575 specified by the Government as a minimum for family subsistence.

Of the 191,000 employees of the steel company, 30.4 per cent (skilled workers) average \$2,749, 31.5 per cent (semi-skilled) average under \$1,952, and the remaining men, 38.1 per cent of unskilled, average under \$1,466. As compared with these wages for skilled, semiskilled, and unskilled labor, of the ministers of these various denominations, only 7 per cent receive a salary equivalent to that drawn by 30 per cent of skilled steel workers; and these are mostly of the bishops or directors. Only 9 per cent receive pay equal with the semiskilled workers; and the remaining 84 per cent are drawing from one third to one half less than the unskilled steel workers.

But, as has been pointed out by others, the fact that ministers are underpaid does not justify the underpaying of skilled or unskilled laborers.

The *Saturday Evening Post* adds that preachers belong to that saving remnant who place duty before every other con-

sideration. Their treatment is therefore all the worse, for, despite this fact, the representatives of the church should be decently housed, clothed, and fed. Either the Government figures are misleading or many ministers are being shamefully underpaid.

On What Basis Shall Churches Unite?

It is absolutely necessary that there be divine guidance—but how can they receive it by denying present-day revelation?

The reunion of the churches is constantly to the front. Recently Doctor S. Parks Cadman spoke on this subject, which at some length appeared in the *Brooklyn Daily Eagle* of January 24.

He insisted that there was a necessity for different ideas concerning the differences with regard to doctrine. It is not necessary to wait until there is an agreement on doctrine before there is union, so long as Protestantism can agree on the fundamental facts of Christ and Christianity. There are now 218 separate denominations, all based on different interpretations of the Bible. There is something good in each one of them. It is useless to continue to harp on the evil of the times, or to stir up old quarrels. The present time possesses all we have of opportunity. To secure necessary progress, there should be a corporate union of all branches of the Christian church, as essential to the advancement of Christ's kingdom. Much of it must be left to the gradual evolution under the direction of the Spirit of God. We must get away from over-assertive individualism and be coordinated for the welfare of the church.

The church must first of all set its own house in order before she can reasonably expect to be able to bring peace and harmony to the divided work. Division gives comfort to her opponents and sorrow to her friends. Yet ideas once held as fundamental are now impotent, while the main stream of thought is flowing swiftly towards a renewal of oceanic power in combination. Since we are most efficient wherein we agree, and least efficient or nonefficient where we disagree, let the church inwardly and outwardly be what Christ intended it to be. Dwell on the constructive truths and forces which consolidate Christianity; and give no prominence to tribal cults and covenants, or that which emphasizes sectarianism.

Unfortunately "reunion" is loosely used to cover a variety of meanings, from complete absorption to mutual tolerance.

Finally to a question Doctor Cadman answers: Would it not be better if the Protestant churches were united in one and called the Protestant church? It cannot be done. Reunion is the thing desired, not absorption.

Yet Doctor Cadman says he can find no biblical authority or conclusive evidence that the apostles ever gave any directions for the after government of the church, but that the church evolved.

He places practically all hope of progress solely in human understanding, and ignores, as do so many others, the absolute necessity that in the church of Jesus Christ, that Jesus Christ be permitted to have some say-so in its organization and direction. The Master prayed most earnestly for the unity of the church, that they should be one, "even as we are one." His prayer was that they should be one on the basis of truth.

We might heartily agree with Doctor Cadman and others that we should put to one side our personal peculiarities, our overemphasis of our own individuality; that we should proceed on the basis of the fundamental truths of Christianity on which we can agree. We are also inclined to agree

that it is not necessary that men be fully developed to the extent that they agree on every point of doctrine before they can cooperate in the church of Jesus Christ.

It follows of necessity where there is creed as wide as all truth, there will be individuals in different stages of development. But to this there must be added, and it is absolutely essential, that there be divine guidance in the way of truth, if our cooperative effort is to be made as effective as possible for the truth which is in Christ Jesus.

S. A. B.

Independence Graduates

A goodly number who are equipped for better service to the church.

The Independence Sanitarium graduated its annual class of nurses at the Stone Church in Independence May 31. There were also four graduates in normal religious training and one in kindergarten work, by the Independence Institute. The address was delivered by George N. Briggs, president of Graceland College, and was in a particularly happy vein.

He described the needs of educational survey, pointing to the failure of Russia through lack of education; and the failure of Germany through scientific education wrongfully directed, as it lacked in the moral element. Our own educational system is far short of what it should be, but every people receive the system that they desire and for which they have prepared themselves. We have gone on many an intellectual joy ride and they have all ended in a smash-up. Moral education is a necessity, said the speaker, and we should labor for the sake of service and not for what we can get out of it.

This theme of service was also emphasized by Bishop J. F. Keir in presenting the diplomas.

The names of the graduates from the nurses' training school were: Margaret Lucile Batton, Iowa; Agnes Fay Franklin, Missouri; Hazel LaJune Hawley, Missouri; Ruby Jane Hendrix, Tennessee; Ellen Agnes Jepson, Minnesota; Cleo Christine Larson, Missouri; Myrtle Ruby Miller, Missouri; Ruth Marie Russell, Minnesota.

The graduate from the normal kindergarten-primary department was Gladys Irene Teeter, of Missouri.

From the normal religious education department graduated Dona Clark Haden, Etta Duckett Hunt, Lida Budd Robertson, Samuel Albert Thiel, all of Missouri.

Bishop's Number of Herald

It is planned to devote most of our space in an early issue to a summary of the work done and proposed by the church in a financial way.

Pursuant to the announcement of Bishop McGuire of a policy of keeping the church informed as to the actual financial condition of the church and its financial needs, we expect to issue a special number of the SAINTS' HERALD, June 21. The preparation of this number will be in the hands of the Presiding Bishop and his associates and office force. A review will be given of the work of the church during the past year, and of the work before the church, requiring our support. Aside from its financial aspect, this number should prove a valuable review of the work of the church and of its economic aspect.

Over a year ago the Bishop had prepared a cut provided for the analysis of the tithes and offerings and how used, showing the amount that has been under the general division of expenses of former years: real estate, interest, educa-

tional, administrative, aid to the poor and needy, elders' families, and expenses. Each of these was to be subdivided so as to give the analysis of for what purposes the church money had been spent. The editors of the *HERALD* prepared an analysis of the Bishop's report with an editorial and submitted it to the Bishop, but doubtless on account of the pressure of other work, no reply was received. We take great pleasure in announcing this special number and trust it may be the beginning of carrying into effect the general policy of keeping the members of the church informed, not only annually, but at more regular intervals in short statements from time to time.

President Smith to Return Soon

President F. M. Smith has engaged passage to return to the United States. He sails on the *Rotterdam*, which leaves Plymouth, England, June 9, and will arrive in New York on the 17th. Brother Roderick May and wife, Sister Pearl Crick and her two sons, will sail June 3, on the *Kroonland*. We have an interesting summary of the present situation in the European Mission for publication next week.

Newspaper Attacks

From time to time a book, magazine, or newspaper article is written, making an attack upon the church. From time to time these clippings are sent to our desk, and we are always glad to receive them. But we call special attention to the fact that the historian's office is anxious to secure everything published for or against the church. We would urge our readers, therefore, throughout the world, that they send to his office any publication which is of interest from a church point of view.

Subjects Being Discussed

Another Call for Near East Relief

Again we have an appeal for help in the Near East. Last year America sent 750 tons of clothing, but this supply has been exhausted, and the clothing worn out. Last winter there existed demands which they were unable to meet. In one instance, men nearly naked were clothed in empty flour sacks, and forced to go out and be in snow. All they are asking for is cast off clothing. Bundle stations are open only one day, and this announcement will probably be too late, but parcels can be sent to the Near East Relief Warehouse, 549 West Thirty-Ninth Street, New York City, New York.

To Punish Religious Libel

Glad Tidings announces that the legislature of Michigan is considering a new law governing libel, prohibiting the libel of a people in the name of religion. Possibly the genesis of this law is because of the attacks made upon the Jews. There appears much reason why such a law should be put into effect, as there should be a sufficient defense as in the case of other violations of the law of libel or of slander. It should be extended to include slander. When a man willfully misrepresents a people in the name of religion, and grossly and persistently misrepresents the religious belief and practice, as has been the case with some of our opponents, a law requiring that they make good their assertions would be only simple justice. If wrong, they should be corrected. It

is the gross misrepresentation in the name of religion to which we object.

The Meetings at Holden

As usual the special services for young people—Zion Builders—held at Holden, Missouri, May 29 to June 5, with Apostle J. F. Curtis as speaker and Elder H. C. Burgess in charge of the music, are reported as a great success, with continued and even increasing interest.

Sunday, June 5, was Independence Day, and about seventy-five young people made the trip there and back in trucks. They arrived in time for Sunday school, but on account of the long trip before them left at the close of the singing at the evening service. In the afternoon services were held in the park at the Old Folks' Home and several were baptized.

Problems Meeting at Independence

At the monthly problems meeting at the Stone Church, President Elbert A. Smith spoke on "Fundamentals." The church of God is founded on the rock. (Luke 14.) We receive a kingdom, which cannot be moved (Hebrews 12). The "Rock" is the fact that Jesus is the Christ. (Matthew 17.) If that fact be taken away, we have no foundation left, and our house falls with the first storm. The discourse was reported and will no doubt appear in our columns later.

Financial Developments

The Order of Enoch purchased a tract of land lying immediately east of Enoch Hill in Independence the last of May. This tract will be divided up into lots to provide additional homes.

It is reported that the Order of Bishops during the recent session voted that the Christmas Offering for 1921 should be used for the purpose of providing homes (inheritances) for worthy ministers of the church.

Holden Young People's Meetings Inspiring

The following report was received in a letter to the First Presidency from W. S. Macrae, May 30:

"The young people's meetings started with a full house and a fine spirit Sunday. The 8 o'clock prayer service was spiritual and the evening service of song and the sermon seemed to reach the hearts of the people. The unassuming manner and humble earnest appeal of Brother Burgess gets results. Already we love him. Aside from reaching our own young people, over two hundred and fifty personal letters to those not of the church have been sent out to young people in reach of the church, and a number are attending.

"The sermons by Brother Curtis are clear and effective."

Through a letter from T. W. Williams from Naples we learn that the passage from Alexandria, Egypt, to Naples, Italy, April 23 to 28, was a very rough one, and both of the men suffered from seasickness which Elder Williams describes in very graphic terms. They have visited four continents and sailed on six seas and kept their balance, but the usually smooth Mediterranean was too much for both of them.

As the *HERALD* goes to press with this issue, the equipment and machinery from the Ensign plant is being moved to the new building. Most of the Lamoni equipment is installed and in operation, and with the carpenters and electricians busy it should not be long ere a condition of normalcy is attained.

ORIGINAL ARTICLES

Ideals of Judaism

By T. W. Williams

"The mission of the true Church of Christ is to enlighten the Jewish people and convert them to the Messianic teachings of Jesus of Nazareth."

A movement which commands the attention of the peoples of the world—civilized and uncivilized—and which has received the official indorsement of the leading nations of the world; namely, Great Britain, France, Italy, and the United States, must possess merit. We are justified in considering the ideals of Zionism.

It was Disraeli who said in his novel, *Tancred*, "The race that persists in celebrating the vintage, although it has no fruit to gather, will, in time, regain its vineyards." This trite aphorism clearly enunciates the mental attitude of Jews throughout the world during the two thousand years of exile and persecution.

Can Wait Yet a Little While

The Honorable Herbert Samuel, high commissioner of Palestine, referring to the unconquerable Jewish purpose to once again establish a Jewish commonwealth in Palestine, said, "We have waited two thousand years; we can afford, perhaps, to wait two years more."

Lord Beaconsfield, in his novel, *Atray*, published in 1833, put the following words in the mouth of his hero, a Jewish nationalist leader:

"You ask me what I wish; my answer is, The land of promise. You ask me what I wish; my answer is, Jerusalem. You ask me what I wish; my answer is, The temple, all we have forfeited, all we have yearned after, all for which we have fought, our beautiful country, our holy creed, our simple manners, and our ancient customs."

George Eliot, in her novel, *Daniel Deronda*, thus characterizes the Jewish ideal:

"There is a store of wisdom among us to found a Jewish polity—grand, simple, just like the old—a republic where there is equality of protection. . . . Then our race shall have an organic center, a heart and a brain to watch and guide and execute: The outraged Jew shall have a defense in the court of nations as the outraged Englishman or American, and the world will gain as Israel gains. . . . Let the torch of visible community be lit. Let the reason of Israel disclose itself in a great outward deed; let there be another great migration, another chosen of Israel, to be a nationality whose members may still stretch to the ends of the earth, even as the sons of England and Germany, whom enterprise carries afar, but who still have a national hearth and a tribunal of national opinion. . . . Let us help to will our own better future, and the better future of the world—not renounce our higher gift, and say, 'Let us be as if we were not among the populations,' but choose our full heritage, claim the brotherhood of our nation, and carry it into a new brotherhood with the nations of the Gentiles. The vision is there; it will be fulfilled."

Ideals the Same To-day

Disraeli, Beaconsfield, and Eliot wrote in the last century. The ideals of Jewry are the same to-day as then. I know of no better way to present these ideals to the *HERALD* readers than by quoting from recognized leaders and writers among the Jews.

Herbert Samuel, now high commissioner under the mandate of Great Britain, in addressing a great Zionist gathering at the London Opera House, Sunday, November 2, 1919, said:

"For my own part, one of my main interests in this Palestine problem arises from the fact that I see there an opportunity to help in some small and humble degree, as each of us may, in his own measure, to establish a community which shall be an example to the world, which shall be a living object lesson of those wise social reforms which some of us here have given our lives to promote. It is because I see there also an environment from which high ideas in the sphere of morals have sprung in the past and may spring again. And I feel sure you will agree with me that our efforts should not aim merely at reproducing a bygone day; we do not seek to make Palestine some wonderful archeological restoration which will arouse the amused interest of mankind. That would be to make Palestine no greater than a toy.

"I see in the past only a guide to the future. I look back only for the sake of looking forward. And looking forward, I see the possibility there in Palestine, some day, of agricultural villages where now there is a desert—where in the morning the Jewish cultivator will go out to his labor and come back in the evening happy in the work he has done; where fruit orchards and vineyards and cornfields will fill the land, with herds of cattle in the lowlands, and flocks of sheep upon the hills, where water power from the highlands will bring electricity to hundreds and hundreds of industrial establishments in the towns and villages, to provide for the needs of the population and for a flourishing export trade. I see industrial districts, well planned with their parks and their gardens, in the bright atmosphere of the Mediterranean climate, undefiled by smoke. I see the ports of Haifa and Jaffa full of a busy commerce, and Jerusalem even more than ever a spacious and beautiful city. In that environment I see a healthy population, with the natural intelligence of the Jewish people cultivated by a highly developed system of education centering in a University of Mount Scopus once more able to breed sages and scholars, poets and philosophers, musicians and scientists.

"This is an ideal worth working for—with time and effort and sacrifice it is surely not unattainable. We may feel privileged to live in a day when such an effort is being planned. The world has passed through the greatest ordeal in all its history. Never has there been a war on so vast a scale, bringing within an equal space of time so terrible a toll of death, of wounds, of famine, of speechless sorrow. It may be perhaps that this is the time that has been foretold: 'And there shall be a time of trouble such as never was seen since there was a nation even to the same time, and in that time the people shall be delivered.'"

Palestine to Be the National Center

Doctor Chaim Weizmann, than whom there is none greater or more devoted in the Zionist movement, says:

"The modern world sets the Jew the problem of maintaining some sort of distinctive existence without the external props of territorial sovereignty and a political machine, and the Jew sets the modern world the problem of finding for him a place in its social structure which shall enable him to live as a human being without demanding that he cease to be a Jew.

"The Jewish nation has stood from time memorial for the loftiest of spiritual ideals; its life through two thousand years of exile has been one long tribute to the supremacy of the things of the spirit; the record of the Zionist movement itself is proof of the power of an ideal to stir the Jewish people today to new life and heroic effort.

"The persistency of the Jewish people through two thousand years of dispersion is due to its capacity for organizing a group life of its own, under whatever external conditions, on the basis of a spiritual ideal—the idea of the eternity of Israel is bound up with the eternity and universality of the God of Israel. This idea, carrying with it as a corollary the belief in a future restoration of the people to its homeland, has supplied in the Jewish struggle for existence the place of the more concrete expressions of nationality.

"It was in Palestine that the Jews lived as a nation, and produced the highest fruits of their genius. The memory and the hope of Palestine have been bound up with the national consciousness of the Jewish people through all the centuries of

exile, and have been among the most powerful forces making for the preservation of Jewry and Judaism. The task of Zionism, then, is to create a home for the Jewish people in Palestine, to make it possible for large numbers of Jews to settle there and live under conditions in which they can produce a type of life corresponding to the character and ideals of the Jewish people.

"When the aim of Zionism is accomplished, Palestine will be the home of the Jewish people, not because it will contain all the Jews in the world, but because it will be the only place in the world where the Jews are masters of their own destiny, and the national center to which all Jews will look as the home and the source of all that is most essentially Jewish. . . . Palestine will be the home of Judaism, not because there will be no Judaism anywhere else, but because in Palestine the Jewish spirit will have free play, and there the Jewish mind and character will express themselves as they can nowhere else.

"History justifies the faith of every conscious Jew that the striving of his people after full self-expression will be fraught with advantage to humanity in its progress towards higher and higher reaches of culture and civilization."

The avowed purpose of Zionism is well expressed in a publication entitled, *Zionism and the Allies*, as follows:

"The object of Zionism is to establish for the Jewish people a home in Palestine secured by public law. It is clear that the realization of this program will benefit the Jewish people and will not prejudice the rights of Jews in any country outside Palestine, nor will it injure any other nation in Palestine."

In 1895 Herzl published his famous pamphlet, the *Jewish State*, and in 1897 the first Zionist World Congress was held at Basel, which proclaimed as its program: "Zionism strives to create for the Jewish people a home in Palestine secured by public law."

A Nation in Exile

A pamphlet entitled, *Palestine and Jewish Nationalism*, contains a very comprehensive statement of the purpose and ideals of the Jewish people:

"Deep down in the roots of his being, bound up with the very sense of his Jewishness, there is the conviction that until the Return takes place, his nation is in exile, because, however satisfactorily he and millions of other Jews may adjust themselves to their different environments, the life of his nation cannot be properly lived except in Palestine.

"This it is that explains why for so many centuries the Jewish love of Palestine has found its most characteristic expressions not in political effort for the recovery of the country, and not even in pilgrimage (though these have not been wanting), but in constant prayer for the restoration of the temple as the symbol of the restoration of the full Jewish life; in the elaboration and study of religious rites which cannot be performed outside Palestine; above all, in the attitude of mind expressed in the Rabbinic saying that the Divine Presence is itself in exile and will be restored to its home only with the restoration of Israel.

"The Jewish love of Palestine, then, as it has persisted through centuries of estrangement between the people and the land, is peculiar in its selflessness and its spiritual quality. The Jewish love of Palestine comes naturally and almost inevitably to be regarded as something purely religious, as a feeling which has for its object not a particular piece of territory, but simply a 'spiritual Zion.'

"Palestine is a symbol for the realization of their religious and ethical ideals. The Return does not mean a physical restoration to the physical land, but merely symbolizes the establishment of the kingdom of God and the empire of righteousness—Judaism knows nothing of a New Jerusalem which exists only in heaven. Judaism spiritualizes the material, but for Judaism to spiritualize is not to dematerialize. The material remains material; but it derives a spiritual value by virtue of its being regarded as the necessary basis of an idea. Body is body, and spirit is spirit, but in life the two are

necessarily interdependent, and if it is the spirit that gives meaning to the body, it is the body that gives to the spirit the possibility of expression and activity.

"What Palestine means to the Jews can be understood only in the light of this Jewish attitude to the problem of body and spirit. In the course of centuries of exile, Palestine has become spiritualized—but spiritualized in the Jewish sense. It is the actual, physical land that matters, though its geographical position and its physical features are absolutely unknown to millions of those who pray for it.

"If once the masses of the Jews were to abandon their belief in the future restoration to Palestine in favor of a belief in a 'spiritual Zion', to be realized in the world to come, the principle of Jewish cohesion would be gone, and the Jews would soon cease to exist as a distinct human group. But on the other hand, if the spiritual ideal which is associated with Palestine in the mind of the Jew were removed—if her love of Palestine became simply the desire for a country with so much milk and honey, so much natural wealth, so many harbors, so much scenic beauty, then Jewish nationalism would equally be a dead thing and the 'Jewish people' an empty phrase. It is the combination of the material and spiritual element, each indispensable to the other, that gives its specific quality to the Palestine sense of the Jewish people.

"The feeling of exile is a feeling of national incompleteness; and instinctive recognition of the fact that in the national life the elements of body and spirit are not developing side by side and cooperating as they must do for its full self-realization, because the material basis, the national land, is lacking, and whatever spiritual development takes place without it can be nothing more than a semblance of life.

"The ideas of the Jewish God, the Jewish way of life, the Jewish people and Palestine are inextricably bound together, are in fact but different facets of our central principle.

"'Palestine for the Jews' means 'Palestine for the world,' not because he wants Palestine to be anything but distinctively Jewish, but because he feels that the more distinctively and truly Jewish it is, the greater will be its influence on the world in the direction of establishing a truer understanding of the right relation between body and spirit, between the individual nation and the divine idea of human brotherhood.

"There is a gulf fixed between the restoration seen in the prophetic visions, and the restoration for which Jewish nationalists are working here, and now. That complete fulfillment to which the prophets looked forward is and must remain a distant ideal, and one to which human effort can stand only in the relation of blind groping, not in that of conscious and well-calculated endeavor. It is in its very nature catastrophic, a sudden and complete reversal of things as we know them. To work for its realization would be like working to bring about a volcanic upheaval. Zionism is concerned with matters of human calculation and effort, with things that are, humanly speaking, attainable by a gradual evolution.

"Zionism is a concrete, practical attempt to reestablish a Jewish national settlement in Palestine, and an idea which derives from the prophets and can have its ultimate fulfillment only in the fulfillment of their vision.

"The relation between the Jewish people and Palestine must be recognized as the relation between a nation and its national homeland. . . . Zionism cannot renounce all claim to ultimate political independence, its fundamental postulate being that the Jewish people are to have the opportunity of complete and unfettered self-expression.

"Politically and economically, the Hebrew nation in Palestine will move along lines determined by its own needs and circumstances, and the path which it takes will have no direct bearing on the position and the problems of extra-Palestinian Jewry. But in the realm of the spirit, in ideas, in religion, in ethics, it will exert a profound influence on the Jews of the world. They will turn to it perforce for a truer understanding of what Judaism essentially is, and of how far traditional Judaism requires adoption, and how it can be adapted to modern conditions; they will look to it in large measure for their preachers and their teachers; its scholars will help them to a deeper insight into their national post;

its ports will give them a new vision of their national future; they will send their sons and daughters to its schools and universities, to come back with a quickened Jewish consciousness and a healthy pride of race. By virtue of a conscious individuality of outlook which will give their language, their history, and their customs a value in their own eyes and in those of their neighbors, they will gain a new sense of dignity and of self-respect, and will meet their fellow citizens on equal terms, knowing that in the commerce of ideas they can give as well as receive.

"The Jewish nation, alike at its center and at its circumference, will help to show mankind that a nation's life is best lived, not in isolation and conflict, but in community and co-operation, that nationality is essentially a thing of the spirit, not bound up with and fettered by political machinery, but working freely in the hearts and minds of men, and expressing itself in the effort of different human groups to approach the same summit by different roads, each striving upwards along the path marked out for it by its own character and spirit.

"A national home is a very different thing from a national state. A nation is not born in a day, nor is a nation rebuilt in the twinkling of an eye. Only then will our nation be a complete and solid edifice again when we have carried back to the land of our fathers a civilization of our own. When we have established a moral code; when we have established our own traditional institutions; when we have once more introduced our fine, our great ancestral tongue—Hebrew."—James de Rothschild.

What Zionism Is

From the foregoing we gather that Zionism:

- (a) Is identical with Judaism.
- (b) Is a restoration, so far as possible, of the language, customs, ceremonies, rites, and creeds of ancient Judaism.
- (c) Proposes the establishment of a national home for the Jewish people.
- (d) Presupposes the rebuilding of the temple and the reinstatement of temple services.
- (e) Provides for a Jewish moral code—its own traditional institutions—a "civilization of our own."
- (f) The ultimate Jewish state.

It follows that the attitude of the church of Jesus Christ must be identical with that of Jesus Christ two thousand years ago. Jesus told the Jews that Judaism had been fulfilled—that Christianity must take its place. For this they rejected him. As a result, they have a heritage of two thousand years of persecution and suffering. They return unrepentant and with the old vision. The mission of the true Church of Christ is to do its utmost to seek to enlighten the Jewish people, to convert them to the Messianic teachings of Jesus of Nazareth. This is our opportunity. Will we enter in and occupy?

The last of January the committee having charge of preparing copy for a teacher's edition of the Holy Scriptures (Inspired Version) met in the general office building in Independence. The committee consists of President E. A. Smith, Apostle P. M. Hanson, R. S. Salyards, A. B. Phillips, and J. W. Peterson. The task is proving a much greater one than was at first supposed and the committee is still in session. All except President E. A. Smith are giving their full time to the work except of Sundays. On account of reunion work they expect to adjourn in the near future till September, when they will again meet and continue till their work is completed. They hope this will be before the close of the calendar year.

The Order of Bishops were in session in the office of the Presiding Bishopric at Independence from May 8 to 25. They discussed many matters of importance to the work of their department, especially the law of stewardships.

How Are We Teaching Faith?

By Gomer J. Reeves

"Let us then labor with our mights and be on fire with our message, creating and developing faith in the hearts of the children of men."

Men to-day must be on fire with their message. No matter how splendid a message one may have, if he lacks fire he will never accomplish much. He may be compared to an engine that is on the track, filled with water and coal waiting for the most essential thing to give it power and life, which thing is fire.

The problems of to-day, confronting the ministry, are vastly different than they were one hundred years ago. When the gospel was first restored the people were interested in the welfare of their souls, but were at sea as to the correct plan of salvation. To-day there is but little genuine interest in religion of any kind, to say nothing of doctrine. As a rule, if people are religiously inclined to-day, they readily accept the doctrine upheld by the church which they enjoy attending most, although in most cases that doctrine is seldom taught.

The masses cannot see the necessity or benefits of what they understand the gospel to be, hence are not interested in what we have to offer. Men to-day want a practical religion, or, in other words, something which sectarianism does not have to offer.

Our aim must be first to convince men of the great need of a temporal and spiritual salvation, and after their conviction they are ready for indoctrination. Chances are that they will then accept the doctrine with but little hesitation.

Why not teach doctrine first? Doctrine acts like a medicine; no man who thinks he is well can be induced to take a dose of quinine. He must first be convinced that he is ill and has need for such a remedy.

Convince as to Need of Faith

An agent trying to sell an automobile must first convince his prospective buyer that he has need for a machine. The agent may demonstrate the automobile and satisfy the customer that it is a first-class machine in every respect, but the man is not yet in the market. We are all salesmen, representing the greatest institution on earth, but we must first create a market for our ware, then be ready to supply the demand.

The question arises, How must we start? With the first principle of the gospel, of course, but not in the way we have long been in the habit of doing it. The average sermon on faith might assist a member of the church to understand the principle more thoroughly, but would never, worlds without end, develop faith enough in an unbeliever to carry him over to the second principle.

That ancient and ineffective method of teaching faith which we have so long stereotyped, no doubt has for its source Paul's letter to the Hebrew saints. Smith says the argument of the epistle is such as could be used with most effect to a church consisting exclusively of Jews by birth, personally familiar with and attached to the temple service. The eleventh chapter is only a summary of the works accomplished by faith, preceded by a definition of the same. It was not intended to develop faith in a nonbeliever, but we have picked it up as a cudgel with which to strike our first blow to convince men of the truthfulness of the gospel, and so we go on in the style of Paul:

Have faith in God.

Without faith ye can do nothing.

By faith Abraham offered up his son.

By faith Enoch was translated.
 By faith Noah builded the ark.
 By faith Moses led the Israelites out of Egypt.
 By faith the walls of Jericho fell down.
 By faith the harlot Rahab perished not.
 By faith are we justified.
 The just shall live by faith.
 Without faith it is impossible to please Him.

Faith Must Be Cultivated

Faith is like religion; it can never be driven into man. It must be cultivated and developed. Paul says that it is the assurance of things hoped for, the evidence of things not seen. Therefore, if faith is assurance and evidence, before we can ever hope to create faith, we must first give to those we would teach some assurance of our hope in the gospel and some evidence of its divinity.

To make a long succession of statements to skeptics, such as we have just mentioned, is nothing more to him than preaching a dead faith. James says if a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? This is just what we have done. We have asked them to be filled with faith and have given them only bare statements for their meal.

We must create faith by teaching the plan of God and prove its divinity by showing its past and present execution. In many of the best sermons along this line the word *faith* has never been mentioned. One reason why men to-day lack faith is because they have never received a correct idea of God, his plan, his character, personality, and attributes. After this is done it is necessary that they be given a knowledge that the course of life which we are taking through the gospel is in harmony with His will.

When, then, will be the final result of such a faith? When we begin to have faith we begin to draw near unto God, and when that faith is perfect we shall be like him. Because he is saved we shall be saved also, receiving the end (reward or object) of your faith, even the salvation of your souls. (1 John 3: 2, 3 and 1 Peter 1: 9.) This salvation is temporal as well as spiritual.

Foundation of Religion

Faith is the foundation and beginning of our religious career, but it is not the end, for faith matures into knowledge. "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." "Now I ask, Is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he hath no cause to believe, for he knoweth it. . . . Faith is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true. . . . Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge." But when we know as we are known (by our Creator) is our knowledge perfect? "Yea, your knowledge is perfect in that thing, and your faith is dormant."—Alma 16: 140-150.

That practical religion which the world is looking for includes the building up of Zion, but first we must create faith in the Zion movement in order that it may be established. Then, when Zion is fully redeemed, our faith will be turned into knowledge, for Zion shall then be to us a known and living reality.

Let us labor with our mights and be on fire with our message, creating and developing faith in the hearts of the children of men, that it may be made perfect through the knowledge of our redemption, and that they may pluck the

fruit of the tree of life and be fashioned like unto our Redeemer.

Design, Volition, and Destiny

By J. E. Vanderwood

"Our destiny is determined not so much by the design of the Creator as by our own volition."

Just recently, in addressing a gathering of the ministry, a brother in alluding to the designs of the Almighty, said: "I use that term with a little hesitancy, lest peradventure it might convey to the minds of some the Calvinistic idea of predestination." I, in my mind, analyzed his statement, and immediately this thought presented itself to me: Why hesitate in the use of such excellent terms when the truth of the matter is considered? And I immediately took my pencil and made this note: "God designed us all for the very best; if we fail to come into our own, it is not God's fault; it is our own." At the close of the address I drew the brother's attention to the thought herein expressed, and he very heartily concurred with me in the matter. Since that day I have given it some thought and have made some research along the lines of this issue, and I have learned that the entire universe bears witness to the truthfulness of this idea.

First of all, we are confronted with the idea of God as the creator, the designer, if you please, of the universe. There is some scripture also informing us that when God made the heavens and the earth and all that appertaineth thereto, he pronounced them good. Here then is our premise: God is the designer of the universe, and if we should say that he designed one man to be a perfect man and another man to be an imperfect man, then we would be forced to admit that God is unjust; but if we take the position that he is just, then we are forced to the conclusion that he designed all men for the very best and endowed them with the blessed privilege of choosing for themselves. "See, I have set before thee . . . good and . . . evil," is the word of scripture. The thought is: If you rightly use the things I have supplied you, if you always choose the good, nothing but good can come to you; but if you improperly use the things I have created and choose to do wrong things, then sorrow, suffering, and misery must be your reward. You get exactly what you choose; you are bound by nothing but your own choice.

People have erred and do still err because they have reached conclusions before they have considered the whole problem. They practice error because they fail to learn the whole truth, and herein it is demonstrated that often "a little learning is a dangerous thing." It would be very improper for us to say that God would take away from man his free moral agency, because this would be entirely out of harmony with his divine characteristics. We should remember always that God designed us for something divinely greater than a mere machine, therefore he must, in the very nature of things, permit us to be free moral agents. The volition of man, then, must be associated with the design of God in order to fully reveal the finished product. There is but one solution to the problem. The Calvinistic theory of predestination is incorrect; it is a travesty on justice; it is a libel on the character of God. I wish therefore to present the truer and more sublime attributes of Deity in the blending of the volition of man with the design of the Creator.

God, I say, designed all mankind for the very best. There is, and can be, no respect of persons with him. That is to say, that within the organism of man, his soul, there is potential beauty and excellence. Many of us, it is true, are

handicapped by reason of our hereditary influences, or by our long-continued traditional customs, and hence many of us have failed to come into our own; but God did not intend that it should be that way. This has come to us as the heritage of our forefathers, as an outgrowth of their volition, as the logical sequence of what they chose to do or not to do. But this is not a legitimate excuse for us to fail to come into our own; because there is yet within us that intrinsic value, that potential beauty and excellence, that is awaiting the revelation and manifestation of the character of God. It is well here to observe that, to a great extent at least, I am what I am because I have chosen to be just that and nothing else. If we would *will* better, we would *be* better. We are precisely what we *will* to be. The fundamental reason why we have not achieved greater heights and aspired to nobler purposes is that we have failed, or refused, to properly use our volition. Remember always that I will be what I *will* to be—nothing more, nothing less.

Volition is one of God's noblest gifts to man. It involves more than many of us have been wont to suppose. There is nothing in the universe that is not included in this idea. Herein is the great problem of life. God designed man as his crowning work; he endowed him with faculties that are divine. He then environed him with a mighty universe wherein is an abundance of all things, and said unto him, It is yours; make use of it. You may find therein everything that is needful for you, and if you will apply yourself aright and learn the lessons I have outlined for you, you will be able to come into your own; you will reach the end for which you were designed. But if you misapply the things I have placed within your reach, or refuse to properly use the means I have placed at your disposal, then you must of necessity take the consequences. You will fail to come into your own just as surely as you misuse, or fail to properly use, the means that I have placed within your reach. Remember, the universe is open to you; there is plenty and to spare; you have your volition, you can be just what you choose to be, so it is for you to determine what your destiny will be.

Some one says: "I have no chance. I am a failure in life, and I am not to blame, because I couldn't help myself." This is a very convenient excuse or apology for the person who lacks the moral courage or the mental stamina to exercise his volition, but it will never do for real men and women. It is only the shiftless who say, "I couldn't help myself," and I answer, "Oh, yes, you could, if you would only *will* to do so."

The greatest difficulty with most of us is that we are generally willing to follow the lines of least resistance. We are what we are because we are mentally, morally, and physically too lazy to be anything else. I don't wish to be harsh in this matter; but I would very much like to quicken your latent faculties, your potential powers and possibilities, so that you would arouse from your slumbers and begin to ascend the heights before you, and thus eventually come into your own. We fail because we are unwilling to pay the price that must be paid if we would obtain the very best.

Not only did God design man for the very best, and then environ him with a fullness of all things that he might become a worker together with his Creator, but when man failed to respond to the life that was open to him, when he shut himself out from the tree of life, God sent his Son in the person of the Galilean carpenter, that he might give unto the world an example of life, something real and tangible. This man Jesus gave us a real example of life; he demonstrated to us the truthfulness of our premise, that God designed all men for the very best. He responded to the law of the universe and thereby came into his own. He

presented to us the life beautiful. Let us not lose sight of his example, for he came to earth with every handicap that a man is heir to, but in spite of this fact, and not because of it, he triumphed, and revealed to the world the type of character that is excellent and ideal. Hear what he is saying to us: "The works that I do ye shall do also; and greater works than these shall ye do, because I go unto my Father." Now if we are not accomplishing this work, it is not God's fault, it is our own. How are you using the most sacred trust God has placed in your keeping?

Esau's exercise of his volition caused him to sell his birthright for one mess of pottage; but Jacob exercised his volition and purchased for himself a birthright for that same mess of pottage. God designed both men for the very best, but they chose to do differently. Their volition determined their destiny. What was true of them is also true of you and me. If I choose to sell my birthright, I must take the consequences. That which I *will* comes to me. I ought always, therefore, to *will* to do the right thing under every circumstance. We make a failure of life only when we become too idle or fearful to attempt. The man who, in the parable of Jesus, returned the pound without having used it, tells the whole secret. He was a coward; hear him, "I feared thee, because thou art an austere man." Fear will paralyze and weaken the ablest of the able. We fear because we are yet destitute of love. When once we become the fond possessors of the spirit of divine love we will no longer fear to attempt.

Shakespeare has said:

"Our doubts are traitors, and
Make us lose the good we oft might gain,
By failing to attempt."

But the beloved disciple has said that "perfect love casteth out all fear." When we learn that every act must and will receive a just compensation, we will no longer hesitate nor fear to do right.

Emerson has said: "Man is timid and apologetic. He is no longer upright. He does not say 'I think,' 'I am,' but quotes some saint or sage. He is ashamed before the blades of grass or the blowing rose. The roses under my window make no reference to former roses or to better ones; they are what they are; they exist with God to-day. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf bud has burst, its whole life acts; in the full-blown flowers, there is no more; in the leafless root, there is no less. Its nature is satisfied, and it satisfies nature, in all moments alike. There is no time to it. But man purposes or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he, too, lives with nature in the present, above time." This, if it be rightly understood, expresses the whole matter. We fail because we are out of harmony with the order of the universe. When we, like the rose, learn to function as the Creator has designed we should function, then, and not until then, will our life become a revelation of the Divine. We will be just what we *will* to be.

Our destiny, therefore, is determined not so much by the design of the Creator as by our volition. We may make life beautiful and useful, and thus enter into a condition of at-onement with God, or we may *will* to follow the lines of least resistance and thus degenerate into the base and bestial.

Brother, sister, comrade, friend, it is your privilege to enter into the highest and best if you will; you were designed for just that. Yes, you can be, and should be a prince. But

you too may fail to come into your own, because you, like Esau, are willing to sell your birthright that you might satisfy some temporary physical appetite. It remains then for us to determine what our destiny shall be. God has designed us for the very best. If we fail to come into our own it is not God's fault; it is our own.

Farm Loans

By D. R. Baldwin

"It would savor of extreme folly if the church does not take measures to finance her own cooperative members."

It is cheering news that a "church rural credit program" is contemplated. In the light of recent business stagnation by refusing credit to those offering gilt-edged security, which spells financial ruin for otherwise prosperous thousands, it would savor of extreme folly if the church does not take measures to finance her own cooperative members.

Of course so big an undertaking cannot be completed with a single stroke, and it is sure to be bitterly opposed by those of usurious tendency; all of which is good evidence that a start cannot be made any too soon.

In response to your call for discussion by farmers of the functions of the Farm Mortgage Association as compared with the Federal Land Bank, which they are trying to put out of business, one of the first things we need to do is to figure out to your readers the results of the two systems as briefly and clearly as we may. So we will illustrate it with the following:

\$3,000 Federal Land Bank system: 6½%, 5½% interest, 1% amortization.

\$195 annual payment, 35½ years' time.

\$6,922.50 liquidates the debt.

\$150 reinvested in the associate bank.

\$3,000 Farm Loan Association at 8% interest.

\$240 annual interest payments, 35½ years' time.

\$8,520 interest paid out, plus \$3,000 principal.

\$11,520 required to liquidate the debt.

These figures show that the former system lets the farmer out \$4,597.50 ahead of what the old system does.

One half of this margin would save the financial life of many men that at present are losing their homes.

There are other features worthy of consideration. The Federal system is much more nearly cooperative, and the expense of conducting is very small. I quote the following extract from a personal letter from Honorable Daniel G. Oshea, of Spokane, Washington, president of District Number Twelve, of the Federal Land Bank, comprised of Washington, Oregon, Idaho, and Montana, under date of January 5, 1921:

"The Federal Land Banks have been in operation only a comparatively short period. They began organization in 1917 when war was declared. Since that time conditions have been abnormal. The work of organization is always the most troublesome and costly. After the organization be out of the way and normal times be experienced, such as prevailed prior to the great war, the Federal Land Bank can operate on a very small margin of expense. I would hesitate at this time to say just how small the margin may be, but there is no doubt that it could be less than one half of one per cent."

The business of this bank has now been held up for more than a year, extra expenses incurred, and no money loaned; but in the face of all this, the Federal Land Bank of Spokane has on hand a net profit of \$91,867.

Anyone may see that the figures in the beginning of this article are conservative. First: The Farm Loan Association

OF GENERAL INTEREST

The Higher Criticism

Much of the so-called higher criticism grows out of the author's historical hairsplitting.

[A. H. Sayce, of Queen's College, Oxford, England, in his great work *The "Higher Criticism" and the Verdict of the Monuments*, published in London, says]:

"Twenty years ago [he wrote in 1893] little was left us of what had been handed down as the earlier history of man. Historical criticism had been ruthless in its iconoclasm. First one portion of ancient history had been relegated to the land of myth and fable, and then another. The destructive method of Niebuhr had been accepted; the constructive side of his work, in which he had attempted to substitute a new history of his own for the history he had demolished, was rejected. Narratives, the historical truth of which had been admitted by the earlier critics, were eventually condemned; whatever did not satisfy the most stringent requirements of criticism were expunged from the pages of history. . . .

"It was based on and supported by certain general assumptions. One of these was the unlikeness of the ancient oriental world to the Greek and Roman world of the classical age. The inferiority of the ancient oriental world in culture and education was assumed as a matter of course. It was taken for granted that no literature worthy of the name existed before Herodotos and Aeschylos, and that the idea of composing a history of contemporaneous events was a Greek invention. Writing, if known at all, was confined to the few, and was used chiefly for monumental purposes. That there was a literary age in the East long before there was a literary age in the West never entered the mind of the critic; or if it did, it was dismissed with contempt. Anything, therefore, which seemed to imply the existence of such a literary age, or which appealed to it for confirmation, was at once ruled out of court. The very fact that the authenticity of a particular narrative presupposed a widely ex-

would require several renewals within this long period, each calling for extra commissions and time.

Second: Eight per cent interest is their very lowest consideration, and in the Northwest it often reaches ten per cent and more, plus commission.

Farmers are much encouraged since the United States Supreme Court has upheld the constitutionality of the Federal System and since Congress is helping to finance it. J. J. Oshea, bank director, and business partner of his brother Dan, stoutly affirms that had the court decided against the Federal Land Bank, the Farm Loan Association would have "cracked interest skyward, to fourteen per cent at least."

A real cooperative credit bank could successfully handle a large volume of business in so central a locality as Independence without a very large capital and surplus. Acting as a clearing house between the entire cooperative membership, the commercial paper it would naturally handle would go far towards financing its members.

Ninety-five per cent of our Nation's great commerce was handled without money before the war. Commercial paper, including the modern checkbook as handled by clearing houses, has taken the place of legal tender money, and the business of the world is done on credit.

There is no moral necessity of the members of a cooperative church depending on the crazy freaks of a private credit trust for a chance to do business. We should have long since outgrown the crippling system.

tended circle of readers and writers in the time of Moses was considered sufficient for its condemnation. Whatever ran counter to the dominant assumption had to be explained away, philology notwithstanding; and so the 'pen of the scribe' in the song of Deborah and Barak (Judges 5:14) became the 'marshal's baton.'

"There was yet another assumption by which criticism was largely, if unconsciously, biased. This was the belief in the limited geographical knowledge of the eastern world.

The existence of regular highroads, and the possibility of transporting large bodies of men to distant localities, were held to be among the dreams and fancies of an uncritical age. That Babylonian armies could have marched into Palestine in the days of Abraham, much less that Babylonian kings could have established their empire there, seemed wholly impossible. The documents in which such statements occurred appeared self-condemned.

"Still more prevalent was the assumption that the language and statements of an ancient oriental writer must be measured by the standard of a modern European. An exactitude was required of them which would not and could not be demanded of many writers of history. A single error in detail, a single inconsistency, was considered sufficient to overthrow the credit of the whole narrative. And it sometimes happened that the error or inconsistency was of the critic's own creation, due to a false interpretation or a mistaken combination of the narratives before him. But even where this was not the case, it was expected an ancient oriental annalist should express himself with the sobriety of a western European and the precision of a modern man of science.

". . . A good deal of the historical criticism which has been passed on the Old Testament is criticism which seems to imagine that the compiler of the book of Judges or the books of Kings was a German scholar surrounded by the volumes of his library, and writing in awe of the reviewers. What may be called historical hairsplitting has been the bane of scientific criticism. It has been mainly due to a want of sympathy with the age and writers of the documents which are criticised, and to a difficulty of realizing the conditions under which they lived, and the point of view from which they wrote.

". . . Time after time statements have been assumed to be untrue because we cannot bring forward other evidence in support of the facts which they record. The critic has made his own ignorance the measure of the credibility of an ancient document." (Pp. 13-16.)—*Apostolic Review*.

Two Truths and a Moral

Saints help other Saints through THE SAINTS' HERALD. It is good to be helped; it is better to help; it is best to help and be helped. THE SAINTS' HERALD stands for all-around helpfulness.

Every issue of THE SAINTS' HERALD makes it a new magazine. It is not filled with reprinted material, padded verbiage, and old "news." Examine it and see if anything more cheerfully, helpfully alive ever stayed between covers.

MORAL: Subscribe to THE SAINTS' HERALD to-day.

—Contributed.

The institute of Women's Department at Independence has been declared to be the best ever held by that department, and one of the best that has yet been held in the church. The interval between conferences allowed an excellent opportunity. It was not nearly so well attended as it should have been, especially by those from a distance. But it is a splendid start and provides a good basis for future planning.

PASTORAL

Painful Pulpit Mannerisms

This observer notes some habits of modern pulpiteers that should be overcome. He well argues that the presentation of the gospel of Christ demands our very best.

To one who went to Boston to hear great speakers in the International Council it was a painfully disappointing visit. It would be unfair, of course, to expect to find to-day the peers of Beecher, Storrs, Webster, Gough, and dozens of other kings of pulpit and platform who molded American current opinion by the spoken word. There were some who really made fine speeches, and several held the attention of their auditors throughout their discourses. But there were none of whom it could be said that they did charm and thrill and captivate audiences.

What was painfully apparent, however, was the mannerism or the automatics of many speakers who really and painfully spoiled otherwise fine and lofty utterances, and estranged instead of attracted the hearers. For example, this man would emphasize almost every word he said by a nod of his head. That man would jump at every sentence to strengthen his sayings, raising himself on tiptoe; tall men were guilty of it as much as the short fellows. Some few speakers would shake their heads up and down, right and left, even drawing a diagram of a half moon to show how earnest they were.

Most speakers did not know what to do with their hands. Some would put their hands in their pockets for safe keeping. Others would put one hand in pocket, and gesture with the other, and vice versa. Some found relief in putting them behind, like a handcuffed convict. Others would clasp them in front, like a young society lady making her debut. Some would put the thumbs under their vest near the armpits, like "Frank" just out for a vacation and meditating how to spend it. Some speakers, as they warmed up to it, would walk on the platform, changing their position quite often, like a boy on a grand stand, bent on seeing every movement of Jolly Polly. Not a few remained during their discourse like a country horse hitched to a post, standing on three legs before a grocery store.

Many had monotone voices, like the preacher of whom a good sister said: "I love to hear Mr. — preach; he always puts me into nice sleep." Most had no color (feeling) in their voices, as if rattling off a mass of statistics to a stenographer. Nine tenths of the speakers mistook mechanical force for nerve energy or magnetism in the voice. In a word, what an English poet said of the preachers in his own country is true of preachers in America: "They make the best and preach the worst."

Can any person bring forth a convincing argument why a preacher should not give as much time to the manner as he does to the matter of preparing his sermons? When will theological seminaries who aim to train preachers cease glutting young theologues with a mass of theology, sociology, and other "logies," and give so little time to homiletics, that branch of rhetoric which teaches making and delivering sermons? Do you blame the people if they stay away from church rather than hear the wearying discourses of half-fed and poorly paid ministers of the gospel? Every sermon should be an oration. Pulpit oratory is not simply attractive, but wanted by the people.

The masses need true oratory in pulpit and platform to stir them to action. The good sisters and sluggish drones in the

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Looking Backward

Again at home and at our desk! The eighteen days which have intervened since last we touched these keys have been crowded full of interest and enthusiasm, and we feel they have left an indelible impress upon us.

The first institute devoted exclusively to the work of the Women's Department has passed into history, and looking backward over its events, we can but feel that the hand of God was over us for good and blessing. It seems marvelous that so ambitious a program as we attempted was carried out almost exactly as scheduled, with no delays, no insurmountable hindrances, and with only two omissions, both of which were caused by circumstances beyond control. The illness of Sister Hunt on Saturday prevented us from hearing her message in regard to a mother's study, and because of being called back to Lamoni to attend the funeral services of our aged Brother J. W. Wight, Sister Lydia Wight was not permitted to explain the "Home and Child Welfare Bureau" of our departmental work.

To attempt to give, in a brief editorial, an adequate survey of the many good things experienced during the week, is futile, and we must content ourselves with a glance or two at some of the outstanding features of the occasion. We are glad to tell our readers that most of the addresses delivered were taken in shorthand, and will be available for use in our columns in the near future. Doubtless the outlines, or summaries, of some of them, are already in the hands of our organizers and workers.

Our institute reporter, Sister Flo Sterrett Whittemore, has conveyed to the readers not only of the *HERALD* and *Ensign*, but also of the *Independence Examiner*, notes and sidelights of the institute. This sister came from Idaho to attend the sessions, combining therewith a visit to her old home, and we were the gainers because of her ability and willingness to serve. Our appreciative thanks are due her for the efficient way in which she discharged her duties with pencil and tablet.

The program as published in the *HERALD* of April 27 was carried out with but very few changes. The message from the director general was read by Sister Nina Smith, because it was not possible for Sister Ruth to be with us in person. This message has already been printed in these columns.

The prayer service of Monday morning was in charge of Brother Roy V. Hopkins, assisted by Bishop James F. Keir, and was of a highly spiritual order. Owing to Brother Elbert A. Smith's absence in Lamoni in connection with Brother Wight's obsequies, this change was made, also the one Sunday morning, when Brother Paul M. Hanson gave us the sermon on "Woman's work in the redemption of Zion." Brother Hanson is an earnest supporter of our women's work, and wherever he travels an interest is created in it, his counsel to

churches who say that their minister's preaching is good enough, are millstones around his neck, arresting his growth as an effective preacher. Religion of Jesus Christ has terribly suffered in every generation, and more so in this, at the hands of "tame" preachers.

Finally, if any occupant of the pulpit doubts the validity of this obloquy, let him lose no time to do these two things: First, procure a phonograph and preach into it; and then listen to your own sermon or speech. Second, stand before your wife, or before any fair and impartial critic, and preach as earnestly and seriously as you would before a congregation, asking her beforehand to tell you what are your mannerisms and automatics which detract from, and often destroy, your sermons and speeches. Then you will repent in dust and ashes as I have done.—N. W. Whitman, in the *Christian Work*.

the sisters being ever along the line of their affiliation with this important department in the church. His message was inspirational on our closing morning, and contributed its full share towards the success of our institute as a whole.

Another change occasioned by Sister Wight's absence for a few days, was when, by her arrangement, Brother A. Max Carmichael gave the address on school curricula. This was forceful and timely, and we will be happy to present it to our readers at an early date.

On Thursday forenoon, Mrs. Estella Kelley, representative from the Provident Association of Kansas City, talked to us on "Modern methods of relief." She was formerly a Red Cross worker, has had many years of experience in relief work, and is thoroughly up to date.

The lecture on "Dress: its lines, color, and texture," by Miss Evelyn Hansen, from the Art Institute of Chicago, was extraordinarily good, and appreciated by a "capacity" house. She was assisted in her illustrations of proper and artistic clothes for various types of women by members of the "Mothers' Club," of Independence, a group of young matrons who have for their *protege*, the Children's Home of Lamoni. These young women acted as models upon whom Miss Hansen displayed house dresses, sport clothes, evening attire, street wear, school garb, etc. The lecture made a decided "hit," with men as well as women, for the speaker was frank in her criticisms, and seemed to *hit* everybody's particular mistakes in dress. A charming setting was given this lecture by the half hour's program which preceded. This was musical and literary in its nature, and all participants, as well as the ushers for the evening, were arrayed in colonial and other period costumes, making quaint and lovely pictures for our memories.

The automobile trip on Friday afternoon was cleverly managed by Brother and Sister Walter W. Smith, the itinerary including visits to the Jackson County Girls' Home and the McCune Home for Boys. These institutions are situated on beautiful sites, several miles apart, and some distance from Independence. The autos made quite an impressive procession, and the throngs of visitors wandered through the interesting buildings, over the well-kept grounds, and listened eagerly to the explanations made by the obliging matrons and superintendents. We were accompanied on this trip by Probation Officer Lavelle, who later, at our banquet and again following Doctor McDowell's lecture on adolescence in the evening, talked to us of the childhood and youth which come under his observation. He told us that of the five thousand youthful offenders who had come before the Juvenile Court of Jackson County last year, less than ten per cent had been attendants at Sunday school or church. "Talk of your foreign missions," he exclaimed, "I can find all I can do and more, right here in this one county."

We have called attention to the changes made in our program, but cannot enlarge upon any of its many excellent features. We feel that great credit is due the many individuals who had a share in its presentation, some of whom devoted much thought, labor, and energy to its success. To Sister Hunt's fine organization of women throughout Zion is due the ease and efficiency with which the physical needs of the visiting sisters were met. The groups accredited themselves notably, and have added to their already well-established fame for hospitality. It was a satisfaction, too, to see how many of the local women availed themselves of this unusual opportunity for self-improvement. Some of them attended every session, with unabated interest.

We must not close without mentioning the very beautiful banquet served on Friday evening in the dining hall, by the members of the Laurel Society. Each lady took a table for eight under her charge, furnished it with her own linen, china, silver, cut glass, and flowers, which gave a most charming aspect to the whole affair. Two hundred partook of the toothsome and satisfying viands, and enjoyed the festive and happy environment. It was remarked that it was the prettiest affair of its kind ever given there, and many there were who echoed one brilliant young man's observation, "Well, I'll say that Mrs. Laurel is a pretty fine cook!"

We hope to have for your enjoyment later, a description of

the exhibits in the hall. These booths were erected under the direction of Sister Maude Halley, to whose efforts and energy much credit is due. Sister Lydia Wight, Mabel Smith, Laura Mann, Mary Steele, Anne Roberts, and others, also put considerable work upon their parts, and all should feel a gratification in the general result. A book stand, in charge of Sisters Pooler and Laurence, became quite a commercial center, the institute workers purchasing freely of the many books and pamphlets displayed.

As we look back, we have perhaps but one outstanding regret in connection with the whole affair. That is, that it was not possible for all our workers to be present. Seventeen organizers out of ninety, and eight field workers out of fourteen was our record, we believe. We feel that if it had been possible to have had a perfect attendance of all our prominent workers, our future labors would have been greatly decreased, for we feel sure that few obscurities in regard to our work remain in the minds of those who attended this institute and took advantage of its varied opportunities to acquaint themselves with the many phases of our departmental activities and responsibilities. We hope, when again an effort of this kind is attempted, no one who is consecrated to service in this field shall be denied an opportunity to attend.

One other regret is that so few of the priesthood were present. We could but feel that our work would gain an immeasurable impetus could our leading men, our district and stake presidents, our financial officers and branch leaders have listened to the many splendid addresses and explanations, and witnessed the many enlightening presentations of our work, our ideals, and objectives. Some of our women are greatly handicapped in their local work because of lack of vision and sympathy on the part of the church authorities with whom they should labor. Some men, even of the priesthood, still seem to view this department as a sop to pacify the ambitions of women; a toy with which they may amuse themselves, whilst the real work of the church is being done!

Whatever of good we have gained, whatever lesson we have learned, may the fires of our devotion never dim! Instead, may we bring new fagots to the flames, renew our consecrations, and never concede discouragement or failure. Too many sweet children, too many eager youths and fair maidens are reaching out their hands to us for guidance, for counsel, for help, and for freedom from traditional error! We must not fail them now! Let us apply ourselves all the more earnestly to the needs of the kingdom, and with intelligent endeavor, assist in saving the fruitful grain of the harvest.

AUDENTIA ANDERSON.

Report of Social Purity Division

Since receiving this commission, my work has consisted chiefly in preparing for its responsibilities, since it was a new field of service for me. I have been studying the existing social problems, and the attempts that are being made to meet them, principally those in educational lines.

Through cooperation with the Health Department some excellent lectures given by Doctor Harrington have imparted valuable instruction on social purity work. These lectures were given in localities adjacent to Independence. We hope they may extend into further territory before long.

By request of Sister C. J. Hunt, organizer in Zion, I addressed the council of women on this subject. I also addressed the Holden stake conference held at Marshall, Missouri.

Through the clerical assistance of the department, I have secured from every State in the Union a complete set of the social hygiene literature issued by them. I find upon examination that very much of it is the propaganda of the United States Public Health Service on Venereal Disease, treating largely upon how infection is contracted, both by the innocent or unwary, and the guilty; of both the steady and intermittent progress of the disease upon the body, and its ultimate fatality; and of hope which is held out to those who receive medical attention immediately after infection.

There is also other literature of a high moral and instruc-

tive nature, some of which we expect to classify and recommend to our women.

The department has permitted me to secure a short correspondence course in eugenics, which will be pursued as soon as the necessary textbooks are available. This we hope to use among our instructors as a beginning of a real study in race betterment among our own people, at least.

Our country is fast becoming a close rival in its sensuality with the ancient nations. The amount of infidelity and divorce is unparalleled and the parenthood of the next generation is threatened with standards based upon a materialistic plane only.

The plans for the future work of this division are as follows:

1. To see to it that every mother is qualified to (a) tell the story of life to her child; (b) explain the physical changes that come at puberty; (c) become informed in regard to the entire adolescent period that she, and the father also, may better understand their children at such times.

2. To have at least one man and one woman instructor in every district and stake.

3. To urge local cooperation with the local recreational department to further the interests of proper recreation for the young.

4. To secure lantern slides and films on educational features of this work.

5. To possess certain other facilities for demonstrations in nature study for a better understanding of the laws of sex.

6. To obtain books of a scientific nature; urge the establishment of local libraries along this line.

7. To study latest methods of handling the social-sexual problems, as set forth in such magazines as the *American Social Hygiene Quarterly*.

8. General sex education for all.

Statistical

Herewith the amount of social purity literature sold in the first three months of the present year: Need of Sex Education, 5 copies; For Our Daughters, 5; The Heart of the Rose, 29; John's Vacation, 13; Chums, 14; The Young Man's Life Question, 11; The Parent's Part, 10; total, 87. (From Secretary Brook's report.)

Very sincerely,

MRS. D. J. KRAHL, *Supervisor*.

The Women's Department--A Western Viewpoint

It was suggested that I might give a few minutes consideration to the Women's Department of the church, which has grown to be such an important part of the work of the church.

The work of the women in the home has always been important, but it has been helped in many ways these many years by the thoughtfulness and consecration of committees of women appointed to work out helps for us, that the women may be educated and efficient.

That we may go about any business in life in an intelligent manner, study of our subject is necessary. As I walked along a down-town street this week I saw a window full of books on electrical subjects, and two placards set forth in a pleasing manner the good, the necessity, of studying a subject of which you intended to make practical use. Of course they wanted to sell their books, but one was immediately struck by the reasonableness of the proposition. And we will find it greatly to our advantage to be continually studying some good and useful thing.

In the *Religio Quarterly* is a lesson on "Education" which I commend to you for your intelligent study. The church "ministers to the spirit, the body, and the mind of her children." We have only to take hold with a will and we may fit ourselves for duties at home and abroad, inside and outside of the church.

The editor says, "To educate is to develop or discipline by systematic instruction or training"; and "the Book of Covenants plainly teaches that the Lord desires to have his people improve every legitimate opportunity for the cultivation of the mind." There is another lesson the same month on "Serv-

ice." That might be considered after the lesson on "Education," for he says, "Any education or bit of knowledge man may possess which is not used for the good of his fellow men is a worthless asset." That is the object of the consecrated man, the consecrated woman—first to learn, and always to give out.

The Lord says, "Come, let us reason together, that you may understand. . . . Now when a man reasoneth he is understood of man. . . . Even so will I, the Lord, reason with you that you may understand."

A writer says, "Intelligence is the ability to learn," and "a certain amount of intelligence is necessary that we may accumulate knowledge." The Doctrine and Covenants says that "intelligence is the glory of God." Having accumulated knowledge, the thing to do is to put it into practice. And judgment, intelligence, is needed in putting it into practice. A happy thing is that we "learn to do by doing." Volunteer for the work that needs to be done; do not allow yourself to be pressed into it unwillingly. Live and learn and work—put your knowledge into practice.

"To a very great extent efficiency is dependent upon energy. Now energy is partly physical and partly mental." "Ill health is distracting; its influence upon thought and judgment is profound." Our Health Department gives us much that can be turned to good account. Study the Word of Wisdom. And the word to the elders upon one occasion in regard to proper rest and sleep is enlightening. The Lord says, "What I say unto one I say unto all." His word having once gone out is for the everlasting good of his people. Study his word and "all good books."

An important part of the Women's Department is the Young Women's Department: the Oriole Girls and the Temple Builders. Perhaps some may say, "I do not know anything about either one of those organizations." Why not? What concerns a part of the church ought to concern the whole. And if we would send for the pamphlets published by the Women's Department, the book of the Oriole Girls, the Temple Builders' book, and the Centennial Yearbook we would learn what the women are trying to do for the young people and themselves.

The book of the Oriole Girls is "dedicated to every girl."

"Grow as the trees grow, your head lifted straight to the sky,
Your roots holding fast where they lie,
In the richness below."

Read the story of the Orioles and the Snowball Bush. The Temple Builders have for ideals,

"Self-discovery; self-development; service."

Their beautiful booklet is full of things the older girls may learn, and the whole teaching is towards a better, truer living, better homes and healthier children for the next generation than we have yet had.

The Parthenon in *Autumn Leaves* keeps us in touch with the Oriole Girls and Temple Builders. In one number "The art of living with others" is discussed, and these topics considered:

Unnecessary criticism of others;
Fretfulness or grumbling;
Quick temper;
Self-will and stubbornness;
Being exacting;
Intolerance;
Discourtesy.
Selfishness;
Untidiness;
Boisterousness and loud voice—

Practical things, and they touch us where we live, all of us.

The work of the Boy Scouts does not come under the supervision of the Women's Department, but is an important part in the great work of building strong bodies and strong minds.

The vision is large and we ought to have an army of young people and men and women to believe in it, and to carry the work forward, not haltingly, but with rapid strides.

HORTENSE SELLON CRAMER.

Your Attention, Please

Sister Mary Steele, supervisor of our girls, desires us to call everybody's attention to the fact that many letters intended for her department, reach her only after long delay, owing to the fact that some people are still addressing them to Sister Gardner, Sister Thompson, Sister Gunsolley, or Sister Somebody Else. It would seem that since more than a year has passed since we established a general office to which all correspondence should come, regardless of which department or bureau it is intended to reach, the people throughout the church generally should not still need reminders in this connection.

However, let it again be widely and definitely understood, that all letters of inquiry, report, or business, should be addressed to Reorganized Church of Jesus Christ of Latter Day Saints, Box 255, Women's Department, Independence, Missouri. And please, also tell everybody you know, that the Orioles and Temple Builders are parts of the Young Women's Bureau of the Women's Department! Sister Steele says some people do not seem to know that fact, and consider them as separate and distinct organizations.

And by the way, don't you want a copy of "The friendly road" drama for use at your coming reunion? It illustrates the work of these two departments of girl activity, and is well adapted for presentation out of doors. In fact, part of the play has its setting in a reunion with trees for scenery, and girls' games and happy activities for motives. Write Sister Steele about it—and remember! Box 255, Independence, Missouri, Women's Department!

'Nother thing! We have been working diligently all through the months of the past year, to perfect as nearly as possible our "equipment" for our workers. This includes pamphlets and leaflets of instruction and suggestion for workers along the various lines of our activities, cradle roll, home department, young women leaders, local Women's Department leaders, organizers, social purity workers, etc. We hope to add to this from time to time as our department develops and progresses, but even now, these "envelopes" contain much that is helpful and enlightening, and we have had some very complimentary comments regarding them.

It has been decided to offer to send one of these collections to any missionary or other church official who would like to have one and will take the trouble of sending us his name and address accompanying request. We have been very glad to forward these materials and literature in the past, to several forward-looking men who have found that an intelligent comprehension of the ideals and objectives, methods and machinery of the Women's Department is a distinct asset to them in their labors for the church. We desire that all others who feel similarly shall be supplied, and will gladly send upon request.

Address Women's Department, Box 255, Independence, Missouri.

One other announcement. Happily we arranged, a short while ago, for the church publishing department to handle our publications which are for sale. These include our yearbooks, Oriole and Temple Builder manuals, our three leaflet courses, and some of the social purity books and pamphlets we are recommending. Orders for these may be addressed directly to the Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence, Missouri. Accompany orders with money to avoid delay.

Gift to the Department

On Friday forenoon, Bishop Richard Bullard appeared before the institute assembly and formally presented the department with a check for \$250. About half of this was contributed by various Saints among whom the brother has labored and a list of whose names was submitted with the check. The balance is a gift from the brother himself, all of which he has earned by the sale of table covers, runners,

dresser scarfs, and the like, which he has embroidered in his moments of leisure or insomnia.

This gift is most appreciated, for the desires of our executives have ever been far in advance of their facilities, so far as finance is concerned. Had we had the means, the invitation to attend our educational meeting, for instance, would in many instances have been accompanied by the money for carfare, for we feel that it would have been greatly to our interest to have every organizer present. Had we the means, we would be sending into every district of the church distinct educational matter—exhibits which would drive many a truth straight home; slides, by which information much needed throughout the church could be disseminated; films, through the use of which many lessons of life could be imparted; books and libraries, from which our women may obtain many a pearl of wisdom and counsel!

Is it wrong to wish we had many others who could and would express their interest in our work so practically and tangibly as has our good brother? Is it wrong to wish some good fairy would open other doors of opportunity for us, so that we may really take some full-measured strides in this time of hastening?

At any rate, we express anew our deep appreciation of Brother Bullard's handsome gift, and greatly desire to use it to the best advantage possible.

A. A.

Heard in Passing

"Well, your institute is quite a success, isn't it?" We wish we could convey along with the above words, the accent or circumflex which attended their utterance!

We smiled at the brother, knowing full well that he did not mean to be patronizing, but amused at his evident surprise. We replied by telling him a little incident related to us not long since by our director general, Sister Frederick M. Smith.

Sister Smith had had a little auto accident, in which the occupants of both cars had suffered some jolts and jars. Sister Smith, with characteristic coolness in emergency, took the name of the owner of the other car, its license number, names and addresses of bystanders, hurried a hysterical young woman into a drug store and called a physician who examined her and pronounced her frightened rather than hurt, etc. Then, after all details were carefully attended to, Sister Smith called upon a lawyer friend, told him what had happened, what she had done, and placed her case in his hands.

He looked at her, undisguised admiration mingled with amazement in his glance, and said: "How did you happen to think of doing all those things in the excitement of such a moment?"

And she replied by asking, "And how does it happen that perfectly fine and splendid men can *assume* that women *have no brains?*"

"I was so tired this forenoon that I thought I should stay home and rest this afternoon, but I couldn't bring myself to stay away, and now I am so glad I came, for I just wouldn't have missed what I heard this afternoon for *anything*," said a western organizer.

"Well, I have had one great eye-opener, that has paid me for coming," said another. "I had an idea that I was the only organizer who was overwhelmed with a sense of her own inability and unpreparedness for her work. It has done me a world of good to hear the other sisters tell of their timidity and occasional discouragements, and I have found in their zeal and persistency a lesson for myself."

"This," said a prominent church official who was seen occasionally in our meetings, "is the most educational thing of its kind the church has ever pulled off. I wish everybody

might know about it, and get an idea of its magnitude and success."

"Outside of the business meetings of the General Conference, I consider this institute the best meeting our church has ever had. Its condensed and concentrated efforts have resulted in a most intensive training along the many phases of Women's Department work, and the attendants here have caught clear and definite visions of the possibilities which lie ahead," said a mid-west organizer who has been in close touch with church work and development.

"I am glad you started things out with that prayer meeting on Monday morning, and that experience meeting on Tuesday. It seemed to bring about just the right feeling, which has continued all through the sessions, and will accompany each of us home," remarked another. "I am so glad I came. I am going back with much encouragement and just full of enthusiasm and purpose!"

"My notebook is filled up, and I don't want to miss these good things!" worried another, and seemed relieved when we told her there were tablets for sale in the dining hall.

"Wasn't Sister Teir just a 'scream' in that playlet where she took the part of the slovenly, discouraged woman with the sick child. Her hair wadded up with a wisp hanging down beside her dirty face, that dirty torn dress and apron, and the way she took the latter off and turned it over when she wanted to 'slick up' for the 'friendly visitor' who called!" "And did you notice how she wiped the spoon the visiting nurse asked for, on her apron, and then got out that dirty dish towel to put on a finishing touch to it!" "And how she drank out of the cup from which she gave her sick child a drink!" "And those dirty little children she shooed from the room when she heard the nurse coming!"

Such were some of the comments on the "Friendly visitor" playlet put on Wednesday morning. Needless to say, Sister Teir's realistic playing of her part did not tend to diminish her popularity with the visiting sisters, who began to ask concerning the possibility of getting this "live-wire" field worker for their coming reunions!

"It has been my good fortune," said one of the lecturers, "to come in close contact with a number of your young people who have been in my classes. I have found them splendid students, all of them of a fair degree of intelligence and some of them away above the average. But with them all, I have noted an unusually fine moral background, a quality of spiritual vision and insight not ordinarily found in the youth of to-day."

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XV

Interest

1. Of what importance is interest?
2. Define interest. How is it related to experience?
3. What is the origin of interest?
4. What different classifications of interests does our author give? Which does he prefer? Why?
5. Which kind of interest appears first, and how does it manifest itself?
6. What are some of the impelling motives of the work interest?
7. How is interest related to instincts, intelligence, and will?
8. How is interest related to education?
9. Compare teaching that arouses pleasure interest to that that arouses effort interest.
10. What is the measure of a teacher's success in teaching a subject?

LETTERS

Viewing the Masterpieces of Italy

President Smith is much impressed by the wonderful excellence of the artists whose originals he has been privileged to study in Italian cities.

E. A. S.: Brother Williams and I reached here last evening or about 4.30 p. m., coming from Milan, where we had stopped the night before. Our stay here will be short, however, for we shall go on towards London to-morrow evening, going via Brussels, Ostend, and Dover.

At Brother Halb's we found a number of HERALDS and *Ensigns* which we had not previously seen, and we spent some time "posting up" on the church news the papers contained.

In one of the HERALDS I saw a letter from me to you about Rees Jenkins's death and grave, and my statement that I intended to go to Damascus, etc. Well, we did not take that trip, for several reasons which I can better explain later; but when things are a bit more settled, Brother Passman will make the journey and see about the grave.

We left Jerusalem about the 18th of April, going to Cairo, where we stopped for a couple of days, then to Alexandria, from where we sailed the 23d on the steamer *Milano*. I think I wrote you about that trip, which for about two days was very rough, so much so that Brother Williams and I were both driven to our bunks, I missing two meals and Brother Williams four. But from Syracuse to Naples the trip was splendid. I shall long remember the trip past Sicily, through the Straits of Messina and past Stromboli. It was dark soon after passing Stromboli, and when daylight broke we were within sight of Vesuvius. I shall long remember the sunrise that morning. One look out the porthole was enough to banish all sleep, and for many minutes I watched the brightening east and the succession of mountain peaks, then dressed and went up on deck to enjoy the glorious morning. It was a sight to a prairie-raised person to see Vesuvius in the morning sun, the column of steam and smoke ascending from the crater. And then came the Bay of Naples, one of the prettiest in the world. To see it in the clear morning light enhanced its beauty.

The city of Naples itself is not so attractive as some other Italian cities, but near it are Pompeii and Vesuvius, and you may be sure we greatly enjoyed our visit to both.

We left Naples on the 3d for Rome, where we were for six days, then to Florence for two, thence to Milan for one night, then here. Of some of the instances of the visit to Naples, Rome, and Florence, I hope to write more specifically later when I see some of the pictures I hope I have gotten. As an amateur photographer yourself, I know you will understand that expression. In my memory of the visit to Rome and Florence, one thing stands out prominently—Michelangelo. Of course I had read of him, and of course I had seen descriptions and copies of some of his work, but to fall under the spell of his work one must see the originals. While I saw in Rome and Florence many of his works of art, four of his masterpieces have impressed me especially, and their influence will, I am sure, leave its effect upon me the rest of my life: Saint Peter's, his marbles of "Moses" and

"David," and his painting of "The holy family." Of the influence upon me by those masterpieces I hope to tell our people somewhat, later.

How happy I should be if I knew that somewhere among our people was budding genius holding promise of approximating the excellence of Michelangelo, Raphael, or Donatello. I saw many so-called masterpieces by other artists where there was almost faultless execution, but where the conception was awry; but when one looks upon a work of the great master sculptor and painter, one's keen enjoyment is never marred by incongruities nor bald fanaticism; he can rejoice in seeing a splendid concept faultlessly executed by an errorless technique. And more fixed than ever has become my conviction that those of the "impressionistic" school are working on a wrong basis, and their influence on art has not been wholesome.

It may be, of course, that the present impressionists are occupying an extreme position from a correct principle; but I am heartily glad that in sculpture at least there is to be found the exquisite detail so characteristic of both painting and sculpture of the old masters. I imagine I can here hear some "artist" grunt, "You don't know what you are talking about." Perhaps I don't; but art should be for the layman as well as the artist, and it is the duty of the artist to portray his concept clearly to the observer, layman or artist, and art should be as unequivocal as literature. This demands detail. Glittering generalities in writing without doubt have their counterpart in painting, but their field is clearly limited in literature, and no one thinks of eradicating perspicacity in writing as one of the niceties of literature. From this you can readily deduce, if you do not already know it, that I have no use, or at least little use, for a diffused focus lens, which has come into photography through the contaminating influence of the impressionists. Any softening effect necessary in a photograph can come as nature renders it in landscape—by distance.

All I'm trying to say here, though I may have been awkward in saying it, is that I have rejoiced in standing before the masterpieces of Donatello, Michelangelo, Raphael, Leonardo da Vinci, Fra Angelico, and others, to see the infinite and exquisite detail, and regret that more of it does not appear in present-day art, and to hope that sculpture and architecture may not suffer from the contamination of the impressionistic influences as painting has done.

What a center of art Florence has been, and is, at least in her abundance of old masterpieces. We were there only two days, and they were about as busy ones as I ever put in. We ran through a few of the largest and best of the galleries, stopping only before the masterpieces, and I was busy one day with my camera trying to secure a few records of the typical Florentine architecture.

In Rome we found our time far too short to see all we might wish, for it is rich in historic ruins and buildings, but by dint of vigorous work and constant going we saw one of the catacombs, the Coliseum, the Pantheon, Saint Peter's, the Forum, and several of the churches. But one of the visits which stands prominently in memory is that (in fact two) to the church of Saint Peter of the chains. According to the tradition of this order of priests, Peter was at one time in prison and chains in Rome, and miraculously these chains have, in a good state of preservation, come into the possession of the order, and now are carefully kept in the gilded altar of the church. It is a fine old church; but it was not for the chains nor the building we went to see it, but because in this church stands Michelangelo's "Moses." And what a masterpiece it is! By signs and various signs I managed to make it known to the Italian priest in charge that I desired to photograph "Moses," and got his consent; so the next morning early I was on hand with my camera. I made two exposures, and am hoping both will prove good. This visit and one later made in Florence to the Accademia to see "David," by the same sculptor I hope to tell the people at Independence about sometime.

Well, in a few hours now we shall be at Saint Leonard's

11. What advantage to the pupil of completing a subject, although it is distasteful to him?

12. What mistakes do parents often make in stimulating the pleasure interest in their children?

13. In commencing a new subject, what determines the successful completion?

14. How can the amusement element be suppressed?

15. Outline briefly how subjects involving drudgery may be filled with interest.

16. How may each of these methods be applied in the home?

MAUDE PEAK PARHAM.

again. We are wondering what we shall find in England, now in the throes of one of her frequent labor wars.

More anon,
FREDERICK M. SMITH.
BASEL, SWITZERLAND, May 14, 1921.

A Visit to Naples and Vesuvius

The past few days have been crowded full of wonderful experiences. As I write, three things stand out, Pompeii, Vesuvius, the Bay of Naples.

Pompeii? How can I describe it? Think of your own town or city suddenly overtaken with poison gases—snuffing out all life, followed by an avalanche of ashes covering the highest buildings and topped off with a coat of plaster of paris. Then imagine, if you can, your city thus covered for nearly two thousand years and remaining in a state of complete preservation and then the cap taken off. Rip Van Winkle pales before the actual experience.

We climbed to the very top of Vesuvius. We descended into the crater. We looked over the abyss. We heard the seething lava beating against the shores—the thundering explosions of gas and steam. The earth shook under our feet; the sulphuric fumes choked us. Here, indeed, the bottomless pit. Our trip up the mountain was entrancing and glorious. There were three laps: first electric, then funicular, and last the cable. The last half of the climb was along a lava bed and at an angle of fifty-five degrees.

Suspended in the air on this last lap, one has a remarkable and unobstructed view of the entire landscape—a panorama of islands and mainland, of valleys and hills, towns and villages; but, transcending all, the wonderful Bay of Naples, circled by the city like a necklace of diamonds, the various islands like inlaid pearls. An entrancing scene. A supreme moment. The experience lingers like a baby's laugh, a mother's lullaby, or love's fond caress.

T. W. WILLIAMS.

George M. Hinkle at Far West

Statements which indicate he was not a traitor to the church.

Samuel J. Hinkle is very anxious that wider publicity be given to a letter written by his father to W. W. Phelps. This letter was republished in the *Journal of History* for October, 1920, and Elder Hinkle feels that it should be given a wider publicity before the church, in justice to his father, George M. Hinkle.

After the exodus from Far West, though George M. Hinkle was expelled from the church, he states that George M. Hinkle still remained true to its teaching. He had previously been wealthy, but through his association with the church he was left poor. In 1853 he located a few miles south of Pleasanton, Decatur County, Iowa, but soon after moved a few miles north. He never united with the Reorganization, though not opposing it. He was very much opposed to the position taken by Brigham Young and those who followed him. He passed away in 1861, before the Reorganization was thoroughly established in his vicinity.

In the History of Caldwell and Livingston Counties, the statement appears: "Doubtless this officer was actuated by the noble motive of desiring to save the lives of scores if not hundreds of his brethren in his actions."

Again, "Colonel G. M. Hinkle was a Kentuckian and personally brave and fearless. He did not fear danger for himself but for his brethren, and his course it must be admitted was certainly for the best."

These are statements from the historians of the world, but quoted in our Church History, volume 2, pages 262 and 263.

The letter from George M. Hinkle to W. W. Phelps, of which an extract follows, appears to have been first published in the *Messenger and Advocate* for August 1, 1845. This whole letter was published in the *Journal of History*. We are only extracting here those parts immediately pertinent to the action taken by him.—EDITORS.

"There is one point upon which I wish to address the Latter Day Saints through you, in order that the honest-hearted and

ignorant-minded may be corrected, and the malicious-hearted slanderers put to shame. It has been the theme of many, since I left Missouri, to calumniate and vilify me for the course which I, as the acting colonel of the militia of Caldwell, pursued in the surrender of the citizens of Far West, Caldwell, etc., to the authorities of Missouri. Those vilifiers have stated it, and vociferated its repetition throughout the length and breadth of our happy land, and the newspapers of the day have thrown it upon the wings of the wind, and no doubt it has gone to the Old World, and there been listened to and credited—especially by those of your faith—that I, as a base wretch, after having the confidence of the church, yet in that critical moment of their perils in Missouri, when they in and of Far West were besieged by between three and four thousand men—the story is, that I, there and then, betrayed 'the heads of the church' into the hands of the military authorities of Missouri, and that, too, for a large sum of money. And then, as if they intended to heap disgrace upon me, after insult and injury, they said I turned state's evidence against them; also that I informed on many of the citizens of Far West and had them arrested and delivered up to the court of inquiry to be punished. And many such like reports have been put in circulation by my enemies to do me injury; all of which, before God, I declare to be as false as Satan himself.

"Now, sir, you are the man who knows more about it than any other man belonging to your church. You know that you, John Corril, A. Morrison, and myself, were appointed by Joseph Smith to go and confer with the commanding officers of the Missouri militia, and effect a treaty if possible, on any terms short of a battle. You know that we went and risked our lives with a white flag, when only a few hours previous the bearer of one (Charles Rich) had been fired at on the same field; and we did this to obey the order or request of Joseph Smith. Our object was (at least I felt so) to prevent the effusion of blood, which we all saw must inevitably take place unless something could be done immediately. Were you not present, sir, at that trying scene when the eyes of our enemies seemed to flash fire when we approached, and I received from the hand of Major General Lucas that unhallowed paper, narrating to us the terms upon which the lives of our families and friends could be saved, viz: 'Give up your leaders—your principal men—as hostages to be tried by civil law. Give up all your arms of defense, and all leave the State forthwith.' He also read to us that generous—no, that execrable—order of Governor Boggs, authorizing him to exterminate us, or drive us from the State. Now, sir, I appeal to your candor: Did I, at this critical moment, say to General Lucas, or to any of those with him, 'Give me a sum of money [Judah like] and I will comply'? If you answer in the affirmative, then query, Were you and the others of the delegation to go partners with me in such an unhallowed speculation? What! thus to betray our friends—our brethren—into the hands of their implacable enemies in the hour of their peril—and that, too, for Missouri gold!!!! Or if I did, as has been reported by men high in authority among you, winked at by all, and not contradicted by any—at least so far as I know—did I take the price and snugly lodge it all in my own pocket, without dividing with any of you? You know I did not make that treaty alone. Nay, you well remember that yourself and the others with us, by authority or request of Joseph Smith himself, agreed to the disgraceful terms. We then urged all to submit. But did I not then and there oppose that part of the order requiring us to give up our arms and immediately leave the State, urging that if any had offended by breaking the law, we were willing and even anxious that such should be punished to the extent of justice, or the magnitude of the crime, but to give up our arms and leave the State would be virtually throwing away our most sacred rites as citizens of a republican state, and that we would as soon give up our lives? Did he not become enraged and say that Joseph Smith, Sidney Rigdon, Lyman Wight, P. P. Pratt, and G. W. Robinson must be given up, and no other terms would do? Did he not give us half an hour to consult our friends? When the facts were laid before Joseph, did he not say, 'I will go'; and did not the others go with him, and that, too, *voluntarily*, so far as you and I were concerned? My understanding was that those men were to be

taken and kept till next morning as hostages; and if they did not, upon reflection and consultation with the officers in the camp of the enemy, during the night, conclude to accept of the terms proposed to us, but choose to fight, then they were to be kept safely, and returned to us in the city next morning, unharmed, and time given us to prepare for an attack by the militia. During this whole interview and transaction, were not thousands of troops drawn up near the city, ready to fall upon us, provided those demanded as hostages refused to go? And when Smith and the others had given up, without any compulsory measures from us, did not General Lucas demand our arms, but on reflection agree to let us retain them till next day, inasmuch as it was then about sunset? Were we not advised next day, by word sent expressly from Joseph Smith to us, to surrender? When that intelligence was received, did I not draw up the forces under my command, and explain to them the nature of the whole affair, and then request all who were in favor of surrendering, to make it known by marching three paces forward? They made a very slow start, but finally all came forward. We then marched out with slow and solemn step into a partial hollow square of the enemy, faced inward, grounded arms, and marched away and left them. The town was laid under martial law and guarded. Then the authorities commenced taking others as prisoners, and kept them under guard to be tried, as they said, by civil law.

"No man ever knew me to complain of, or inform on any one. Uniformly when questioned by those seeking victims, I told them that all I knew to be guilty of breaking the law had fled from the city the night before the surrender. When the court of inquiry held its session in Richmond, I did not turn state's evidence, but was legally subpoenaed, as you know.

"Therefore, as to my course of conduct there, even under trying circumstances, while retrospectively I have no cause to regret. And during the time I was a member of that church, before God and all men I have a clear conscience, and am willing to give an account of my course at any time."

In the conclusion George M. Hinkle enters a most emphatic denial of the wrong which, it seems, as late as 1844 was being repeated against him. He called on W. W. Phelps to see that the misstatements were corrected.

Stewardships--Giving

The twenty-first of a series of letters by the Lamoni Stake Bishopric, addressed to the Saints of the stake.

We have learned in our former letters that God, through Christ, has made everything; that all is his. In this letter we wish to show that

God Is the Giver of All

Everything we have is a gift from God. We paid nothing for them. God never buys nor sells. He only gives. Owning all things and being perfect, he needs nothing. All the giving we can do does not benefit God one iota. It neither enriches nor impoverishes him. Giving does enrich those who give and those who receive.

What Has God Given Us?

"God so loved the world that he gave his only begotten Son."—John 3: 16.

"He, himself, giveth to all life and breath and all things."—Acts 17: 25.

"He . . . gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."—Acts 14: 17.

"God giveth us richly all things to enjoy."—1 Timothy 6: 17.

"And he that spareth not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?"—Romans 8: 32.

"Do we not all depend upon the same, even God, for all the substance we have; for both food and raiment, and for gold and for silver and for all riches which we have of every kind?"—Mosiah 2: 32.

"Every good and perfect gift is from above and cometh down from the Father of lights."—James 1: 17.

Wisdom is one of these "good and perfect gifts." (See Daniel 2: 2; Proverbs 2: 6.)

Riches or wealth is another. (Deuteronomy 8: 18; 1 Samuel 2: 33; 2 Chronicles 1: 12; Ecclesiastes 5: 19; 6: 2.)

The land is another. (Genesis 12: 7-15; Genesis 24: 25.)

Also flocks, herds, silver, and gold. (Genesis 24: 25, etc.)

The Motive of Giving

Giving is an expenditure, but distinguished from all other expenditures in its motive. Giving includes not only the result obtained by the motive, but it includes that which goes before the gift as well as that which follows.

Do we give to get a return? If so, it is no true gift; it is an investment. True giving invariably brings returns, either in this life or in the hereafter or in both, but "the test is not whether the gift brought a return, but whether the giver sought a return."

We pay our taxes and get our equivalent in protection in life, property, education, etc. A true Saint should count it a privilege to bear his portion of the cost of his Government. Paying taxes is not a matter of choice; we must give whether we want to or not. Not so with our responsibility in our church affiliations. We are on a higher plane—we give because we love to give. The end of all such giving is to be abundantly enriched by the blessing of God.

True giving then means the giving of oneself with his gift.

"There is no true alms which the hand can hold;
He gives nothing but worthless gold
Who gives from a sense of duty.
But he who gives but a slender mite,
And gives to that which is out of sight,
The thread of all sustaining beauty
Which runs through all and doth all unite,
The hand cannot grasp the whole of his alms,
The heart outstretches its eager palms,
For a God goes with it and makes it store
To the soul that was starving in darkness before."

It is much more than a duty—it is a joyful privilege. It is a partnership with God. It is being "like-minded" as God. It is patterning after the Christ who gave himself as a ransom for the world. It is listening to his pleadings,

"Who giveth himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

This is the "unspeakable gift"—himself.

Giving a Part of Your Stewardship or Responsibility A Right Way and a Wrong Way to Give

"As Jesus taught his disciples, he said unto them, Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore, when thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let it be unto thee as thy left hand not knowing what thy right hand doeth. That thy alms may be in secret; and thy Father who seeth in secret himself shall reward thee openly."—Matthew 6: 1-4, Inspired Translation.

This command is clear to all when we remember what the Master has told us—what he meant by the term "hand." In Matthew 18: 9, he says, "A man's hand is his friend." The whole thought is that we should give unostentatiously—not boast to others. If we do, we get our reward here from the applause of our fellow man. Better wait and get our word of commendation from the Master.

Whether we give directly to the unfortunate among us, or whether we do it indirectly by paying our tithing, surplus, or offering to the church bishopric, it should be done quietly and with humility. Giving is primarily commanded as a means to develop our character; secondarily to aid others. He who gives boastingly fails lamentably to be "rightly exercised" by

the act, and it availeth him nothing only the empty applause of men.

Giving is not only a command, it is more—a privilege. "Let each man do according as he hath purposed in his heart: not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Corinthians 9:7. The wrong way to give is "grudgingly," through "necessity." The right way to give is cheerfully; give because we love to give. "But the liberal deviseth liberal things; and by liberal things shall he stand."—Isaiah 32:8. Liberality should characterize our giving. "He who soweth sparingly shall also reap sparingly, and he who soweth bountifully shall reap also bountifully."—2 Corinthians 9:6. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. . . . Let us not be weary in well doing: for in due season we shall reap, if we faint not."—Galatians 6:7, 8.

Our giving should be systematically in harmony with the law given us governing giving. It should not be done in a haphazard manner. The time, place, and manner should be as definite as possible.

Again, giving should be done proportionately. Paul tells us to give "as he may prosper." (1 Corinthians 16:2.) He further states that he does not mean "that other men be eased and ye burdened." (1 Corinthians 8:13.) He does not wish us to give until we are poor. "Now therefore perform the doing of it [the giving of their substance to aid the church work]; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to what a man hath, and not according to that he hath not."—2 Corinthians 8:11-13.

Giving—When to Give to the Individual and When to the Church

Evidently the Lord intended that the act of giving should be comprehensive enough in its activities to develop fully the character of the giver and to render needed assistance to the receiver.

Some claim that all giving should be by the individual himself, and not through any organization; others desire to have all giving done through the organization. Both positions are extreme. Generally speaking, the dispensing of aid should be through some competent organization, such as charitable institutions, etc. In our church it should be through the bishopric.

Whether or not the individual should himself render the necessary assistance immediately, or first investigate as to the needs and then aid, or leave it to the organization properly equipped to do such work, cannot be answered by a general rule. Every case must be decided upon the facts presented. Are the needs immediate? Has the person giving enough to supply these immediate needs? Is there an organization for such purpose readily accessible? Is the relief to be temporary only, or to extend over a period of time? Is the relief to be spent on consumable goods, or is it for a genuinely productive purpose?

Wisdom requires that a thorough investigation of each case, as time and condition will allow, be had. The properly equipped organization for this purpose no doubt is in a far better position to do this work effectively than is the individual; hence the wisdom of God in providing for this very necessary work in the office work of the Bishopric of the church.

"Ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God. For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the

substance which we have; for both food and raiment, and for gold, and for silver, and for all riches which we have of every kind? And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay: he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped, that ye could not find utterance, so exceeding great was your joy. And now, if God, who has created you, on whom you are dependent for your lives, and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how had ye ought to impart of the substance that ye have, one to another? And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done. I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich, as pertaining to the things of this world. And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts, that I give not because I have not; but if I had, I would give. And now, if ye say this in your hearts, ye remain guiltless, otherwise ye are condemned, and your condemnation is just; for ye covet that which ye have not received. And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants, and see that all these things are done in wisdom and order: for it is not requisite that a man should run faster than he has strength."—Mosiah 2:28-44.

Here we have one of the very best revelations on this question. The prophet is here speaking of those who, if not immediately helped, will "perish." Immediate aid should be given to such, either by the individual appealed to or he should, if not able or if thought best on account of conditions prevailing, immediately inform the properly organized body to relieve the necessity. The individual cannot excuse himself for doing nothing by putting the blame on the beggar, for the good and sufficient reason that we, unworthy as we are, are constantly begging God for his aid, and he is graciously granting it.

The inspired teacher sums up the whole matter by saying, "and see that all these things are done in *wisdom and order* . . . therefore, *all things must be done in order.*" God's house is a house of order. The needy poor must be taken care of, but this "care" must be inductive to a betterment of the needy individual, both spiritually and temporally; otherwise, harm will accrue.

Stewardships—Giving—How Much?

"God so loved the world that he gave his only begotten Son."—John 3:16. This represents the highest degree of giving. The giving of his Only Begotten was without doubt the greatest demonstration of God's love. Any true father would far rather suffer than see his offspring suffer; would rather give himself to die than his son. In giving his Son, he gave himself and more.

We are told to be "like-minded." We cannot estimate the greatness of the gifts God has given. As said by a writer, "We have no instrument of precision sufficiently accurate to measure God's capacity for giving. The nearest approach to an analysis is the table of cubic measure outlined in the sixteenth verse of the third chapter of the gospel according to John:

Its *height*: the source, the motive of all true giving is love. "For God so loved that he gave."

Its *depth*: the test of all true giving is its cost. "He gave his only begotten Son."

Its *breadth*: the scope of all true giving is the world. "For God so loved the world that he gave his . . . Son."

Its *length*: the end and outcome of all true giving is life. "That whosoever believeth in him should have everlasting life."

Here is the divine standard of all true giving. If any of the four dimensions be lacking, it is not giving like unto God's; indeed, it is not true giving at all.

Giving requires a royal giver. Giving must include one's own self, or it lacks the essential element of giving. "Giving is the unselfish outpouring of oneself in substance." The very first thing to give is oneself. "First they gave their own selves."—2 Corinthians 8: 5. He who has given his life—consecrated his entire being—fully determined not only to die for what is right, but also to live for the right, finds no difficulty in complying with the law of

Systematic Giving

To give systematically means to have a system to govern your giving—an orderly, well-regulated method of giving, preceded, of course, by a well-ordered method of saving. Briefly, we have learned that this systematic saving and giving is governed as follows:

First: Make a yearly budget in which we are allowed enough to supply properly our needs and just wants. The Presiding Bishopric has provided a budget book for those desiring to use one. Send to them, or to our publishing house at Independence, for this book. The cost is only forty cents. This book contains much valuable information on the making of a budget, etc.

Second: In this budget book, keep an account of what you receive and what you expend during the year, living economically, frugally, yet not stingily, being amply supplied.

Third: At the end of the year, balance your receipts and expenditures and see what you have gained.

Successful Interdistrict Institute

Lamoni Stake and Des Moines District join in excellent series of services for departmental workers.

The Lamoni Stake and the Des Moines District met in an interdistrict, departmental institute at Des Moines, Iowa, May 4 to 8.

The Lamoni Stake was represented by the following locals: Centerville, Chariton, Creston, Davis City, Evergreen, Hite-man, Lucas, Lamoni, and Melrose. Des Moines District by Boone, Des Moines, Rhodes, and Runnells. The Fremont District was also represented by the district Sunday school superintendent, Mrs. Jessie Vance. Mrs. Vance is a very active worker and proved a help to us in the institute.

The Women's Department was splendidly represented by Audentia Anderson, and her efforts highly appreciated. In addition to Mrs. Anderson's lecture and round table discussion, there was a special meeting arranged for Sunday afternoon, at which time Mrs. I. A. Monroe, of the Lamoni Stake, addressed the women. We have reason to believe that all participating in these meetings returned to their homes feeling more determined than ever to coordinate their efforts in the solution of our great problem, the redemption of Zion.

The work before the Women's Department is of vital importance and we feel God is blessing them in their efforts. We pray his continued recognition and approval upon them.

The lecture by Max Carmichael on "The teacher and his opportunities" emphasized the fact that they are many and varied and if we are to take advantage of them we must have our powers trained, our vision broadened, and our devotion deep and unselfish. It was also made clear that the responsibilities of the Sunday school teacher in training the young minds is fully as great as that of the missionary, but at the same time is not recognized as much as it should be.

The discussion of the question, "How to hold the pupil in the school," disclosed the fact that the responsibility lies

largely in the hands of the superintendent and his teachers, and not as some are continually contending, that the parent should compel the pupil to attend the sessions.

If the school is worth while, teacher acquainted with the pupils, other conditions such as light, temperature, building, etc., together with the general tone of the school are favorable, the pupil will usually want to come.

The observation that in many, many of our homes the habit of prayer has not been established in the child, the consideration of its value in religious training and its influence on people's lives, brought us face to face with the question, "Shall the Sunday school train the child to pray?" We feel that this is one of the most important tasks of the school and should be entered upon *immediately*. Prayer is the foundation of all religious teaching and living. How can we accomplish the work before us or build the structure without the foundation?

The lecture by G. R. Wells on the subject, "The aims of the Sunday school," made clear to the minds of the workers the necessity of *trained* powers and *devoted* lives.

The enthusiasm expressed in the activity of our institute sessions and the consecration manifested in the early morning prayer meetings, evidenced to us a deeper devotion in the lives of our workers and a stronger determination to train for service than we have witnessed heretofore.

Perhaps one of the most outstanding features of the entire institute was the pageant, "The ordinary home and church life versus the ideal." We are sure everyone who witnessed this could discern the great difference between the *ordinary* and the *ideal* and had aroused in them the ambition to attain the ideal.

Saturday noon found the workers ready for a little recreation. All went to Grandview Park. The activities here were baseball, volley ball, weiner roast, etc. A very pleasant afternoon and evening were enjoyed by all.

Brother John Dowker delivered a most splendid sermon appropriate for Mothers' Day on Sunday morning.

The closing meeting of the institute Sunday night was given to a lecture on coordination. C. E. Wight was the speaker.

We feel that the institute was a great benefit to all who attended and will result in a great amount of good.

The matter of holding another joint institute was by motion and vote referred to the heads of the departments and presidency of the Lamoni Stake and Des Moines District to be decided upon and referred to the stake and district conference for action.

R. J. WILDEY.

C. E. McDONALD.

MISSOURI VALLEY, IOWA, May 8, 1921.

Editors Herald: In regard to the dream I had the second night Elder Macgregor preached here in Missouri Valley, he is badly mistaken in the meaning of the dream; also this sister he refers to, telling him that I must be mistaken; I do not believe I am. They are both mistaken.

I will relate the dream in full, as it was given to me the second night he preached here in our church. I live just across the street west of the church. I saw all around my place old dead timber, and the desire of my heart was to work this dead timber up into wood. While thinking, two strangers appeared in my presence, and they were beautiful to look upon. One of these men did all of the talking. He spoke about the Book of Mormon. Said it was a true record from God. The thought came to me that I would get my little bucksaw, and get one saw apiece for the two strangers, and we three would start in and saw up this dry timber. The man who did all of the talking said No, that he knew a man in the neighborhood who had a big saw, and we would get him to do the work. This is all he said, and they started to leave me and went southeast. I started to follow them. I went a few steps, and a beautiful garden opened up to my mind's eye—most beautiful to look upon. From where I stood, the ground rose gradually.

The plants were set in rows like corn, and the leaves on these plants were as large as a man. While looking at

these large, thrifty plants, these two men disappeared, and I awoke.

T. H. PARKER.

BEAVERTON, WISCONSIN, May 5, 1921.

Editors Herald: We have felt a message from Beaverton would not be amiss, and will tell you about the efforts which have been made to make us successful.

The departments of the church are represented in the branch, and everyone is endeavoring to put his shoulder to the wheel, which means progression. Beaverton, the Mecca of Central Michigan District, is making advancement.

The Sunday school, under the efficient superintendency of Brother W. E. Harder, is certainly coming to the front, and the interest of both old and young is shown by attendance and attention. Likewise the Religio, which is truly proving its mission—a place for young people. President H. Shrock is an enthusiastic, earnest, and faithful worker. With such a leader, we are falling in line to make the world better, and, with the help of the programs, small attendance is a thing of the past.

Life is what we make it. So it is with the church work. The activity and interest of the Saints show they truly are imbued with the spirit of the gospel.

How we enjoyed Brother Ellis's preaching for the last three weeks! The choir met about one half hour before meeting to sing the joyful songs of Zion; then he would preach a good old gospel sermon. He was here in February and stayed a short time, preaching to good, attentive congregations. The people were getting quite enthusiastic when he was called away by the sickness of his son. However, upon the return of the speaker, the crowds did not diminish. Towards the latter part of the series, two precious souls were led into the waters of baptism. Many young people attended the meetings. Truly we can sing, "Come, let us go to the house of the Lord."

We are continually commenting upon the fact that the training of the girls will benefit the women of to-morrow. Here is where the Orioles come in. Under the mentorship of Sister Fultz, they are kept busy carrying out the plans designed in their manual.

A normal training class for teachers is being enrolled and will soon hold its first session.

As a home without a mother is void, so a branch without a Women's Department is incomplete. Our leader, Sister D. Clingerman, keeps the sisters occupied in the different phases of that department. Just now we are studying the last lessons of relief and service work.

Yours for the ultimate success of Zion,

MRS. E. M. NICHOLS.

BEVIER, MISSOURI, May 9, 1921.

Editors Herald: District President F. T. Mussell was with us May 1, and Brother Alex Miller, of Hiteman, Iowa, preached for us May 8. Brother Miller has charge of the Bureau of Mines, Mine Rescue Car No. 7. They instruct classes in first aid work in the many coal mines of the country. Brother Miller's headquarters are at Pittsburgh, Pennsylvania.

Chorister D. E. Jones is rehearsing some anthems for the June conference of the Northeastern Missouri District, which will convene at Bevier about the middle of June.

The past two Sundays have been very damp, and the number out not as large as usual. Sunday school and Religio are alive to the work. Each year sees an increase in the amount of Christmas offering. The minimum this year has been raised considerably without any limit to the maximum.

Sister Ruth Hicklin is back from the Sanitarium improved in health.

J. L. WILLIAMS.

COLORADO SPRINGS, COLORADO, May 25, 1921.

Editors Herald: Early Sunday morning, the 22d, there arrived in Colorado Springs our newly appointed district president, the genial and enthusiastic George H. Wixom.

Southern California's loss is our gain, and we hope the Saints of Eastern Colorado District will stand solidly in support of our brother in all his work in his new field.

Brother Wixom spoke here both morning and evening, his morning message full of optimism and good cheer, even though he must have been weary from loss of sleep en route from the coast. The following are some of the thoughts he tried to drive home in his aggressive way: Stand for the right regardless of anyone else; think right and you'll be right; thoughts are things—they either make or unmake. He quoted one as saying that it is no disgrace to have an enemy, but it is to keep one—change him by love. We have not faith unless we demonstrate it in our lives. Our message is positive; the ministers of our church have no time to preach a negative message. Have faith. Be cheerful and optimistic—hell is full of pessimists; heaven is full of optimists. It isn't fear we want, it is faith.

He asserted that the Bible is interesting—not dead, and urged people to read it in a connected way, and be students of it. He pleaded for the support of all in his work here. We are informed that his evening discourse upon the subject, "At evening time it shall be light," was well received by the large audience.

Yesterday Brethren Curtis, Rich, and Wixom devoted their time to the reunion problem, looking over the grounds which we hope to buy for permanent location in Ivywild, near the mouth of Cheyenne Canyon.

Brother Wixom left to-day for Denver, and later expects, with Brother J. D. Curtis, to hold some meetings at Wiley, Colorado.

Our pastor plans to begin tent meetings in edge of business district here about June 18 on a vacant corner lot; we understand now that the Campbellites are trying to secure this lot for meetings. There may be a little excitement if they start to follow us up, for it might end in a debate. These Campbellite debates are good convert getters for us.

TABERVILLE, MISSOURI, May 7, 1921.

Editors Herald: The Saints at this place have been enjoying a feast of good things, as Brother Lee Quick has been here and held a series of meetings for us. His sermons were certainly inspiring, and our little chapel was filled to overflowing almost every night. The Saints surely feel cheered and strengthened by his coming among us, and a number of outsiders have had the scales taken from their eyes.

As a branch, we felt that we have been neglected by the missionaries, partly because there are so few in this (Clinton) district, and partly because we are situated eight or ten miles from the railroad. However, Brother Lee has at last given us a real missionary effort—the first for a long time, five or six years, I think. With his large gospel chart representing "The Lord's vineyard," and the kindly way in which he showed up the origin of the other churches, together with a "thus saith the Lord" from the Bible, he certainly made many friends.

While there the superintendent of the Taberville high school requested him to make the address to the graduating class at the commencement exercises, which he did to a full house (most of them being not of our faith) in the Methodist Episcopal church here. Everyone seemed pleased with his talk, and many favorable comments were made.

Desiring to keep the best part of this letter till the last, we are glad to report that he baptized nine precious souls into the kingdom of God while here. One of the number baptized is a very promising young man and a nephew of Sister Rose Hayes Roberts, who will be remembered as a former Graceland student. He is a great-grandson of the lady who sheltered and fed Brother I. N. White and others when they first brought the gospel to Taberville thirty-five years ago.

While we feel that the work here is on the upward move, with our little Sunday school of earnest workers, our mid-week prayer meetings, and preaching or prayer services every Sunday at our chapel, yet there is room for improve-

MISCELLANEOUS

Conference Notices

Central Oklahoma, at Tulsa, July 30 and 31. Pearl Greenwood, secretary, Terilton, Oklahoma.

Texas Central, with the Central Branch, near Hearne, Texas, July 16, 17. A program on the evening of the 15th. The reunion will follow the conference, and arrangements will be made to take care of the department work during the reunion. It is expected that Patriarch Ammon White will be in attendance. Sheldon Armstrong, secretary.

Lamoni Stake, at Hiteman, Iowa, June 16 to 19. J. F. Garver, president.

New York, at Niagara Falls, June 4 and 5. Anna M. Lloyd, secretary, 36 Tremont Avenue, Buffalo, New York.

Convention Notices

Florida, at Santa Rosa, near Catawba, June 17, at 2 p. m. C. J. Dixon, secretary, Brewton, Alabama, R. F. D. A., Box 174.

New York, at Niagara Falls, June 4 and 5. Agnes Bachelor, secretary, 1721 Main Street, Buffalo, New York.

Gallands Grove Sunday school, at Mallard, Iowa, June 9 and 10. Alta Mae Schafer, secretary, Denison, Iowa.

London Sunday school, at London, Ontario, June 4 and 5. Mass convention. Mrs. M. Duesling, secretary, 815 York Street, London, Ontario.

Reunion Notices

Lamoni Stake, at Lamoni, Iowa, August 3 to 14. J. F. Garver, president.

Spring River at Lincoln Park, Pittsburg, Kansas, August 5 to 15, instead of Joplin, Missouri, as previously announced. This change was necessary in order to secure the desired date and workers. John C. Virgin, secretary committee, 114 South Roane Street, Webb City, Missouri.

Northeastern Illinois, at Elmhurst, August 14 to 28. J. L. Cooper.

Eastern Colorado, August 13 to 21, on the grounds re-

ment in each one of us, and our earnest desire is to improve every opportunity that will assist us to "come up higher."

Ever praying for the welfare of this great latter-day work,
I am,
Your sister in the gospel,

MRS. LIZZIE BOCH SANDAGE.

ANACORTES, WASHINGTON, May 25, 1921.

Editors Herald: There are just seven of us in this place; and two cannot meet with us though they are doing what they can to aid the work. We have a little Sunday school organized and doing nicely. It is true a few were frightened away by our name, but the rest are intensely interested; so much so that they prefer our school to their own.

The nice weather, with picnics and auto parties, has taken a few also, but we still have an average attendance of about eighteen.

We have our midweek prayer meetings and all get much strength from them. The Lord blesses us with his Spirit, and the gifts are not lacking.

We are studying the Book of Mormon and trying to fit ourselves for whatever is before us. Satan is trying to hinder us, but the Lord has promised us the victory if we are faithful.

Your sister in Christ,

VIOLA M. PIERCE.

cently purchased in Ivywild, suburb of Colorado Springs. Good meals at reunion cafeteria for 25 and 35 cents. For tents or cots, write in good time to R. S. Salyards, jr., 920 North Cedar Street, Colorado Springs, Colorado. Plan to attend this reunion when you visit the Pike's Peak region this summer.

Notice of Appointments

The following appointments have been made by the Presidency, Twelve, and Bishopric:

H. A. Koehler, Maine, missionary.

Lloyd Gregory, Owen Sound District, missionary.

George E. Burt, Southern Ohio District, missionary.

George F. Robley, Eastern Maine District, missionary.

Leonard Hoisington, Pottawattamie District, missionary, for June, July, and August.

John R. Lentell, Eastern Iowa District, missionary.

Vernon D. Ruch, Northeastern Missouri District, missionary.

Lawrence Campbell, Nauvoo District, missionary.

H. E. Winegar, Lamoni Stake, missionary, for June, July, and August.

Asa Smith, Des Moines District, missionary.

W. B. Hartley, Nauvoo District, missionary.

Ray Whiting, Lamoni Stake, missionary, for June, July, and August.

E. Y. Hunker, Little Sioux District, missionary, for June, July, and August.

J. W. Peterson, Gallands Grove District, missionary, for June, July, and August.

R. W. Farrell, Far West Stake, missionary.

Mrs. A. M. Chase, New York and Philadelphia District, unordained missionary.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, May 28, 1921.

To the Doctors and Dentists of the Church

The Health Department is desirous of getting the names and addresses of all doctors and dentists in our church so we may correspond with you relative to forming an organization of some kind whereby we may cooperate in health department work. If you have not sent in your name, we shall be very glad to have you do it now.

INDEPENDENCE, MISSOURI.

G. LEONARD HARRINGTON,
Church Physician.

Two-Day Meetings

Manitoulin Island, at Providence Bay, June 25 and 26. Everyone welcome. Bring well-filled baskets. J. H. Yager, for the Saints.

Special Business Meeting

Twin Creek Branch of Northwestern Kansas will hold a special business meeting at the home of Sister Coop, Osborne, Kansas, June 19, to consider resignation of the branch president, J. B. Ansley, and the election of another. W. E. Ratcliffe in charge.

Attention of Reunion Committees

The Women's Department of the church has a staff of qualified field workers to do reunion work. One of these can attend your reunion and assist your district organizer in presenting our work to the Saints attending. The only expense will be her railroad fare and care while there.

We are anxious that you may have the benefit of her services, for she will stimulate and encourage for better home conditions in the families of the Saints—a very necessary work for the redemption of Zion.

Please write us at once if it will be possible for your reunion to have such a worker. Address us at Box 255, Independence, Missouri.
 MINA C. MADISON,
 First Assistant Superintendent Women's Department.

Boy Scout Contest a Success

We are pleased to report the following results of the Boy Scout contest which closed May 15:

1. Nearly twenty new troops were organized under church leadership. Each of these will receive a valuable loose-leaf troop record book as a prize. The significance of this many new troops can hardly be overemphasized. We are presenting a list of these troops in another article. "Is your name written there?"

2. The first prize for the best set of pictures goes to Troop 1, of Lamoni, Iowa, of which A. E. Bullard is scoutmaster. This troop will have a choice of a large American Flag, or a bugle. Second prize goes to Troop 5, Fort Madison, Iowa, W. E. Sandford being scoutmaster of this troop. They will have a choice of either a large American Flag or an official troop flag. We are glad to mention that Troop 6, of Independence, is a close third.

3. For the article entitled, "Why am I a Scout?" the prizes are as follows: first prize, Harley Lorange, Troop 1, Lamoni, Iowa; second prize, Erwin Hutchinson, Troop 17, Sioux City, Iowa. No third prize will be offered.

4. For the best stories telling of Boy Scout life, first prize, Charles F. Church, jr., Troop 1, Lamoni, Iowa; second prize, Floyd Engstrom, Troop 1, Lamoni, Iowa.

5. For the Scouts reporting the largest number of merit badges, first prize, Dudley Smith, Troop 6, Independence, Missouri, who reports a total of 42 merit badges; second prize, Herman Bucy, Troop 2, Lamoni, Iowa, who reports 12 merit badges earned since the opening of this contest; third prize, a tie between Sam Brown and Kelley Anderson, both of Troop 2, Lamoni, Iowa, each reporting six merit badges earned since the opening of this contest. Each of these will receive the third prize offered at the opening of the contest.

It may be interesting to our Scouts to know that the troop committees of Lamoni have offered prizes to the local scouts for the most merit badges reported June 1, 1921. The results of this contest are as follows:

- First prize, Kelley Anderson, 22 merit badges.
- Second prize, Sam Brown, 21 merit badges.
- Third prize, Herman Bucy, 17 merit badges.
- Fourth prize, Floyd Engstrom, 13 merit badges.

F. M. McDOWELL,
 Special Field Commissioner.

Scout Troops Reported

The following Boy Scout troops have so far reported location of troop and number of members being given:

- *McKenzie, Alabama, 14.
 - DeKalb, Illinois, 12.
 - Toronto, Ontario, 17.
 - Sioux City, Iowa, 23.
 - Fort Madison, Iowa, 21.
 - Lamoni, Iowa, Troop 1, 38; Troop 2, 37; Troop 3, 27.
 - *Bisbee, Arizona, 6.
 - Coleman, Michigan, 25.
 - Independence, Missouri, Troop 2, 12; *Troop 4, 11; *Troop 5, 13; Troop 6, 32.
 - *Atherton, Missouri, 10.
 - *Mount Washington, Missouri, 13.
 - *Providence, Rhode Island, 12.
 - *Attleboro, Massachusetts, 22.
 - *Somerville, Massachusetts, 8.
 - *Marion, Illinois, 8.
 - *Luther, Michigan, 7.
 - *Seattle, Washington, 3.
 - *Fargo, North Dakota, 9.
 - *Freesoil, Michigan, 6.
 - *Cameron, Missouri, 22.
- In troops of other churches, 7.
 Total, 25 troops, 427 boys.

Troops marked with (*) are eligible for record book, having been organized between March 1 and May 15. (Please report any errors.)

1. If your troop is not on this list, report at once.
 2. If you know of any troops under church leadership not on this list, report at once.
 3. If you know of any boys of our church who are members of the troops of other churches, please report same.
 4. All Boy Scouts under Latter Day Saint scoutmasters should be reported, whether they are members of our church or not.
 5. We would be glad to hear from any Lone Scouts or Pioneer Scouts who are members of the church but who are not reported as members of any troop.
 6. If there are any errors in the above list, please report same and correction will be made at once.
 7. Send us anything you have to help make the Boys' Autumn Leaves a success.
- Won't you help us get the first complete report of the Boy Scouts of our church?
 F. M. McDOWELL,
 LAMONI, IOWA. Special Field Commissioner.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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A Statement From the Bishop

The policy of the Presiding Bishopric is to keep the membership of the church informed as to the actual financial condition of the church and to make known the financial needs, believing that when the Saints know what is necessary, they will be willing to do their part and that they will find pleasure in the doing.

When the General Conference of 1920 passed the budgets for the fiscal year, July 1, 1920, to June 30, 1921, of \$640,296.56, we called their attention to the fact that this was about \$100,000 in excess of what we expected to receive from tithes and freewill offerings.

Even so, little difficulty would have been encountered in meeting this deficit had business conditions remained stable, for our receipts for July, August, September, and October, 1920, were in excess of the same months of 1919, as will be seen from the inserted table.

The increase for these four months was \$24,489.66, but at this point, November 1, 1920, the financial depression struck the country, prices were shattered and thousands of men thrown out of employment. The effect of this depression has been felt in our church finances, and the comparative statement of the five months ending April 1 shows that during this period instead of an increase in receipts, as in the previous four months, there was a decrease of \$99,480.27. Had the increase in tithes and offerings been maintained for

the fiscal year, we would have had sufficient in the operating fund to meet all requirements, but as it is, on July 1, 1921, there will be a deficit of about \$100,000.

We have gathered in about \$250,000 on the Auditorium fund and over \$80,000 on Christmas offering, so that our final report for the year will show a handsome increase in net worth of the church, but these special funds cannot be used for operating expenses such as for the missionary families, aid, Saints' and Children's Homes, etc.

The Order of Bishops has been giving careful and earnest consideration to the financial problem during its sessions the past two weeks, and is agreed to a policy of rigorous curtailment of all unnecessary expenses.

They are confident, however, that the members of the church do not wish the effort of the church to spread the gospel (so much needed at the present time) to be in the least abated, and are satisfied that the membership can be depended upon not only to pay their tithing on their lessened increases, but knowing the conditions, that they will freely offer of their surplus to extend the Master's work.

In view of these facts your financial representatives are undertaking their duties for the coming fiscal year feeling assured that the progress the church has made will be fully maintained.

COMPARATIVE STATEMENT

	Tithes, Offerings, Consecration, Surplus	
	1919	1920
July	\$28,028.68	\$37,863.71
Aug.	38,231.57	40,317.83
Sept.	36,552.34	45,854.43
Oct.	33,916.79	37,183.07
	136,729.38	161,219.04
	Increase for the four months \$24,489.66	
Nov.	45,902.12	36,146.61
Dec.	94,290.60	50,915.12
Jan.	38,758.04	35,883.31
Feb.	50,501.53	34,589.16
Mch.	59,958.40	32,396.22
	289,410.69	189,930.42
	Decrease for five months \$99,480.27	

BENJAMIN R. McGUIRE, Presiding Bishop

Let the Work of the Church Go Forward

THE SAINTS' HOME

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There
save it be
have none."

among you have
cubines he shall
Jacob 2: 36.

VOLUME 68

INDEPENDENCE, MISSOURI, JUNE 14, 1921

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EDITORIAL

The Isolated Saint

Those who are isolated have special opportunities, but fine discrimination is required.

The isolated Saints evidently suffer from the additional disadvantage of not having an opportunity for regular communion with their brethren and sisters. We cannot justly neglect the assembly of ourselves together. At the same time a man's integrity depends upon himself. Those living isolated are living under an equal obligation to keep the law of the gospel, for by their lives they set an example to others as a light placed on a hill, which cannot be hid. This refers to their family life, personal cleanliness, in dress, in speech, and also in thought and appearance.

Those who have taken upon them the name of Jesus are under a special responsibility. The world will naturally judge the church by the kind of members with whom it comes in contact. In taking upon us the name of Jesus Christ we assume at once a responsibility as his representatives, showing the results of the gospel of Jesus Christ in the manner of our lives. John, in Revelation, speaks of them as those who have received the mark of the Lamb—a new name, a white stone on which the new name is written.

Those who are isolated should of course strive to keep in touch with the teachings of the church by reading the church publications, and trying to get in touch with church services when opportunity offers. But our heavenly Father is not any farther from us when isolated than if we dwell in one of the central places, even though our brethren are more remote. He can still hear and answer our prayers, and bless us by the presence of his Holy Spirit.

The homes of such scattered members offer also a basis from which the missionary may engage in work for the conversion of souls, providing always it is a home indeed, and indeed a tabernacle of the Spirit of God.

Then comes a new question. Those who are scattered naturally feel a desire to bear their testimonies. Yet when we enter church services of others we must remember we are there as guests, and should keep order. Services called by others are not necessarily opportunities for us to make public address, unless that courtesy is extended to us. If the church is misrepresented, or we ourselves are misrepresented, in a courteous manner a request may be made for opportunity to make a proper correction. But if refused, we can by our examples set to others a pattern to observe law and order, by keeping orderly ourselves.

These meetings may offer a splendid opportunity, but to do so requires fine judgment. Some of our young men have found such opportunity in the Sunday school class, but always in accordance with the lesson, in presenting the features of the lesson, discussing them in an orderly way. So presented, people are usually willing to hear what the word of God has to say on the subject. Of course it is well not to attempt

to wander too far from the subject presented before us by the lesson, unless it be clearly the wishes of those present. We must remember that by our example the work of God will be judged by our neighbors, and if we make ourselves disagreeable, we will bring the work of God into disrepute.

There are times for all things. It requires wisdom to tell when to speak and when to keep silent. We do not want to be backward. We want to let our lights shine, and let others know of the good tidings we have received, but as a rule such times will not be found in meetings called and held by others unless by invitation or consent. Opportunity may be found around the quiet fireplace. It may be found in the study of the Sunday school lesson, providing we keep before us the lesson to be taught, and in a quiet manner present the word of God, using the text set forth for the lesson.

We have known of men coming into a great business office and calling clear across the room, "Hello, Brother Blank, how are you?" and sitting down and talking for half an hour or longer. This creates a disturbance in the office, and brings up matters foreign to the work in hand, and takes up in an objectionable way the time of a worker. It reminds us of the farmer who said he did not mind one of his farm hands praying so much; he believed in religion, but he did not think he should do so much of it on his employer's time.

One of the best testimonies we can bear is our manner of life. So far as our oral testimony is concerned, our best opportunities are always to be found when we have willing listeners. Keeping their attention is an art. Progress is not made by expressing our own opinions at inopportune times. Those who are isolated have as much need to pray for divine guidance and wisdom as have their more fortunate brethren who are gathered in an assembly of the Saints. If anything, they have need of the greater wisdom, since the whole responsibility rests upon them.

It is a wonderful thing to consider that by our baptism we are born into the family of God, and our neighbors will judge that family by our manner of life. It is a great responsibility, as well as a splendid opportunity to show others by our good works what manner of men are the children of God.

S. A. B.

The Value of a Diploma

One should consider the sort of school offering the diploma and what education is really represented.

As to the value of education, with the natural unfolding of the powers of man, and their full utilization, there can be no reasonable question. At times, it is true, some little by-play arises in various objections, erroneously, which by proper training we find more or less discredited.

A diploma is a representation of work accomplished, and it is well at times to note closely just what the diploma says, and what it means. The fact that one has completed any course of study does not necessarily mean that he has digested what he has received, and is able to use it. After all, that is

what is essential—how much has been made a very part of the man. A diploma rarely indicates those who have thoroughly mastered, even according to school standards, the work before them, and those who have barely completed the requirements.

One school board turned down a woman who shortly afterwards became the county superintendent of schools. The same board turned down a man of exceptional natural ability, who afterwards became a leading factor in state department of education, and the head of his department of work. They also rejected the offer of a third man, who afterwards succeeded brilliantly in another place, and received even a measure of national fame from his work. In fact, that is true of both men. With each one, at the time they did not possess a diploma as a college graduate. The same board in rejecting these people, employed a man grossly incompetent in every sense of the term, but who possessed a diploma, with a degree of B. D. A very easy investigation proved that this represented only two years of college work, very poorly performed. These who had been rejected had completed three years of college work most acceptably, but since they were senior colleges they had not yet received their diplomas. Each one of them was much better prepared by natural ability, by training, by educational standards, than was the man who was accepted.

Again, we have heard all colleges condemned most severely because of some one who had graduated from a business college after finishing the eighth grade, or from a normal school, which at the best did not represent more than one or two years of college work. We have heard sermons preached about the awful tragedy of an education, when the only college attended was a business college, less than one year's work above the eighth grade.

Again, we have heard "learned" discussions over the value of teachers. One music teacher was said to be better because she had been to Germany, ignoring the fact that outside of the very few of the very highest masters, other work can be better given in America than abroad. It takes years of training and of unusual talent before one can get an appointment with these few experts, and then usually only for operatic work. Financial gain to be secured has drawn many of the able teachers to this country. The mere fact that one has studied abroad is not conclusive.

On the other hand, another teacher was strongly urged because she held a diploma and a degree of B. M. This is no final criterion for comparison, since in Europe no such a degree is recognized or given. It is a recognition, however, for a certain amount of work successfully accomplished. A great deal depends upon the school from which it is received.

Degrees have their value. One sometimes wishes that he had more of them; but only that thereby in certain quarters where they are fully understood, recognition might be given for the work in which we are all most concerned. But after all, for the test of the church, the question is, What do you know, and what can you do? Not, What have you so far received? Preparation is only a means to an end, and that end is the ability for better service.

Let Us Pay Our Tithing Now

The past two weeks the bishops have had an advertisement in the HERALD including the effect of the financial stringency on the church finances. The immediate question now is to cover the great deficit before the end of the fiscal year.

We appreciate very much the effect of the financial stringency on our membership. From certain rural districts

the report comes in that there is not a single inventory filed by a farmer but what shows a heavy loss for the year. One farmer reports a loss of \$30,000.

Some of our men have been out of employment. This has represented a great loss and has also gone heavily on their families and them.

Profits for the past year will be small. Business men have had to charge off losses on account of falling prices. There are but few who have not been seriously affected by financial conditions the past six months. But on the other hand there is a great deal of tithing which has never been paid.

There is also the subject of self-denial and consecration. The Bishop has called for a season of self-denial the last of the present month, during which he asks that our people, which includes the minister, the office man, the bishop's office force, in fact, includes every officer and member of the church, shall live on the least possible amount and turn over the saving to the church by way of a special consecration.

We present this appeal with the utmost confidence in the church membership and their desire to support every good work of the church, according to their ability.

The present work is to pay the debts of the last year, and then we shall face the new year with its problems with a clean slate.

A great work lies before the church. May we move forward with faith to its performance.

S. A. B.

Activities of Some Church Leaders

The baccalaureate sermon at Graceland College was delivered by Elder Paul M. Hanson on June 5. His sermon has been reported and will appear at a very early date.

U. W. Greene, of the Quorum of Twelve, has been called East on account of church business requiring his presence in Washington. After completing this business he will probably remain in the East to attend some of the reunions.

By later advice we learn that President F. M. Smith will be detained in the East for two or three weeks after his arrival in America. Some pressing business requires his attention in New York City and Washington. By attending to it before returning west, an immediate trip east is saved.

R. C. Russell, after an active day in Independence June 5, left to attend the commencement exercises at Lamoni, Iowa, expecting to go from there to missionary work in Canada, which will keep him fully occupied for the next several months.

The committee on "Teachers' Edition of the Inspired Version," expect to adjourn June 23. The pressure of summer work requires their attendance elsewhere. Paul M. Hanson will continue his special work as an apostle. Arthur B. Phillips is in charge of the missionary work in the East; R. S. Salyards, who returns to his work in the Far West Stake, fortunately has been able to return to Saint Joseph, Missouri, or other branches of the stake each Sunday. J. W. Peterson will return to missionary work in western Iowa.

G. S. Trowbridge, general manager of the Herald Publishing House, was called to Saint Louis, June 4, on business, and returned on the 11th.

Patriarch Hyrum O. Smith left Independence on the 10th to be in attendance at four western reunions. He will attend

the Western Montana reunion at Race Track; Eastern Montana at Glasgow; Portland, at Portland, Oregon; and the Washington and British Columbia, at Bellingham. He carries a dictating machine with him for recording patriarchal blessings, which is a very satisfactory method, though it gives him much extra work in doing his own transcribing.

Bishop Israel A. Smith was in Chicago, Illinois, and Lamoni, Iowa, on church business the first ten days of June.

Bishops B. R. McGuire and F. B. Blair were called to Lamoni on June 9, on church business.

The Sunday school consulting board is in session in the Battery Block and expect to continue to meet for two weeks. The great importance of their work would justify a longer session, but circumstances at present do not permit. They are giving very careful consideration to the work of the church in religious education.

Graceland Graduates

A graduate list of about a hundred students is presented to the world this year by Graceland College. It is indeed an inspiring list, and we are pleased to present it to our readers entire.

The baccalaureate sermon was delivered by Paul M. Hanson, and the commencement address by Walter W. Smith.

Graduate recitals in piano were given by Misses Lucy White, Edith Monroe, Wanda Hammer, and Ruth Juergens, and in voice by Wanda Hammer:

The graduates are as follows:

Junior College

Bertha Ball, Los Angeles, California.
 Florence Barber, Glenwood, Iowa.
 Bessie Barrows, Lamoni, Iowa.
 Iola Bennett, Freesoil, Michigan.
 Valour Briggs, Goodland, Kansas.
 Ethel Brooner, Lamoni, Iowa.
 Ida Mae Case, Lamoni, Iowa.
 Emma Chasey, Lamoni, Iowa.
 Roy A. Cheville, Rhodes, Iowa.
 Jennings B. Coffman, Lamoni, Iowa.
 Walter Cole, Lamoni, Iowa.
 David France, Lamoni, Iowa.
 Ethel Frazier, Kansas City, Missouri.
 William B. Hartley, Philadelphia, Pennsylvania.
 M. E. Hinderks, Lamoni, Iowa.
 James R. Houghton, Davenport, Iowa.
 Jennie Kunz, Burlington, Iowa.
 Maude Lasley, Lamoni, Iowa.
 Elizabeth Morgan, Des Moines, Iowa.
 Viola Nelson, Lamoni, Iowa.
 Ava Quitmeyer, Hamilton, Missouri.
 *Orley V. Reneau, Tryon, Nebraska.
 Forest A. Roberts, Lamoni, Iowa.
 J. B. Roush, Wray, Colorado.
 Claude E. Roush, Wray, Colorado.
 Stanley G. Russell, Independence, Missouri.
 William Scarcliff, Atchison, Kansas.
 Bessie Soderstein, Clear Water, Nebraska.
 W. Wallace Smith, Independence, Missouri.
 Elvin W. Stephenson, Lamoni, Iowa.
 Lena Wells, Lamoni, Iowa.
 Edward H. Wells, Lamoni, Iowa.
 Mae Whiting, Missoula, Montana.
 Clara Williams, Burlington, Iowa.
 Alice Wixom, Seeley, California.

*Deceased.

Religious Education

Bruce E. Brown, Port Huron, Michigan.
 Mary Brown, Port Huron, Michigan.
 George E. Burt, Beaverton, Michigan.
 Lawrence D. Campbell, Wallaceburg, Ontario.
 Roy A. Cheville, Rhodes, Iowa.
 Eugene E. Closson, Independence, Missouri.
 Carl Krum, Kellogg, Idaho.
 Pearl Dawe, Kansas City, Kansas.
 George Fletcher, Wiley, Colorado.
 Prescott A. Foo, Honolulu, Hawaii.
 Lloyd Gregory, Ribstone, Alberta.
 Fulton E. Hartsough, San Francisco, California.
 H. A. Koehler, Independence, Missouri.
 John R. Lentell, Scranton, Pennsylvania.
 Estella Lentell, Scranton, Pennsylvania.
 E. Mifflin, Chatham, Ontario.
 E. C. Ohlert, Geneseo, Illinois.
 Roy S. Roberts, Independence, Missouri.
 George F. Robley, Thornton, Rhode Island.
 V. D. Ruch, Bevier, Missouri.
 Asa E. Smith, Killingly, Connecticut.
 H. Voltmann, Buffalo, New York.
 H. E. Winegar, Independence, Missouri.
 Ruth Wood, Windsor, Ontario.

Academy

Otho Burgess, Wiley, Colorado.
 Bennie Lou Cochran, Vancleave, Mississippi.
 Arthur Derry, Lamoni, Iowa.
 Harvey H. Elefson, Lamoni, Iowa.
 Marvil Marsteller, Butler, Missouri.
 Ellis Murdock, Lamoni, Iowa.
 Charles H. Sandage, Lamoni, Iowa.
 Ivan Sanders, Hayden, New Mexico.
 Ina D. Schrunck, Atkinson, Nebraska.
 Mary Tennery, Amber, Oklahoma.

Shorthand and Typewriting

Vera Campbell, Davis City, Iowa.
 Paul B. Elliott, Independence, Missouri.
 Ada Fallon, Lamoni, Iowa.
 Lucile Foreman, Lamoni, Iowa.
 Arista Goff, Vancleave, Mississippi.
 Gladys Gould, Independence, Missouri.
 Nellie Smith, Jonesport, Maine.
 Eva Whitehead, Toronto, Ontario.

Business

Louis Miller, Denison, Iowa.

Preparatory

William Allison, Senlac, Saskatchewan.
 John Clifton, Toronto, Ontario.
 Floyd Farr, Woodbridge, Ontario.
 Otto W. Glawe, Seymour, Wisconsin.
 Laura Gregory, Ribstone, Alberta.
 Clark L. Hursh, Independence, Missouri.
 John James Mogg, Macklin, Saskatchewan.
 Cecil Reynolds, Senlac, Saskatchewan.
 Mabel M. States, Bryon, Oklahoma.

Teacher's Certificate in Piano

Wanda Hammer, Lamoni, Iowa.
 Lucy White, Lamoni, Iowa.

Graduate Course in Piano

Ruth Juergens, Glidden, Iowa.
 Edith Monroe, Lamoni, Iowa.
 Lucy White, Lamoni, Iowa.

Teacher's Certificate in Voice

Wanda Hammer, Lamoni, Iowa.

Honors

College Scholarship, Emma Chasey.
 Academy Scholarship, Mary Tennery.
 Oratorical, Forest A. Roberts.

Short Story, Helene France.
Academy Extemporaneous Speaking, Wayne Wolfe.

Declamation

College, Ida Mae Case.
Academy, State, Ruth Walden.
County, Chester Lewis.

State Teacher's Certificate

Bertha Ball, Bessie Barrows, Florence Barber, Valour Briggs, Ethel Brooner, Ida Mae Case, Emma Chasey, Roy A. Cheville, David France, Ethel Frazier, William B. Hartley, James R. Houghton, Jennie Kunz, Maude Lasley, Elizabeth Morgan, Viola Nelson, Ava Quitmeyer, Claude E. Roush, J. B. Roush, Bessie Soderstein, William Scarcliff, E. W. Stephenson, Lena Wells, Edward H. Wells, Clara Williams, Alice Wixom.

Boys' College Debate

Earnest Y. Hunker, Roy A. Cheville, Leonard Lea.

Girls' College Debate

Valour Briggs, Addie Belle Chappelle, Helene France.

President's Cup

Niketes.

Subjects Being Discussed Improvements for Independence

At a recent election, the citizens of Independence, Missouri, voted to spend \$165,000 on an enlargement and improvement of the existing sewerage system and to provide additional equipment at the municipal electric plant. In commenting on the situation, the *Independence Examiner* says:

"Independence did a good day's work last Wednesday when she announced to the world that the money for necessary improvements was always forthcoming. Instead of being advertised as a town satisfied to run along in a rut, she announced that she was not afraid to go ahead. This advertisement at this particular time was worth a lot to Independence. In addition to this the town is going ahead in many other ways. Many new homes are building, the demand for building sites is good, plans are ready for new business houses, business is good, the streets are being put in shape. The water situation is being pushed as rapidly as possible, and right now there is a considerable talk among heavy taxpayers advocating the purchase of some centrally located tract to be made into a playground for the public, including a community house, swimming pool, tennis courts, baseball grounds, and camping site. Not very many sites are available and those which may be had are very expensive."

Art Work Popular

Mr. and Mrs. Arthur McKim have returned from a five week's trip in the East. While on their trip they visited most of the large cities in the East, and Mrs. McKim, who has originated several lines of teaching for children, made contracts in various large cities for series of pictures in art which she will furnish to the papers.

This is the third year that Mrs. McKim has supplied some of the papers with their art illustrations. Her first series was that of "Quaddy Quilties," the second the "Mother Goose Quilties," and this year she had a series called the "Dolly Folks Furnishings." The Quilty series the child could make week by week as they were placed in the paper and when the last one was finished she would have a quilt completed. The Dolly Folks Furnishing series when completed makes a completely dressed doll.

Mrs. McKim is a graduate of the Independence High school, a former teacher in the Kansas City schools, and a former student in an art school in New York City. She ex-

pects to go to the western coast this fall to sell her work to the western coast papers.

The Mother Goose series is running now in the *Saint Louis Times*.—*Independence Examiner*.

Good Work in Law School

In order better to qualify themselves for service to the church, a number of the Independence Saints have been studying law in the Kansas City School of Law the past year. Among them were Bishops J. A. Becker, J. F. Keir, and R. T. Cooper, the latter carrying off two of the six prizes offered freshmen. The school annual also carries a leading article by Brother Cooper. The total enrollment of the class was about one hundred and seventy-five. Others of the membership enrolled from here were Kenneth I. Fligg, Clarence C. Franklin, and Mary O'Reilly.

Auto Is Like a House

Alvin Knisley, a missionary of the Reorganized Latter Day Saint Church, who lives at 127 South Park Avenue, expects to leave in a day or two for the Jackson's Hole country in western Wyoming, to spend the summer in carrying on the missionary work of his church. Mrs. Knisley and their son, Laverne, eleven years old, will accompany him on his travels.

The Knisley family will make the long trip in one of the most commodious motor vehicles that ever traveled out of this city. He has spent several weeks working on the body of the vehicle. It is his own make throughout. The body is twelve feet long, and five feet seven inches wide. In addition to comfortable seats for the family it is equipped with a fireless cooker, a water heater, a sliding kitchen table, several sets of large drawers for clothing and bedding, and a folding bed, and even a little toilet room. The car has a good sized door and several large observation windows. The family expects to make a rate of about one hundred twenty-five to one hundred fifty miles a day, being in no particular hurry. They will use the vehicle till the weather becomes too cold. Knisley can stand lots of cold weather, having been born in Canada. He has lived in this country a number of years and has been a citizen of the United States two years. Earlier in his missionary life he traveled on a motorcycle, later in a Ford runabout, and now is preparing to travel in a machine that is a residence on wheels.

"While I was building the machine," Mr. Knisley said, yesterday afternoon, "a great many people came to my house to see it."

The interest in this house on wheels has been especially strong among traveling missionaries of the church and their families.

The motive part of the vehicle consists of a Stanley steamer and the machine is equipped with Baker water aube boilers.—*Independence Examiner*.

A rather amusing item in the *Chicago Tribune* states that in a certain city in Illinois five young women agreed not to keep company with young men who smoked cigarets, and pledged their influence to stop the habit. The young men have formed an organization not to keep company with girls wearing skirts knee length. The ban has been placed on the half socks, on low-cut dresses, rouge, and even on silk stockings.

A surprising clipping from one of the newspapers states that three millionaires committed suicide last year. The idea that all people need to make them happy is wealth is a delusion. Added to this, there has been decline in value, and this has unmade a large part of the war millionaires.

The Rotarians of Omaha are standing sponsor for the Boy Scouts of that city, helping the boys to become more self-reliant citizens.

ORIGINAL ARTICLES

The Choice Seer

By Gomer T. Griffiths

The Lord desires that his people shall sustain by confidence and prayers those on whom he has placed responsibility in caring for the great work of redemption.

There are some among us who have assumed the position that the gathering or the building up of Zion cannot be accomplished by those who have been and who now are in authority in the church and upon whom God has placed the responsibility of regulating and directing the affairs of his kingdom upon earth. The argument is adduced that the particular work of the gathering and the establishment of Zion is to be done by the Lamanites, and that those who at present constitute the authorities of the church, together with the membership, are only to assist in this important work.

This argument is predicated on the supposition that Joseph Smith, the Martyr, and those associated with him in establishing the church in these last days were Gentiles, which accounts for the failure of these authorities to establish Zion in the past for the reason that the ones who were to perform this task should be literal descendants of Israel. Therefore, the contention is that the Lord will raise up a man from among the Lamanites who is to take the initiative in this matter, and the rest of the church are only to assist him and his people (the Lamanites) in the accomplishment of this gigantic and wonderful achievement.

Were it not for the abundance of evidence contained within the three standard books of the church which have been adopted and reaffirmed time and again by the church for its constitution and government, which proves the fallacy of this theory, many might be persuaded to accept this inconsistent and nonsensical doctrine.

Who Are the Remnant of Jacob?

Those who advance this theory place much emphasis on the statement found in the Book of Mormon, Nephi 10: 1-3, which reads as follows:

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem."

The mistake is made in concluding that the remnant of Jacob here mentioned has reference only to the Lamanites, and that they are the only remnant of Jacob that shall have part in this work. But in this same quotation it is quite clear that many of the house of Israel shall take part in building the New Jerusalem, and it is very evident from Nephi 9: 49 that there are many remnants of Jacob. In addition to this, it is also true that there are others besides the Indians who are remnants of the house of Joseph, or, in other words, the descendants of Ephraim and Manasseh, of whom it is written that they should become a multitude of nations.

As proof of this we have but to read the following statement from Genesis 48: 25, Inspired Translation:

"He [Manasseh] also shall become a people, and he also shall be great; but truly his younger brother [Ephraim] shall

be greater than he, and his seed shall become a multitude of nations."

Ephraim a Multitude of Nations

From this statement we ascertain that the seed of Ephraim, especially, were to become a multitude of nations. And inasmuch as Alma 8: 3 shows that the Lamanites were descendants of Manasseh through Lehi, and were but a small portion of the seed of Joseph, and that the greater blessing would fall upon the head of Ephraim, whose seed would become a multitude of nations, is it to be wondered at that in the patriarchal blessings given in our day the great majority of those so blessed are designated Ephraimites by lineage, though some are of Manasseh and other tribes?

This clearly shows that many members of the church of different nationalities, namely: Irish, Welsh, Danes, Germans, English, and others, are pronounced Ephraimites or Manassehites by lineage, which demonstrates the fact that Jacob prophesied truly when he said that the seed of those two lads would become a multitude of nations in the midst of the earth. Therefore the Lord did not have to reach out very far to find material from among the Ephraimites and even the Manassehites, exclusive of the Lamanites (all of whom were Israelites), to establish his kingdom upon earth and effect the gathering and the building up of Zion, and the salvation of the Gentiles as well as the Israelites. For America by this time had become the mecca for all nations, many of whom were Ephraimites and Manassehites.

Joseph Smith of Joseph's Lineage

Joseph Smith, the Martyr, was the choice seer of the loins (or lineage) of Joseph of Egypt (and therefore an Israelite) of whom it was predicted by Joseph that he would be the instrument in the hands of God in establishing his kingdom upon the earth in these last days, as the following quotations will show:

Inspired Version

"And again, a seer will I raise up out of the fruit of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days; wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days. And that seer will I bless, and they that seek to

Book of Mormon

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto

destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation."—Genesis 50: 30-33.

him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father."—2 Nephi 2: 10-29.

Hence, who can deny, in the face of the evidence contained in the above quotations from the Bible and Book of Mormon, that Joseph Smith the Martyr was the choice seer that was to be the instrument in the hands of God in setting up his kingdom upon the earth, as the predictions regarding the character and the work he was to perform are identical in both books, even his very name being given. In the Bible his name is given as "Joseph" and it states that it would be after the name of his father, and all who are familiar with church history know that the name of the Martyr's father was "Joseph" also.

The Book of Mormon states that he would be named after Joseph of Egypt and also that it would be after the name of his father. Both statements agree that the writings of Joseph's loins (the Lamanites) and the writings of Judah's loins (the Jews) would be joined together in the latter days, and it is the consensus of opinion throughout the church that the Bible and the Book of Mormon are the writings here referred to.

Decision of Joint Council

In this connection we call the attention of the reader to the decision rendered by the joint council of the First Presidency and Quorum of Twelve, in May, 1865, when the following resolution was unanimously adopted: "Resolved, That the First Presidency and the Quorum of Twelve declare to the church that the choice seer spoken of in the Book of Mor-

mon, 2 Nephi 2, is Joseph Smith, the Martyr," and this decision has never been annulled.

The preponderance of evidence given above as taken from the Bible and Book of Mormon, and that which we herewith present from the revelations given in these last days, not only prove that Joseph Smith the Martyr was of the chosen seed, but that those upon whom the Lord conferred the priesthood and who were associated with him in establishing the latter-day work were also of the house of Israel by lineage.

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen."—Doctrine and Covenants 84: 3, 4.

It should be especially noted that these men were "lawful heirs according to the flesh."

"Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham."—Doctrine and Covenants 100: 3.

Literal Descendants of Abraham

The statement here given, that these men were literal descendants of Abraham, is both plain and emphatic.

"For unto you (the twelve), and those (the first presidency), who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, The keys of the dispensation which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you."—Doctrine and Covenants 105: 12.

Is it not a fact that the Lord used the descendants of Israel to establish his work among his own people and among the Gentiles in the days of Christ and the apostles? Was not Peter the instrument by whom God transferred the gospel from the house of Israel to the Gentiles? Was not Paul an apostle to the Gentiles, and does he not say that he was of the tribe of Benjamin? In view of this, may we not expect God to use the same method in establishing his church in these days as he did then? Is it reasonable to suppose that our heavenly Father would send from the courts above those who were literal descendants of Israel, namely: John the Baptist, and Peter, James, and John of the apostles (Doctrine and Covenants 26: 23), to confer the holy priesthoods upon men who were not literal descendants of Israel, to establish his church and bring to pass the restoration of the house of Israel and the redemption of Zion? As a matter of fact, the foregoing evidence proves beyond the shadow of a doubt that he did use those of the chosen seed to accomplish his designs in these last days.

Not Necessarily a Lamanite

However, there are some who would have us believe that the seer referred to in the Book of Mormon is a different person than the one spoken of in the Bible, and that he was to be a Lamanite, basing their conclusion on what is found in 2 Nephi 2: 46, 47, which is as follows:

"And there shall arise up one mighty among them, who shall do much good, both in word and in deed, being an in-

strument in the hands of God, with exceeding faith, to work mighty wonders, and to do that which is great in the sight of God, unto the bringing to pass much restoration to the house of Israel, and unto the seed of thy brethren."

But the argument used in support of this position is far-fetched and erroneous, for the reason that it is not said that this mighty man that the Lord would raise up from among the Lamanites was to be a seer, prophet, or apostle. Moreover, he would not be brought forth until after the gospel had been introduced to the Lamanites through the choice seer. In this regard, Joseph Smith, the choice seer, received the following commandment in relation to the Lamanites: "And now, behold, I say unto you that you shall go unto the Lamanites, and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them."—Doctrine and Covenants 27: 3. This commandment was in keeping with the inspired predications made in the Bible and Book of Mormon (see Genesis 50: 30 and 2 Nephi 2: 18), that a seer would be raised up and would carry the word unto the seed of the loins of Joseph, or the Lamanites. We are thankful that hundreds of the Lamanites have received the gospel and many of them have had the priesthood conferred upon them, who are preaching and baptizing among their own people. But this great and mighty man that the Lord was to raise up from among the Lamanites has not yet made his appearance, notwithstanding the fact that the church has been in existence ninety-one years. "O consistency, thou art a jewel!"

Must Be President of Melchisedec Priesthood

It is an indisputable fact that the man through whom the Lord is to direct the gathering and the building up of Zion (New Jerusalem) must be the president of the Melchisedec priesthood and of the church, a prophet, seer, and revelator, and a literal descendant of Israel, and the only one who can receive commandments and revelations which have to do with directing the gathering and the establishment of Zion.

"But, behold, verily, verily I say unto thee, No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church."—Doctrine and Covenants 27: 2.

"O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."—Doctrine and Covenants 43: 1, 2.

"And I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead."—Doctrine and Covenants 34: 4.

We gather from the above quotations that no other person, whether he be Jew or Lamanite, can receive the keys of the mystery of the things which have been sealed, which were from the foundation of the world, and of the things which shall come from this time until the coming of the Lord. It is emphatically stated that if the one who was then occupying in the prophetic office should be removed he would have power to appoint another to occupy in his stead, so that this office may be perpetuated until the consummation of all things, which includes the restoration of, not only the Lamanites, but all the tribes of Israel to their rightful inheritance.

Revelation Given to Proceed

In view of the right and prerogative of the one occupying in this holy position, the Lord gave a revelation directing the Presidency and Bishopric to arrange for the gathering and to make a commencement to lay the foundation of the city of Zion, or the New Jerusalem. We can depend upon it that there never will be a gathering or a city of Zion built which will be acceptable with God, except it be done through the direction of the president of the church and those whom the Lord has authorized to act with him, namely: his counselors, apostles, and bishops. Anyone who teaches contrary thereto is not sound in the faith and is guilty of teaching erroneous and false doctrine.

We should never lose sight of the decree of Almighty God, to the inhabitants of this generation, that through Joseph Smith and his posterity the kindreds of the earth should be blessed, as is recorded in Doctrine and Covenants 107: 18 as follows: "And as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed."

It is also to be observed from Doctrine and Covenants 104: 18 that the inherent authority, the Melchisedec priesthood, is by virtue of lineal right, and if Joseph Smith had not been of the chosen seed he could not have occupied in the office of presidency. For this order has obtained from the days of Adam and must continue as long as the Lord has a church on the earth.

"The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner."

United Faith Desired

In conclusion may we say that we believe we have presented sufficient evidence, from the three standard books of the church, to explode the preposterous theory that God is to raise up a mighty man from among the Lamanites, who is to come from South America (as some claim), to direct the gathering and the building of the New Jerusalem; and also have dissipated the inconsistent notion that Joseph Smith the Martyr and those associated with him in the priesthood were not of the chosen seed of Israel.

What the Lord desires of his people to-day is to double their diligence in his service and to uphold and sustain by their confidence, faith, and prayers, those upon whom he has placed the great responsibility of carrying on the work of redemption to its final victory. If all will act accordingly, Zion will arise and shine and blossom as a rose in the due time of the Lord.

That elephants and mastodons once roamed the coastal plains of Texas has been demonstrated by the finding of the remains of a gigantic specimen of the Pachydermata family, with tusks more than twelve feet long. The exact size of the enormous beast cannot be ascertained as yet.

The Sabbath Question

By James D. Schofield

"Can you tell me how Christ can 'redeem us from the curse of the law' and the law still be in force?" asks this writer, in a letter to an inquiring Adventist.

— — —: In your letter you cite my attention to several passages of Scripture as to why God gave the "statutes and judgments that were not good," but in this you have plunged yourself into a dilemma. You are jumping here and there, calling my attention to isolated passages, and the texts that you refer to are irrelevant and do not prove what you try to make them prove.

Whatever the cause that led up to the giving of that "fiery law" on Mount Sinai, the stupendous facts remain just the same that that law was the law that was the "ministration of death." Whatever the "sin" or "rebellion" against God, because they failed to comply with the requirements he placed upon them, he virtually said: "I will give them a law and judgments whereby they shall not live."—Ezekiel 20: 25. God said, "I will cause all her mirth to cease, her sabbaths and her solemn assemblies." God said it, sister, (see Hosea 2: 11) and the term *sabbaths* refers to the weekly sabbaths, that I have pointed out to you in former letter. Yes, God sent a famine in the land to hear the word of God; but what was that word? It was the gospel. "This is the word by which the gospel is preached unto you."

If your logic amounts to anything, it is this: Because they failed to hearken unto the Lord is because "all her sabbaths and solemn assemblies were to cease," and your very next sentence is: "But he said he would restore all these things when they repented and hearkened unto him." Is this the case with you and your sect? Have all these things been "restored," either by vision of your late prophetess or by general conference enactment? Do you practice circumcision ("circumcision profiteth if thou keep the law") that was a part of the Mosaic polity in connection with this system of "sabbaths," "solemn assemblies," "mirth," etc. Have your "jubilees," "feasts of trumpets," and your "offerings," according to the law, been "restored"? You remind me of a piece of poetry I once learned:

"You wired in and you wired out,
Leaving one still in doubt;
Whether the snake that made the track,
Was going south or coming back."

Was the Law Perpetuated?

To "restore all these things," is to argue for the perpetuity of the law, embracing circumcision, offerings, sacrifices, and everything enjoined in the Mosaic law. I called your attention to Deuteronomy 5, where Moses said that this old covenant or agreement was not made with the fathers, gave you the scripture that said that the ten precepts were the "added law" (see Deuteronomy 5: 22 with Galatians 3: 19); also that this law was only local for all Israel" (see Malachi), the "ministration of death, written and engraven in stone," that Paul says we are free from (see Romans 8), but you ignore them and make no effort to reply. You did not deny that it was the ten precepts that were not good. Special attention to this please: "The law was added because of [now note the words, *because of*, as some other law besides the ten-commandment law had been transgressed] transgression till the Seed [Christ] should come." It was the ten-commandment law that was added, and when the Seed came the old law expired by limitation. (See Galatians 3: 19; Deuteronomy 5: 22.)

With the foregoing thoughts before you, are you still going to have "all these things restored"? "How enduring are God's laws and commandments; they stand fast forever and ever."—Psalms 111: 7, 8. Yes, David said that; but I deny that he referred to the ten commandments as the basic principles of the whole Mosaic polity, as that whole system was "faulty," "for if that first covenant [the Horeb covenant] had been faultless, then no place should have been sought for the second." Can you not see the higher law reflected in the Psalms and the writings of the prophets? "The two great commandments in the law," were not in the Decalogue. "On these two [the greatest of all the commandments ever given, yet not written with the finger of God nor engraven in stones,] hang all the law [the statutory enactments, the ten precepts, and the whole thing] and the prophets," says our blessed Lord. Can you not see this law as described by David in Psalms 19: 7: "The law of the Lord is perfect, converting the soul"?

Can you not see it portrayed in Romans 8, where it says, "The law of life in Christ Jesus hath made me free from the law of sin and death," placing the gospel law in contrast with that old law given on Mount Sinai? Can you not see from reading the Acts of the Apostles that the gospel is the "doctrine" of Christ? "He that transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son."—2 John 9. For "doctrine of Christ" see Hebrews, sixth chapter. Not a word said here about the ten precepts, yet a man or woman keeping within the confines of this great saving law, or the gospel, has "both the Father and the Son."

You want to know if Christ came to "abolish or to destroy the law." He came to "abolish," and to "fulfill" the law. I will give you the scripture for it:

"Having *abolished* in his flesh, the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."—Ephesians 2: 15.

"For there is verily a disannulling [abolishing] of the commandment going before for the weakness and unprofitableness thereof."—Hebrews 7: 18.

"For the law made nothing perfect." (See verse 19.)

You essentially gave Webster's definition of the word *fulfill*, but there is no way for you to construe *fulfill* to mean to perpetuate or to continue. That word *fulfill* stands related to the prophets just the same as it does to the law. "I am not come to destroy [that is to say, "To do away with the good they have accomplished"] the law or the prophets." The prophets under the law are to be continued if the word *fulfill* means to "continue" or to "perpetuate." If the whole system remains just the same, Christ must keep on coming to "fulfill" every requirement prescribed in the law.

Now, I want to call your particular attention to Hebrews 7: 7: "For if that first covenant had been faultless, then no place should have been sought for the second"; and note Hebrews 9: 1-14, where the old covenant is contrasted with the new. Verse 4 of this chapter mentions the "tables of the covenant," or the ten precepts. See chapter 8: 13, "Now that which decayeth and waxeth old is ready to vanish away." What could be plainer?

Now for the old covenant: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deuteronomy 4: 13. Who was this covenant made with? Moses. "The Lord made not this covenant with our fathers, but with us, *even us*, who are all of us here alive this day."—Deuteronomy 5: 3. Read it, sister, and please

explain here if the ten precepts are not the *synecdoche*, or where a part stands for the whole, the ten precepts being the basic principle of the whole thing. Shed a little of those "precious rays of light, shining from the throne" the late prophetess had in her writings on the sabbath question.

Law Added Because of Transgression

You say that you have "about all the light you need on the sabbath question," so explain here a little, please. Also a little light here: I maintain that the ten precepts are the added law. "The law was added because of transgression till the seed should come."—Galatians 3:19. The law, then, expired by limitation. Well, Moses, you tell this intelligent body what this added law was: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, [Adventists are afraid of fire] of the cloud, and of the thick darkness, with a great voice: and *he added no more.*"—Deuteronomy 5:22. The law was added because of transgression (see Galatians 3:19). Like Paul, contending with the Judaizers of his time, I am fearful lest I am "bestowing" labor in vain upon you. (Galatians 4:10, 11.) "Tell me, ye that desire to be under the law? Do ye not hear the law?"—Galatians 4:21.

The very thing that you contend for—the Sianitic covenant—Paul says to "cast out." The two covenants are here contrasted. Of the Sinaitic covenant we read: "Which things are an allegory [a description of real facts]; for these are the two covenants, the one from the Mount Sinai [the ten precepts] which gendereth to bondage, which is Agar."—Galatians 4:24.

What, then, becomes of this old covenant, represented as the bondwoman? "Cast out the bondwoman and her son."

You say that Christ came not to destroy the law or the prophets, "but rather to fulfill or meet their design." Well, if Christ "fulfilled the law," does the law remain just the same? Is it not in the very nature of the case a different law? There was "a change in the law." If the word *fulfill* does not mean to "accomplish" to "complete," to "make an end to," then I do not understand the term. If I agree to build or promise to build you a house, and actually carry out my part of the stipulated contract, I have fulfilled my part of the contract. I do not keep on building the house. The promise has been "fulfilled." Christ enlarged upon the law; the old law dealt only with the overt act. Now, it is different in this respect: A man may desire and watch for the execution of the evil desires he has developed, and is therefore guilty of the crime, though he may never have committed the deed. "Christ is the end of the law." It is no longer operative; he put an end to it—it was a "curse," therefore "blotted it out." (Colossians 2:14.)

Whence Come "Moral Law" and "Ceremonial Law"?

Please tell me where you get such terms as "moral law," and "ceremonial law." You say, "The moral laws are such as grow out of the nature of things which cannot therefore be changed, such as the duty of loving God and his creatures. These cannot be abolished, as it can never be made right to hate God or to hate our fellow man." Oh, no, sister, you are mistaken; every duty enjoined, every obligation incumbent upon us, grows out of the two great commandments in the law; they are *in the law*, but not in the ten precepts. On these two "hang all the law and the prophets."

Now, sister, is there anything in the Decalogue that says for us to love our fellow man? Is there anything in the Decalogue that enjoins us to love our neighbors, to love one another, or a man to love his wife, etc.? "Thou shalt love the Lord thy God with all thy soul . . ." and the second is like

unto it, "Thou shalt love thy neighbor as thyself." Our whole duty to God and man is defined here, yet these two great commandments are not in the Decalogue. See the point?

Can you please tell me how Christ can "redeem us from the curse of the law"—blot it out, and yet the law still be in force? I claim that the law as a *whole* was abrogated in Christ—not just a part of it. *And if there are commandments* in the New Testament enjoined upon us like unto those in the Mosaic polity, in the rewriting and the giving of a better covenant or law, they are only obligatory so far as they are comprehended in the gospel. The gospel is the law of life in Christ Jesus. Everything else is inferior to it, and as the moon borrows her light from the sun, all the light reflected in the types and shadows of the Mosaic economy was borrowed from the gospel—its fundamental principles were operative from creation—one system of salvation from the fall of man till now—one gospel for all time. "Though we or an angel from heaven preach any other gospel unto you, let him be accursed," says the apostle. (Galatians 1:8.)

Your late prophetess indorsed Millerism, and Adventism is the result of Millerism. Mrs. White says: "In the great disappointment of 1844 they were not mistaken in the event, but only as to time." If ever a system was demonstrated to be a humbug, and a deception of the deepest dye, it was Millerism and later Adventism. In your sect that had no organization till 1858 you have no apostles, prophets—oh, yes, you have had two false ones; one said that the Lord would come in 1843, and the dear Sister White said God removed his hand from the figures and saw that the time was 1844. Miller said he would come in 1844, and the late prophetess never made a prediction that ever had a literal fulfillment; after a thing had been settled in general conference her visions were always in harmony with the decisions of the body—you have no seventies, no high priests or pastors, no gift of tongues, no prophecies, no interpretation of tongues, no healings; you do not believe in baptism for the remission of sins; in fact, you have nothing like the ancient church had to show that you are right. You do not practice the laying on of hands for the reception of the Holy Spirit. "Every plant that my Father hath not planted shall be rooted up." (See also 2 John 9.) Upon this platform I stand. It is safer than Moses and the law.

Some Good Citations

Now please read the following:

Galatians 3:9: Why serve the law?

Galatians 4:23-31: Cast out the old covenant or bondwoman.

Psalms 19:7: "The law of the Lord is perfect, converting the soul." Not the ten commandments; they never converted anyone.

Acts 13:39; Galatians 3:19: "The law was added." To what? Hebrews 6: The gospel or the principles of the doctrine of Christ.

2 Thessalonians 1:6-10.

1 Corinthians 12:28; Ephesians 4: You have no church organization like that in the New Testament.

Acts 2:38: Do not baptize for the remissions of sins.

Hebrews 6: You do not lay on hands for the reception of the Holy Spirit.

Galatians 1:8-12: You preach a different gospel from what Paul taught.

Hebrews 7:11, 12; 9:14, 15; 8:8, 9, 16; Galatians 3:19; Hebrews 10:1, 16, 20, 28; Matthew 12:2; John 8:31. (No sabbath here, you see.)

I just received a marked copy of a paper entitled *America's*

Prophetical Weekly, or "*Signs of the Times*" and a number of clippings showing the immorality and the immodesty of the latest fads in the dress fashion; showing also that crime is on the increase, the climax being that the preachers are teaching that the ten commandments have been done away, crime the result. Selah. If there is an institution on earth that has encouraged lawlessness, riots, fishing on Sundays, a disregard for law and order, it is the Seventh-day Adventists. They do it by trying to break down Sunday observance and a disregard for the same by their teaching that it is a creation of the pope and no sacred day at all. It is very true that immodesty is to be deplored wherever found. But who set the example years ago when it was commanded by vision of the late Mrs. White that the Adventist sisters should wear short dresses or bloomers above the knees, one of the most shameful things ever conceived. Some refused to comply, and those who did make themselves so conspicuous as to attract so much attention, were hooted at till it was finally abandoned. This was probably some of their persecution. With advancement and civilization by the Christians at large, Adventists can see no good in any of it, hence they have developed a sect that is a breeder of narrowness and exclusiveness, and are ever ready to point out the inconsistencies of others and the bad they can see everywhere. God pity them and open their blind eyes to see the glorious light of the gospel.

Divine Healing

By F. L. Spring

This brother believes we are too faithless regarding the promises of the Lord.

"Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?"—Jeremiah 8: 22.

In one of the recent issues of the paper we all love so well, because of the truth it contains, THE SAINTS' HERALD, I read an article, with much pleasure, on "Divine healing," and as I read it, the cry of my heart went up to God. O God! hasten the day when the eyes of thy people will be opened, and made to see, that from the days of old, even unto the present time, God has always had a remedy not only for sin, but for sickness and diseases also. And this being so manifest, seemingly in amazement and wonder the prophet cried (as the Holy Spirit cries to-day), "Why then is not the health of the daughter of my people recovered?"

There is a certain class of people (Russellites) who very zealously indeed claim, "We must fill up the cup of Christ's sufferings." And they quote the words of David when he said, "It is good for me that I have been afflicted; that I might learn thy statutes" (Psalms 119: 71), and thereby claim that the day of divine healing is past, that sickness and disease are God's agents to purify us and fit us for future glory. Let us hear what the word, from whence cometh our faith, says: "So then faith cometh by hearing, and hearing by the word of God." But "how shall they hear without a preacher? And how shall they preach except they be sent?" "For no man taketh this honor upon himself, but he that is called as was Aaron." There are many preachers endeavoring to preach the word who know nothing whatever of how Aaron was called.

Disease, sickness, and adversity are some of the temporal consequences of sin, some of "the works of the Devil," which "Christ came to destroy." (Read Job 2: 7; Luke 18: 6; 1 John 3: 8; Revelation 21: 4.)

Disease is often a judicial infliction, in consequence of sin,

and the promise of immunity therefrom is promised in repentance and reformation. (Exodus 25: 25, 26; Deuteronomy 7: 15; 28: 45-47.) Yet evidently some of God's dear children are at a loss to know why these things be. And like Asa, "In their disease he sought not the Lord, but to the physician."

Truly did the Psalmist say: "It is good for me that I have been afflicted." And why? Because in the sorrow of his affliction and bereavement, he sought the Great Physician "who healeth all our diseases." In his extremity he turned his face and heart heavenward and heard a still, small voice, saying: O thou afflicted and tossed with the tempest, "incline your ear, and come unto me: hear, and your soul shall live." (Isaiah 55: 3.)

Too often we, like the Psalmist, have our hearts set on something that does not glorify God, and with headstrong wills we pursue our own courses, oh, so diligently! We are so busy we have no time for prayer, no time for reading God's word, to find therein the very panacea our hungry souls so much need and yearn for; no time for meditation or anything holy; and so we go on, day after day, captives, "whom Satan hath bound, lo, these many years," until God in his mercy, seemingly after trying every precept and promise, has to stop us in our mad career downward by putting forth his hand and breaking family circles, or by laying us on our backs upon a bed of sore affliction, and thus making us look even unto him who said, "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

But is there no balm in Gilead? Is there no physician there? Who can heal the awful wounds inflicted by our sins, carelessness, and negligence? Yes, thank God! But "who hath believed our report [or doctrines]? and to whom is the arm of the Lord revealed? . . . Surely he hath borne our griefs and carried our sorrows: . . . and with his stripes we are healed." (Isaiah 53: 1, 4, 5.)

Do you believe it, dear reader? Is there really a balm? Is there truly a physician who can heal soul and body? Yes, you say, I believe Jesus died, shed his precious blood, and gave his life a ransom for my soul, that I might have eternal life. If you believe a part, why not believe the whole? "To the law and the testimony." "If we receive the witness of man, the witness of God is greater." And "he that believeth not God hath made him [God] a liar; because he believeth not the record that God gave of his Son."

Jesus not only died for our sins, shedding his blood that we might have eternal life in which we so much rejoice, but the same night in which he was betrayed, he took bread and broke it and said, "This is my body, which is broken for you." Methinks I can see him that night, closed in that upper room with his disciples, when he said, "With desire I have desired to eat this passover with you." And he took the three loaves wrapped in a clean napkin, after the manner in which the Jews kept the Passover, and as he unwrapped them, he took the loaf and said, "Take, eat: this is my body which is broken for you," etc.

Let us look at that Passover Lamb for a moment in passing, that Lamb, "the first-born," examined by the high priest, and if without blemish it was sealed or branded unto the sacrifice. Pilate said, "I find no fault in him," and taking the scourge he branded him. While the death angel was passing over Egypt, visiting every home from the king's throne to the lowest hovel, with death, those who put their trust in "the blood on the door posts," were safe from the death angel. While they feasted upon the roasted lambs, and gained physical strength for their hasty departure from Egypt, so Jesus, this antitype, gave his blood for our life, and his body, free from blemish, full of the strength of his early manhood, for our body, so full of weakness and disease, that we might by faith and obedience to "the principles" of the gospel be made

partakers not only of life eternal, but may receive health and strength and comfort by the same.

The plan of redemption, as shown by the above, is a plan of substitution. If the Israelite did not furnish an acceptable lamb, that night he must suffer the death penalty. Yes, he took my place and made his soul an offering for sin, and in his body he was bruised and wounded, bearing our diseases and sicknesses, and "by his stripes we are healed." (Isaiah 53: 5.)

Paul instructs us to "put off the old man and put on the new, which is renewed day by day in righteousness and true holiness." "Why then is not the health of the daughter of my people recovered?"

Jesus said, "Ask and believe that you may receive." And how many times have we prayed without the least expectation of receiving what we were asking for? For us to ask for a needed blessing at the Lord's hand and not expect to receive, is to mock God. If your child, being in need, should ask for something to eat, and when you have gladly prepared a meal for him he would refuse to come to the table, and say, "I'm afraid father doesn't want to give me anything to eat," what would you think? You would say, "I'm afraid my child is losing his mind." And yet how many times we have done that very thing!

Please pardon me for speaking of myself in telling a little personal experience along this line. Ever since I was a boy, I had to wear glasses until six years ago. My eyes were very bad, especially the last few years, when I wore my glasses constantly. Then one day after receiving a special outpouring of God's Spirit, and answer to prayer, something seemed to say to me, "The Lord who answers prayer is also able to heal your eyes, if you trust him." In gratitude of heart for the blessing just received, I looked up and said, "O Lord! not for my own convenience, or comfort, but that I might be better able to read thy word, and render thee better service, wilt thou not heal my eyes?" And a voice seemed to say, "Ask and believe. While you ask, are you believing? Now, just now, Jesus does the thing you have so earnestly besought him for." (Did not Jesus upon one occasion ask, "Believest thou that I am able to do this?" Then said, "According to your faith be it unto you.") And I answered, "Yea, Lord, for thy glory I believe thou doest this work even now," and at once I took my glasses off, jammed them down into my side pocket, arose from my knees, and went to my work as street car conductor. You may ask, Did your eyes feel any different? No! but "the just shall live by faith." "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, we know that we have the petitions [not the answer in full, but the promise of it] we desired of him."

When Daniel prayed, and the Lord heard his prayer, God sent the angel to tell Daniel, but the prince of Persia (the Devil) withstood him twenty days. (Daniel 10: 12-14.) For four or five days it was a mighty battle of faith. I claimed the promise. The Devil said, You don't feel any different. At times I could scarcely see to punch my transfers, but finally the victory came, and my vision cleared up in a wonderful manner. I have never had to wear glasses since, and my eyesight is excellent. "Faith is the victory that overcomes the world."

The power to heal the sick and the power to forgive sins were so closely associated in our Lord's ministry that the one was often used to confirm and establish the other. (Psalms 103: 23; Mark 2: 5-10.)

Miracles of healing next to his divine teaching were the most conspicuous features of our Lord's earthly life. And when leaving he said, "As the Father hath sent me, even so send I you," "Go heal the sick, preach the gospel," etc. Isaiah 53: 4, 5 is quoted by Matthew as an inevitable evidence that

OF GENERAL INTEREST

PRODUCTION AND WASTE

At a recent meeting of the Research Committee of the Commission on the Church and Social Service in New York, Mr. Walter N. Polakov, a well-known engineer, read an illuminating statement concerning the waste in industrial processes. As reported by the Federal Council of Churches of Christ in America, Mr. Polakov said:

"It is appalling to see copper ore brought from Arizona to New Jersey for refining, shipped from New Jersey to Connecticut to be turned into brass fixtures, reshipped to Michigan to be fitted on automobiles and furniture, and finally shipped to consumers. It is almost incredible that we are wasting annually, up to 100 million tons of coal, which means about 100,000 miners working all the year round underground to produce coal which is burned for no purpose whatsoever. A survey of industrial plants throughout the country in all the industries would show that hardly 60 per cent of our means of production are constantly used and that, while used, they are operated far below the possible efficiency. Our statistics show that nearly half our improved farm land is not under cultivation; that during the past twenty years we did not increase crops per head of population by any fraction of a bushel; that little France, on an area smaller than Texas, produces alone nearly half as much wheat as the United States. There could be no end of quoting and substantiating examples of our waste and inefficiency that may sound to some like a fairy tale and to some like a speech of a prosecuting attorney. . . .

"Bituminous coal, even of poor grades, can be distilled at low temperature and yield fertilizer and ammonia, benzol (a superior substitute for gasoline), tar (the basis of most of our dyes), medicines, chemicals, and perfumes, and a surplus of gas. After these commodities are extracted, 1,400 pounds of smokeless, dustless, odorless, and tough artificial anthracite are left out of every short ton of raw coal.

"If the 400 million tons of coal annually burned raw for power production in this country were so treated, the following products will be obtained.

1,200,000,000,000 cubic feet fuel gas,
4,000,000 tons ammonium sulphate,
1,000,000,000 gallons crude benzol,
3,600,000,000 gallons tar.
288,000,000 tons artificial anthracite.

(These figures may need slight revision with reference to any particular grade of coal or any particular process.)

"The use value of all these commodities will be nearly four billion dollars, instead of two billions, which is the worth of

Jesus was the promised Messiah (Matthew 8: 17) and considered these miracles of bodily healing as a fulfillment of that prophecy that he who bore our sins, however, bore our sicknesses also. If this quotation has no reference to our physical ailments, pray tell me where is the connection and explanation?

Miracles of healing are among the "signs" Jesus said "should follow them that believe." (Mark 16: 18; Acts 5: 15, 16; 9: 17.) But you say, "I don't believe in signs." If you don't, you fail to believe one promise Jesus made, for it was he who said, "These signs should follow them that believe." Why do you believe the sixteenth verse of the same chapter? Read it. "Let God be true and every man a liar." "Blessed is the man that maketh the Lord his trust." (Psalms 40: 44.)

the raw coal, and thus about two billion dollars would be added to our national wealth in the form of wages and profits. Private concerns are slow to realize all these advantages because of the need of large investments and new franchises. Municipalities, by underwriting such integrated multiple-production plants can serve the urban and suburban population with enormous economy."

The waste of natural resources is not merely a scientific, but a moral, question.—*The Religious Digest*, April, 1921.

WATCH THE MORAL ATMOSPHERE

It is high time that we teach business concerns that it is even more vicious needlessly to expose the morals of their youthful employees than it is to leave their bodies unprotected from dangerous machinery. The one ought to be made no less a crime than the other. But as yet the subject has been given no practical consideration whatever by the business world, nor by the parents who furnish the sons for that business world. Employers will hire the purest and finest of Christian lads and then subject them to great risks. Often they place them side by side with drinking, swearing blackguards, or with moral lepers who give them day by day their first lessons in low ideals. It is very rare, indeed, that even Christian business men seem to feel any responsibility whatever for the moral atmosphere and ethical safety with which they surround their employees. Often the lowest of standards maintain in factory and even in office. Cursing and blasphemy are heard continually, and in some places betting runs rampant. In some large factories, race track and other gambling is regularly and almost openly conducted by the "bookmakers." Yet to these very concerns must come, as a matter of wage necessity, the boys from Christian homes. Here is one of the greatest fields for moral reform in America to-day; and the church should create a public opinion that will bring pressure to bear to make our boys and girls, who go out into industry, as safe ethically as the law now requires them to be made safe physically.—*Herald of Gospel Liberty*.

GIVING "COLOR" TO SOVIETISM

Along with animism, Mohammedanism, and other non-Christian cults pervading or invading Africa, comes sovietism. Witness this recent official call issued to natives in the heart of Africa: "I. W. W. Local No. 123 will meet to-night in the second house on the jungle side of the kraal. Subject of lecture: 'Superiority of the soviet over capitalistic society,' to be followed by unveiling of Lenin portrait. Members will come prepared to sing the first and second verses of the 'Internationale.' Admission by red card only." By the time Protestant denominations are ready to undertake the evangelization of Africa in earnest, that continent will be in a condition to test their missionary mettle keenly.—*The Baptist*.

"Things are rather quiet in Jerusalem," writes Elder Harry Passman on May 5. "All the Jewish shops are closed and fear permeates the atmosphere. The streets are deserted after sundown and an attack is expected momentarily.

"In the quarrels which occurred May 1 at Jaffa, over 200 Jews have been wounded and 43 killed. This is only the beginning. The Arabs insist that they will continue to murder until England changes the tone of Balfour's declaration. Martial law is enforced, and Jaffa is flooded with soldiers, while Jerusalem has very few guards. I have written a news item on this and sent it to the **HERALD**."

THE SEMINAR

Sermon Outlines

By J. E. Wildermuth

Elder Wildermuth, of North Dakota, uses in his missionary work sermon summaries like the following, printed on a duplicating machine, distributed daily to the people in the towns where his services are held.

BAPTISM

Text: Mark 16: 16. Bible lesson: Romans 6.

Why?

Because Jesus was baptized. Also the other apostles and early Saints received this ordinance.

Is it necessary to salvation? Jesus said so. "He that believeth and is baptized shall be saved." (See text.)

Peter commands it, saying: "Repent and be baptized, every one of you."—Acts 2: 38. Also see Acts 10: 48. And he also said: "Baptism doth also now save us." (1 Peter 3: 21.)

What For?

By three Bible witnesses it is for the remission of sins or to wash away sins. (Acts 2: 30; Mark 1: 4; Acts 22: 16.)

We must first have faith sufficient to repent of our sins, be sorry for, and stop them. And then, if we believe the gospel of Christ, we have the promise of a remission of our sins by baptism.

When?

When should we be baptized? Does it make any difference when? Yes, for Jesus said we must first *believe* the gospel. (Mark 16: 15, 16.)

Should babies be baptized? No; for they cannot first believe the gospel. Jesus took them in his arms, put his hands on them, and blessed them. He paid the Adamic sin, for he said: "Of such is the kingdom of heaven." (Matthew 19: 13.)

How? What Mode?

Follow the example of Jesus. He was baptized but once and in one way. All other kinds of baptism have been invented by some man since Christ. John was baptizing in the River Jordan near Salim because there was "much water" there. Jesus came and was baptized of him. (John 3: 23; Matthew 3: 17.)

Jesus said, "born of water." (John 3: 5.)

John used "much water" when he baptized. (John 3: 23.)

Philip and the eunuch "went down into the water." (Acts 8: 38, 39.)

Jesus "came up out of the water." (Matthew 3: 16.)

Paul said: "Buried with him by baptism." (Colossians 2: 12.)

He also said: "Planted together in the likeness of his death." (Romans 6: 5.)

Even the earth had to be baptized by immersion; by the flood, in the days of Noah, and Peter said: "The like figure whereunto even baptism doth also now save us." (1 Peter 3: 21.)

By Whom Should We Be Baptized?

Does it make any difference? Yes, or our baptism will not be accepted of God. (Acts 19: 2, 3.) These people had been baptized, and by the same kind of baptism as John taught, but the man who had officiated was not authorized of God, for he had only preached a part of the gospel. He left out the laying on of hands for the gift of the Holy Ghost (see verse 6). So Paul baptized them again.

Jesus went to see a man "sent of God." (John 1: 6; 3: 34.)

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

The Far West Stake Holds a Musical Institute

On Sunday, May 15, at the church of the First Saint Joseph, Missouri, Branch, there was held a musical institute for the benefit of the music workers of the Far West Stake.

We do not mean to infer by the above heading that the Far West Stake has done a particularly unusual thing, in the holding of this institute, for it has not. This was the fifth of its kind held in this stake, and the music workers there propose to hold other institutes at regular and not infrequent intervals.

We fervently wish every musical worker of every branch in every district throughout the church could have been there, to have seen how a successful musical institute may be profitably conducted; to have witnessed the life and inspiration that may flow through an event of this kind, as well as the evident substantial growth that has been had and which will continue to be had in this stake.

This institute was unquestionably an epochal one for the Far West Stake, for it not only marked the great progress of the past, but it outlined the strides and possibilities of the future. It furnished incentive to those who desire to travel the road of progress, and it evidenced the harvest all may glean who persist in that course.

This institute was also a markedly successful one from much more than a merely musical standpoint. From the early prayer service of Sunday morning to the closing strains of the night's program and the parting adieus of those who attended, there was a marked presence and power of the Holy Spirit. Many minds were fired and many hearts made to glow by the presence of this most welcome Guest. It directed the efforts of all along lines of intelligence, which is the real expression of God's glory; and it bore effectual witness of the acceptableness of the work with the Father.

We must speak in high terms of the great musical development that has been had in this stake within the last few years, and of the spirit of progress that is had in so many of the musical workers, particularly those of the three branches in Saint Joseph. If this progress is continued and this spirit is not allowed to wane, what may not be expected in the future!

Many workers contributed to the success of this institute, but several deserve more than passing notice. Sister Elma Scott, the stake chorister, and her associate, Sister Minnie Scott Dobson, had principal charge and direction. Then there was Sister Edna Christiansen, the organist of the First Saint Joseph Branch, who had to do a "heap" of playing and accompanying, as well as assisting in plans and counsel. Again, there was Harry Tilden, who had charge of the orchestral development of the program, and who was as relieved as anybody when it was all over and everything had gone so well. These, and others, did those vital things that determined the success of the occasion.

Brother R. S. Salyards, the stake president, deserves a passing tribute. He is an ardent advocate for the musical development of his stake, for he knows the good it will do his people. He is an enthusiastic supporter of the musical workers who labor to accomplish those things, for he recognizes them as fellow laborers in a glorious cause.

We must not close without a word as to the character of the Sunday afternoon session, which was almost entirely institutional and educational. Such sessions frequently have a tendency to be "dry," but this one certainly was not. All of the things presented were of a high order, intelligent, timely, and instructive. We secured three of them for our column, and have reproduced them (slightly condensed) for the benefit of our readers, and they follow immediately after this article.

The program follows, and it will show more fully as to the high character of the various numbers rendered.

ARTHUR H. MILLS.

Institute Program

May 14, 7.45 p. m., final choir rehearsal.

At 9 p. m., reception to visiting musicians by First Saint Joseph Choir.

Sunday, May 15, 8.30 a. m., devotional service in upper auditorium, in charge of Elders A. H. Mills and J. A. Koehler.

At 9.30 a. m., Sunday school, H. D. Ennis, superintendent. Song service. Lesson study. Zion's Star Sunday School Orchestra. March: "March of the mighty," Al. Hayes. March: "All America," J. S. Zamecnik. Overture: "Mignonette," J. Baumann. Selection: "The sleigh ride," N. DeRubertis. Selection: "Tanhauser," R. Wagner. Miss Pearl Kinnaman, director; Mrs. W. H. Tilden, pianist.

At 11 a. m., prelude: "Andante in D" from "Sixth organ sonata," Mendelssohn. "Lischer," Hymn No. 152. Invocation. Anthem: "I will lift up mine eyes," Rogers. Address by A. H. Mills, general secretary. Offertory: "Solace," Pease. Closing hymn. Benediction. "Postlude in A," Faulkes.

At 3 p. m., institute session, lower auditorium. Selection: "A dream of spring," P. Hans Flat, Third Saint Joseph Orchestra. "Orchestral and band work in Guilford, Missouri," William T. Ross. "A historical sketch of the orchestral work in Third Saint Joseph Branch and plans for the future," Mrs. Maude Brown. (a) "The tree's friends," (b) "Slumber boat," Jessie L. Gaynor, Junior girls, First Saint Joseph. "Choir development in Far West Stake," Mrs. D. E. Scott. "Music and citizenship in Zion," Minnie Scott Dobson. Round table discussion, conducted by A. H. Mills. Selection: "Tulips and pansies," Flower song, C. W. Bennett, Third Saint Joseph Orchestra.

At 6 p. m., Religio: A. M. Dobson, superintendent. Soprano solo, selected, Miss Lois Francis. Contralto solo, "Banjo song," S. Homer, Miss Pearl Kinnaman.

At 7.30 p. m., prelude "Nocturne, Op. 9, No. 2," Chopin. "Coronation," Hymn No. 92. Invocation: "O Lord, most holy," Marchetti, ladies' chorus. Soprano solo: "Leave it with Him," Ellis, Mrs. Charles E. Haden. Anthem: "What are these that are arrayed in white robes," Stainer. Paper: "Proper decorum during rendition of musical selections," J. A. Koehler. Cornet solo, selected, Evan Ehlers. Baritone solo: "He leadeth me," Ashford, J. A. Koehler. Anthem: "Send out thy light," Guonod. Offertory: "Elevation," Faulkes. Closing hymn. Benediction. Postlude: "Grand choeur," Dubois, Minnie Scott Dobson, director; Miss Edna Christiansen, organist.

Orchestral and Band Work at Guilford, Missouri

In the year 1915, desiring to encourage the musically inclined young people of Guilford and vicinity, I issued an invitation for a meeting. Ten young men and four young women responded and a band was organized, parts assigned, committees appointed, one to draft a constitution and the other to secure a place for rehearsal, and everybody "got busy." The writer was chosen to instruct and conduct all musical work. In the course of a few weeks an abandoned Methodist church was secured for practice, and all went well and many an occasion was made more enjoyable by the music rendered by these willing workers. All such services were given free and we received much support from the business men of the town.

But the cruel war broke our ranks and shattered our hopes. Some were soon in far-away France, responding to the army bugle, and we were never able to again rally our forces.

During this same period of time, several who were interested in the violin succeeded in securing an instructor to come to Guilford, give instruction, and these by this time had mastered their instruments sufficiently so that we could then organize an orchestra of twelve pieces, five violins, two cornets, two clarinets, one cello, one baritone, and one mellophone. Six of these were Latter Day Saints.

This was in 1917. The Chautauqua committee finding they were about to run behind financially began to wonder what they would do. Our orchestra volunteered to put on the musical part of an extra day's program if the committee would

furnish the lecturer for the two programs of the day and pay for the music used for the occasion. This proved such a success, both financially and musically, that our forces were enthused; several felt the call and began to prepare for service.

Winter now came on and somewhat checked our enthusiasm, but we kept on talking orchestra and music until we could count sixteen members, the majority of whom were Latter Day Saints. We had been meeting in private homes for practice, but now we concluded to have our rehearsals in the church. This move caused a few nonchurch members to desert us, but we continued with determination to make it a church and Sunday school orchestra, which we have succeeded in doing.

In the winter of 1918-1919 we again talked band, and in the spring we succeeded in organizing and getting Brother D. F. Gifford, of Saint Joseph, to come once a week and instruct us. Brother Gifford had to leave us too soon, however, to take up other work on account of the high cost of living. Although we felt badly at losing him, we continued our work through 1920, and with the beginning of 1921 Brother Samuel Twombly was chosen as our pastor, who, being much impressed with our efforts, proceeded to organize the musical department of the branch, placing in it all of the local musical activities. Music was ordered for both choir and orchestra and the eleven o'clock hour of the second Sunday of each month was given us to use as we wished, which we have done very profitably.

We are convinced that music will be one of the leading features in the coming great events of the church, and we as a people must learn to heed the instruction of the Lord in regard to music. (Doctrine and Covenants 119: 6.) May God bless our efforts to the honor and glory of his work here on earth.

WILLIAM T. ROSS.

The Third Branch Orchestra

The Third Branch Orchestra had its inception in the year 1918. To begin with, there was a piano, a violin, a cornet, and a guitar. We must mention the untiring efforts of our pianist at this time, Sister Jones; and the Sunday school chorister, Sister Ruoff, who worked diligently under difficulties that at times seemed insurmountable. These faithful few rendered service at the Sunday school sessions, and in the year 1919 we had an addition of five instruments. We continued to struggle along under discouraging circumstances, but ever with a persistent effort towards a fixed purpose and ever with a desire to render service. In the year 1920 four more instruments joined with us and we secured Mr. Dallas Gifford as conductor, and oh! if I could only express at this time our feelings of pride and hope when we were able to secure such a competent leader. May his praises be sung in the highest for the kindly and untiring efforts he exercised in promoting as far as possible this untutored, inexperienced, yet energetic group.

We always had with us a hunger and a thirst to advance, and we are going to work, work, work until the thing we desire shall be accomplished. We have had our joys and our sorrows; our hopes and our fears; but the thing most encouraging is the fact that God saw fit to recognize our efforts with approval and a promise of greater success if we would continue to render our services in love and unity. We have great encouragement at the present time from our pastor, Brother V. M. Goodrich, and in this we are all rejoicing.

Now we have set our faces Zionward, and great are our hopes and aspirations. We are individually seeking to perfect ourselves on our instruments. We are nearly all under competent instructors and are studying to show ourselves "approved." At present the orchestra entire is under the direction of Professor Raze. The following instruments and players comprise our orchestra: First violin, Fred Turnbull, Lois Turnbull, Marvin Turnbull; flute, Thomas Hale; clarinets, Vera Stanford, Merna Liggett; saxophones, A. N. Brown, Mrs. A. N. Brown; cornet, John Ruoff; tenor, Mrs. Turnbull; trombone, Samuel Woodside; drum, Julian Mason; piano, Clover Webb.

MRS. MAUDE BROWN.

Choir Development in Far West Stake

In visioning the choir development of the Far West Stake we wish to review the work accomplished to date. We started out beautifully. Our first effort was Gillett's "The light everlasting," which we sang at the First Saint Joseph Branch with sixty-five voices, and later repeated it at the Second and Third Saint Joseph Branches. At the following reunion, in August, we gave it with the full support of the First, Second, and Third Saint Joseph, South Park Mission, Maple Grove, and Stewartville choirs. These efforts were followed by miscellaneous programs or a cantata at each succeeding conference or reunion, among them Maunder's "Olivet to Calvary."

I am sure not one who took part on these occasions can but say that it proved a source of real joy to participate in these programs. We were benefiting some one else as well as ourselves, and above all, we were using the talents God has given us in his service. And did it not thrill everyone with a desire to gather our choirs together and work to accomplish greater things? Of course, and that is our aim.

We might submit to you a plan which we believe would work out well in the advancement of this department. We could have probably three or four groups of say twenty or more voices each, who would be preparing themselves to give a program, possibly at Guilford, the Alma Branch, Cameron, or wherever opportunity should be given. To make up these groups we could select four or five voices from Stewartville, a few from Guilford, Ross Grove, and other points, always, of course, being careful to have a well-balanced group, also using caution that the voices blended well. We would be careful, too, that the voices for each group were close enough together so that a general practice could be called whenever deemed necessary.

We have no doubt but what our calls for service would be numerous and we would find ourselves going all over the stake rendering well prepared programs; helping to work up real congregational singing; creating a desire in the hearts of all our choir members to cooperate; and soon we would have groups all over the stake. In the smaller branch is where we could be of real service. I will guarantee that Brother Weaver, Brother Twombly, or any of our stake missionaries would welcome us an evening while they were having special meetings, and quite likely through our efforts in song we could attract the outsider to hear a sermon that might be the means of making him a member of the church.

Then, by working with these different groups, who are growing, developing all the time, how easy it would be to call them all together to work up something bigger, that we could carry to some of the larger points in the stake, although something of this kind taken to the smaller branch might carry much weight in arousing interest among the outsiders. Our officers in this stake want to see it prosper and grow, as do all of us, and I feel sure that the musical forces can be of great service. I am also confident that the musical forces of Far West Stake could constitute one of the most promising assets in the church. *

Our reunions are where we could be brought together for a big "sing." We would have our groups giving us special numbers; combining the voices for an evening's program; and last, but not least, a real background for the congregational singing, which Brother Mills, in his article on "Music at our reunions," says is "the most important feature of the musical work of any reunion." We are quite sure to have everyone on the camp grounds singing, because with the zeal and "pep" of the background, the congregation can't help but sing.

For our conferences, it would be best to make a combined effort entirely, as the services are few and time much more limited than at the reunions.

I feel that by working in this manner we would soon have every choir member in the stake interested, and beginning to understand that he really has a mission to perform. We are all well aware what a power music exerts over the human race. Our missionaries need us, to prepare the hearts and minds of the people for the message they have to give.

So choristers, choir members, let us begin now to take a greater interest in our work. Let us give to our branches the

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

A Plea for Childhood

I can assure you that it is with a great deal of hesitancy that I approach the subject this morning, but I do not wish to be a slacker, so I am going to do the best I can. This is a subject in which I am very much interested, and have been for a number of years.

The cradle roll, as has been said, may have suffered some during the transfer from the Sunday school to the Women's Department, but we feel that we are beginning to see our way quite clearly, and hope (although there are now some who do not yet see the wisdom of the change) in time all will be satisfied with the work and feel a great deal of good is being accomplished. I feel that it is more than we were doing before, because it is including more of real child welfare work than it did before.

The work of the cradle roll department could be done better locally if we had persons who could give their full time to the work. When one has home duties, she cannot always give as much time to any outside work as she would like to give. This, of course, is true of all departments.

The baby is the most important creature in the world, but it is really the one who is most abused. This is not because we wish it that way, but because of thoughtlessness and ignorance. Our duty is to help the innocent baby who cannot help itself, and the work of the cradle roll seems more wonderful to me the more I study it for it appeals directly to the mother of the baby. It should appeal also to the father—I think sometimes the cradle roll workers forget about the father. He is just as much interested in the baby as the mother, and we should always consider him and try to help him to see and know his duty.

The true wealth of our Nation is in its babies. They are worth more than the skyscrapers in our cities, and our huge corporations. The baby is more important than all. We could correct all the evils of society and clean up politics—which the women are going to help to do—and cure all the diseases in the world, and bring in the Golden Age, if we would only begin with the baby, and give it a perfect chance. I believe you will all agree with that. If we really started with the baby, we could do all these things. It would take time, but it takes time to do anything worth while.

Some countries are beginning to realize the importance of properly caring for and shielding the baby. You heard Professor Lewis last night speak of the different countries who were taking up this kind of work. The baby is appreciated, recognized as a distinct asset. In France they are offering a premium for large families. For the third child they offer \$60, and for the tenth child and over, \$140. The price increases as the family increases, but the money is given only to the *French* mothers.

Of course America has not done anything just like this, but I read the other day of a Saint Joseph banker who was building a row of houses to rent and announced that he would rent his houses only to people with children. Whenever a child was born in one of his houses he refunded the rent for that

best that is in us, and encourage those among us who are gifted, to develop their talents. In some of our branches we have no one who is competent to take charge of the music, so we want to develop to that stage where we have a conscientious chorister and choir, even though it be only a quartet, in every branch. Do your very best with what you have—and to the larger choirs, keep working, intent on growth and development. Make your work attractive, and by cooperation of choir member and chorister, and they in turn with the stake chorister, our vision will unfold itself before us and we will realize as never before what an acceptable service means.

MRS. ELMA SCOTT, *Far West Stake Chorister.*

month to the lucky tenant. That's a start in the right direction!

One mother recently stated that when she first came to Independence and was trying to rent a house, she was asked if there were children in the family. As there were, she found it very difficult to get a place in which to live. It would be a very good idea if a few more people would build houses to rent to families with children. The object of some countries in trying to popularize large families, is believed to be that they may have more soldiers to protect their countries in case of war. While we are not advocating caring for children because we wish to raise them to be soldiers; we do wish the children we have might be given a fair and adequate chance in life.

The New York State Federation of Women's Clubs, in their recent twenty-sixth annual convention, went on record as favoring birth control. After a long and spirited debate they adopted the following resolution, 149 delegates voting for and 97 against it:

"Whereas, one of the primary necessities for family, and therefore for public, health is an intelligently determined interval between pregnancies, to be secured by regulating the inception of life and not by interfering with life after it starts; and

"Whereas, the lack of knowledge as to how to secure such an interval frequently results in serious disaster for mothers and babies, and indirectly or directly for the entire community, be it

"Resolved, that the New York State Federation of Women's Clubs urge the speedy removal of all barriers, due to legal restrictions, tradition, prejudice, or ignorance, which now prevent parents from access to such scientific knowledge on this subject as is possessed by the medical profession."

The existing law classes the teaching of the scientific facts on this subject with the circulation of obscene matter! An amendment to this law will come before Congress at its next session. It is said that seven of the eleven members of the Committee on Public Health in the Senate are favorable to it.

As one of the vital reform movements of the present day, this is most interesting, both to men and to women. Every Congressman is anxious to know the attitude of the voters in his constituency upon this question. Women's clubs that have not gone on record for or against this important measure should do so before the bill is presented. I am not advocating this; I am only reading it so you may know what women's clubs are doing in the world, and that this is to come before the Senate. Women should think about it, and be prepared to act wisely if they are called upon to cast a vote in the matter.

During the year 1919 the birth rate in the United States passed all records. Two and a half million babies were born that year, but 40 out of every 1,000 in Brookings, Massachusetts, died; which was the smallest percentage of deaths in any city. El Paso, Texas, lost 245 to every 1,000, but it was for Kansas City, Kansas, close at our doors, to have the highest infant death rate of any city in the United States last year.

Perhaps you remember that the Kansas Legislature made the following appropriations about two years ago: \$25,000 for the health of hogs and \$8,000 for the health of bees, while giving but \$7,500 for the health of babies. Doctor Lydie Vilbees, who for years had worked successfully to diminish the infant mortality, resigned. She felt she could not go on with her work without the help she needed. The result is not encouraging, for Kansas City, Kansas, ranks highest in the death rate.

Our own State, Missouri, ranks first in the mule market, but thirty-second in schools. However, in Missouri nearly all the child welfare laws passed, so we are hoping for better things soon. When the women wake up to these facts, something will be done.

You parents know that you would give up anything for your babies, but Lowell says: "The love for one, from which there does not spring the love for all, is a worthless thing." So, our love for our own child should lead us out to love all other children. All should benefit by our love, and we should

do all we can to help the children of any country or community.

The child is such a tiny thing in the beginning, we do not always think of what it may be later on. We do not know the future. Perhaps many may be thrilled by the sound of his voice in later years, or by the music that may come from his finger tips. There may be many who may be influenced by the high ideals that emanate from the life he may live. It may be like the little spring, away up in the mountain—so small that it may be drained by a single ox in one day—but it steals its way down through the mountains until it reaches the broad, beautiful river, and then stretches away, a thousand miles, through the farms of the country, and finally it reaches the ocean! No one knows how much the influence of a child may expand, nor how far it may reach. How important that it shall be started right!

We are not training the boys for boyhood, but for manhood; and the girls for womanhood; and when we are called to lay down the work that we are now trying to do, we want these tots who are growing up about us to be able to take it up and do it much better than we have been able to do it.

This world needs, most of all, intelligent motherhood. Why, we are just waking up in this wonderful twentieth century to the fact that we must have training in order to become efficient mothers. We have long recognized the fact that it takes training to enter other professions in life, but it was thought that anyone could be a mother, and could raise children without any particular study or training. Now the Massachusetts State Federation of Women's Clubs, after twenty-six years of service, along many lines, has this year claimed Mothercraft as its latest child. Where might we not have been had they taken up mothercraft first!

All mothers and girls should study mothercraft, for it is knowledge they will need most surely and often. I have had the pleasure of studying this, this winter in our Institute here, and it was good to know there were a number of young girls also in the class. I am sure they enjoyed it very much, for they got splendid grades in their examinations.

Some cradle roll superintendents express themselves as being timid about approaching mothers concerning this work of the cradle roll. I don't think they should, because there are so many benefits to be gained that the mothers are beginning to realize it and be grateful for them.

One cradle roll superintendent, in talking about this, said she was asked what benefit the cradle roll was, anyway. And she answered that she *didn't know!* Of course, if she didn't know what benefit it was to the mothers, it couldn't be very much benefit to them! We don't want a person to refuse to take up this work just because she does not understand it, for we believe if they accept the office in all sincerity, and make it their business to find out all they can about the work, they will qualify to do it, and can see its benefits. It is impossible for anyone to know too much about babies and children, and the things that make for their welfare.

So we think a cradle roll superintendent should make some definite study of child welfare that she may be a real help to the mothers. She should start at the beginning, and then try to go on each year, so she will really see at the close of each year where she has made improvement and progress. When she looks back she can see that she has accomplished some good, and be able to do better work the next year.

I think it is a good plan to start a Mothers' Library in the branches. You know we have a great many good books on the subject of child training, and it is not possible for us to have them all, but if we can only get hold of two or three of the best and place them where all the mothers can read them, encourage them to do so, and try to work out some plan by which we can add to our collection, it will really be a great help to the mothers. I was glad to hear Sister Salyards speak this morning of its being important that the mothers now have some training along the line of reading and using a library. If we have books for mothers where they can read them, it will result in much good for the children, and therefore a commendable thing for our child welfare workers to accomplish.

There are many good articles in the magazines, also. A

few years ago there wasn't to be found very much that was helpful along this line, but to-day nearly all the best magazines take up the subject of mothers and babies. If we form a club of mothers and take a certain number of these magazines and have them passed around among our members, all would have a chance to read, and we could discuss them at our meetings. The cradle roll superintendent could see that this was done.

Of course this takes work, but anything takes work if we are going to accomplish much good. As the superintendent reads these magazines, I think it would be well if she marked the good articles. Mothers are very busy people, and find it hard to take a magazine and ascertain just what they want in the few rare minutes they have. If the articles were marked so they could be found readily, it would be much easier for the mothers. Yes, this takes time, and time is one thing we haven't very much of. That makes me think of the story of a wife. Her husband asked her if she expected him to furnish her all the money she wanted. She said, "No, dear, I don't; because there isn't that much in the world." That's the way I think about time. There isn't enough time in the world to do all we want done. This brings me to the subject of who to appoint for superintendents of our cradle roll. They must be people who have some time to give to the work. I used to think they should also be mothers, because it seemed there isn't anyone who understands the babies' problems like a mother; but when we ask a mother to take up this work, she will nearly always say, "I don't see how I can. My babies take all my time and strength. I cannot leave them and go out and make visits." We cannot urge them to do this, either, because we always teach that a mother's first duty is to her children. And then we go to older mothers who have raised their families, and find that they will usually say, "Get one who is younger. They can go out and do so much better than I can." I like the thought expressed by Sister Salyards, that the elderly women make good counselors, and I would suggest that we use them in that way as much as possible.

So we have to fall back on those who are not mothers, and we find a great many of them do wonderfully well along this line, if they are willing to make a study of the subject. Of course there are still plenty who say, "Oh, yes—they haven't any children, but they can tell us just how to raise ours!" Well, we know "experience is a dear teacher." The Bible says the foolish will learn no other way, but it doesn't say the wise cannot. Let us try to be wise!

In doing church work we should seek to understand what is most needed, and then find out where we are best qualified to work, what work we are best fitted to do, to meet those needs. Some people are fitted for one department, and some for another. It happens that I am very much interested in the home department, but it seems I never could do home department work. I tried it two or three times, but never made any success of it. So I think we should each try to find our place, and then prepare for service there, for we cannot serve well without preparation.

As organizers and local leaders, try to find somebody who is fitted for cradle roll work, and is willing to conscientiously try to prepare to do it well.

J. G. Holland says what the world most needs is men, in his little verse "Wanted."

"God give us men. The time demands
Strong minds, great hearts, true faith, and willing hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

He thought that men, true men, were what were wanted most. Then Ingersoll, in speaking of woman's love, says, "The one thing in this world that is constant, the one peak that

risers above all clouds, the one window in which the light forever burns, the one star that darkness cannot quench, is woman's love.

"It rises to the greatest heights, it sings to the lowest depths. It forgives the most cruel injuries. It is perennial of life and grows in every climate. Neither coldness nor neglect, harshness nor cruelty, can extinguish it."

"A woman's love is the perfume of the heart. This is the real love that subdues the earth; the love that has wrought all miracles of art; that gives us music all the way from the cradle song to the grand closing symphony that bears the soul away on wings of fire. A love that is greater than power, sweeter than life, and stronger than death."

It is obvious that we cannot have these true men so much wanted and needed in the world without having true and trained motherhood, with that wonderful love that Ingersoll speaks of. With such a motherhood I believe we can get the men who will be true men in every sense of the word. Let us dedicate ourselves anew to the service of motherhood and childhood.

Katharine Haviland Taylor, in speaking of heaven, says:

"I am too little for a great eternity,
I want in my to-morrow, things I see—
And things I've seen—that faded all too soon.

"Instead of angel voices I would hear a spoon
Beating upon a table; see a laughing face,
Warm, glowing, living—without, please God,
Death's cold, set trace.
Instead of golden streets, I'd stand within
A doorway I know well. Is this a sin
To want my kitchen door, sagging of stoop;
To want, instead of heaven's host, a group
Of little folk, all hot and tired from play?
If so, please pardon me, dear God, but—
Short was yesterday!

"I am too earth-bound for a great eternity,
Sometimes I almost laugh at plans I make. I see
Myself in heaven wearing apron, checked;
I see the sky above the barn, cloud-flecked;
The chickens strutting proudly in the yard.
Then little folk around me, hungry, tired;—
How their small, careless touches my heart fired!

"Again, at heaven's bedtime, I would see
All that made heaven pale by earth, turning to me,
Small buttons, lisping prayers, the big frog's cry—
I want these, more world things, past stars and sky.

"I want to end my days beyond, as I did here,
Tired from hard work for all I held most dear;
In heaven's night to bend above small beds,
To straighten covers, look on tangled heads.

"A foolish woman, I, perhaps, but mine, I would the way
I traveled, loved, and lost in a
Too short yesterday!"

ANNE ROBERTS,

General Cradle Roll Superintendent.

(Address delivered May 17, 1921, at Women's Department Institute. Mrs. A. Morgan, reporter.)

High Mortality Rates Challenge National Conscience

In the United States in 1919 one mother died for every 135 babies born, and every eleventh baby born died before he was a year old. That these rates are excessive is shown in "Save the youngest," a bulletin issued by the United States Department of Labor through the Children's Bureau, and just revised to compare the latest rates for the United States with those for foreign countries.

Six countries are shown to have a lower infant mortality, and 16, in a group of 17, a lower maternal mortality, than the

United States. Not only do we lose more mothers in proportion to births than practically any other civilized country, but we apparently lose more on an average each year than the year before. Whereas in other countries there has been a decrease in the death rate from childbirth, the rate in the United States rose from 6.1 per 1,000 births in 1915 to 6.2 in 1916, 6.6 in 1917, and to 7.4 in 1919. Moreover, in this country there is no appreciable decrease in the proportion of babies who die from causes largely connected with the care and condition of the mother.

Experience has proved, the bulletin points out, that thousands of deaths of both mothers and children could be prevented every year by public measures for the protection of maternity and infancy. In New York City, among 4,496 mothers who were supervised by the New York Maternity Center Association before and after the birth of their babies, the maternal mortality rate was less than one third the rate of the United States, and the rate for deaths in early infancy was less than half that for the city as a whole. In other cities of the United States and in foreign countries the institution of infant welfare measures has been followed by greatly decreased rates.

Measures which have proved successful in preventing this waste of life among mothers and babies, include the following: Prompt and accurate birth registration, health centers, public health nurses, special clinics, trained attendance at childbirth, adequate hospital service, education of the mother in maternity and child hygiene, and education of the general public in the significance of a necessity for maternal and infant health.—Children's Bureau Bulletin.

Greetings to the Women's Department Workers Institute

"Large streams from little fountains flow;
Tall oaks from little acorns grow."

Dear sisters, these words come most forcibly to me at this time when (at the earnestly persistent request of Sister M. H. Siegfried) I am sitting down to pen you a word of loving greeting in memory of the days when I once met and labored with you. Then we were a small, feeble band; to-day you are a mighty host. But, my dear sisters, may you never forget this one great, immutable fact, that "All truth dies in the mind when it is not carried out in the life," and that each one of you may go from this meeting prepared to incorporate into your own life the grand truths you will have heard in this assemblage is my earnest wish for you, and that these truths may take deep root in your hearts and so control your lives that the redemption of Zion may be hastened, is my prayer.

"The race is not always to the swift, nor the battle to the strong."

Life is one grand struggle, from the cradle to the grave, but blessed is that man or woman who with Job can say, "I know that my Redeemer liveth," or with Washington Gladden:

"And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the Universe on their side;
And that somewhere beyond the stars,
Is a love that is better than fate.
When the night unlocks her bars
I shall see him—and I can wait."

But, sisters mine, as the little fountain needed the dews of night and the rains from heaven that it might become the large stream, and the little acorn needed the moisture of both dew and rain, as well as the life-giving nourishment of the soil, that it might become the mighty oak, so do we need the faithfulness, humility, and patience that only the Spirit of God can give us, that we may run successfully the race set before us, and this we can have only by living very near to Him, learning of Him, and nourishing by faith and prayer His truth; for if it lack this nourishment it will wither and die and our life will never be as a stream to bless those with

whom we come in contact, or as a grateful shade of a tall oak for the weary and worn traveler who meets us on the dusty highway of life.

May God bless and strengthen each one of you, and help you to go forward in faith, is my prayer.

Lovingly your sister, M. WALKER.

(Read Saturday, May 21, at afternoon session of the May Institute.)

From Far Away

We have made quite a nice start for the year here in Balmain. We have secured the services of a young brother in the church who is in his fifth year at the university, studying medicine. He is teaching our "Food and the body" lessons, and we are all very much pleased with his methods.

Then we have a class studying the "Child care" leaflet course, and another studying under a professional teacher, using the Mothercraft Manual as textbook. We have only had two lectures, so far, but the attendance has been splendid. A few strangers have come in and joined us, and Miss Benjamin, the instructor, thinks it is a wonderful idea for the church to take up the work of teaching its girls along these lines. Miss Benjamin will be visiting Europe next year, so we feel we are fortunate to have secured her at this time, as she is in great demand, being the only teacher the Workers' Educational Association has here. Through this class we have the advantage of the use of a library from the university, of about fifty books, and we are looking forward most eagerly to its arrival.

Last year we had a tutor in English, from the university, and a library of one hundred choice books, which we thoroughly enjoyed. We deferred the continuation of our English course, however, until next year, in order to have our present work under Miss Benjamin. Fortunately, she has studied our textbook for two or three years, and was delighted to find a place they could be purchased, for she had searched Sydney for them without success.

I inclose one of the circulars advertising the first lecture of our course. Miss Benjamin, it is needless to say, is a Jewess, but if she is like our teacher of last year, also a Jewess, she will be very broad-minded and liberal in her attitude, and we are all very hopeful.

We have recently held a bazaar, and though we had shocking weather, we realized nearly seventy pounds, and everybody is pleased.

RUTH HENDRICKS, *Organizer.*

BALMAIN, NEW SOUTH WALES, AUSTRALIA.

Message From the Sunday School Department

To the Women's Department Workers in Institute Session: The Sunday School Department greets you as fellow workers for better home and community life. Interests of all departments are interwoven. No department can be more interested in your success than is ours. It is the kind of product the home sends the school that makes our work easy or hard. Your training, that makes parents more efficient, at the same time gives our schools better teachers and officers. Conversely, our training of young persons for better teachers also makes them more efficient trainers of their own children when they found homes of their own.

Will mail to your field workers explanatory matter later.

GOMER R. WELLS,

General Superintendent Sunday School Department.
LAMONI, IOWA, May 20, 1921.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XVI

Will Training

1. What is the new conception of the term *will*, as contrasted with the old one?
2. Illustrate by an original example just how we will.

LETTERS

A Summary of European Conditions

Apostle Williams tells how the work looks to him at date of writing, May 22.

President Smith has engaged passage on the *Rotterdam*, which leaves Plymouth on June 9. Brother Roderick May and wife, Sister Crick and her two sons sail June 3 on steamer *Kroonland*.

Brother and Sister May have spent ten years in the British Isles Mission. They stood by the work during the trying and crucial days of the war. They have reached that age when they should be released from the arduous duties of foreign missionary work. Bon voyage and a happy reunion with loved ones on the other side.

Since January 1 there have been over forty baptisms in this mission. Brethren J. E. Bishop and Nephi Dewsnup are doing excellent work in the Sheffield District. Brother Fry has well-nigh recovered and is applying himself to the organization and extension of his particular work. Brother and Sister Sorden are fitting in nicely. Sister Sorden, who only recently united with the church, is winning her way into the affections of the Saints, young and old. Brother Sorden did a mighty clever thing when he accepted her application for missionary appointment. She is the "mother" of Saint Leonard's. The panicky times incident to the present industrial crisis have prevented the opening of school. This is now deferred until September 1.

Brother F. Henry Edwards is indispensable. His thorough consecration, his genial and amiable nature, endear him to the people. He is a student and is well informed in regard to all phases of church work.

Good word comes from the Manchester District. The ministry is alert and the work is growing apace. Some thirty-five baptisms are reported. Brother Chandler, of Warrington, has baptized twenty. Brother Joseph Dewsnup is the president of the district and is an indefatigable worker. He has been ordained an high priest.

Brother J. T. Norton has been elected president of the Birmingham District. Brother James Bishop has been selected as president of the Sheffield District. Brother John Judd has been reelected president of the London District. Conditions in the Wales District are not good. An effort will be made to revive the work there.

The Saints of the London Branch took upon themselves the putting of our London church house in shape. The place has been renovated, painted, papered, and rearranged. We expect to make a special effort to build up the work here.

Brother Gillen has been moving around through the mission and getting acquainted with the Saints. We hear nothing but excellent reports of his work. He has preached over seventy times since his arrival in the mission.

3. Why is it so hard to break a bad habit?
4. By what two methods may a bad habit be overcome? Illustrate each.
5. How may we "surely implant the angel in man"?
6. What is conscience? How is it associated with will?
7. Explain by an illustration how a child may be taught deliberation.
8. What is the final result of will?
9. Just what the final action will be depends upon what?
10. Explain what is meant by (a) "explosive will"; (b) "obstructed will."
11. How may each be improved?
12. Through what three stages does a child pass in will development?
13. What is the parents' duty towards the child during these three stages?
14. Name the factors will training embodies.
15. Explain in detail the importance of each.

MAUDE PEAK PARHAM.

Brother Jacob Halb, of Basel, Switzerland, has been sick, as also Sister Halb. We found them depressed and somewhat discouraged. We left them feeling better in body and revived in spirits. Brother Peter Anderson, of Denmark, reports progress and expects a number of baptisms shortly. Brother Passman reports that the recent riots have necessitated discontinuation of all public meetings in Jerusalem.

Brother Karl Green reports a number of baptisms in Hannover, Germany. The building there is too small to accommodate the crowds who attend. He reports baptisms and increasing interest at various other points. Brother Kippe is tracting and translating betimes.

The miners' strike is having its effect everywhere in Great Britain. Many of our people are suffering as the result of unemployment. People are going hungry in many places. Each day sees more people idle and increasing distress.

Sincerely, T. W. WILLIAMS.

Temple Activities Increase

The season for visitors at Kirtland Temple is now at its height, and many of all classes visit the historic spot.

The time of year is now open in the which temple activities are on in full, the weather is favorable, and many are taking advantage of weather conditions. Surely the "Old Landmark" is a great place for missionary work. On Sunday last there were present at one time during the afternoon a class of young women, *all Jews*, who were out for an educational "hike." They wished to learn the history of the church here. This was willingly granted them, weaving into the lecture enough of Jewish history to cause them to promise to return. My soul delights in the work in which I am engaged. It affords one such great opportunities to meet all kinds of people; the broad-minded, narrow-minded, the biased and unbiased, and affords one that which I call a golden opportunity to disabuse the minds of the thousands of the erroneous idea they have of the work, the name, the position of the church. They so often confound this church and its founder with the institution in Utah. It is my delight to inform them of the glaring differences existing between them. Not long since I was asked by a minister what excuse we had for an existence as a church. I sized him up and replied as follows: "Sir, we have no *excuse* for our existence; we exist as a church by *necessity*, not as an excuse." It was demanded that I explain, which I was extremely glad to do. I took them back to the revival at Manchester, New York, the visit of the angel to Joseph, and the wonderful expression of the heavenly personage regarding the condition of the then existing creeds—calling their attention to the fact that creed revision had been going on from that particular time until now, proving the statement of the boy, for boy he was, to be true. One of the reverend gentlemen (?) replied in a very rough and boisterous way: "Well, sir, you want us to believe that we are the ordained ministry of an apostate church?" My humble reply was, "Gentlemen, I have given you the references, stated to you the facts as I know them, and shall leave you to figure that out for yourselves."

The temple work is on. Many bright minds are here from day to day and seemingly the better class is on the increase.

May God add his choicest blessings to all the faithful in Christ.

Very respectfully, A. E. STONE.

The Races Clash in Palestine

Elder Harry Passman tells of the outbreak at Jaffa on May 1 and of the sanguinary results.

On Sunday, May 1, at Jaffa, Palestine, between the hours of twelve and one noon, quarrels arose between the Arabs and the Jews in the vicinity of Neve Shalom and the house of Kaluzim, which is near the French Hospital, and these quarrels were fiercer and on a larger scale than those which oc-

curred last year in Jerusalem. The Arabs were well organized and ready to take advantage of the first opportunity that presented itself. The Arab police of Jaffa added fuel to the fire in every conceivable way.

Mr. Feinberg, manager of the house of Kaluzim at Jaffa, makes the following statement. (Kaluzim is the name given to young men and women idealists that migrate from Russia and Poland.) On Sunday at about 12.30 a few Arabs started to throw stones at the house of the Kaluzim. Mr. Feinberg locked the doors and the inmates hid themselves. About five minutes later a number of Arab police came and shot through the doors and windows. Iron bars were broken from the windows and the doors were caved in. The officers entered, followed by a crowd of Arabs. Shooting started again. Five were killed and twenty-five injured, the furniture stolen, and the house destroyed. The injured were taken to the French Hospital at Jaffa. Two of the injured died shortly after arriving at the hospital, and three are in a critical condition.

In the districts of Neve Shalom and Maadon Borakof at about one o'clock, the Arabs started to throw stones into the Jewish shops, and before many minutes passed it had spread to all parts of Jaffa. The shops of the Jews were plundered and all goods stolen. The Arab police aided by Arab civilians used guns, sticks, swords, knives, and stones, and a real battle was entered into. In the neighborhood of the seashore, twelve were killed and forty-five wounded. Two of these died upon reaching the Hadasee Hospital, and seventeen of the injured are in a very dangerous condition. About eighty were brought to the gymnasium, which was soon converted into a hospital. The total dead are twenty-six among the Jews, three dead and twelve injured among the Arabs.

The English governor called in all the Jewish and Arab police and demanded that they turn over all weapons and ammunition, except the Arab police that were guarding the prisoners. Most of the Arab police removed their numbers from their shoulders so as to avoid detection. Their sympathy was with their own countrymen and they fought on their side regardless of the oath of office. There was practically no cavalry at Jaffa. Soldiers were summoned from Saraphend at once, and they arrived at 3.30, one hundred and fifty cavalry and three armored motor cars equipped with machine guns.

General Deeds and secretary of Chief Justice Beutovitch arrived at sunset. The battle had stopped, but the passion was tense. General Deeds assembled the chiefs of the Moslems and questioned them in the presence of the governor of Jaffa. Mr. Beutovitch appointed a commission of inquiry.

Monday morning, at 4.30, shooting was heard near the seashore in the district of Jamin. Some Arabs made an attack, and two Jews were injured and one killed.

Mr. Deeds and Mr. Beutovitch made a trip to Televiv to console the frightened population. (Televiv is a suburb of Jaffa.) They said the trouble was over, and they need not exercise any more fear. At this juncture shots were heard from the vicinity of the railroad station. The good effect of the speech was lost. At 9 a. m. the Arabs assembled near the government house and requested that those interned be released. Just at this time four more armored cars appeared, and the crowd was dispersed. Forty Jewish shops were looted and all goods taken. Most of those injured are of the Kaluzims. Two of these shops were owned by American citizens, and in addition to stealing the goods, one of these gentlemen was robbed of one thousand pounds in cash; then he was beaten and acetic acid thrown into his eyes. He was taken to a Jerusalem hospital.

Additional reports on May 3. Until midday the number of Jewish wounded passed two hundred, with the killed totaling forty-three. The well-known Hebrew author, Brenner, was slaughtered at his residence, together with the members of his family.

Martial law was proclaimed. A man-of-war battleship is expected to arrive at Jaffa to-day, and will disembark about two hundred sailors and marines for the protection of the city.

Jerusalem is in a state of dread. Practically all the Jewish

shops are closed, and after sundown the streets are deserted. The Arabs announce openly that England will not be permitted to establish a national home for the Jews in Palestine, and they will back this up with war and bloodshed. Christian Arabs cast all Christian teaching to the winds, when the question of Jewish occupation arises, and murder is permissible and justifiable in an event of this kind. An outbreak is expected at any moment here, because there are practically no guards on the streets, nearly all soldiers having been sent to Jaffa.

The report of the committee of inquiry is as follows. On May 1 a labor meeting in the Jewish suburbs of Jaffa was disturbed by a group of Jewish communists (emigrants from Russia). The latter were driven back into the mixed Moslem-Jewish quarters of the town from which they had come. (The house of Kaluzim is located here.) This is where the trouble started.

HARRY PASSMAN.

JERUSALEM, Box 417, May 3, 1921.

[In an article by Apostle T. W. Williams, on "The Arab and the Jew," to appear in next week's issue, most of the larger political issues between these peoples are discussed.—EDITORS.]

Wheeling Branch Anniversary

This old branch celebrates its thirty-eighth anniversary and rejoices in the valiant men it has produced for the church work.

On May 22, 1883, Elder G. T. Griffiths organized the Wheeling Branch, starting with about fourteen members, he being the first branch president. At that time he was the only missionary for eastern Ohio, West Virginia, and western Pennsylvania. On the 22d of this month the Wheeling Branch was favored with the presence of Brother Griffiths to hold special services on the 38th anniversary of the organization. The 11 a. m. service was occupied by him in reviewing the work of those years, and the changes wrought. He spoke of the difficulties that confronted the little band in securing a place in which to worship, and how the Lord assisted them to overcome them. The records show about 500 baptisms since then, although the present membership is 218. The organization of the branches at Moundsville, West Virginia, and Bellaire, Ohio, in 1919, drew heavily from the membership of the Wheeling Branch. Not half of the original members are now living; the others have passed on to their reward. Scattered in many States are to be found Saints who have in the past been identified with this branch, and are largely the product of the church and Sunday school of this place. Among them are F. J. Ebeling, for many years an active missionary, and now president of the Kirtland District; Joseph E. Ebeling, now president of the Colorado Springs Branch; Matthew W. Liston, active missionary in Michigan; John F. Martin, now missionary in the Wheeling District; Elder James Craig, of Glen Easton, superannuated missionary; L. D. Ullom, missionary and Bishop's agent for a number of years; Myron E. Thomas, and others. Besides there are many former members of this branch who are scattered in various cities and localities. It was here that Apostle Josiah Eills died at the home of Elder G. T. Griffiths, who was shortly after called to fill the office made vacant by his death. Six different men have occupied as president during the 38 years since the organization of the branch. They are G. T. Griffiths, A. M. Teagarden, L. D. Ullom, O. J. Tary, O. L. Martin, and L. A. Serig, the latter being the present incumbent.

Four of the six are still living. A. M. Teagarden and O. L. Martin have gone to their reward, to which end time is rapidly bearing us all. Let us each renew our diligence and build faithfully on the solid rock of eternal truth and righteousness, that our work may stand the final test that shall be applied to the work of every one.

O. J. TARY.

Evangelist F. A. Smith has been holding some successful meetings at Stewartville, Missouri.

"Ebenezer," the Gospel Car

Elder Pement tells how he decided to procure a gospel car for work in eastern Ontario.

The name "Ebenezer" for a gospel car may provoke a smile and seem very antiquated to-day. But associated with the event in which Samuel makes use of that name are memories which, in a manner, seem to have some connection, by way of help received from the Lord, in our experience now, as well as at that time, and has furnished the reason for calling our gospel car Ebenezer. (Read 1 Samuel 4, 5, 6, 7.)

The writer wishes to give briefly some trying field experiences in attempting to carry out the instructions of the church in carrying the beautiful gospel to the untouched regions of eastern Ontario, together with some of the difficulties encountered by the way, and what he believes to be an heroic attempt to overcome such difficulties in securing means to carry on the work more effectually. For let it be thoroughly understood by those who have never come here, as it has been burned into the consciousness of those who have been on the ground—that eastern Ontario is a most difficult field to plant the seed of the kingdom of God in the hearts of the people.

About the middle of last March Apostle R. C. Russell instructed the writer to carry the angel's message to the small surrounding towns, villages, and country places out of the town of Cornwall, Ontario. He had received an invitation to call upon a family about forty-eight miles away (and even such invitations are scarce), and the best he could do was to arrive at the station about 8 p. m. Mr. Thomas lived about two miles in the country, and the mud was nearly ankle deep. But luck (if there be such a thing) for once seemed on our side. A man was going past the house and would give us a ride. Joy and thankfulness reigned within at the realization of not having to carry two heavy satchels of books and a heavy bundle of tracts. On arriving at the home of our friend, we found him in the throes of moving away—having sold his farm. We knew that our stay must be a short one, but we could stay for the night, at least, and we were very kindly received.

The next morning we had a fine talk with both these good people, and the gospel message was appreciated. But we had to go. Mr. Thomas was very sure that no church would be shut against such message as we had to impart to the people, and told us that we would get the church in Winchester of which his wife is a member; he does not belong to any church. But he had not had our experience or he would not have been so confident. To be brief, the minister turned us down, fearing we might cause division among the members of the church, in which he was absolutely right; but it seems to me that it would be better to have the division take place now rather than on the judgment day. However, that will be his funeral.

Having been shut out of the church, I sought another place and found an opera house which I could have for five dollars a week. It was a grand place to hold meetings. I began to get ready to open up, when the town policeman appeared on the scene and informed me that, as there was no fire escape at the back I would not be permitted to hold any meetings. I asked if it was used for any other purposes. He said yes, for card parties, picture shows, and for politics, but I could not have any meetings until I saw the reeve (or mayor). Well, the reeve was interviewed, and the lid was clamped on by the subterfuge that if the place were a licensed hall I could go on, he at the same time telling me that it was not a licensed place. Not being able to get any place to preach, I sought a schoolhouse near by and was told that that could not be had as the people had churches to go to. Consequently I had to move on.

I had left my bundle of literature at the station the night previous, and had now five miles to walk to get that, and some books as well. The roads were sloppy, and the vehicles were very far apart on that particular day; it seemed so to me at least. The upshot of the adventure into this region was that I had to carry my two satchels of books for the big-

gest part of five miles, and it seemed that my arms would pull out of their sockets. I had to let them down about every hundred yards. I finally came to a piece of road, running through a swamp, in which the mud was about as deep as my rubbers would allow me to walk in without wetting my feet, and about three quarters of a mile long, with scarcely a place to set my satchels down except in the water and mud. What was I to do? Rest I had to, and place to rest was scarcely to be found.

I can assure the reader that many things ran through my mind, some of them about as follows: Why is it that the gospel has such a difficult time in reaching the people? Why are there so many drawbacks in the message of life? Am I not a fool to struggle in this way, separated from all that I hold dear in this life, and my efforts for the good of my fellow man so little appreciated that I am looked upon with suspicion and as though I were unclean? I finally asked myself: For whom would you continue to work in this way? Is there one in the world? And I broke down and wept as the Spirit of God came upon me, and I said, Yes, there is one only; I'll do it for Jesus Christ alone and for no other. Immediately there came over me a sense of comfort and relief. I was considerably strengthened, and went on cheerily through the mud and slush, occasionally resting where I could find a place to let my burden down.

At last I reached the station. I deposited my satchels in the depot, and asked how far the village was from the station. One and three quarters miles, said the agent. I was awfully tired, but I did want to see what could be done in that village; and being relieved from the load I had carried so far, I felt that I could afford to go and see. I went, and found a little hamlet of about one hundred people. There were two churches and an A. O. U. W. Hall, and the latter I could get by paying two dollars per night. I finally got the man to come down to one dollar per meeting, and would have started in to advertise the meetings, but there came a heavy down-pour of rain, rendering the already bad roads almost impassable, and as the success of the meetings would largely depend on people coming from the country, I decided to wait till a more propitious time to make a break there.

I accordingly returned to Cornwall and decided on a more definite course of carrying on the gospel work, in the which a better system would obtain, whereby I could be more independent of the prejudices existing against us, and not be so continually under obligations to those who do all they can against the restored gospel.

I set to work to think out a plan whereby I could equip myself with the proper means to carry out effectually a program of active, aggressive, and efficient labor, that would enable the people who are free enough to go where an opportunity is offered to hear what we have to present. I thought of a motor truck with which I could carry my tenting outfit, consisting of tent, seats, platform, charts, blackboard, and other accessories. Then I wanted a balopticon, and screen, and views to represent the restored gospel, Book of Mormon, archæology, and biblical subjects; in short, an outfit that would enable one to work in a workmanlike manner, and which would command the attention of the public as well.

I simply wanted such an equipment that I could load up and proceed to a town, secure a place to set my tent upon, and do so, and tell the people: Here I am with the gospel of salvation. Come and hear. And those who have unoccupied edifices and will not allow God's word preached in them could keep them for the moles and bats for all I cared.

But how could I obtain all these things? For a Morgan or a Rockefeller, a project of this magnitude would little disturb their slumbers. Yea, even to many in the church, the cost of such an outfit could easily be spared without much inconvenience; but for a poor and almost penniless missionary, such things look like mountains to get over, and seem so great that they are dismissed as impossible things. Then, what about the Bishop? Would he help to secure such equipment? I knew that our dear Bishop had more on his hands than he could attend to, and that it was useless to ask, and I would

not bother him. But equipment I *must get*, and to whom should I go?

I resolved to go straight to headquarters, even to Him who is the possessor of all things in heaven and earth. I accordingly knelt beside my bed in solemn prayer, fully believing that God was interested in what I was doing, and there I asked him to give me the necessary means to carry on his work in a more expeditious manner than I had ever been able to do. He knew my trials as well as I did, but, nevertheless, I rehearsed them to him and prayed for the things I knew so well that were needed to enable me to do his will and fulfill the mission which was given me by the church. I arose from my knees full of faith that what I needed would be forthcoming. How? I really did not know, but I knowingly felt them coming. I packed up my belongings and went to Ottawa, determined to get me a motor truck, and, when it was ready, pack up my tent, etc., and strike out into the whitened fields of eastern Ontario.

On inquiry I found that an outfit such as I could get, that would answer my purpose, would cost nearly \$1,000. I collected my forces in the way of assistance from brethren who were interested in my project, and made the first payment, \$200, on a good Ford truck. I had to put a canopy top on the truck, which cost me about \$50. It would have cost me much more had I not been mechanic enough to do it myself. But being a practical blacksmith of twenty-five years' experience, and having a working knowledge of the machinist, steam-fitter, painter, and tinsmith trades, I knew that I could build myself an outfit, if I had the tools and material. I had to give my notes and a mortgage on the truck for \$550 (including insurance and interest) in twelve monthly payments of \$41.50 per month.

To meet the expense of running the motor truck and make the payments, I must depend on collections and assistance from others who are interested in the work and who will assist to that end.

In view of the magnitude of such a project for one in my position, from a financial point of view, one brother, Doctor O. L. Weaver, of Cornwall, wrote me asking, "Do you think you can make the grade on your monthly payments?" To this I replied, "I really do not know whether I shall be able to or not; but I will tell you that my sand box of faith is very copious, and it is loaded clear to the top with the very driest and sharpest kind of sand; the steam gauge shows all the boiler can possibly carry with safety; and if I do not make the grade I can die on it, thank God. For I would sooner die trying to do, than to live without making any effort."

The grade has an angle of exactly \$41.50 per month, for twelve months, and it is exactly \$550 in length, and its summit must be reached by faith, interest, and good will; and by the help of Him, and his gospel, for whom, and for which, it was that this project was attempted, we will strive until the work is completed.

The reason why the Germans put up such an awful fight in the late World War, lay in the fact of their being so wonderfully prepared. As preparation and equipment are absolutely necessary to success in material things, so are they in carrying on the gospel; and by the help of our Master I have decided to continue getting equipment until my "Ebenezer," gospel car, is fully furnished with all accessories necessary to an intelligent, clear, and comprehensive presentation of the restored gospel, to which work "Ebenezer" is set apart. I shall be pleased to hear from any and all who are interested in a project of this kind, and who may have suggestions to offer.

Elder Guy P. Levitt and myself are in Cornwall, Ontario, battling away against prejudice and lack of scriptural understanding, which we find abundant everywhere we go. But we are thankful that we realize the presence of the divine Spirit sustaining us in the conflict.

With unfaltering faith and hope in the ultimate triumph of the beautiful gospel, I am in bonds,

PHILEMON PEMENT.

CORNWALL, ONTARIO, Box 577.

An Ensample to the Flock

One of our Bishop's agents in the Northwest sent in his Annual Tithing Report, and in an accompanying note made this pertinent observation:

"I thought I had better make out my own report before I urged others to do so."

Perhaps you can think of several good Saints who seldom, if ever, bear their testimony, although they are quite faithful in attending the prayer meetings. The reason for this lies mainly in the fact that they are prone to procrastinate until "following the course of least resistance" has become a habit which has insidiously depleted their spiritual strength.

The longer the doing of a task is deferred the more difficult it seems; but once begun is half done. If you are going to get anywhere you must start from where you are. Your objective may be ever so definite; you may be ever so anxious to reach your destination; but until the start is once made—and that with the equipment now at your command—your goal will never be attained, worlds without end.

A campaign of activity will give the inspiration to move, changing the attitude from one of indifference to that of a confident worker in a common cause. Is the membership in your vicinity reflecting your attitude in complying with the laws of the church relating to temporalities?

We sincerely hope that the brethren of the ministry will catch the spirit of this Bishop's agent and teach by example, augmented by precept.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

History without philosophy is history seen from the outside, the play of mechanical and unchanging forces in a materialistically conceived world: philosophy without history is philosophy seen from the outside, and veering and backing, rising and falling, of motiveless winds of doctrine. "Both these are monsters." But history fertilized by philosophy is the history of the human spirit in its secular attempt to build itself a world of laws and institutions in which it can live as it wishes to live; and philosophy fertilized by history is the progressive raising and solving of the endless intellectual problems whose succession forms the inner side of this secular struggle. Thus the two studies which, apart, degenerate into strings of empty dates and lists of pedantic distinctions—"To seventeen add two, And Queene Anne you will view," "*Barbara celarent darii ferioque prioris*"—become, together, a single science of all things human.—*Hibbert Journal*, January, 1921.

The *London Times* for April 29 prints a letter on women's place in the new order. Women have shown what they can do during the war. They wish now an opportunity to make a more complete contribution to the life of the community. The women feel keenly the need of better educational preparation, and urge that they should be given a further opportunity wherever they logically can do, and not be prevented by mere artificial restraint.

We note that Chief Red Fox, of the northern Blackfeet Indians addressed the Hyde Park Christian Church at Kansas City, Missouri, on the 5th in the interests of the rights of the Indian to citizenship. He addressed a large and appreciative Lamoni audience on the evening of May 15.

The Church Times, published in London, gives an account of a young lady leading a litany in one of the great churches in England, but the letter writer in that case expresses regret that it may be a barrier between the English Church and the Roman Catholic Church.

The remains of a mastodon have been discovered in Arizona by representatives of the Smithsonian Institution.

MISCELLANEOUS

Conference Notices

Eastern Oklahoma, at Fanshawe, August 5, 6, and 7. Send all reports to C. G. Smallwood, Fanshawe, Oklahoma.

Owen Sound, at Reddickville, July 1 to 3. Sunday school, Religio, and Women's Departments will occupy various sessions. All welcome. J. H. Leeder, secretary, Port Elgin, Ontario.

Southern Saskatchewan, at Weyburn, July 14 to 17. An invitation to all to be present and assist in making it a success. C. B. Bergersen, secretary, Radville, Saskatchewan.

Western Colorado, at Bayfield, July 16 and 17. John T. Scannell, secretary, Durango, Colorado.

Convention Notices

Southern Wisconsin, at Soldiers Grove, June 18. Julia N. Dutton, superintendent, R. F. D. 8, Box 361.

Reunion Notices

Northeastern Kansas, at Netawaka, August 5 to 15. R. L. Tilden, secretary.

Massachusetts, at Onset, July 24 to August 7. For tents address E. L. Traver, 287 Powder House Boulevard, Somerville, Massachusetts. Twenty-one-meal ticket, \$5; or breakfast, 20 cents; dinner, 40 cents; supper 30 cents. The Auditorium will be ready.

Independence, Kansas City, and Holden, Pertle Springs, near Warrensburg, Missouri, August 19 to 29. Good speakers, members of the Presidency, Twelve, and Bishopric will be present. Beautiful location. Boating, fishing, and bathing. Rooms and tents can be arranged for by communicating with Bishop Fred B. Blair, 811 Lydia Avenue, Kansas City, Missouri. The following rates are in force this year: Two-room cottages, \$10 for ten days; rooms in cottages, \$5 per bed for ten days; hotel rooms, 75 cents per day; 10 by 12 tents, \$4.50; 12 by 14 tents, \$5.50. Meals will be served cafeteria style by hotel management. R. V. Hopkins, president.

Toronto, at Lowbanks, Ontario, July 23 to August 8. J. W. Rushton, G. E. Harrington, M. J. Crowley, president of reunion, and district missionaries will be present. Adjoining districts cordially invited to participate. Committees to arrange for the several phases of reunion attractions have been appointed and we expect par excellence. Institute work will be presented by the district executive in the several departments. Young, middle-aged, and children—something to suit the different ages, will be provided by three separate committees. A field day is to be held on the second Monday. Prizes for sports winners will be granted. Social programs will be presented during the reunion. Local Religios will be expected to prepare a contribution. Let's have a friendly contest from the locals. Preaching and prayer services under the care of the presidency. Board: Adults, \$4.50 per week. Ages 6 to 14 years, \$2.50. Under 6, free. Tents: \$3 per week; \$5 for 2 weeks. Springs and mattresses 50 cents, floors \$1. Order what you need early, as this is imperative. Bring bedding. For tents write to J. T. Whitehead, 48 Euclid Avenue, Toronto, Ontario. Folders with further information will be sent to branches, or can be had upon request from the secretary, at 48 Fern Avenue, Toronto Ontario. Mabel Clark.

Two-Day Meetings

At Elkton, Michigan, June 25 and 26. Bring baskets. Good speakers are expected. Leave your troubles at home. Bring good cheer with you. William H. Sheffer, president, McGregor, Michigan.

Pharmacist Wanted

The Presiding Bishop's office would like information concerning any high-grade Latter Day Saint registered pharmacist who would like to obtain a position. Send references and all essential information to Benjamin R. McGuire, Box 256, Independence, Missouri.

Senior and Adult Lessons in Sunday Schools

We are in the third year of the lessons course, and under ordinary conditions would begin to repeat the course next January, 1922. This we will be compelled to do in all grades except senior, which has been rewritten. All senior classes that want new matter will find it ready for them at that time, as the old senior lessons will not be repeated, at that date. However, if any feel they want other matter, we recommend the temporary use of the lessons now appearing and others to appear in the senior *Quarterly* of the Religio Department. Our Sunday school lessons board is working on new advanced lessons for the adult section, but are not ready to publish them.

G. R. WELLS, *Superintendent.*

A Correction

In the last issue of *The Staff*, in the article telling of the new pipe organ for the London, Ontario, church, we mentioned the name of Brother William Pycok as pastor of the London Branch.

We were mistaken, as the pastor of this branch is Brother William M. Grice, whose pardon we beg for the error.

ARTHUR H. MILLS.

Addresses

Elder Amos Berve, 510 Third Avenue West, Cedar Rapids, Iowa.

Conference Minutes

ALABAMA.—Alabama, with Lone Star Branch, May 14, 1921. District presidency presiding, D. F. Parker, secretary. Branches reporting, Pleasant Hill and Lone Star. Ministerial reports: 5 elders, 4 priests, 1 teacher, 2 deacons. Bishop's agent reported: Received since last report \$724; paid out, \$694.67; on hand now, \$30. A committee consisting of D. E. Sellers, W. H. Drake, and Z. K. Patrick audited bishop's books and found them correct. Officers elected: Levi Gamet, president; J. R. Harper and W. J. Williamson, counselors; D. T. Parker, secretary; M. M. Salter, treasurer; D. E. Sellers, recommended to general church chorister for appointment as district chorister. Time and place of next conference left in hands of district presidency. A motion prevailed that the treasurer call on each branch in district for means to meet the expenses from time to time

as it needs. John W. Baldwin elected librarian. Preaching by H. H. Wiggins, John W. Baldwin, Levi Gamet, and W. J. Williamson. This was one of the best conferences of the Alabama District. The good Spirit seemed to be present in the beginning and continued throughout the conference; even a greater interest was manifested among those outside the church than had been in quite awhile. D. T. Parker, secretary.

Convention Minutes

ALABAMA.—Sunday school, met with Lone Star, May 14, with W. H. Drake and H. H. Wiggins in charge. Reports of officers: W. H. Drake, superintendent; H. H. Wiggins, assistant superintendent. Short talks by Levi Gamet and J. R. Harper. W. H. Drake recommended for superintendent; the recommendation was accepted, with the understanding that the same be sent to G. R. Wells. Officers elected: H. H. Wiggins, assistant superintendent; M. M. Salter, secretary and treasurer; D. E. Sellers, chorister; N. J. Wiggins, librarian; Evie Sellers recommended for home department superintendent; the recommendation accepted. M. M. Salter, secretary-treasurer, McKenzie, Alabama.

Our Departed Ones

BATTEN.—Daniel Batten, born March 29, 1867, at Pittsburg, Illinois, died at Albia, Iowa, April 8, 1921, following an injury sustained in a mine at Chariton, Iowa. Married Margaret Thomas in 1897. To this union were born seven children. Sister Batten died in 1913. On March 29, 1918, deceased married Sarah Ellen Holt, who with his children survive. Brother Batten was baptized at ten years of age. Services were conducted at Chariton by J. F. Garver, and at Bevier, Missouri, by G. Russell. Interment at Bevier.

RENEAU.—Oney, oldest child of Landon C. and Lilly M. Reneau, was born at Tryon, Nebraska, August 23, 1897, died by drowning at Davis City, Iowa, May 22, 1921. Deceased was a student at Graceland College to have received a diploma from the junior college, June 8. He enlisted to serve in the late war, and spent nine months in France. He is survived by father, mother, brothers Floyd L. and Arthur L., sisters Jennie M. Reigel and Margie B., also by Zadia Sherman of Detroit, Michigan, his fiancée. Baptized in his boyhood, Brother Reneau remained faithful. Services at Lamoni church in charge of J. F. Garver; sermon by C. E. Wight. Interment at Lamoni.

STOUTENBERG.—Mary A. Wismer, born March 6, 1853, in Saint Clair County, Michigan. Married Jacob Stoutenberg, June 22, 1874. Came to Whittemore, Michigan, in 1880, while that section was still a wilderness. Baptized February 7, 1892. Has been a member of Whittemore Branch since its organization in 1892. Died at Flint, Michigan, May 13, 1921. Funeral at Whittemore, sermon by M. A. Sommerfeld. Burial in Saints' cemetery near Whittemore. Leaves husband, 3 sons, 3 daughters, 2 brothers, one sister, 9 grandchildren any many friends.

GOODENOUGH.—Lucretia Freich, born June 9, 1867. Married George Goodenough July 4, 1891. Departed this life May 16, 1921, at Kalamazoo, Michigan. Survived by her 6 children and many other relatives and friends. Baptized about 20 years ago and always tried to live a consistent Christian life. Sermon by W. P. Buckley, at Kalamazoo Michigan.

GREEN.—Laura Belle Munns, wife of Joseph B. Green, was born at Good Intent, near Atchison, Kansas, May 21, 1864. Died at Bogue, Kansas, April 21, 1921. Was the daughter of Daniel Munns, a pioneer elder in the church. Besides husband left a family of 5 children. Three sisters still living. Baptized in 1874 and remained faithful to her covenant until death. Funeral from Saints' church at Netawaka. Service in charge of Frank G. Hedrick, sermon by J. W. A. Bailey.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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Will You Help to Solve the Problem?

In last week's HERALD a table of figures was shown and the estimate made that unless vigorous efforts were put forth at once, we would have to close our fiscal year on July 1 with a debt of \$100,000 on the year's work. As was explained, this deficit was brought about by two causes: First, the General Conference of 1920 voted budgets of \$100,000 in excess of the estimated receipts, and second, the financial depression struck the country in November and our receipts were cut down nearly \$100,000 from normal. By postponing some of the contemplated work, we were able to keep the budgets down so that our deficit will not exceed \$100,000 all told, but that sum is yet to be met.

There are only three possible ways of meeting this obligation:

First: Pay it by slackening the church work during 1921.

Second: Pay it by borrowing money.

Third: Pay it by each of us promptly meeting our unpaid tithing obligation, or by sacrifice, making free-will offerings that the Lord's work may go forward.

We know the choice you will make. You will not consent to slackening the work of the church, nor will you let it be burdened with debt. You will respond, we are sure, like true Saints, and out of your sacrifice will meet the need.

All that our church requires to do this or any task, is to unite in purpose and to concentrate our energies on the work. To get this unity of effort and to insure the cooperation of all the Saints, we have the consent of the Presidency to our plan of setting aside a period of self-denial and we have called this:

Twelve Days of Sacrifice and Self-Denial

June 19 to June 30

Will you sacrifice with your brethren?

BENJAMIN R. McGUIRE, Presiding Bishop, Independence, Missouri

The Saints' Herald

The Bishops' Number

Our Heritage

It didn't all happen in a day, nor in a year. It has been done during all the years since that first conference at Amboy in 1860. In this limited space, however, I can give you only a partial view of the development made and can only give you a suggestion of our material growth.

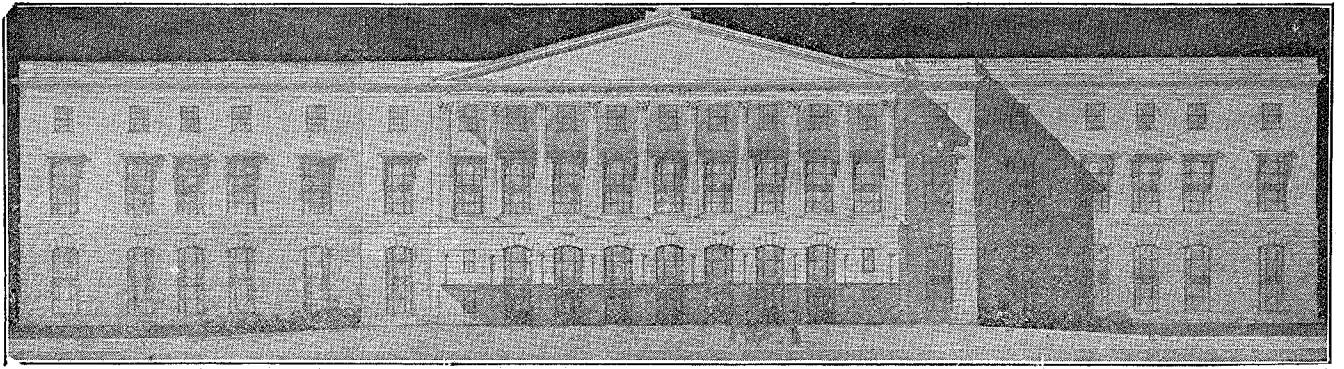
Properly to appraise the figures set forth in this issue it would be necessary for one to experience the sacrifices of the undaunted missionary, and the faithful wife and family of the earlier days. To-day, as we travel through the country and our souls are gladdened as we view the beautiful, green fields, we rarely think of the industrious labor that felled the trees, uprooted the stumps, and turned the sod. I wonder if those pioneers dreamed of these scenes, and enjoyed them in anticipation even as we do in reality. I wonder with what courage and zeal the missionaries of the sixties and seventies would have gone forward had they known that each time they left there was sufficient in the treasury to care for their loved ones until they themselves could return. Faith, rather than assurance, was their staff.

We are indeed glad to share with you the joy of our material achievement, but we joy the more in the possibilities of the greater accomplishment, which it affords. Shall we cultivate the fields which the heritage of the gospel has bequeathed, or shall we permit them to grow up to briars and weeds?

To-day, every institution among men is called to account, and the *church* is not excepted. It is indeed fortunate that we can show a substantial material net worth; more fortunate will it be in the future trying days, if we have a net worth of faith in God and his promise which standeth sure, sufficient to weather the storms that have power not only to waste our earthly goods and destroy civilization itself, but also to attack our faith so insidiously as to dissipate our trust in God and man.

Years ago the fields of gospel opportunity were ripe, ready to harvest. To-day, our day, the clouds hang low: the storm is approaching. Shall the harvest be saved? Every true Latter Day Saint says, "Yes," with a determination that reveals in his life a faith in God and in Jesus Christ, our blessed Savior. There is exhibited in them the power of virtue, truth, justice, and love. They understand that righteousness should be expressed in integrity, frugality, and thrift. Without this, our present position could never have been obtained.

BENJAMIN R. MCGUIRE.



A Wonderful Response

When the Saints were asked for \$500,000 to build a General Conference Auditorium, they responded nobly, as the following figures not hitherto published, will indicate:

Alabama:		Eastern	6,775.50	Southern	3,336.00
Alabama	\$ 3,437.48	Fremont	5,588.25	Western	433.00
Mobile	5,105.78	Gallands Grove	16,808.50	Unorganized	836.00
Alaska (unorganized)	35.00	Lamoni Stake	45,711.36	New Hampshire (unorganized)	115.00
Arizona	2,362.00	Little Sioux	35,768.85	New Jersey (unorganized)	352.00
Arkansas	2,109.81	Pottawattamie	14,040.55	New Mexico (unorganized)	410.00
Australia:		Kansas:		New York:	
Northern N. S. Wales	163.64	Northeastern	6,556.50	New York and Philadel-	
Southern N. S. Wales	50.76	Northwestern	3,809.50	phia	19,672.29
British Isles:		Spring River	13,666.20	New York	6,732.93
Birmingham	259.94	Unorganized (Southwest-		North Dakota	7,014.00
London	10.00	ern)	2,648.00	Nova Scotia	350.00
Manchester	418.04	Kentucky:		Ohio:	
California:		Kentucky and Tennessee	1,932.65	Kirtland	16,486.25
Northern	18,568.49	Louisiana (unorganized)	250.00	Northwestern	2,246.50
Southern	20,042.77	Maine:		Southern	14,857.75
Canada:		Eastern	3,869.00	Youngstown-Sharon	5,887.00
Alberta	5,884.00	Western	718.00	Oklahoma:	
Chatham	16,356.51	Maryland (unorganized)	114.00	Central	9,907.13
London	10,813.90	Massachusetts	32,643.68	Eastern	4,231.25
Owen Sound	11,180.63	Michigan:		Western	1,787.00
Toronto	15,515.60	Central	16,537.09	Oregon:	
Northern Saskatchewan	5,018.25	Detroit	30,639.25	Portland	8,349.48
Southern Saskatchewan	425.00	Eastern	16,334.63	Southwestern	375.00
Winnipeg	870.00	Northern	7,944.21	Pennsylvania:	
Colorado:		Southern Michigan and		Pittsburgh	7,456.86
Eastern	21,647.80	Northern Indiana	12,799.25	South Dakota (unorganized)	430.00
Western	2,968.50	Western	5,792.25	Texas:	
Connecticut (unorganized)	100.00	Minnesota	7,758.00	Central	4,586.50
District of Columbia (unorgan-		Mississippi (unorganized)	41.00	Southwestern	2,166.50
ized)	75.00	Missouri:		Unorganized	226.00
Florida	2,280.25	Clinton	4,933.60	Utah	5,047.35
Georgia	2.00	Far West Stake	26,735.52	Washington:	
Hawaii	3,570.36	Holden Stake	15,898.70	Seattle and British Colum-	
Idaho	6,732.18	Independence	73,741.32	bia	10,043.30
Illinois:		Kansas City Stake	33,264.10	Spokane	6,307.00
Central	5,186.00	Northeastern	7,050.87	West Virginia:	
Kewanee	6,514.60	Southern	1,661.65	West Virginia	3,095.00
Northeastern	12,667.75	Saint Louis	14,732.50	Wheeling	5,052.00
Southeastern	2,976.00	Montana:		West Indies (unorganized)	20.00
Nauvoo	10,335.01	Eastern	2,006.50	Wisconsin:	
Indiana:		Western	4,137.50	Northern	3,597.50
Southern	3,794.65	Nebraska:		Southern	5,202.50
Iowa:		Central	3,565.00	Wyoming (unorganized)	279.50
Des Moines	12,373.75	Northeastern	3,079.07		

Grand total pledged and paid without pledges \$846,293.59

Total receipts to May 1, 1921 251,561.66

Doubtless, many expected that the active work of construction on the Auditorium would have been begun ere this. While the plans and specifications are being carefully worked out, prices of building material are declining and it is hoped by the time the work is commenced the prewar level of price will have been reached.

B. R. McGUIRE.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

VOLUME 68

INDEPENDENCE, MISSOURI, JUNE 21, 1921

NUMBER 25

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917.

The Bishops' Number

"It may be necessary to economize along some lines, but the church cannot afford to slow up or discontinue its progressive movement."

This number of the HERALD is gotten out largely through the efforts of the Publicity Department, in connection with the Presiding Bishopric. Probably the readers will be particularly interested in the tables of comparison showing sources of our income and avenues of expense. The figures as presented by the Bishop indicate that 91.18 per cent of the operating church income comes under the head of tithing, offerings, consecrations, and surplus. This shows the source of by far the greater part of our income. As yet the church draws comparatively little from investments, endowments, or profits on commercial enterprises; and if it be true, as stated by the Bishop, that 91.18 per cent of our income comes from tithes, offerings, and consecrations of the people, it is probably equally true that 95 per cent thus rendered to the church comes from those who are in moderate circumstances—at least they are not wealthy people, if judged by worldly standards. True, they may be very well-to-do by comparison with people in some countries and communities where poverty is extreme and the standards of living very low.

Since the people furnish the greater volume of our income, it is perfectly natural that they should desire to know about the expenditure of their moneys, and it is only right that they should know. For that reason the Bishop of the church has always published an annual report. The Bishop may publish a financial report in all good faith, without the least desire to conceal anything, and still it may not be very enlightening to ordinary people, and sometimes, we have imagined, not very enlightening even to bishops. People like the undersigned, who may be able ordinarily to put two and two together, and in the language of the late Joseph Smith, are able to "see as far into the grindstone as the next man," still are not accountants and cannot digest and draw conclusions from a highly technical report. In this number of the HERALD an effort has been made by the Bishop to analyze and to present in such form and get into such shape his figures, that they may be studied and understood.

Assuming that the figures presented by the Bishop are correct, anyone who cares to do so has in his possession materials which will aid him to make comparisons. A glance will show the source of our income and probably will not provoke any great discussion. There will, however, without doubt be differences of opinion as to items of expenditure. It will be noted by the table furnished by the Bishop, that the item coming under family allowance and elders' expense is by far the largest item in the list. This is without doubt as it should be. All will concede that point. Some, however, may contend that the percentage should be even larger. One of the primary missions of the church is the evangelizing of the world, and most of our money should be expended for that purpose. We should not, however, neglect the culture and salvation of the people after they have been brought into the

church, which of course necessitates activities other than those purely missionary.

In making comparisons, some will probably urge that there are families supported by the church whose expenses come under the head of family allowance and elders' expense that should have been charged to administration and expense of the general church offices. On the other hand, it may be urged that a good many so-called office men spend at least a portion of their time in ministerial work outside of the church offices: it may be difficult ever to draw a sharp line between administrative accounts and accounts supposed to represent the missionary field of our activities. Some departments of the work that come under the head of administrative exist very largely to facilitate missionary work and general ministerial work of the church. A good deal of the time of the Presidency, office of the Twelve, and Presiding Bishopric is given to coordinating, directing, assisting, and financing the ministerial work of the church. A member of the Presidency or a member of the Twelve may sit at the desk perusing a letter that has come from a missionary in the field who is asking for immediate advice on a very important matter, vitally affecting the church interests. The dictation is handled by a stenographer attached to the office force. The expense of all the men connected with the transaction might be charged up to office expense, yet are we not at the time engaged in missionary work? Are not the members of the Presiding Bishopric doing ministerial work when they are financing the missionary? Is the clerk who writes out the checks for the family allowances or who keeps the accounts not engaged in assisting missionary work? The Publicity Department expenses come under the head of administrative expense, yet the Publicity Department is always at the disposal of the missionary and ready to assist, and probably renders service in the way of spreading the gospel equivalent to the service of the missionary. So also with the Recorder's office. This is mentioned simply incidentally, to justify our conclusion that a line can never be drawn arbitrarily between these two classes of expenses.

We have been told by some that of late years our institutions have been robbing the mission field. It will be noted that the Bishop reports that the church institutions consume 13.20 per cent of the money expended. The comparison is better than we had anticipated, though perhaps to some minds it will seem worse. Probably it is true that not one of the institutions at present being financed by the church would be discontinued by a majority vote of the church. Comparatively few would vote to close any one of them, whether it be the Sanitarium, the Children's Home, the homes for the aged, or Graceland College. In considering the expenses of these institutions two things will be borne in mind: It is probably true that not one of them has had more than its just needs and wants. In fact, we may say that all of them have been inadequately financed and without proper equipment. The self-sacrifice and denial practiced by the men and women who have worked in these various institutions and helped to sustain them, is comparable

to that of the missionary in the field. A further consideration is the fact that these institutions are all, in one way or another, tied up with our legitimate missionary work. The college, for example, has sent into the field many young men much better equipped for missionary work than they otherwise would have been, and it will probably fill a bigger field in that particular as the years go by. The Sanitarium has ministered to the needs of many a missionary, and probably will minister to many others.

Central, general administration plays a large part in our scheme of things, and our scheme of things is based on the revelations. Some churches are congregational. Each group shifts for itself. They are loose-jointed and have few com-

This number of the HERALD endeavors to give a comprehensive view of our church work. It endeavors to show the people, in a way that can be understood, the disposition that is being made of the contributions that come to the Bishop's hands in the form of tithes, offerings, and consecrations. At present, unfortunately, there exists a deficit. It may be necessary, and probably will be necessary, to economize along some lines, but the church cannot afford to slow up or discontinue its progressive movement. We must put more, rather than fewer, missionaries into the field as the years go by. We must have larger and better equipped institutions. We have at present scores, perhaps hundreds, of the finest type of young men and women who are not only willing but anxious

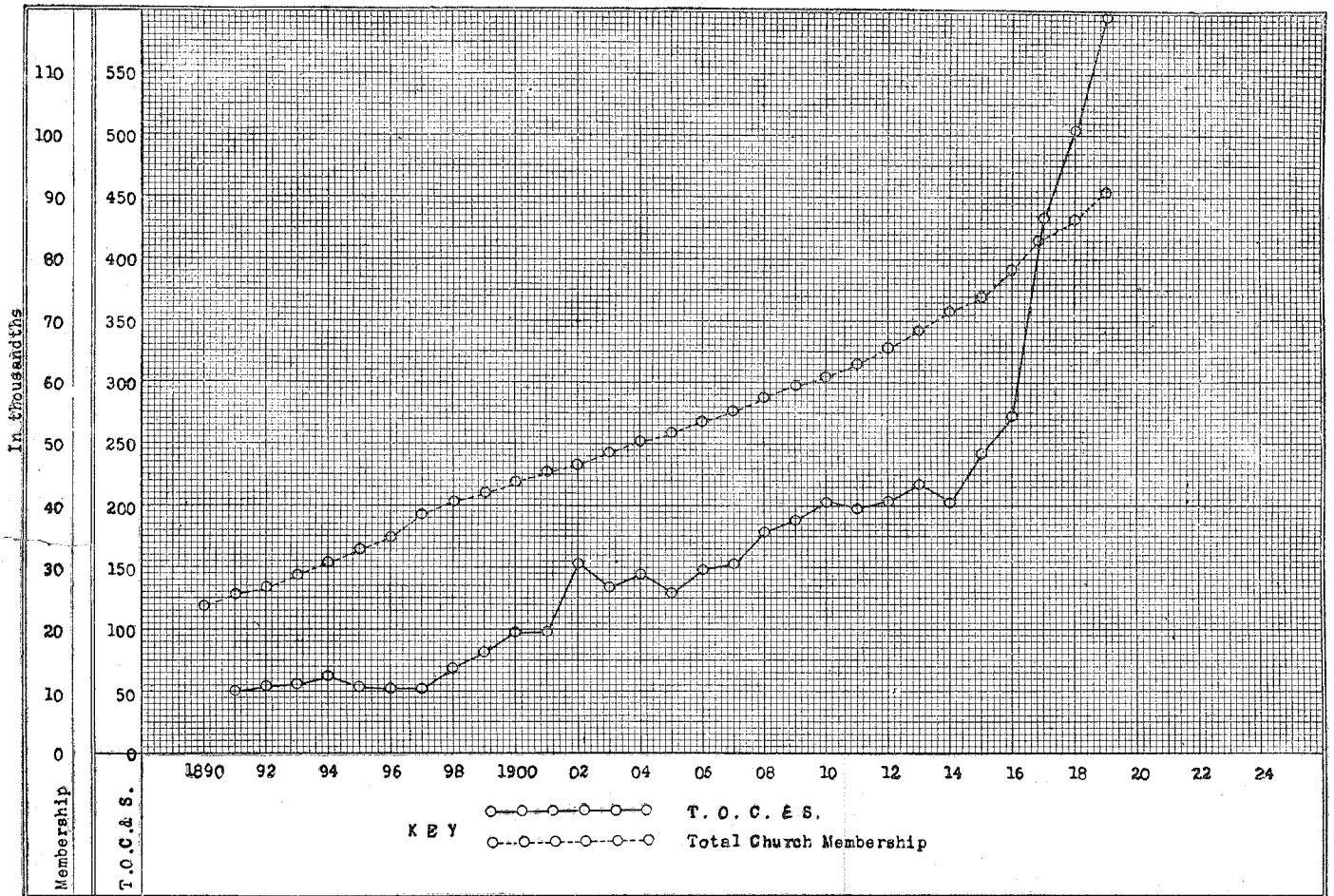


CHART NO. 1

mon interests. Some are individualistic. Their clergy are largely self-appointed, if not self-ordained, and shift for themselves. The members are inducted casually, by a handshake, or otherwise, and go their way without record. But in our philosophy the church is one church. General administrative functions tend to make it one body and help all Saints and groups of Saints to direct their efforts to common channels, whether it be in missionary propaganda or internal development in Zion and her stakes. Without direction and financial aid from headquarters, our missionary propaganda, for instance, would go to pieces in a very short time. This means that the church will always have administrative expenses (general overhead) that are not had by some loose-jointed and more or less aimless organizations. Whether or not our administrative expense is too great by comparison with other expenses is another question.

to go into church service. Finances will not permit us to avail ourselves of the services of very many of them. We must, however, go to the limit of our ability along that line, and those who cannot obtain support from the church so that they may be able to devote all their time to their calling, must do all they can locally while winning support for themselves. In this way splendid local work has been done in the past and the church has been able to go forward.

ELBERT A. SMITH.

When Joseph Smith the Martyr first taught tithing as a religious principle the world thought it a strange thing, but to-day it is not only accepted by churches all over the land, but taught in textbooks, and quarterlies, in Sunday schools and men's study classes.

Things the Church Has Accomplished

An encouraging summary which indicates progress and presages greater attainments.

Every Latter Day Saint is vitally concerned in what has been done, that a better vision might be obtained of what remains for the church to accomplish.

We are pleased with this opportunity to present such items of general interest as will give you a better understanding of things as they actually exist.

Membership Growth

The church has made a steady, healthy progress ever since

1834, the Lord said that she might even now be redeemed had she learned to be obedient in the things required at her hands. She was charged with evils, among which was the withholding of their "substance." While some may be still under this condemnation, yet, as this chart shows, a marked improvement has been made, especially since the year 1916. It will be observed that while the increase in church membership has gone steadily forward, the financial line has its ups and downs, yet for the twenty years since 1896 it has kept pace with the general trend of the membership line.

In 1917 a new era of finance gives a sharp turn to the tithing, offering, consecration, and surplus line, indicating that a deeper consecration and spirit of sacrifice is now mov-

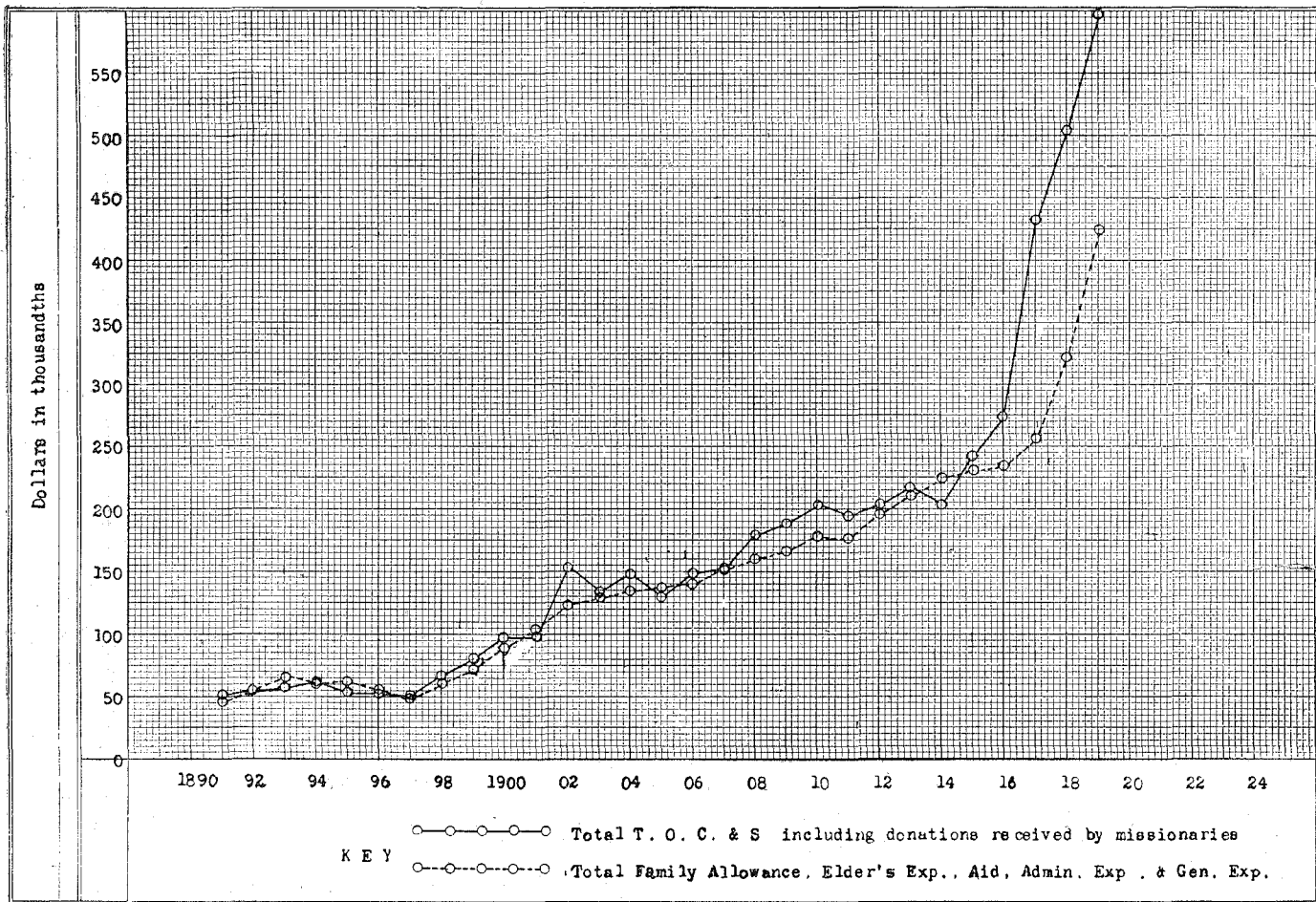


CHART NO. 2

the Reorganization. The growth has been slow, it is true. The phenomenal development of the early church was arrested by the insidious attacks from enemies within and without, whose efforts did not cease in the climax of martyrdom in 1844.

A study of Chart number 1 will disclose a consistent membership increase year by year. The last decade the rate of increase shows 50 per cent better than the two preceding ones. Our average annual net increase during the years of 1910 to 1920 was approximately 3,000, while the normal rate for the preceding twenty years was 2,000.

Trend of Receipts—Financial Gains

Our gain in numerical strength surely has its bearing, yet it is our condition which seems to present the paramount issue. While the church was still in its infancy, back in

ing the church than ever before. The conditions of unemployment and the fall in market prices without a corresponding decrease in living costs during the past eight months have so seriously affected church revenues that only a very special effort can save a falling back of the line from the vantage point attained in the sweeping gains of the last three years.

Operating Costs

A certain amount of our receipts are for a special purpose, and, when impressed with such a trust, are not available for any other purpose. Twelve of such funds exist at the present time, and during the past year about 50 per cent of all money received has been for trust funds. However, the auditorium drive made this year an exception in this respect.

The expense of operating has quite naturally increased with the volume of work done, yet it is not out of proportion.

Taking the financial department for example: In the year 1900 the total funds collected were \$101,869 at a cost of 1.4 cents per dollar collected. In 1910 the cost of collection had increased to 1.6 cents, while in 1915 it was 1.7 cents.

With the increased cost of labor and supplies, the operating cost for the past year has increased to approximately 2.8 cents, an increase of 1.1 of a cent, or 65 per cent over 1915, while for the same period of time the best statistics show that the cost of living has increased 87 per cent. We hope our readers will consider the fact that number of dollars collected does not represent an exact gauge for the volume of work done by this department. The times, as well as the church, demand better service than formerly. Service always costs something. Even voluntary or consecrated service increases obligations which eventually must be repaid, whether rendered to individuals or institutions.

In addition to this, a part of our divinely assigned re-

were spent directly for missionary purposes. To this should rightfully be added a certain proportion of the administration expense.

The amount spent in aid was larger last year than ever before; however, not much larger than in 1914. Lucrative employment and high prices for farm products reduced the calls for aid quite materially in the interim of the war. In addition to the \$22,500 charged to aid, \$56,000 was spent through our church institutions to assist the unfortunate children, old folks, and sick, and to maintain our school during the period from July 1, 1920, to May 1, 1921.

Considerable more aid has been extended in the shape of loans, which is not included in the above figures. The ability to aid along these lines is necessarily limited to the margin between the fixed operating expenses, such as elders' expense, elders' families, and administrative expense, and the current income.

Institutions

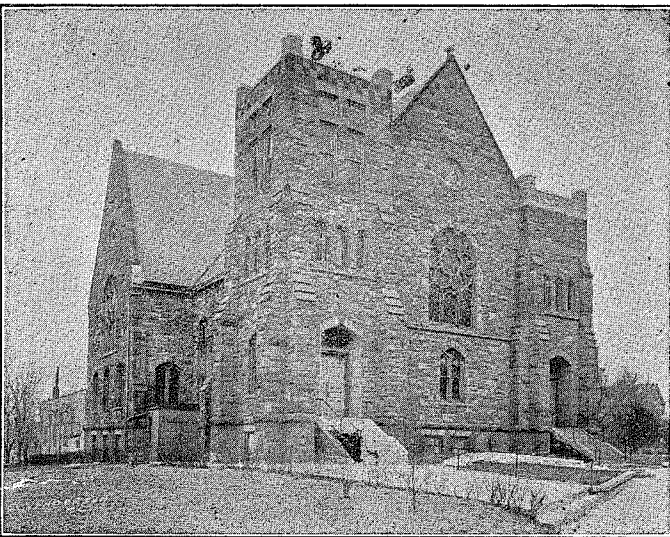
A few words under this caption are appropriate. The college was the first of these to come into existence. This was authorized by the General Conference of 1890, and was dedicated January 1, 1897. The fall of 1895 saw the opening of the first school year with a faculty of 7 members and with 34 students. Ten years later its growth is indicated by the facts that the faculty numbered 10, while the enrollment increased to 145. The records of last year about doubled these figures, being 19 and 324 respectively.

The original college building, in addition to serving as a college, also housed the heating plant, laundry, dining room, and kitchen, and the remaining space was utilized for dormitory purposes. The initial cost of the building was approximately \$25,000, total assets listed at \$40,000. Since then the college has acquired considerable real estate, increasing the cost of the properties to the total value of about \$170,000. On its inventory we find the following buildings now listed: A heating plant and gymnasium, a superintendent's cottage, a farm home, three dormitories, and College Building Number 2. The last named has just been completed at a cost of approximately \$85,000. This will provide ample college room, but the dormitory facilities are still inadequate. To relieve this situation the former Herald Office Building is to be fitted up for a boys' dormitory, until more convenient quarters can be established.

A factor which contributes quite largely to Graceland's popularity during the last two years is the religious education class work. This is a very worthy effort to equip those who may be selected for special church service with the tools for a more effectual work in the Master's vineyard. The church has invested a goodly sum in this phase alone. This is loaned to the students to be repaid after their school work is finished. Perhaps in the main this will be in the form of service. The same General Conference (1890) that authorized the building of Graceland, authorized the building of the Saints' Home for the Aged. This was dedicated for service March 27, 1898, and has a capacity of nearly 35 inmates. It soon became apparent that our facilities would have to be enlarged, and on May 1, 1906, Liberty Home was opened to accommodate 30 more.

In 1910 Bonheim Home was opened in Independence with a capacity to care for 25 more aged Saints.

In 1917 the church bought the Holden Home property, and soon after the inmates of Bonheim were transferred there, and the Independence property became the nurses' home. These eleemosynary institutions for the care of aged Saints are maintained at a cost to the church of approximately \$118 a day, of \$43,000 a year under present-day prices. On



STONE CHURCH: INDEPENDENCE

Here the largest congregation of Saints in the world meets regularly. The total value of the church edifices owned by the church throughout the world is about \$1,300,000, yet none of us expect them to be revenue producers. In addition to the expense of maintaining adequate places of worship, each member's duty is to help maintain the general activities of the church.

sponsibility to the church is to teach the law, and a goodly portion of our operating cost goes into supplies, publicity, and educational expense. We have found it expedient further to organize and augment our forces so that in the functioning of the office we may have the capacity to handle the ever-increasing volume of detail which must be worked out before the consummation of our program of things Zionie shall be enjoyed. This investment is like the seed which is planted in the soil that will, under proper conditions of sunshine and rain, bring forth fruit in its season.

Trend of Disbursements

Chart Number 2 will give you a graphic idea of how disbursements have kept pace with receipts. And, peculiar as it may seem, the disbursements exceeded the receipts at times, and only since 1915 have the receipts been sufficiently in excess of the disbursements to permit an increase in the net worth of the church. Seventy-three per cent (73%) of the total operating receipts, not including Auditorium or Christmas offering funds, for the ten months ended May 1,

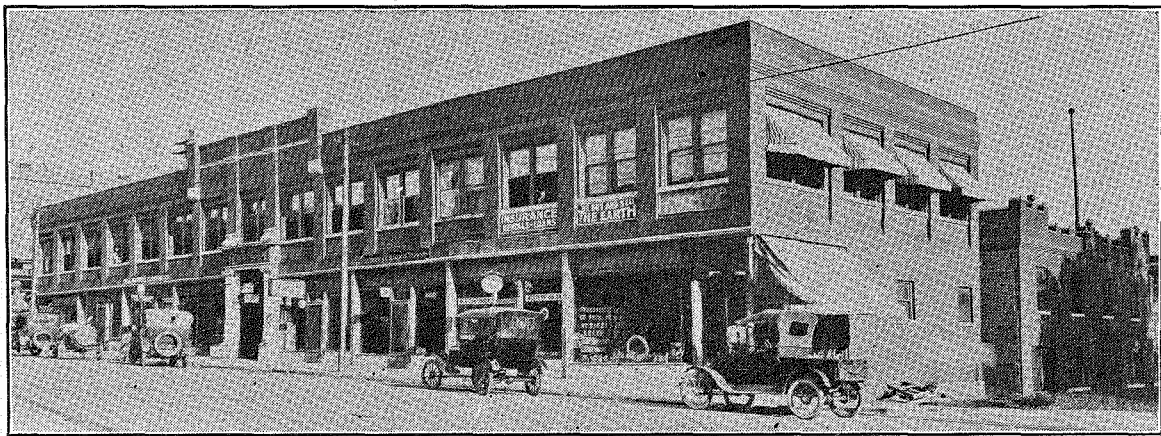
April 14, 1906, the church was directed to build a sanitarium as a place of refuge and help for the sick and afflicted. On December 15, 1909, a sixty-bed hospital operating as the Independence Sanitarium was dedicated for public service. Occasionally some one manifests some surprise to learn that this service is not given free of charge, especially to the Saints who contributed towards the original cost of the building. Upon reflection it will be seen that to do so would only consume the funds of the church now used in other ways, and it is much more fair in principle that those who receive the service should bear their share of the expense of service rendered.

This institution requires the services of over thirty people. The actual cost per patient to the Sanitarium will vary, of course, in accordance with current prices and wages. However, to give our readers some idea, the figure for last February was \$3.88 per day, or \$27.16 per week. During the year 1919 the average duration of treatment was fourteen

The Herald and Ensign Publishing Houses were combined last month, having their new home in the Battery Block in Independence. The Battery Block was purchased by the church at a consideration of \$67,500. Quite an extensive overhauling has been given to the old Battery Building proper, which now houses the publishing interests. It was formerly used for military purposes. The other building is a two-story office building, in which is housed the presiding and local bishops' offices.

Quite a neat little sum has been invested by the church this past year in foreign mission and survey work. Additional missionary forces have been sent to Scandinavia, England, and the South Seas. In the last-named place they were accompanied by a nurse. In England a mission house and hall were purchased at a consideration of approximately \$4,000. This property, known as "Saint Leonard's," will nicely serve as a mission headquarters.

The church properties at Kirtland and Nauvoo have been



COMMODIOUS OFFICE BUILDING NOW OCCUPIED

In the purchase of the above building during the past year for the use of church offices, a much-desired acquisition was attained. The rental of the rooms on the first and second floors largely cares for the investment incurred, and there is space on the second floor for the numerous activities of the Presiding Bishopric.

days. In other words, the average patient costs the Sanitarium approximately \$54.00, or the magnificent sum of \$85,000 is paid out by this institution each year, when running at full capacity, in operating expenses alone. A comparison of the charges made by hospitals of similar size in Kansas City, such as the Swedish Hospital, Saint Luke's Hospital, and the Christian Church Hospital, shows that the Independence Sanitarium prices have been 15 per cent to 20 per cent less for the regular hospital service.

The patients have full choice in the matter of the physician who shall attend them, and it is a matter of concern between them alone how much the physician shall receive for his services. Drugs, dressings, laboratory, and operating charges are additional to the regular weekly hospital rate.

On August 15, 1911, another branch of Christian service was opened in the dedication of the Children's Home, which has a capacity of approximately 40 inmates. Under present-day conditions it costs the church approximately \$43 a day, or \$15,700 a year to maintain. Through this channel many homeless ones have been cared for, clothed, fed, educated; and in a number of instances adopted into good Latter Day Saint homes to bring sunshine and gladness by their merry voices and bright, cheery faces, such as were never known before.

repaired and beautified since last General Conference. The temple is in such a condition as to reflect credit upon the church to the thousands of travelers who visit this memorable sanctuary.

The old landmarks at Nauvoo, some of which are mentioned in the revelations in the Doctrine and Covenants, have been rehabilitated. The hundreds of tourists who come to "the City Beautiful" and visit the "Old Homestead," the "Martyrs' graves," the "Mansion House," and the "Nauvoo House" erected so many years ago on the banks of the Mississippi as a place for the weary traveler to find rest and comfort, now go away with feelings of respect and appreciation for the church.

Splendid opportunities are these to get respectful hearings, clear away misunderstanding, and break down prejudice. To neglect it would be wanton extravagance in comparison with the cost of many other publicity and evangelizing efforts.

Of course you are interested in the \$220,000 spent for land and improvements, but as that came out of the Christmas offerings, rather than general church funds, that will be dealt with separately. The \$250,000 received (up to May 1) and held in trust for the building of the General Conference Auditorium, will be featured elsewhere. Five hundred and

fifty of our 830 branches own property. We find, in round numbers, \$375,000 worth of real estate, \$1,000,000 worth of buildings, and \$20,000 worth of equipment. Against this there are incumbrances amounting to \$95,000. A new appraisal is now under way.

Thus we have briefly reviewed some of the things to which the church is giving its attention, made possible by the loyalty and sacrifice of its members.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

The Work of the Bishopric

A strong mind and a healthy body are necessary for a life of the fullest possible accomplishment and service. The mentality may be ever so well equipped and trained for a career of usefulness, but if the physical part does not

particularly qualifies them for the work of the Bishopric, in looking after the financial interests of the church and its institutions and managing the properties of the church.

District and Branch Representatives

Completing the structure of the Bishopric, there exists throughout the realms of the church organization, local bishops and Bishop's agents for territories known as stakes or districts; and in the several branches of each stake or district, local solicitors, to receive and receipt for the tithes, offerings, and consecrations of the Saints. The local solicitors report monthly their collections to their respective bishop or Bishop's agent, who in turn immediately transmits the funds to the Presiding Bishopric, together with a complete report of the month's collections within the territory under his supervision. Thus it is arranged for the bishops and Bishop's agents to represent the Presiding Bishopric in the several



THE PRESIDING BISHOPRIC

Bishop Benjamin R. McGuire, in the center, is charged with the responsibility of the church finances. On the reader's left is Bishop James F. Keir, and on the right Bishop Israel A. Smith, counselors to B. R. McGuire in the Presiding Bishopric.

function properly, a man's activities will be correspondingly circumscribed.

The analogy holds true within the church—"the body of Christ." In the exercise of his wisdom, God has set within his church two departments, the spiritual and the temporal. These are so closely united that if one suffers they both suffer, and the progress of the entire church body is affected.

The Presiding Bishopric

The temporal department is under the supervision of the Presiding Bishop, Benjamin R. McGuire, and his two counselors, James F. Keir and Israel A. Smith, the three constituting what is known as the Presiding Bishopric of the church. Prior to their selection for this important work, the three were actively engaged in modern business pursuits. Bishop McGuire was connected with a large legal corporation, and the legal and business training thus secured is of great assistance to him in his office, and of inestimable value to the church. Bishop Keir has had a wide business experience, supplemented by the study of law; and Bishop Smith was engaged in the practice of law when selected as counselor, at the 1920 General Conference. Their wide range of practical business experience, as well as their legal training,

stakes and districts, and the local solicitors in turn to represent the local bishops or Bishop's agents in the branches. The temporal organization is thus seen to extend as a network throughout the entire organized territory of the church.

Duties of the Bishopric

Briefly summed up, the work of the Bishopric consists of the "gathering, caring for, and disbursing the contributions gathered from the Saints, of money and properties under the term of tithing, surplus, free-will offering, and consecration." The gathering, caring for, and disbursing of over \$875,000 has been the pleasant task of the Bishopric for the fiscal year ending June 30, 1921.

The foregoing not only involves the collection of all the church finances, but also the supervision of all disbursements, in caring for missionaries and their families; looking after the poor and needy; maintaining homes for the aged, Children's Homes, Independence Sanitarium, Graceland College, and all general church institutions and properties; as well as properly accounting for all money received and disbursed, and reporting same to the church. Interpreting the law of temporalities, and teaching and promoting the observance among the membership of the principles of steward-

ships and inheritances are also placed under the direction of this department.

As "a judge in Israel" the bishops participate in the settlement of difficulties and transgressions within the church, by sitting as members of bishop's courts. It will be noticed that many of the bishops who were not, at the time of their call to the office, engaged in law practice, have seen the helpfulness of a knowledge thereof in their work, and have taken up its study. The advantage of this training is apparent to the church, not only in the conduct of the church courts, but also in representing and protecting the interests of the church in the courts of the land.

Mountains of Detail

Each of the foregoing tasks branches off into many channels of activity, through mountains of detail. For instance, receiving the tithes, offerings, and consecrations of the mem-

bered special aptitude and ability for the particular task to be undertaken.

Departments

To date, the work of the office has been subdivided into three departments; namely, Secretarial, Accounting, and Real Estate. Other departments will be added to the organization as the work of the office increases in volume and new avenues of service are entered.

Secretarial Department

Vernon A. Reese, who has charge of the Secretarial Department, was for a number of years actively connected with commercial business firms in the city of Chicago; and at the time of his call to Independence, was acting in the secretarial capacity of one of the large railroad companies.

The work of the Secretarial Department involves the handling of mail, interviewing visitors, answering correspondence,



THE NEW PUBLISHING HOUSE AT INDEPENDENCE

Considerable expense was involved in the acquirement of this building by purchase, which has been remodeled and redecored throughout for the amalgamated publishing house of the church. And the fact that the Herald Publishing House building at Lamoni is still retained by the church, rather than being sold and devoted to nonchurch purposes, means an extra expense. But it seems justifiable from all angles. Some changes were made externally since this picture was taken, and many on the interior.

bership involves more than the issuance of the customary receipts. This act, though of vital importance, involves little effort in comparison with the work preceding and following the receipting of the funds, such as teaching and interpretation of the temporal law in sermons, personal letters, and the printed word, as well as the bookkeeping which follows, and the compilation of various reports.

Bishop's Work in City of Zion

Bishop J. A. Becker is closely associated with the Presiding Bishopric, especially in looking after the temporal interests of the church in Independence, which the 1920 General Conference in organizing the city of Zion placed under the direction of the Presiding Bishopric. Brother Becker is an experienced and capable business man, and has increased his usefulness and service by the study of law.

Office Helpers

In the face of the foregoing, it is apparent that the Bishop and his two counselors cannot perform all of the work growing out of the multiplicity of duties devolving upon them. Therefore, from time to time they have added to the personnel of the department consecrated and qualified helpers. A devoted and steadfast consecration to the work of God is, of course, a prime requirement, but there must also be mani-

and preparing and distributing circular letters. Several thousand letters entering Latter Day Saint homes the last eight months, which were written and sent out over the name of a branch president or Bishop's agent, were prepared for them by this department.

Perhaps our readers will get a better idea of the volume of work handled by this department if we give a brief synopsis of the incoming and outgoing mail. During the first five months of 1921, 7,713 pieces of mail were received—an average of 62 pieces for each working day. In looking over the classification of incoming mail, we notice a few items which may be of special interest to our readers.

Aid Requests,	54; average 11 per month
Application for admittance to homes,	21; average 4 per month
Application for employment,	39; average 8 per month
Letters pertaining to the Zionie program,	221; average 44 per month

The outgoing mail during this same period consisted of 16,580 pieces, an average of approximately 133 pieces per working day. These letters consisted of replies to the above incoming mail, as well as acknowledgments of all contributions sent direct to this office, and various circular letters pertaining to the temporal aspects of the church work.

Accounting Department

Edward J. Smith, in charge of the Accounting Department, last year gave up a lucrative position as district manager for the firm of Tanner, Gilman & Ellis, certified public accountants, of Chicago, in answer to the Bishop's call to "come to Independence and help us." To him we are indebted for the financial statements and graphic charts appearing throughout this issue of the HERALD, reflecting the financial condition of the church and giving a relative view of the operating costs of the various departments and disposition of church funds.

The Accounting Department maintains the records of all the receipts and disbursements coming into this office, either directly or through the local bishops or agents, as well as other numerous accounts which are needed to ascertain, at any time, the financial condition of the church and its departments.

A daily balance of sixteen separate funds is maintained.



GENERAL OFFICES BUILDING AT INDEPENDENCE

This building houses the First Presidency, the Presiding Patriarch, the Statistical Department, and the Department of Publicity. It was not many years ago that the church officers were compelled to crowd into small and inconvenient rented rooms. The present quarters are not ideal, but they have an element of permanency and afford some otherwise unattainable conveniences. Just north of this building is a modern cottage devoted to the use of the Quorum of Twelve.

consisting of operating funds, such as tithes, offerings, consecrations, and surplus, as well as special funds, such as Auditorium, Christmas Offering, Temple Fund, Organ Fund, etc. These accounts show the daily cash balance of each of these funds. An itemized report is placed upon the Presiding Bishop's desk the following morning, thus enabling him to see, at a glance, the status of all church funds.

Approximately 75,000 individual tithing accounts are kept, to which posting is made each day from the local bishops' and Bishop's agents' reports, as well as the amounts received direct by the office. The value of this work will be greatly appreciated by the church membership as they have occasion to write into the office for a list of tithing payments. Each member who pays tithing has a ledger page in the proper alphabetical order. A balance is maintained of all these

thousands of individual accounts, which is incorporated in the general trial balance of all the ledger accounts. A general balance will not be obtainable, if an error has been made in posting the figures of these accounts.

Since the Auditorium Campaign last fall, a big task was added to the Accounting Department in maintaining individual records of approximately 25,000 pledge cards, to which payments made thereon are posted daily, so that at any time inquiries can be answered as to the amounts paid on any card, and balance due.

Perhaps very few of the Saints, who know that the church is working on a budget basis, realize the amount of work involved in carrying out a budget plan of financing. In order that the membership may become better acquainted with the service rendered in this connection, let us dwell for a moment upon this feature.

A functional classification of general ledger accounts has been installed, which makes it possible to ascertain the operating costs of each branch or department of church work. The following is a summary of this classification.

BALANCE SHEET ACCOUNTS

1. *Assets*
 11. Current
 12. Permanent
2. *Liabilities*
 21. Current
 22. Permanent
3. *Net Worth*
 31. Surplus
 32. Reserves

INCOME AND EXPENSE OR OPERATING ACCOUNTS

4. *Income*
 41. Church Funds
 42. Contributions for Church Institutions
 43. Real Estate
 44. Other Income
5. *Expenses*
 51. Ministerial
 52. Aid Extended
 53. Administration—Church Offices
 54. Administration—Stakes, Bishop's Agents
 55. Administration—Church Institutions
 56. Real Estate
 57. General
 58. Other Miscellaneous

Each of the above accounts is further subdivided. For example, let us follow Administration Expense Account—Church Offices, Account Number 53, and we notice that it is subdivided as follows:

53. *Administration Expense—Church Offices*
 - 53A. Presidency's Office
 - 53B. *Presiding Bishopric Office*
 - 53B1. Secretarial Department
 - 53B2. Real Estate Department
 - 53B3. Accounting Department
 - 53C. Quorum of Twelve Office
 - 53D. Publicity Agent's Office
 - 53E. Statistician's Office
 - 53F. Auditor's Office

- 53G. Architect's Office
- 53H. Historian's Office
- 53J. Patriarch's Office
- 53K. Health Department Office
- 53L. Department of Music
- 53M. Women's Department

The above Administrative Expense subdivision applies to all church offices. The Administration Expense of each office is further subdivided as follows:

- 531. Salaries
- 532. Traveling expense
- 533. Printing and stationery
- 534. Telegraph and postage
- 535. Subscriptions to periodicals
- 536. Association dues, fees, etc
- 537. Repairs and maintenance to office furniture and fixtures
- 538. Depreciation of office furniture and fixtures
- 539. Other miscellaneous administration expense.

Perhaps it has escaped your notice, but it may be observed that this one control account on Administration Expenses—Church Offices, has been expanded into 136 subaccounts, consisting of the various expense accounts maintained under each office.

These accounts are necessary in order that a comparative monthly statement of budget appropriations and actual expenditures of each office can be prepared, showing the balance existing in each appropriation covering the administrative, stake, ministerial, and institutional branches of the work. Without going into further detail, suffice it to say that a classification of accounts, has been so designed as to enable general church authorities to be in constant touch with the financial condition of every activity of church work which is essential to successful management.

Real Estate Department

Bishop R. T. Cooper is in charge of the Real Estate Department, which involves the supervision of the general church property, as well as the local church edifices. When called to serve the church, Brother Cooper was actively engaged in the real estate business, as the managing partner of a real estate firm in Southern California. His experiences particularly qualified him for the work of this department, and he has also added to his training the knowledge obtained by the study of law.

At the present time a separate file is maintained for approximately one thousand branches throughout the world, consisting of deeds, abstracts of title, maps, pictures, insurance policies, and other correspondence pertaining to the respective pieces of property of each branch. This department also looks after some three hundred properties owned by the church, which are subject to sale, and fifty other properties which are being rented for residences or business. There is also listed with this department a large number of properties owned by others. The various items of income and expenses in connection with over 1,700 acres of farm land owned by the church is also supervised by this department.

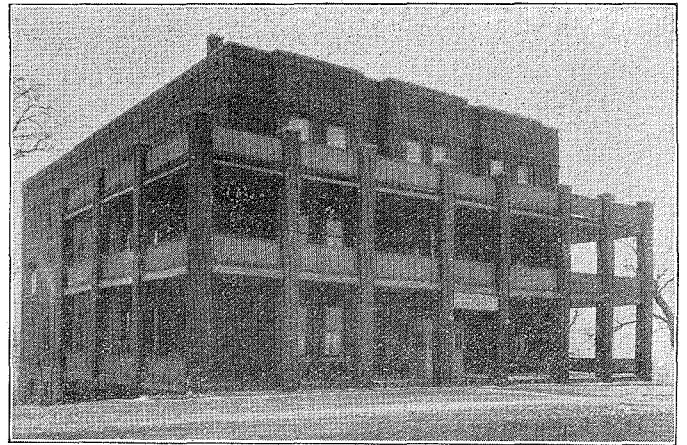
Developing an Industrial Department

In response to the Bishop's call, Brother Chris B. Hartshorn last December severed his secular and church connections in the city of Chicago. He has put his shoulder to the office wheels to help push the work forward. His business training with a large manufacturing corporation, and his wide experience in branch and district church work, have well qualified him to study and assist in the handling of the problems

relating to the industrial aspects of the church work. In this the Bishopric have taken the initial steps in the organization of an Industrial Department adequate to meet the increasing demands in connection with the Zioniac program. The present industrial and economic conditions, which have thrown hundreds of our people out of employment, emphasize the necessity of action in this direction.

Going Forward

These general features of this department's activities, upon which we have but briefly touched, will give our readers some idea of the volume of business carried on in the Presiding



INDEPENDENCE SANITARIUM

The ideals of those in charge of the Health Department of the church are to keep the Saints well, but for those who are overcome with disease or accident this institution is maintained and is daily rendering most appreciated service to the many members, and others, who know of its excellent work. But having such ideals, it often does not pay its own way as institutions indeed of the world seldom do, and by our contributions to the general funds of the church we help those who need its skillful care, save many lives, and relieve much pain.

Bishop's office. It will be seen that an organization is being developed to keep pace with the growing demands of the work, and it is difficult to imagine what this department of the church will look like when the Zioniac program is in full operation.

Elder V. B. Etzenhouser and wife expect to leave Hawaii about July 23, on the *S. S. Makura*. They will return to Vancouver and by rail from there to Independence. The continued ill health of Sister Etzenhouser is one reason for their return.

Presiding Patriarch F. A. Smith left Independence June 16, to attend the Minnesota district reunion. From there he goes to other reunions in that part of the general field.

In a letter from Elder Harry Passman to the Presidency we learn that conditions in Palestine are very bad. Immigration has been stopped; business is very near at a standstill because of the riots. This makes conditions very hard on everyone and limits his efforts for missionary work. People are afraid to go out after dark and when the Jews open their shops it is only for a little while and with their keys in hand.

He rather urges again the necessity of a permanent investment there before missionary work can be undertaken.

A Need for Greater Consecration

The church should be able to raise from one to two million dollars a year.

A survey of figures and charts in the Bishop's office shows some interesting facts. Chart I, published in this number, shows that the line of membership is only a slight curve upward. This means that the increase of membership has been very nearly a constant quantity. It is very nearly the same now that it was twenty years ago, and even thirty years ago. It has shown a slight increase in later years over the gain of earlier years.

We note that the membership is double now what it was twenty years ago. We note that receipts from tithes and offerings is six times as large in 1920 as in 1900. With this increase in membership and figures in tithing one would naturally expect a geometrical increase in membership.

Part of the reasons why there has not been such a gain have already been indicated. As there is an increase in the cost of living, the value of the dollar has been only one half or one third of what it was twenty years ago.

The second reason is the growth of the industrial and institutional work of the church. This has both increased the receipts and diverted part of the expenditures.

But the third and decisive reason is that the number of men appointed to the missionary field has not materially increased. Many more men have been appointed for local work, many more have engaged in the industry and institutions of the church, but the missionary force has not gained.

If we keep all of our own children, that alone should mean a gain of between three and four per cent each year. Such a gain would be in geometrical ratio like compound interest rather than like simple interest. Many of the baptisms of our missionaries are in a class which could be

church. In the early days of the church and in the early days of the organization men went out without purse or scrip; they felt the call of God to service so high, they counted not the cost. There is need for a great army of young men in



both foreign and home mission work, in local and in office work, young men and young women filled with the spirit of consecration and devotion, whose great desire is: How much can I do? How much can I give, and at how little expense to the church?

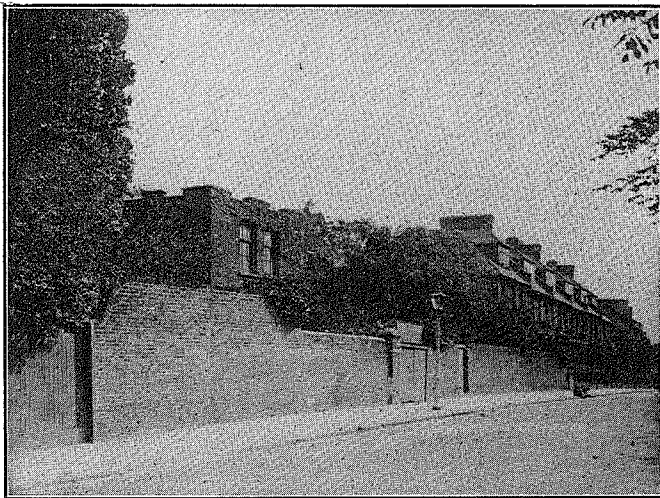
The institutional work and the industrial work of the church must go on and be increased by way of establishing minimum conditions which will make Zion possible. The establishing of these works has indeed greatly increased receipts, but there is need for a consecration on the part of all members in the church to assist in sustaining the missionary work of the church. It is time that every member, from the leading officials of the church to the youngest member in the church; to the business man, the bookkeeper, the clerk, whether working for the church or for commercial interest, for every man, woman, and child to examine carefully his own self, his own desires and hopes, and his own expenditures, and then to try and reduce his expenditure to a reasonable minimum. There is "a withholding of more than is meet which leads to poverty." (Proverbs 11: 24.) Wisdom is necessary, but a spirit of consecration is necessary as well.

The minister in the field, whether local man or missionary, whether he gives his whole time to the service of the church, or part time, should examine himself and say: "What can I do to assist in forwarding the work of the church?"

The bishops, set as sentinels in the counting house, consider carefully all expenditures so as to secure the maximum of results. If the world is to be warned; if the work of the church is to be done; if we are to clear ourselves of the blood of this generation, more missionaries must be sent forth, more missionaries must be found ready to go. For them to go, for them to be sent, will require a continued effort of consecration upon the part of all of those who are laboring in the affairs of business and of work.

The great work shall continue as means permit.

Those who are in the employ of the church should strive to keep their requirements to a minimum and if possible to turn back into the coffers of the church as large a part as they can of the allowance received from the church, whether for family, for expenses, or by way of salary or wages. The responsibility is not less on the man who works in the office of the church than it is on the missionary on the firing



VIEWS OF SAINT LEONARD'S IN LONDON

Following the visit of President Frederick M. Smith and Apostle T. W. Williams, the purchase of this commodious building, well located in London, was made, to be used as mission headquarters, a school for British young people, a library, etc. It will be helpful to the work, not only in the British Isles, but serve admirably in the spread of the gospel into Europe.

handled by local men, the baptism of our children. The distinct gain from missionary work is the bringing in of new families.

Clearly there is need for a new spirit of consecration in the

line. It is not less on the missionary of the firing line than it is on the man of business. Such consecration demands and requires the utmost care and wisdom in the expenditure of funds. The church should be able to raise from one to two million dollars a year and then spend it with economy, so that every dollar counts for one hundred cents of effective work.

The time is near at hand when a call must go forth for greater devotion, for the faith of earlier days with all the added knowledge that our people have gained from the experiences of the years. Are we ready to do our part?

S. A. B.

A Survey of Church Membership and Tithing

A survey of the summary below shows year by year since 1890 a growth in church membership, the net increase and percentage of increase, also the amount of tithes, offerings, consecration, and surplus paid in each year, and the amount paid per member of the general church. This does not include special offerings and funds.

A rapid survey shows that the gain in church membership averages about 2,000 for the ten years, 1890 to 1900, or 6 per cent.

COMPARATIVE STATEMENT OF CHURCH MEMBERSHIP AND TITHES, OFFERINGS, CONSECRATION, AND SURPLUS

Year	Total Membership	Net Increase of membership	Percentage of Increase	Tithes, Off. T. O. C. & S. Con. & S. per member	
1890	25,368				
1891	26,706	1,338	5.3	\$ 50,524.28	\$1.89
1892	28,526	1,820	6.8	54,520.30	1.91
1893	30,489	1,963	6.9	55,339.75	1.81
1894	32,889	2,400	7.9	63,123.94	1.91
1895	34,814	1,925	5.9	52,971.41	1.52
1896	38,370	3,556	10.2	52,234.99	1.36
1897	40,639	2,269	5.9	51,875.88	1.27
1898	41,958	1,319	3.2	65,784.99	1.57
1899	43,824	1,866	4.4	80,357.62	1.83
1900	45,381	1,557	3.6	98,087.20	2.16
1901	46,954	1,573	3.5	98,439.71	2.09
1902	48,737	1,783	3.8	*152,983.98	3.13
1903	50,330	1,593	3.3	134,222.44	2.66
1904	51,853	1,523	3.0	147,670.25	2.84
1905	53,781	1,928	3.7	129,689.70	2.41
1906	55,045	1,264	2.4	148,558.17	2.69
1907	57,365	2,320	4.2	152,659.82	2.66
1908	59,256	1,891	3.3	178,764.34	3.01
1909	60,909	1,653	2.8	187,941.59	3.08
1910	63,090	2,181	3.6	202,310.72	3.20
1911	65,415	2,325	3.7	193,964.00	2.96
1912	68,211	2,796	4.3	203,083.26	2.97
1913	71,702	3,491	5.1	217,252.86	3.02
1914	73,899	2,197	3.1	202,661.60	2.74
1915	78,326	4,427	6.0	241,715.10	3.08
1916	82,964	4,638	5.9	273,707.47	3.29
1917	86,260	3,296	4.0	432,798.86	5.01
1918	90,825	4,565	5.3	504,761.64	5.55
1919-20	92,746	1,921	2.1	597,163.68	6.43

*Includes \$26,011.55 surplus tithing.

There is a slight decline in the net actual increase for the next ten-year period, 1901 to 1910, and on account of the increase in church membership a decided decrease in percentage to 3.56 per cent increase per year.

The last decade shows a decided gain both in members and in percentage, as the average per year has been over 3,000 and the percentage 4.4 per cent.

Summing up the tithes, offerings, consecration, and surplus by ten-year periods, the average from 1890 to 1900 was \$1.72; 1901 to 1910, \$2.78; 1911 to 1915 inclusive, \$2.95; but the last four years, 1916 to 1920, shows an average of \$5.06 per member per year.

What will the future bring? We trust it will mean an increased devotion to the work of the church on the part of all.

The Spirit of the Reorganization

From the beginning, this church has been known for the spirit of faithful determination that has characterized its members.

From its beginning in 1852 to the present day the members of this church have been characterized by a persistent faith that has amounted at times to what might be called a dogged determination. Individuals and communities alike have developed this trait till as a church we have a reputation for thoroughness in our religious profession.

Only recently one of our religious opponents stated in public that we should be avoided by those not well posted in religious matters, the statement carrying the definite inference that we were all well posted concerning the Bible. We



NURSES' HOME: NEAR SANITARIUM

During their three years of training combined with service, the classes in professional nursing at the Sanitarium make their homes here. Already the Health Department of the church is widening its influence and establishing its prestige through its representatives, most of whom are graduate nurses who have resided here during their period of training.

appreciate the compliment, given even as it was, and can only wish we were more worthy of it.

But even if we were all unusually well informed, it would still not be sufficient. To know is not always an insurance that we shall do good with our knowledge, so we must look further than to any superficial impressions we may give to others. There must be something more than appears to a casual observer that has not only held the organization together but has allowed it to make a steady and constant growth in spite of the scattered condition of its members and the impossibility of desirable cooperation.

As we analyze the lives of the stalwarts of the church, "The Old Guard," and the present line-up of its ablest exponents, we seem to find a dominant note, which if we were to try to express in a sentence would be, "A living faith in the ultimate success of the church." This unswerving faith in the future has been the saving ray of sunshine during many a dark day of discouragement. It has tided us over many years of slow growth, when as a church we have been too weak in numbers and means to carry out our most cherished plans.

This abiding faith is notably lacking in the lives of those among us who when the skies are clear and the times are favorable say they want to consecrate all, but who fail to do so and are not to be found among the faithful. The spirit of the world encourages a sort of faithless optimism in the

present, but inclines its possessors to let the future care for itself.

A true Saint believes in the present, but analyzes its tendencies as to the future, seeking to give a true evaluation to all that goes to make up both our to-days and our to-morrows. He reads with faith the prophecies upon which this church is built, and has full confidence in their promises. He reads of the visions had by holy men of old, when a panoramic view of the future has been opened to their inner vision, and with them believes in the wonderful events of the latter days, the dispensation of the fullness of times.

He whose life is actuated by this living faith sees in the ripened state of iniquity prevailing in the world to-day the harbinger of a crisis that can only end in the manifestation of God's power to the destruction of the wicked. His optimism is of the most wholesome sort, being based on the triumph of virtue rather than in a blind hope that since

Yet we are convinced that the combination of interest, knowledge, faith, persistency, discrimination, self-denial, and attitude makes one an ideal Saint and has had the effect of fusing a body of people into an organization that is a marvel to those who study it.

Those whose characters are thus influenced are willing to sacrifice to the limit because of their vast faith in the outcome of the church program. In fact, those who are thus inspired have been the saving factor in the church from the beginning. They have exceeded their natural "quota" of virtues in order to make up the deficiency caused by the wavering and unfaithful.

For years the church struggled under discouraging debt, yet the members plodded valiantly on. When the call came for a special effort to pay off this debt the result was gratifyingly good. The debt was paid. It was a manifestation of the spirit of the church—it is *the* spirit of the church in operation.

The call is now made for a special effort to liquidate the present quickly-incurred deficit of the church. It must be done. We have confidence that the same spirit of courageous self-denial and sacrifice that has been a determining factor with us for nearly seventy years will prevail, and we shall notably succeed. It is mostly a matter of will, and the new generation should possess a double portion of it. We believe they do and that we shall now have still another demonstration of it. E. D. MOORE.



SAINTS' HOME: LAMONI, IOWA

Many a faithful Saint has blessed the spirit prevailing among the Saints that allows such institutions to flourish among us. The income from the land on the farms of Saints' and Liberty Homes helps in the maintenance expense of these institutions.

selfishness often succeeds temporarily it will ever be a safe impulse to follow.

To a person of this type, the coming of the endowment of divine power is an accepted development of the near future and one fraught with unlimited possibilities.

And still another factor in the life of a genuine Saint is a wholesome appreciation for the present-day manifestations of the Spirit. When men and women of the church, inspired by the spirit of revelation, speak for God, there is not blind credulity manifested, but a friendly spirit of consideration for both the message and its bearer. The messages thus delivered, agreeing with the utterances of the divinely inspired of all ages and having the appreciated factor of local application, give one a wonderful sense of security regarding our spiritual affiliations.

Perhaps no one of these qualifications we have suggested is the determining factor in what we have chosen to consider "The spirit of the Reorganization." Rather it seems to be a combination of all these and much more that makes a member of this church essentially different from those of other churches.

There are many degrees of faith; there are innumerable combinations of personality, and a wide range of ability to stick to tasks till they are completed.

Explanation of the Charts

Graphic analysis of operating and expenses and assets and liabilities.

The charts on the opposite page give a graphical presentation of the "Condensed statement of operating income and expenses" for the period from July 1, 1920, to May 1, 1921, as shown on page 597 of this issue.

These charts have been prepared so that our readers may see, at a glance, the relative proportion of Operating Income and Expenses, as well as the proportions of Assets and Liabilities.

Chart No. 1. The Operating Income and Expenses for the ten months' period divides the circle in two halves, one half representing the Operating Expenses for ten months, and the other half representing the Operating Income and Deficit for the same period, including tithes, offerings, consecration, and surplus. The Operating Income does not include special funds, such as Christmas Offering, Auditorium Fund, etc.

Chart No. 2. This chart represents the Operating Expense portion of Chart No. 1, and shows the purposes for which the \$513,390.11 was spent. It will be noted that approximately 61 per cent of the total expenditures consist of family allowances and elders' expense, or approximately 73 per cent of the total income received during the period.

Chart No. 3. This chart represents the other one half of Chart No. 1, consisting of the Operating Income and Deficit. It shows the source of income as well as the proportion from tithes, offerings, consecration, and surplus, as compared with other income; such as, contributions for church institutions, real estate, and miscellaneous income, such as interest, dividends, etc. It will be noted that the income from tithes, offerings, consecration, and surplus is equal to approximately 76 per cent of the total operating expenses.

Chart No. 4. This chart represents all special funds, which include the Auditorium Fund and Christmas Offering, as

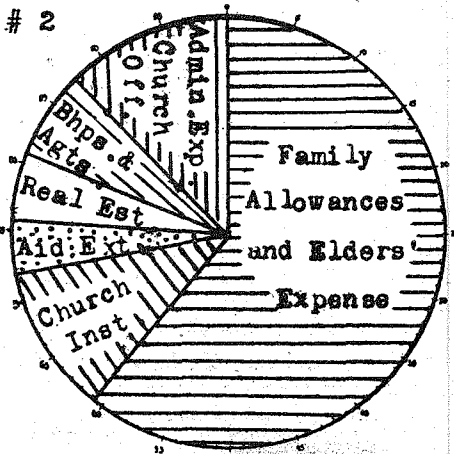


Chart of Operating
Income and Expenses
for ten months ended
April 30, 1921

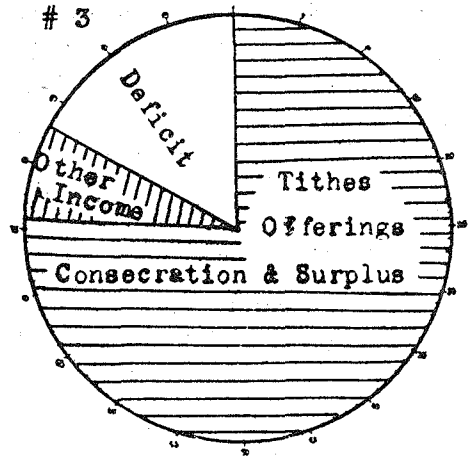


Chart of Operating
Expenses

Chart of Operating
Income & Deficit

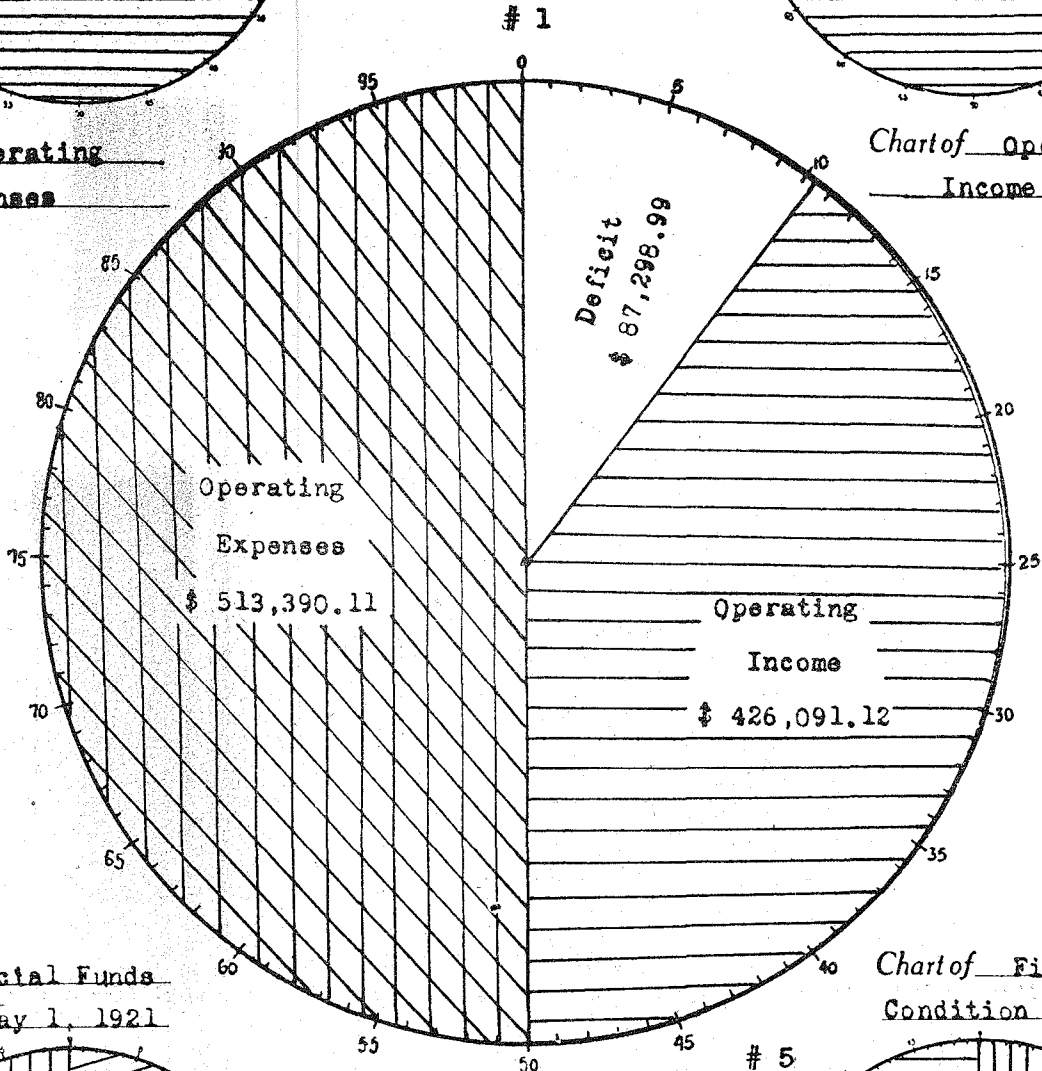
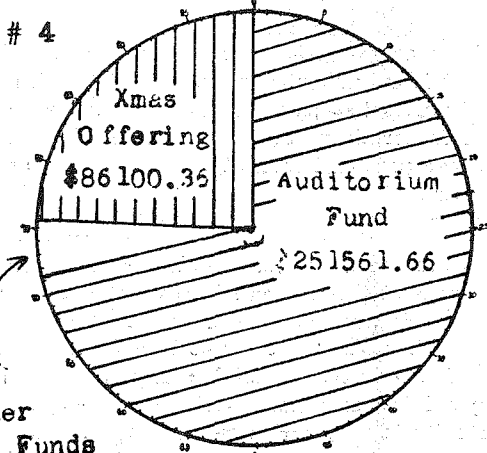
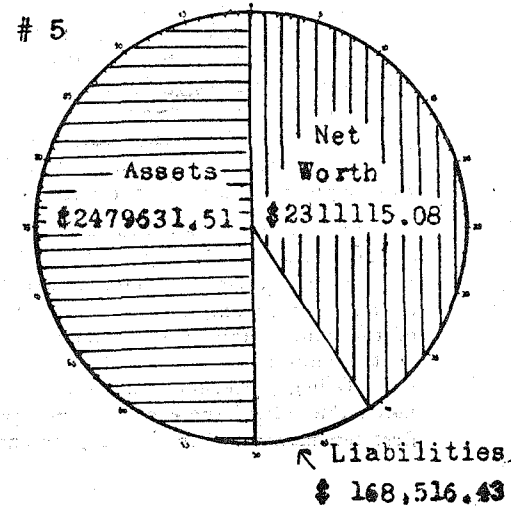


Chart of Special Funds
as of May 1, 1921

Chart of Financial
Condition May 1, 1921



Remarks Special Funds
are not used for
Operating purposes.



well as other special funds, such as the Temple Fund, Organ Fund, etc. Approximately all of the Christmas Offering Fund has been used for the purchase of land. The Auditorium Fund, in the amount of \$251,561.66, consists of the following:

Cash	\$ 67,811.66
Certificates of Deposit	13,500.00
Liberty Bonds	122,600.00
Temporary investments properly secured	24,000.00
Real estate	23,650.00

In view of the stringent financial condition caused by the general depression in business, the Presiding Bishopric deemed it advisable to exchange part of the special funds for Liberty Bonds from Operating Funds, rather than to borrow the money needed for current operating purposes and pay

Foreign Missions

The church is doing successful work in a number of fields, yet only a start has been made.

In the early history of the church the need of carrying the gospel abroad in all the world was most keenly felt. In the early history of the Reorganization the same spirit was manifested; men went abroad at great personal self-denial.

Owing to the World War, work in Europe and the Near East was practically at a standstill for five years. It is only within the past year or two that foreign mission work has been at all a possibility, and even the last year has presented many difficulties and restrictions. It is but a few months



HOLDEN HOME FOR THE AGED

It was a fortunate purchase that allowed the church to become the owner of this large structure and commodious grounds at Holden, Missouri, used principally for a home for aged people. It has extra rooms that afford convenient space for some local activities and meetings.

interest at perhaps 7 or 8 per cent. Other temporary, properly secured, interest-bearing investments were made out of the special funds, the income of which will, of course, be added to the fund. The investments made out of the Auditorium Fund are of such a nature that they can be liquidated upon short notice and thus will not in any way interfere with the construction of the General Conference Auditorium.

Chart No. 5. This chart represents the financial condition of the church as of May 1, 1921, and shows at a glance the ratio of the assets to the liabilities and net worth. This chart, however, only includes the general assets and liabilities of the church and does not include the assets and liabilities of the church institutions, such as the Sanitarium, Graceland College, Herald Publishing House, etc. It is to be noted that all of these charts represent the business for the first ten months of the fiscal year ending June 30, 1921.

since permission was given for our missionaries to go to South Africa. It is only about a year since permission was given for missionaries to enter the Holy Land. There are still restrictions in certain parts of Europe, and difficulty in traveling from one part of Europe to another. Yet, as the way opens up, our best opportunity confronts us for entering this field of service.

Other churches are sending great numbers of missionaries. Some who will present the message in a very different way than that in which it was presented through Joseph Smith, are sending more than one hundred missionaries to Western Europe. There is a great responsibility upon the church to see that the world is warned and that the honest in heart have an opportunity to hear the gospel of Jesus Christ.

During the past year, six or more new missionaries were

sent to the South Sea Islands. Two of the Twelve in Australia returned to America and arrangements are made for the return of Elder Butterworth and family.

A like number has been sent directly to England to labor in that field under the immediate supervision of Apostle J. A. Gillen, and since his return from Palestine Apostle T. W. Williams. Elder Charles Fry has been ordained bishop and placed in charge of the financial work in Great Britain. Arrangements were also made for the return of Bishop May and his family from England.

During the past year President F. M. Smith and Apostle T. W. Williams have spent ten months in a survey of conditions in the British Isles, Western Europe, and the Near East. They have not made simply a brief excursion, but have

the year Elder A. H. Christenson and family returned to America from the Society Islands. Elders Carl Greene and Alexander Kippe are doing good work in Germany. Elder Peter Anderson, of Council Bluffs, has been having some success in Denmark. His wife, we are informed, has lately gone to join him there.

The establishing of missionary headquarters has also added to the clerical expense of the church. Classes are being conducted at Saint Leonard's in London in educational subjects, preparing young people both for mission work and also to take further work at Graceland College. The establishing of a definite headquarters gives an added dignity to our work and increases the possibilities for securing successful openings in Europe and presenting our work in a favorable way

before the people of Europe and the Near East: for both Palestine and the Near East are under the jurisdiction of Great Britain.

These items, though relatively small in themselves, mean in the aggregate a very decided increase in expenditure for foreign mission work during the last year; and with the support and approval of the church this expenditure should be still further increased.

There are many people in Europe, especially in northwestern Europe, ready to hear the word of God if only sufficient missionaries can be sent to them.

At present the work is well established in the Society Islands, in Australia, Hawaii, Canada, and Great Britain.

Brother Halb and wife are conducting Sunday school and services at Basel, Switzerland, and Brother Passman and wife are doing the same in Jerusalem. It is a start, but much more remains to be done.

S. A. B.



CHILDREN'S HOME: LAMONI

One of the finest philanthropic ventures in which the church has engaged is this institution for the care of the orphaned and unfortunate children of the church. It not only cares constantly for from twenty-five to fifty, but has become a clearing house for the placing of children in homes where they may become a part of a good family and thereby help others while they are being given a real home. The funds to maintain this place are largely augmented by the fine garden raised each year, and the fruit gathered, but most of it must come from the general fund.

remained in each place for days and weeks and months, giving sufficient time for a thorough investigation of social, political, and religious conditions. When one considers the tremendous importance of this survey for the future work of the church, the amount of expense involved appears indeed to be small.

We trust our readers have not been misled by the brief reports received. The reports concerning the church's outline for the work of the church they have tried to reserve entirely for the joint council, and to say nothing about it until the joint council had considered it, but we are assured that their best thought, time, and attention has been given to that problem, the possibility of the introduction of our work in Western Europe and the Near East.

Previously Elder Harry Passman and wife had been sent to the Holy Land, Jacob Halb and wife to Switzerland, Bishop A. V. Karlstrom and wife to the South Sea Islands. During

Problems Before the Church

An enumeration of some of the things before us with the emphasis on the key to the situation: doing the most important first.

There are two general attitudes we may have towards the problems developed in the growth of the church.

One is that of passive interest, which impels us to pray that Zion may prosper and triumph, but allows us to rise from our knees and straightway forget our responsibility because we know not the full meaning of the terms.

The other is born of the same good impulse, but is a living, moving, enduring force that persistently grows and broadens and deepens till it becomes more a passion than a sentiment.

We dislike the first so much that we can hardly be respectful towards it, so we shall quietly draw the curtain of silence and pass on to the second.

And may we take it for granted that our readers are dominantly of the second type? If they are not, we may earnestly hope that the time is near at hand when they shall change their state of mind.

Those who sense the responsibilities and appreciate the

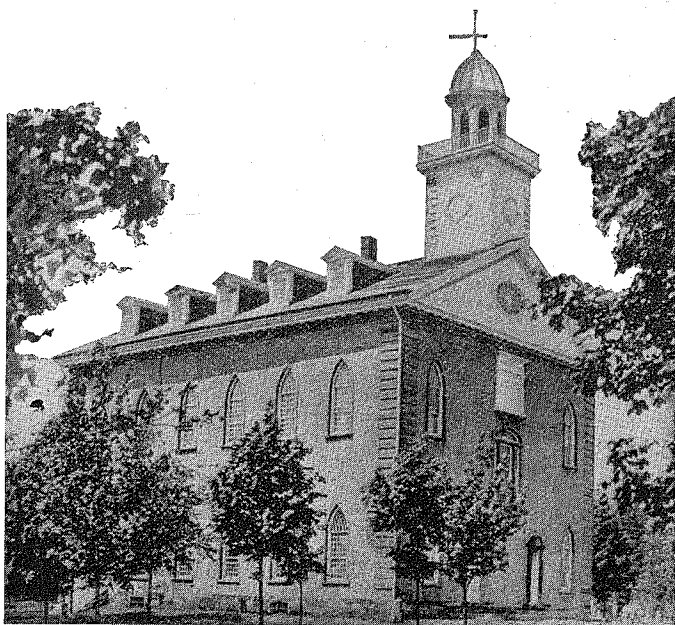
possibilities of the church organization that lists us as members are not likely to be among those whom, like the church at Laodicea in John's day, the Spirit condemned: "Thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

We prefer not to tarry here to consider the fearsome outcome if we fall into that condition. We do want to set forth rather briefly some of the fundamentals involved in the success of the church.

Two General Problems

Generally speaking, the problems of the church from the beginning have been divisible into two grand divisions:

1. The missionary or propaganda problem, which involves the carrying of the message of the church into new communities. The preaching of this gospel was the first great effort of the church, the taking of the Book of Mormon to



KIRTLAND TEMPLE: KIRTLAND, OHIO

This church building, erected in 1835 by the great sacrifices and exertions of a comparatively small group of devoted Saints, is a historic structure much visited by tourists. A missionary stationed here conducts through the place annually many hundreds of visitors from all over the world, who learn the facts concerning our faith. It thereby becomes one of our best mediums for the desirable kind of publicity.

the Indian race evidently being the prime motive back of the first missionary tour undertaken by the church.

2. Alongside the problem of extending the territory and increasing the membership of the church immediately sprang up the internal demand that those converted to the sound of the gospel be fully established in the principles that provide for the more abundant life. The establishment of Zion was by divine edict a definite plan for bringing about better temporal conditions and consequently greater spiritual perfection.

True, these may be subdivided into many specific problems, as we shall note as we proceed, but the two big ones cover the others.

There is no need for us to attempt to estimate the relative importance of either of these problems. Anyone will admit that the missionary work of the church is worthy our best efforts and thought.

Again, as many will give ready assent that the development of our present membership and natural increase is a very important responsibility. The internal problem is a very important one.

There is no occasion for comparisons that might become odious. It would be unseemly for the right eye to quarrel with the left over its superiority.

So, if we discuss one of our problems first, it may or may not be that we consider it the most important. The order of procedure might be for the same reason that a certain photography company lists its "releases" alphabetically: that there may be no seeming favoritism shown.

Let us reiterate. We believe that to set forth these problems and discuss them is to help us properly to appreciate all that is involved in our task. That is our aim; let it not be forgotten in the process.

It is logical to begin with the missionary problem of the church as it exists to-day. We have a message of import to Jew and Gentile. We have a special appeal to the Indian. We are charged to preach this gospel of the kingdom to the nations of the earth.

Missionary Problem Begins at Home

It is a problem that begins at home. We have been warned, and must warn our neighbor. It is just possible that in our tendency to turn over this missionary work to the men engaged definitely in it, we as communities have not cleared our skirts of responsibility towards those living near us.

Until a branch, through its ministry and members, has done more than hold its local meetings and attend to the usual routine, it may be held accountable at the judgment for the failure of the people surrounding it to hear the glad-sound of the gospel.

The missionary spirit must rule in our lives. It must permeate till it leavens and lightens the whole group. When this is so, petty and often distracting local issues are often forgotten in the wholesome unity prevailing. The joy of missionary attainment is by no means confined to those who stand in the pulpit to preach the gospel. All are called to the great work, though the work of each of us may differ.

But, though the missionary problem begins at home, like the child, there comes a time when it must go out into other fields.

The church must depend on the missionary spirit which has its inception in the home and the home branch, to impel its members not only to support the great work of spreading the gospel into all lands, but to send its representative members out under the direction of the missionary arm of the church till the field, ripening unto the harvest, is reaped, and the sheaves brought in.

The Response Is Good

Men and women of ability and consecrated purpose are required in an ever-increasing number to swell the ranks of the missionary army of the church. It may mean the rearrangement of other plans for them; it may demand considerable sacrifice; it may mean homesickness and heartaches; but it is a cause that God has set his approval upon and which he has promised to bless abundantly.

The wonderful response to the call for young men and women to enroll at Graceland College for the year of intensive preparation for missionary work indicates that the hearts of our coming warriors in the gospel cause are consecrated to the work. And the number of applications increases faster than the finances of the church allow pro-

visions to be made to care for them. It costs a considerable sum to spend a year at Graceland, but the financial authorities of the church are willing to advance the money for this purpose to be repaid in service—when the funds are available. We must see that they are available, in order to carry on this necessary work.

The missionary out in the field invariably finds the demands so great and his efforts so infinitesimal in his big field that he writes in desperation to headquarters occasionally, asking that more men be sent into that ripening harvest field. He can see how it would be possible to utilize to advantage the services of dozens of men and women, yet often he is practically alone and must continue so because there are not enough funds to put the men in the field.

The field is indeed white and the laborers are few, but we have faith in the response when we can assure our workers that their just needs will be looked after.

We have but hinted at the missionary program. There is the entire foreign field with openings now ready and many others only awaiting the time when we shall be able to send out the workers. In every direction we might send many men and women with great advantage.

The printing of tracts in foreign languages is a part of our missionary problem that overlaps the internal problem. Indeed, the field of internal administration has already become somewhat complex and grows more so as the days pass.

Our Internal Needs

Our administrative forces must keep pace with our increased membership. In fact, the ratio should be greater, for with a doubled membership we could well triple or quadruple our administrative activities.

There are always some church bystanders who stand by and wail: "Why don't *they* do something?" "They" are doing something, in a broad way, and the results are gratifying. For instance, there is the smoothly-working real estate department in the offices of the Presiding Bishopric, wherein every piece of property owned by the church is carefully looked after, its title examined, its upkeep, insurance, and various details cared for. An employment bureau is planned for and will no doubt be an early development.

In the creation of some seventeen church commissions, each headed by an expert in his line, such as educational, labor, transportation, etc., we have the machinery for some wonderful achievements, but even the cost of their preliminary surveys must be advanced from the general funds of the church.

We have some industrial enterprises, such as retail establishments in Independence and Lamoni, managed by groups of men on a stewardship basis. There are also banks in which the controlling interests are held by Saints, and which are managed by Latter Day Saints. The church owns a complete modern laundry plant in Lamoni.

These are but a few of the institutions which should be the forerunners of many others. We should have groups of members cooperating on production and distribution, to the mutual advantage of themselves and the church at large. Anyone can suggest in a few moments a goodly list, but we must admit that the matter of financing them is an important consideration.

Daily there are hundreds of demands made on the bishopric throughout the church. A lad just out of school will ask for the loan of a few dollars to take him to the harvest fields to work. A sister needs a little help to procure medical advice and perhaps pay for an operation, until the list of legitimate

and other calls lengthens amazingly. It should be possible for those charged with this sort of responsibility to furnish the needed assistance.

We have before us a wonderful educational program. Graceland College is unable to keep pace with the increasing demands made for courses there. The Independence Institute of Arts and Sciences has an increasing enrollment, but no places adequate for its class work. At present they scatter all over town in order to have places to study.

Our entire department of religious education faces the tremendous problem of providing a course of study adequate for the Sunday schools and Religio classes all over the church. The initial effort and expense will be large, though any thoughtful person will realize that it is not only justifiable but imperative.

It is impossible to list all the undertakings before us to-day



THREE HISTORIC NAUVOO BUILDINGS

To the reader's left is the "Homestead," in the center the "Mansion House," and to the right "Nauvoo House." These old-time buildings in "The City Beautiful" on the Mississippi have been put in good repair and are now visited by hundreds of people annually, who pass through the once largest city in Illinois, sight-seeing.

or to suggest those possible for the future. In our Department of Publicity alone we might spend an increasingly large amount each year in profitable publicity for the church. We have it within our power to present ourselves to the world through the press in a way that will double the efficiency of our missionary force. It should be done. Our Health Department and our Department of Music furnish of themselves the method for a wonderfully effective program.

But all these propositions depend largely on the regular and consistent payment of tithes and offerings. It means that we must each and every one conscientiously pay not only our tithing but such offerings and consecrations as will enable the financial officers of the church to carry on the activities with which we have charged them. It means a definite loyalty to our own institutions.

One of our immediate problems is to rescue ourselves from a deficit by a short, quick pull. The one next in order is to understand the situation and see to it that we do not again relapse into debt and burden.

The times have been precarious. There has been unemployment; there have been falling prices for the farmer, the man upon whom we all depend. All these things are recognized and evaluated, yet who of us would let the church subsidize in a financial panic without a terrific struggle? We must do our part, and the time is *now*. E. D. MOORE.

Necessaries or Unnecessaries

Bishop M. C. Fisher, of Boston, Massachusetts, has for several years kept an account book of his expenditures, which he classifies under two headings: "Necessary" and "Unnecessary."

In the case of an individual this would be a matter of judgment. Is an education necessary? If so, how much of schooling? Food and clothing are necessary, but one can live on very cheap food, or can buy unnecessary delicacies. The man doing hard physical labor will require more beefsteak than the man engaged in clerical work or as a student. A sick person may require the delicacies that one in good health does not. There is, of course, a margin between that

supply a large number of local pastors giving their full time to that work.

There is a decided advantage in foreign mission work in men receiving training in the customs of the country. The better the man is prepared, the better service he will be able to render. Still, missionaries have gone out who could not even read or write.

Is education necessary for the individual or for the church?

Is help necessary to the poor; to the boy who wants railroad expenses to get to the harvest fields?

The facts are, that so far as the church is concerned, the amount available for aid to the poor, for the support of our church institutions, including the college, the various homes,

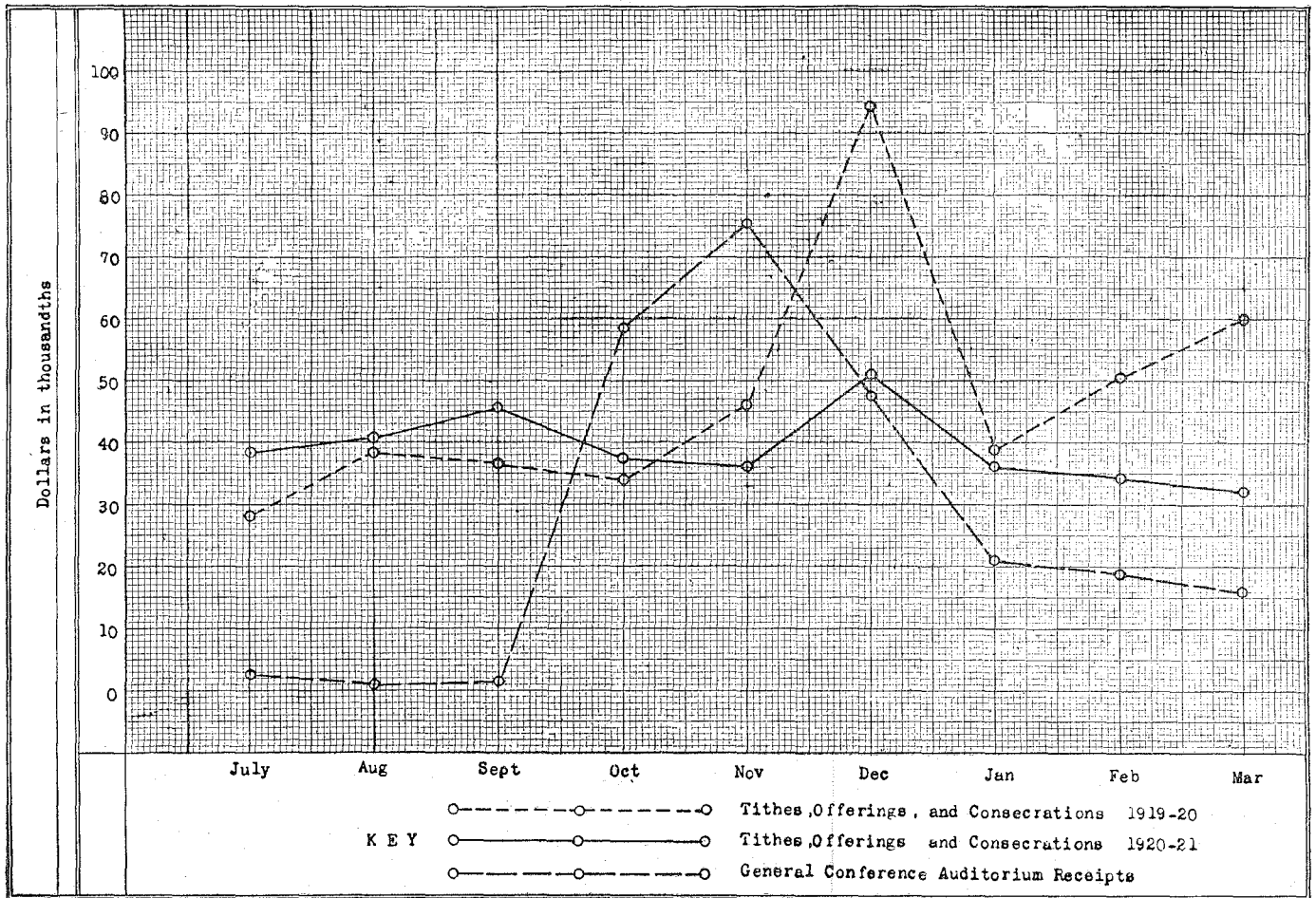


CHART NO. 3

which is essential for bare living, and that which is advisable for efficient living; and between that which may be spent in ordinary course and that which is extravagant or wasteful. Extravagance or wastefulness is never excusable.

Judgments may differ as to necessaries. The man may give himself, or his account book, and the church, the benefit of the doubt.

For the church, what are the necessaries? Probably we would all agree that the missionary work is essential. Certainly pastoral work is essential, yet pastoral work can be handled by local men who spend the bulk of their time and energy in earning a living, even though it cannot be so successfully handled in the larger branches. Some small branches think they need a man devoting his whole time to their local services, others may think not. The finances of the church, the demands made upon the church, make it impossible to

and the sanitarium, depends on the margin between receipts of tithing, offering, and consecration, surplus, and offerings made by Saints and friends to the elder in the field, and the amount required to meet the necessary expenditures for elders' expense, elders' families, and administration expense.

Yet this expense for the poor and for church institutions can hardly be classed as unnecessary.

Monthly Cash Receipts

The chart above shows month by month the amount received from July 1, 1919, to April 1, 1920, for tithes, offerings, and consecration. For purpose of comparison the chart also clearly indicates the amount received for the same purposes during a like period of the year 1920 to 1921.

The receipts for the General Conference Auditorium doubt-

less had their effect on the tithes and offerings for the past year, hence, these receipts are also charted. It will be noted that for the first four months the receipts for the year 1920-21 for tithes, offerings, and consecration exceeded those of the previous year, but for the succeeding five months has been decidedly less in total, though very near the same for the month of January.

When, however, the receipts for the General Conference Auditorium are taken into consideration, the receipts for 1920-21 greatly exceed those for the previous year, with the single exception of March. But it must be remembered that offerings for special purposes are not used for general operating expenses of the church.

The Cost of Administration

The cost of administration in the Bishop's office is shown forth clearly by five-year periods in the table below. The amount of receipts for 1920-21 has been estimated on the basis of actual collection for eleven months to June 1. All of the figures in this column include not only tithes, offerings, consecration, and surplus, but also Christmas offering, the usual institutional funds, and the funds collected the past year for the auditorium.

E. J. Smith, the chief accountant in the Bishop's office,

THE COST OF ADMINISTRATION IN CHURCH FINANCES

Year	Total funds collected	Administrative expense, Bishop's office	Changes in living costs	Expense per dollar collected, not considering increase in living costs	Expense per dollar collected, considering increase in living costs	Church membership	Cost per member served, not considering increase in living costs	Cost per member served, considering increase in living costs
1900	\$101,869	\$ 1,434		.014	.014	43,824	.033	.033
1905	145,092	2,144		.015	.015	51,853	.041	.041
1910	222,756	3,668		.016	.016	60,909	.060	.060
1915	264,019	4,373	105%	.017	.016	73,899	.059	.059
1919-20	703,781	16,220	207%	.023	.011	90,825	.178	.086
1920-21	³ 878,699	24,406	192%	.028	.014	94,649	.258	.134

⁰Includes tithes, offerings, consecration, surplus, Christmas offering, institutional funds, and auditorium funds.

¹Average prices in 1913—100%, as reported by Babson.

²These figures indicate that the membership has not increased in proportion to the total funds collected.

³Estimated on actual income for 11 months.

prepares at regular intervals, such charts as are used in this number. The amount of collection for the year is totaled month by month and compared with report to that month of the previous year. Expenditures are also totaled month by month and compared with the pro rata share the *budget allowed* and with the expenditures of the previous year.

This gives a constant check on the business of the church and previous figures on which to base an estimate of what the church is able to do institutionally.

The growth shown by the church financially and the increased contribution is a matter of great interest to all of us.

Operating Income and Expenses

Some meaningful figures are shown in accompanying tables.

Concerning the above statement on operating income and expenses, this statement does not include the Christmas offering or subscriptions to special funds, as the auditorium fund. There is included in the statement of tithes and offerings the offerings received by our elders from Saints and friends, amounting to over \$43,000. The income from real estate is on current account, not from sale of real estate.

Under "expenses," "family allowance and elders' expense," include the family allowance, traveling expenses, and personal

expenses of the general officers of the church. It does not include office expenses.

"Administration expense, local bishop and agents," is the same item which has been carried for years under the heading of "miscellaneous." Thus we note for the six months ending June 30, 1919, "Paid to miscellaneous, by local bishops and agents, \$33,796.31."

As to the items included in "church institutional expense" and "administration expense: church offices," an analysis and comparing with the budget is given in the comparative statement which follows:

The new building for Graceland College is not included in the summary above, as that belongs to real estate account.

In the "church institutional expense," no statement has been made on behalf of the Sanitarium, but examination of their budget submitted to the conference of 1920 shows that their receipts and expenditures would very nearly balance, except items for permanent investment, of which the most important is for "new buildings, \$25,000." This latter has not been undertaken. The comparative statement with the budget follows and should be self-explanatory.

Note that interest and other charges included above are not included in this statement of administration expenses. These items amount to \$8,553.

Also note that to elders' expense there is added also \$113,

275.37, received from Saints and friends, but not included in budget statement below. This added to budget statement below gives the total for elders' families and elders' expenses of \$310,121.56.

BUDGET APPROPRIATIONS

Comparative statement of Budget Appropriations for 1920-1921 and Actual Expenditures for Ten Months Ended April 30, 1921.

Item of expense	Budget for year 1920-21	Actual expend. 10 mo.
Administration Expense		
Presidency office	\$ 5,100.00	\$ 6,047.02
Presiding Bishopric	20,750.00	19,861.10
Quorum of Twelve	1,510.00	1,455.08
Publicity agent	8,000.00	6,679.74
Statistician's office	4,200.00	6,958.19
Auditor's office	none	* 1,233.76
Architect's office	1,800.00	1,862.25
Historian's office	2,080.00	1,264.79
Patriarch's office	none	* 502.04
Health Department	none	* 2,361.22
Music Department	1,000.00	800.85
Women's Department	1,700.00	1,450.20
General office expenses	3,000.00	3,800.33
General church expense	5,000.00	2,142.32
Total 8.46%	\$ 54,140.00	*\$ 56,419.39
Stake Expense		
Independence	\$ 2,560.00	\$ 3,073.48
Kansas City	2,480.00	1,373.92
Lamoni	4,663.00	2,363.73
Holden	915.00	836.02
Far West	1,210.00	1,289.55
Total 1.85%	\$ 11,828.00	\$ 8,936.70

Ministerial Expenses and Aid

Family allowances	\$325,000.00	\$217,797.94
Elders' expenses	50,000.00	†49,048.25
Aid extended	30,000.00	22,526.15
Total 63.25%	\$405,000.00	\$289,372.34

Institutional Expense and Additions

Graceland College administration	\$ 9,600.00	
Religious education class	10,000.00	\$ 27,086.52
Graceland—new building	80,000.00	‡57,421.75
Holden Home	10,676.00	6,344.85
Saints' and Liberty Home	11,441.60	12,084.50
Saints' Home farm	7,250.00	343.75
Children's Home	11,777.96	10,364.93
Sanitarium	28,551.00	

Total 26.44%	\$169,296.56	\$113,646.30
Grand Total 100.00%	\$640,264.56	\$468,374.73
Percentage of Grand Total	100.00	72.51

*Expenditures not budgeted.
 †Less offerings received from Saints and friends \$43,275.37.
 ‡Amount spent for Graceland College Building No. 2, from July 1, 1920, to May 1, 1921. Previous to July 1, 1920, \$26,530.33 was spent for this building.

OPERATING INCOME AND EXPENSES

Condensed statement of operating income and expenses from July 1, 1920, to May 1, 1921.

Income		Percentage of income
Tithes, offerings, consecration, and surplus	*\$388,512.65	91.18%
Contributions for church institutions	4,039.83	.95%
Real estate income	24,952.68	5.86%
Miscellaneous (interest, dividends, etc.)	8,585.96	2.01%
Total Income	\$426,091.12	100.00%
Expenses		
Family allowances and elders' expense	\$310,121.56	72.78%
Church institutional expense	56,224.55	13.20%
Aid extended	22,526.15	5.29%
Administration expense church offices	†64,973.22	15.25%
Administration expense local bishops and agents	‡34,571.96	8.11%
Real estate expense	24,972.67	5.86%
Total expenses	\$513,390.11	120.49%
Net operating deficit	\$ 87,298.99	20.49%

*Includes offerings received by elders from Saints and friends amounting to \$43,275.37 not provided for in budget.
 †Includes miscellaneous expense as reported by stake bishops and bishop's agents, amounting to \$3,553.83 not provided for in budget.
 ‡Includes miscellaneous expense as reported by stake bishops and bishop's agents, amounting to \$25,635.26 not provided for in budget.

News Developments

During the week, June 5 to 12, a series of meetings especially for the young people were held at Knobnoster, Missouri. R. D. Weaver was the speaker and Harold C. Burgess had charge of the music.

After the close of the special services for young people at Knobnoster, Elder Harold C. Burgess paid a short visit to Saint Louis the 14th, returning to Independence to take charge of the music at the week-end services of the Religio. These services consisted of special singing and talks by Elder D. T. Williams and Elder H. C. Burgess on their experiences in these special services. Elder Williams has been the speaker at five of such services, covering six weeks, and Elder Burgess has had charge of the music at seven of such special services.

Saturday evening and Sunday morning at 11 a. m. Elder Williams preached, and at 7.30 a. m. Sunday the young people's prayer service was held under the presidency of Elbert A. Smith, R. V. Hopkins, D. T. Williams, and H. C. Burgess.

A splendid spirit was manifested throughout. The theme was consecration and all the testimonies were on a high plane. Those who think the spirituality of the church is less than years ago should attend one of these prayer services. Two prophecies, a song, and a vision were received, and there was also much spiritual power in the testimonies, songs, and prayers.

Joseph Arber, for many years a general missionary of the church, passed away Saturday, June 18, at 8.30 a. m. On Children's Day, June 12, he was one of five who baptized forty-four children in the font on the Temple Lot. He was

MISCELLANEOUS

The Presidency

Validation of Certificate

Those holding Certificates of Ordination issued from the General Offices at Independence, Missouri, prior to April, 1921, and expiring July 1, 1921, should return them for validation. Address The First Presidency, Box 255, Independence, Missouri, inclosing self-addressed stamped envelope for reply.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, June 14, 1921.

Appointments and Transfers

The following appointments and transfers have been made by the joint council:

J. E. Vanderwood, transferred from Eastern Iowa to Western Oklahoma, Panhandle of Texas, and New Mexico. Missionary.

George E. Burt, transferred from Southern Ohio District to Toronto District. Missionary.

George F. Robley, transferred from Eastern Maine District to Toronto District. Missionary.

George W. Robley, transferred from missionary to local. New York District.

Joseph Bates, Saskatchewan District. Missionary, June, July, and August.

Prescott A. Foo, Lamoni Stake. Missionary, June, July, and August.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, June 16, 1921.

Reunion Notices

Clinton, Missouri, at Rich Hill, August 19 to 28. Edward Rannie, 709 South Fuller Avenue, Independence, Missouri.

Western Nebraska, at North Platte, July 22 to 31. All Saints of unorganized territory in Western Nebraska, also all residing in the western half of the Southern Nebraska District are urged to be present. A good program is being worked out in the interest of all. Those wishing further information, price list of tents, etc., will please write to E. R. Sivits, 1220 North Locust Street, North Platte, Nebraska. J. L. Parker, for the committee.

Southern California, at Convention Park, Hermosa Beach, California, July 29 to August 7. Prices of tents and equipment together with complete program sent to branch presidents. President Elbert A. Smith and Evangelist F. G. Pitt

around town Monday, but was taken ill that evening, was taken to the Sanitarium Tuesday afternoon, where he underwent an immediate operation. But gangrene had already set in. The services were held at the Stone Church, 9.30 a. m., Monday. Elder M. A. McConley preached the funeral sermon.

President F. M. Smith arrived in New York, Saturday, June 18. He will remain in the East for a short time on church business, before returning to Independence.

Following the week-end services for the young people under the auspices of the Religio, June 17 to 19, at the request of the young people special services were conducted on the church lawn at Independence, beginning Sunday evening, June 19, with Elder William I. Fligg as speaker, and Harold C. Burgess in charge of the music. These services are announced to continue over Thursday evening, June 23, thus constituting a second week of special services of the young people in Zion.

are to be the principal speakers. David E. Dowker, 2911 South Western Avenue, Los Angeles, California.

Northern Wisconsin, at Chetek, June 24 to July 5. Tents, cots, springs, and straw for ticks free. Bring covers and tent equipment. Breakfast 15 cents, dinner 25 cents, supper 20 cents; children under 8 taking plates, 10 cents. W. A. McDowell, F. M. McDowell, R. V. Hopkins, J. O. Dutton, E. J. Lennox, and Leonard Houghton will be present.

Chatham District, at Erie Beach, July 15 to July 25. The Chatham, Wallaceburg and Lake Erie Electric road will issue return tickets at the usual reunion fare good for the entire reunion, but all must ask for reunion tickets. Meals served in dining tent: breakfast, 20 cents; supper and dinner 35 cents; reduction for children. Tents at the following prices: 7 by 9, 2-foot wall, \$3.25; 8 by 9½, 3-foot wall, \$4; 9½ by 12, 3-foot wall, \$4.50; 12 by 14, 3-foot wall, \$5.50; 12 by 16, 3-foot wall, \$6.50; 9 by 16, 6-foot wall, \$8.50; 14 by 18, 3½-foot wall, \$7.50; 12 by 12, 7-foot wall, \$8.50; 12 by 19, 6-foot wall, \$10.50; 14 by 24, 7-foot wall, \$12.50; 20 by 30, 7-foot wall, \$16; 20 by 40, 7-foot wall, \$22. Only a limited number of 6- and 7-foot wall tents. All desiring tents, send order to Stewart Lamont, 66 Lydican Avenue, Chatham, Ontario. Order early and make sure of a tent. Time will be allowed for auxiliary and choral work. Many of the prominent general officials of the church will be in attendance, both from the United States and Canada as well as the missionary force. Other districts of Canada and United States will be made welcome. Let all come and enjoy the reunion. Executive committee: David Snoblin, J. A. Hildreth, Vernard Prithcard. Stewart Lamont, president, J. C. Dent, secretary.

New York and Philadelphia at Deer Park, New Hope, Pennsylvania, July 2 to 18. Ground can be reached by Reading Railroad, Reedor Station, 35 miles from Philadelphia or by Pennsylvania Railroad to Lambertville via Trenton. Speakers in attendance will be Apostle Paul M. Hanson, Bishop McGuire, Church Historian Walter W. Smith, missionary in charge of the East, Arthur B. Phillips, Patriarch A. D. Angus, all missionaries of this district, including A. M. Chase, John Sheehy, William Osler, E. B. Hull, and Thomas Carr. There is also a possibility of C. Ed. Miller, president of the Massachusetts District, being present. E. A. Kaler of Independence will act as chef in the commissary department which will be in charge of Brother Richardson of Philadelphia. Music Department will feature two oratorios and a pageant. "Olivet to Calvary," by Maunder, Sunday afternoon, July 3, at 4 p. m., and "The Holy City," by Gaul, Sunday afternoon, July 17, at 4 p. m. with the district chorus of 115 voices and notable soloists. The chorus will also produce a pageant, "The Restoration," on Sunday evening, July 10, at 8 p. m., assisted by the orchestra of the First Philadelphia Branch. The fourth of July will be a day of patriotic celebration. The Lambertville band will be with us the entire afternoon and evening which will be observed by band concerts and a community sing, speeches, and a magnificent fireworks display. Musical

activities will be under the direction of Albert N. Hoxie, general director of music to the church, and his associate Paul N. Craig. Tents 12 by 17 with wooden floors are being provided for \$10, and cots 50 cents each for duration of reunion. No more tents are available, our final order having been placed on June 15 as per notice to all branches. Meals \$7 per week for adults; \$4 for young people under twelve, breakfast and supper 35 cents each, dinner 65 cents, transient rate. Institute work will be under the direction of Walter W. and Sister Eunice Smith. Special trains from Philadelphia to grounds on Saturday, July 2, leaving Wayne Junction, Reading Railroad, at 2 p. m. Special cars attached to regular trains from New York and other points making connections with this train. Write for further information. Albert N. Hoxie, 3119 North Sixteenth Street, Philadelphia, Pennsylvania.

Two-Day Meetings

At Pontiac, Michigan, July 9 and 10. At Detroit, September 10 and 11. One-day meeting at Flint No. 2, July 31. First service to begin Saturday night at 7.30. Everyone come; good speakers will be provided. K. H. Green, president, 1973 Highland Avenue, Detroit, Michigan.

Married

BROWN-AREDONDO. In San Jose, California, June 5, 1921, Sister (Miss) Norma Edna Aredondo to Mr. Theodore N. Brown, of Yerington, Nevada. The wedding ceremony was performed in the Saints' church, corner of Spencer Avenue and Grant Street; Elder C. W. Hawkins, district president, officiating. Sister Norma had a host of friends, both in and out of the church, and the building was crowded to its seating capacity. The bride was the recipient of many beautiful and valuable presents. The couple will make their home in Yerington, where Mr. Brown is engaged in the automobile business.

Songs of the Legion

A Good Songbook for Reunion Purposes

Reunion time is almost upon many of our districts, and many of the reunion authorities are puzzling themselves to know how to care for the feature of congregational singing at the various services. We feel that in Brother Hoxie's little booklet, Songs of the Legion, there may be had something that will answer the purpose nicely. It is a little book containing quite a number of the most popular songs (words only) from both Hymnal and Zion's Praises; is small, neat, and compact, and can be easily "toted" in an ordinary coat pocket. Besides these songs it has a number of popular folk songs that can be sung in a community way by the assembled Saints. It can be obtained from the Herald Publishing House, Independence, Missouri, at the rate of fifteen cents per copy, or seven copies for one dollar. Owing to the fact that the second edition will not be reprinted, the supply is somewhat limited, and it should be remembered that the profits of this little book go to the church. A. H. Mills.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor, Granville S. Trowbridge, business manager.

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

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What Would You Have Left Undone?

The work of the church for the fiscal year will soon be a matter of record. However, its continuing influence in the lives of our people cannot be estimated, and the words and influence of our faithful men will be like the pebble that's dropped in the water and the waves circle out to the shore. The shores are eternity itself. The work has been done—BUT NOT ALL PAID FOR. Would you not far rather pay this \$100,000 deficit than to have left that much work undone?

Ask Yourself---

Would you have put fewer missionaries in the field?

Would you have paid their families less?

Would you have closed the Children's Home?

Would you have turned the old folks out?

Would you have shut down Graceland College?

Would you have bought less land in Zion?

Would you have held back all improvements?

No! You would have done all that has been done. You ordered it in General Conference. You desire the church to move forward. You have faith in God and his Cause.

You are now called upon to sacrifice with your brethren for twelve days that means may be provided to meet the need.

What will your response be to the call?

*Twelve Days of
Sacrifice and Self-Denial
June 19 to June 30*

THE SAINT HERALD

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

OFFICIAL PAPER OF THE REORGANIZED CHURCH OF LATTER DAY SAINTS

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

VOLUME 68

INDEPENDENCE, MISSOURI

1921

NUMBER 26

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EDITORIAL

Fundamentals

Sermon by Elbert A. Smith, at the Stone Church, Independence, Missouri, Sunday afternoon, June 5, 1921.

"And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16: 18.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matthew 7: 24-27.

"Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Hebrews 12: 26-28.

If we ask any man any question concerning life he will give an answer that is based to a large extent on his own experiences, and in turn those experiences grow out of the fundamental philosophy of life that he has governed himself by. The application of these remarks will be seen later and may be illustrated by some examples.

If we ask the time-worn question, for instance, "Is marriage a failure?" we will receive a great variety of answers. One woman with the hardest, most cynical, and worldly-wise smile ever seen out of hell will say, "Yes, it is the biggest failure there is." She is thinking about her own experience. She recalls the brief courtship, the hasty marriage, the six weeks or six months of disillusionment, and then the divorce court. Another woman, with the happiest smile ever seen out of heaven, will say, "No, it is not a failure; but life would be a failure without it." She is thinking about her happy home, her loving children, her kind and considerate husband. She recalls the experiences she had as a sweetheart, wife, and mother. She feels that without these things life would have been a failure. She answers our question in the light of the individual experience that she has had. Probably in each instance the experience was the result of the fundamental philosophy of marriage that either the individual or her husband or both of them lived by while they were in that state. In the one instance the philosophy of one or both parties to the contract embraced only selfish gratification. It contemplated so much as possible the escape from responsibility and the gratification only of the senses. In the other instance, the philosophy of marriage contemplated duty and responsibility. It had in mind the home and the family. It contemplated the honoring of the marriage covenant and the promise to keep themselves "for each other and from all others." It

cont... it would endure from the first joy ride of the... until one or the other took the last sad ride... the nodding plumes of the village hearse.

As a natural result of these experiences the answer to our question was determined. One couple got down to fundamentals and established themselves on a rock, and the other did not. It seems to me that, perhaps from the very start, in many instances there is made a sad mistake along that line.

I was out riding Decoration Day on the Blue Ridge Boulevard. There were thousands of automobiles on that road. And I noticed at intervals, quite frequently, there would pass an automobile in which there sat some young man with a young lady wrapped in his arms, while apparently he was guiding the car by Christian Science. This was on the public highway. Was the young lady trying to get away from him or shrinking back in maidenly reserve from the thousands of eyes? No. She was, I might almost say, trying to crawl all over him. It was not merely that they held hands in public, and I don't suppose you could hang a young man if he slipped his arm around his girl's waist out on the street; but there in the blaze of the afternoon sun, on a most public highway, viewed by thousands of eyes, they were giving themselves away to voluptuous embraces and passionate demonstrations that every atom of maidenly reserve and gentlemanly decency would dictate ought to be reserved for seclusion. Numerous couples were doing this.

I think that kind of a beginning presages a bad ending. That kind of a curtain raiser indicates there will be a tragedy in the third act, if it is not reached in the second act. And it may be that this passionate, shameless, Babylonian, premarriage love-making that goes on so freely in the streets and dance halls at the present time is the reason that so many people later on say that marriage is a failure.

This is not simply the alarm of religious cranks. There is not a college in the land that has not considered this new decadence of morals and the apparent recession of human modesty.

Is Christianity a Failure?

I started out to give you an illustration and it will be bad homiletics to confine a whole sermon to an illustration. But you may take any other question. The question, for instance, that so many are asking: "Is Christianity a failure?" Many are asking it and many are answering it; and the answer you get will depend upon the individual experience of the ones giving the answer, and their experience in turn depends upon the fundamental concept of Christianity to which they have conformed their lives. One man dug deep and established his Christian character on a rock, and he answers without hesitation that Christianity is not a failure. The other man builds his house on the sand; the storm comes and demolishes it and he rises up out of the ruins and says, "Christianity is a failure. The church has gone to the dogs." You have but to look around you to see that performance repeated continually.

The fault was not with the church of Christianity, but with the individual, and it rested with the difference there is between real Christianity and superficial Christianity. You

know that old-fashioned mahogany furniture will wear for generations; it will never peel off. But mahogany veneer will peel off any time when it is subjected to hard knocks. So real Christianity will endure, but the Christianity that is put on the outside will fall away sooner or later.

Without doubt if you had asked this question of Judas Iscariot he would have said without hesitation, "Yes, Christianity is a failure." He was willing to sell it, or the hope and interest that he had in it, for thirty pieces of silver. But if the question had been put to John he would have answered, "No, Christianity is not a failure."

There was a time in the life of Peter when he would have said, "Yes, it is a failure." It did not keep him from lying and swearing and deserting his Master. Jesus said to him, "When you are converted, strengthen your brethren." Peter was trying to make love to the church with one arm while he hung on to the things of the world with the other. But after Pentecost, and more and more as he grew in grace and the knowledge of the truth, his answer would have been clear and definite, because there came a time when he established himself upon fundamentals. And he reveals that in his philosophy where he says, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance."

This afternoon my exhortation to the people is that if we are to solve the problems of Zion and make a success of our Christian warfare, it is exceedingly necessary that we give attention to fundamentals. Any individual who is staking his faith on things that are transitory and of no enduring worth is liable to fall. The apostle tells us in the Hebrew letter that everything will be shaken, both in heaven and on earth, and that the things that will not stand must fall; but, he says, we have a kingdom that cannot be overthrown.

The Church Built On a Rock

So far as the church is concerned, Jesus Christ was very careful to establish it on a rock. He did not go out and find some nice level stretch of sand, where no excavation was necessary, and build the church there; but with love, and with sweat, and toil, and blood, and self-denial he dug down deep and established his church on the solid rock; and he demands that every individual in building his individual character shall with sweat and with labor and with self-denial dig down and establish himself on the rock. That is one thing that he won't do for you. He put the rock foundation under the church, but you have to put the rock foundation under your own character. That is in the sense that Peter says, we shall add to our faith, virtue; to our virtue, knowledge; to our knowledge, temperance, etc. That is practical Christianity. I have heard the Saints say they like practical sermons. We are getting down to the basis of success in Zion. It is going to depend on the individual who puts the rock foundation under his Christian character, who is like the wise man Jesus mentioned who established his house on the rock, and not like the individual who built his house on the sand.

Jesus says his church is established on a rock. We don't need especially to worry ourselves so much about the church; not if we believe this language. Jesus Christ said these words. Is there anybody in the house who for a moment doubts the sayings of Jesus Christ, or his power to execute them? We do not need to worry. If you think he is talking about *this* church there is no cause for worry concerning its final victory. If you think he was talking about the Methodist Church, the Baptist Church, or the Utah Mormon Church, or some other people, why, go and get in with them; but if you think he was talking about *this* church there is no occasion for doubt, for Jesus said he built it on the rock.

Of course this language that he used has been the subject of a great deal of speculation. People have wondered what the rock was he was talking about, some have have

said it was revelation, some one thing and some another. I realize, of course, that the expression, "*a rock*," is figurative language that may be used sometimes to mean one thing and sometimes another. I will tell you how this language appeals to me, because it has a bearing a little later on some points I want to bring out. Jesus asked the disciples, "Whom say men that I am?" and when they answered him he said, "Whom say ye that I am?" Peter answered and said, "Thou art the Christ, the Son of the living God." There then followed a little conversation, but the main statement that followed was, "Upon this rock I will build my church." It seems to me that the rock that underlies the Christian church is the fact that Jesus Christ is the Son of God, and the Savior of the world. Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Most religions recognize God, but there is only one religion that recognizes Jesus Christ as the Son of God, and that is the Christian religion. You take the fact away, if it could be taken away, and the Christian church would have no foundation. But fortunately that fact cannot be removed, and it stands the supreme fact on which the church of Jesus Christ rests. He is the Son of God and the Savior of the world. Of course, his message contemplates also the fatherhood of God and the brotherhood of man.

He established the church on the rock, then admonished individuals that in building their particular houses they should dig deep and build them on the rock. So the main thing for us to consider will be our individual foundations. We do not need to worry so much about the foundation of the church. We notice from time to time defections that occur within our ranks. Individuals lose the faith and quit the church for one excuse or another, some of which seem to us to be very trivial. This is no new thing, for even in the time of Christ himself there came a day when many would follow after him no more. And it continues to-day. For one reason or another individuals become discouraged and their faith is shaken and their spiritual house falls down, because it was not established on fundamentals. They were putting their trust in something that was transient.

Fundamentals in Theology

So far as the preaching of this church is concerned, from time immemorial the message that our elders have preached included what we term the principles of the gospel. It is said that when the elders asked Joseph Smith what to preach, he said, "Preach the principles." When they said, "Then what shall we preach?" he said, "Preach the principles." So the burden of our preaching throughout the world has included what we term the principles of the gospel.

Of course there has been associated with this the preaching of the Zionite principles as rapidly as we understood them and people were ready to hear them. I am aware that there has come a time when some are arguing that we have reached the stage when we should go into the world and tell the people first the story of Zion—that that is the first thing we should preach to the nations of the earth. That we should preach temporal salvation, the gathering, equality, etc., that the people are not interested any longer in faith, repentance, baptism, laying on of hands, etc.

Personally I cannot agree with them. The message of Jesus Christ first, last, and all the time was, "Ye must be born again." He addressed the individual.

The mistake reformers make to-day is in thinking it is possible to establish a regenerated society out of unregenerated individuals. Now Jesus didn't make that mistake, but he said positively to every man, "Ye must be born again"; and he said also that except a man is born of water and of the Spirit he cannot even see the kingdom, much less enter into

it. Most of these that we call the principles of the gospel cluster around this great idea of individual regeneration, of being born again through faith and repentance and baptism and the birth of the Spirit; so it seems to me that it is necessary and will be necessary to make those fundamentals of our theology so long as the church goes out to preach any message at all to sinful and sorrowing peoples. And not until individuals see the necessity of personal regeneration and actual obedience to it will they ever be in condition to "see the kingdom"—in other words, they cannot see Zion, or vision it, or get even a glimpse of it until they have actually yielded obedience to the principles of the gospel of Jesus Christ.

Fundamentals in Belief

I think we must have fundamentals in our belief. I call to your attention the fact that individuals who do not pin their faith to fundamentals sooner or later come to grief. For instance, we at one time received a letter from a field where there had been given a prophecy through a certain individual. One of the missionaries wrote in and said there were four missionaries in that field who said that if that prophecy failed they would immediately quit the mission field; because if that were not true, they had no knowledge that anything connected with the church and the gospel was true.

We wrote this brother and said, "You have made a great mistake. You should build your faith on fundamentals, and one of those fundamentals is the fact that Jesus Christ is the Son of God; another is that the gospel is true and powerful to save and has been restored to earth again in these last days; another that Christ has established his church upon the rock. You must pin your faith to fundamentals and not to any passing, local, spiritual manifestation that may come through either man or woman."

A great many people have spoken in prophecy in the past and their utterances did not come true. There never has been such a manifestation that could affect the fundamentals of the Christian religion in any way; so we must pin our faith to the eternal verities and not pin it to some transient, local, passing, spiritual manifestation. So if there is anyone here who has ever been disturbed by the failure of a prophecy or tongue or vision or dream that came through any individual, it should not even remotely disturb his faith in the fundamental principles of the gospel.

Then I come in contact once in a while with an individual who concludes that Joseph Smith the Martyr was a polygamist, and, reaching that conclusion, it is the beginning of his downfall. That was the experience of W. E. LaRue, for instance.

I do not believe that Joseph Smith was a polygamist. I will just refer to two reasons. You know that every family has its family traditions that come down inside of the family and may not be known to the outer world. It happens that I was born in the old city of Nauvoo in the Mansion House. My mother and father lived there with my grandmother, the widow of Joseph Smith. I was knowing to the family traditions, and it is unthinkable to me that Joseph Smith should have had eighteen or twenty or any number of wives and some secret, family tradition should not have come down to me that would have revealed that fact. But I never heard one, even remotely suggesting that such was the case. And it is even more incredible that the late President Joseph Smith, who was twelve years of age at the time of his father's death, and lived with him in Nauvoo and continued living there for many years, should never have seen or heard or come in contact with such family traditions, if his father were a polygamist. You know what he said in the Temple Lot Suit, and you know if ever there was a man who graced Independence by his residence, who could be depended upon absolutely to

tell the truth at all times, it was the late President Joseph Smith.

Again, the only time this question was ever aired before a disinterested court, competent to judge evidence, and before an unprejudiced judge, a verdict was brought in that absolved Joseph Smith. So I trust that no one will be too hard on me when I do not consider that a man is guilty when he has been proven innocent, because that would be the reversal of the principles of jurisprudence. Even Mr. Biederwolf, who lectured on Mormonism here in Independence recently, said that in his opinion the evidence did not suffice to convict Joseph Smith of complicity in the polygamy revelation; and Biederwolf, being an opponent, had every incentive to speak otherwise. Why should some of our own people be more eager than he to fasten this stigma upon the name of Joseph Smith?

I did not start out to argue this thing. I say I do not believe that Joseph Smith was a polygamist; but if evidence is ever unearthed that proves that he was, so that no one can deny it, it still will not change my faith in the least, for the simple reason that I was not baptized into Joseph Smith; I was baptized into Jesus Christ.

Some of our Whitmerite friends make a great spread over the idea that the church should take upon it the name of Jesus Christ. Did you ever stop to analyze the name of the Reorganized Church of Jesus Christ of Latter Day Saints? What is the vital part of the name? The Church of Jesus Christ. All other words and phrases in that title are qualifying. The vital part of the name is The Church of Jesus Christ. And the church has taken upon it the name of Jesus Christ just as the Book of Mormon said it should.

If I am ever convinced that Joseph Smith was a polygamist it will not change my course in the least. I will go right on preaching the fundamental gospel principles which cannot be changed by anything Joseph Smith did or did not do.

But it seems to me that the very thing happened in the church that we would expect to happen if the claims of the Restoration were true. If he received the vision that he did, and brought forth the church that he claims to, and presented the gospel under the direction of Jesus Christ, you would expect that the powers of hell would array themselves without and within the church and try to cover the whole thing with slime, contumely, and disgrace, until no decent man would want to have anything to do with it. That is just about what the powers of hell tried to do.

There was one time in my life when a good brother came to me and said, "I have received a revelation which showed me that Joseph Smith was responsible for the introduction of polygamy." In two weeks he came back to me and said, "I have a different story to tell. I got that revelation, but it was from the Devil."

The Fundamentals of Character and Conduct

If we are to stand the trying times that are coming upon the earth, we must also give attention to fundamentals in our deportment and to the development of our Christian character. Peter, as I have already said, struck the keynote along that line in his second epistle and the first chapter. I know that this is read so often that perhaps you lose the force of it because it becomes so familiar to you, but just notice how exceedingly important it is:

"And besides this, giving all diligence, add to your faith virtue; and to your virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

That is getting right down to fundamentals. If you do these things, you will never fall. You will be like the wise man, who dug deeply and built carefully upon a rock, so that when the storm came his house stood. I have no fear that anyone who pursues this course will ever fall away from the church.

I think if you will stop to analyze even a few of these Christian virtues and this policy of deportment you will see how very important it is. You can see, at least, how important it is in the ministry.

Add to your faith, virtue. Is it necessary for the minister to have faith? You will say, of course, it is. If he doesn't have faith, he won't stay in the missionary field very long; and even if he did stay, what would his message amount to if he did not believe it? I do not believe anyone can put any lasting force into a message that he does not himself believe. There may be some pretty good actors in the pulpit, but people will discover, sooner or later, that they are only actors.

Is it necessary for the minister to have virtue? You know that the minister who goes out representing this church cannot successfully preach virtue unless he has it. You know that he goes into scores of homes where he is trusted as an angel out of heaven. You know that if he should betray the sanctity of one of those homes that his ministry would end. It would not necessarily follow that he would be found out. The appointing authorities might not know about it. They might not hear about it. But God would see that his ministry ended. I will tell you that no man can stand in the pulpit and preach to be godly while his conscience is saying all the time, "You are a hypocrite and a fraud; you talk godliness, yet you know what you did!" When a man goes into the pulpit in a joint debate of that kind with his conscience, he is going to lose out.

So our minister has got to have virtue, knowledge, temperance, humility. Why, if there is anything that sooner or later disqualifies a man for the ministry, it is a lack of humility. If he has the saving grace of humility he has the respect of the people. A little while ago we had a great revival for the young people in this room and the room was filled with young people. It was a wonderful affair. It was necessary while that was going on for some one to go downstairs to a smaller crowd and preach to the overflow meeting. Brother Phillips did that, and he was very successful in it. A little later I went to Lamoni and preached to a crowd of people. It was necessary at the same time for some one to go downstairs to a lesser audience and preach to them, and Brother J. W. Wight, my senior in years, did it with humility, and I honored him for it. But for years, when President Smith and I were making out the schedule for appointment for conference, there was at least one man we knew that we didn't dare ask to go downstairs and preach at conference time. Many a time I have taken the lower appointment out of consideration for the feelings of others. But, fortunately, we knew that among the ministers almost any one of the others would go anywhere we asked him to go.

There is a branch of the church not so very far from here, not more than a thousand miles, at most, where for forty years there has been a condition of discord, and it became necessary for the district president to go in and clean it up. He used some drastic means and silenced some of those men. One of those elders who was put under silence immediately wrote to the Presidency and said, "Now I appeal to you; you may immediately lift that silence or else take my name off the church record."

We like studies in contrast. I heard another story at the

Sanitarium the other day. I called on Brother M. A. Etzenhouser, who had undergone an operation. He was complaining that he had not had a shave. You know how uncomfortable a man is when he has not had a shave. This brought out a little story by Brother Walter Smith, who was with me. Some years ago an elder in Independence got into trouble and was put under silence. What did he do? Did he ask that his name be removed from the record? No; but unable to serve the church in its ministry, he took his little shaving set, and every Sunday for two years he went to the Sanitarium and shaved the men who needed it. I presume it was as good as medicine to some of those men. It was the only service that he could find, and he went and did it. It was humble, personal service. It goes without saying that that man came back. He didn't even need to come and ask to have his license restored. The time came when he was sought out and his license was given back to him. He dug right down, clear down to the solid rock, and built his house on it. I will not tell you his name, because I do not want to embarrass him, but he is known to all of you.

I have said that you can recognize that these things are essential to the minister. Are they any less essential to the member? If the minister cannot get on without faith in Zion, do you think that you can? Why, certainly not. If you have ten thousand dollars surplus and you do not believe with all your heart in the principles that are going to redeem Zion, you will hang on to that ten thousand dollars surplus. Is it necessary for you to have virtue as well as the minister? Do you think that Zion can be built up from a people who are not virtuous? Do you think it is necessary for you to be humble and charitable?

I will tell you it is necessary for all of us to get right down to fundamentals in belief and in deportment and in the Christian qualities of our character.

Jesus, as we have said, laid the foundation, and he laid it sure. Every man ought to have a testimony in his heart that Jesus Christ is the Son of God. When you get that testimony you may occasionally run up against a solid wall. The church perhaps comes to a crisis; but you can always fall back on that testimony: "Thou art the Christ, the Son of the living God." I want, before I close, to testify here that Jesus Christ is my Savior. I do not say that simply out of form, but I know what he saved me from. Nobody else knows. You know what he saved you from. I do not. His gospel and his church have made me what I am. They have been everything to me in this world.

Now we ought to be careful, of course. We all think we are going to stand fast, but the old poem says, "Many who now stand proudly fast, shall, tried and tempted, fall at last." I have no more thought to-day of falling away than I have of cutting off my hand; yet I remember what Paul said. A cold fear, like an icy blast, came into his heart at one time, and he said: "I am afraid that, having saved others, I will make shipwreck myself." There is one way that we can make sure, and that is, to get right down to fundamentals and put our feet upon the solid rock—in our belief, in our theology, in our deportment, in our Christian development. I am sure that if we do this, God will be with us, and you remember that statement which says that if he is with us no man can be against us.

Recent word from President F. M. Smith is that he will spend a few days at the New York and Philadelphia district reunion, at Deer Park, New Hope, Pennsylvania, July 2 to 18, and probably will arrive in Independence on July 7 or 8. President Smith left Independence for the East on his way to Europe on July 3, 1920. In company with Apostle T. W. Williams, he has visited most of the places where our work is now established, and will be in a position to direct the church program in relation thereto.

ORIGINAL ARTICLES

The Church in Relation to Temporalities

By J. A. Bronson

A sermon on a most important phase of our church fundamentals, addressed to new members of the church.

Not alone does the church of God concern itself with the care of the spirit of man, but we find as well in the great gospel economy provision made for the temporal—the outer man. It is of that law I wish to speak this morning.

We do find comfort and encouragement in meditating upon the glories of the hereafter; joy in the hope of the advent of our Lord; peace in the quiet assurance that "the pure in heart shall inherit the earth," at such time as when "men shall dwell in it, and there shall be no more utter destruction," and when "the Lord shall be king over all the earth." But all this does not bring "rest" to the worn body of the widowed mother who labors daily from before the break of day till long after her loved ones have lost themselves in sleep at night, and neither does this hope of life beyond the grave clothe those children and provide them the wherewith that they may go to school and have a chance with the more fortunate in life. It does not lessen the weight of heavy loads or the minutes of weary hours for the thousands of slaves—our brothers—who are being driven in an almost hopeless warfare one against the other in their efforts to exist with their loved ones. No, it is not enough. God did not intend it to be so. He provides a plan for the salvation of man, not for but part of him. He says: "Come and learn," and gives us the assurance that "his yoke is easy," and that the "burden is light" under it.

Not by Bread Alone

The statement of the Christ, "Man shall not live by bread alone," tells us that he is concerned over both the temporal bread of life and the spiritual. Much has been said relative to the spiritual, but very little relative to God's plan regarding the temporal. It is beautiful.

The Sick in Body

"Is any sick among you?" inquires the apostle whom Jesus sent. If so, you are in an abnormal condition and have not peace and rest of mind and body such as God intends his children to enjoy; so he has provided his people help in his great plan, and so the apostle continues, "Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Here we find salvation for the sick. And if perchance one has not faith thus to come before God and receive from his hands, he continues to reach out to save. Hear him: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy."—Doctrine and Covenants 42: 12. So we see that God wants us to enjoy health in the temporal, as well as the spiritual body. He wants us to have salvation—to be saved from those things that make us miserable.

The Poor Among Us

God has not failed the poor—the widows, orphans, unfortunates, oppressed. He wills that they be saved from the awfulness of want. He has caused that there be plenty, has prescribed the law of distribution, as well as has he the laws by which necessities of life may be secured. And he

says to us, no matter how few or how many our numbers may be, there may be peace, rest, and plenty. "Learn of me." Listen to the law given to the children of God so long ago relative to the administering to the poor:

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin against thee. Thou shalt surely give him, and thine heart shalt not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."—Deuteronomy 15: 7-15.

And then we hear the Lord saying:

"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matthew 25: 35-40.

The Rich

There is not enough so that some may have so much. When one has too much it means that others cannot have enough. When properly converted to the spirit of brotherhood, the successful will labor for the interest of his brother who has not the natural ability to gain—cooperation. The incentive will be to bless. True joy comes through true love. We have in the world persons who are able to gather riches honestly, or otherwise. They use them selfishly. That is contrary to the divine plan. Notwithstanding these selfish persons, God has given his people a plan whereby they may separate themselves from the world, and so help and bless each other as to make it possible for them to have a Zion. It is of that I shall speak a little later.

While the Lord looks down in pity upon the poor of this earth, he rebukes the selfish rich:

"Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy, do they not judge. Shall I not visit for these things? saith the Lord: shall not mine soul be avenged on such a nation as this?"—Jeremiah 5: 25-29.

It is so to-day, surely. But as we shall show, there is salvation from all this.

Further, we find the selfish rich rebuked:

"Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them. . . . For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right."—Amos 5: 11, 12.

The Sins of Sodom

"Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and

her daughters, *neither did she strengthen the hands of the poor and needy.*"—Ezekiel 16: 49.

"What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts."—Isaiah 3: 15.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."—James 5: 1-3.

And so we might pile up quotations from the word of God wherein it is plainly shown that it is not right in the sight of God to neglect the poor.

Consistency and System

It would not do to confiscate the properties of the rich and scatter them among the poor. To do so would not only mean to discourage the ambitions but to encourage the idler in his idleness. And it would only be a matter of a short time till the untrained would have again become poor and another dividing process would be necessary. The law of the Lord provides a system which is perfect in its nature and consistent in that it makes labor an object to all and places every man where he can best serve the body, and brings joy and gladness to all engaged.

That such a law existed in the days of Christ and under his law is evident from such quotations as may be found in the Acts 6: 1-7. Here we find that men were ordained and set apart to look after the business of caring for the poor. Also see Acts 2: 44 and Acts 4: 32. Here we find that those who believed had all things common.

The Lord's Storehouse

It is plain that in Bible times the members of the kingdom of God maintained a treasury from which the needy were supplied. In Malachi 3: 8-12 we find a very definite statement relative to the gathering of funds and means which are to be placed in the "storehouse" that "there might be meat in mine house." The means by which the "storehouse" is to be supplied, as herein stated, is by "tithes and offerings."

In 1 Chronicles 26: 20 we find this statement: "And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the *dedicated things.*" I wish to impress upon your minds that the law provided a treasure of the house of God over which a chosen officer presided. And let us not forget that this "treasury" or "storehouse" was maintained upon the principle of "tithes and offerings."

Again may we support the subject matter now before us, that we might see the more plainly the perfect way. I read from 2 Chronicles 31: 11, 12: "Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them. And brought in the offerings and the tithes and dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next." "Chambers in the house of the Lord" which were prepared for "offerings and the tithes and the dedicated things" which the faithful brought in and over which men presided. *System*, if you please.

Tithes and Offerings

May I dwell a little longer upon the system of supplying and replenishing the "storehouse" of God with temporal things? It is so all-important! I wish again to call your attention to the reading of a part of the third chapter of Malachi, commencing with the eighth verse: "Will a man rob God?" Would you, my brother? my sister? Would I? Nay! A thousand times, nay! "Yet ye have robbed me."

Think of it! Have you? Have I? "In tithes and offerings." In this same chapter, the sixth verse, we find the Lord declaring: "I am the Lord, I change not." It is so to-day. Do we love God? Then, will we rob him longer?

What Are Tithes?

What are our tithes? Webster: "A tenth." In the twentieth verse of the 14th chapter of Genesis we find record of Abraham complying with the temporal law: "And he gave him tithes of all." And in Hebrews 7: 1, 2 we find mention of the same matter in these words: "To whom also Abraham gave a tenth part of all."

Jacob promised the tenth of all unto the Lord, Genesis 28: 20-22: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of that thou shalt give me I shall surely give the tenth unto thee." Jacob seemed to well understand that a tithe or tenth of all that he *gained* belonged unto the Lord.

A Tenth of Your Increase, Not Income

I have both read and heard of organizations which tithe their members on the plan of a tenth part of all their income, principal among whom I may name the Mormons of Utah. We do not so understand the law. Rather, a tenth of the increase is our just tithe. May I read from our law relative to the matter, as given in detail, Doctrine and Covenants 106:

"In answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing? Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

First, if you have more than is necessary for your maintenance, more than enough, a "surplus," put it in the "storehouse" of the Lord, where those who have not enough may be cared for. Then, when you find yourself with a justifiable amount of means to carry on your legitimate business of whatever nature, large or small, the inventory of your present worth should be taken, all of which is gain to date; a tenth of that gain is the Lord's, and after you have thus tithed your gain, it is plain to be seen that your just tithes will from then on be, not a continued re-tithing of that which you have already tithed, but of that which nets you gain or interest above that which you have already tithed. If at the close of the year or month you find that you have not gained, but have only been able to meet the just expense of up-keep, having once tithed your present properties, you have no tithing to pay. So, we see how justice is met in the divine law. It would hardly be a square deal to exact the same amount from a married man with a large family who was drawing but five dollars per day that we would from a single man who had no one to look out for but himself and who was drawing the same amount per day.

It Tries the Rich Man

We at once see that the rich man will be tried. Of what metal is he? The Lord well understood this law when he said it would be as hard for a rich man to enter the kingdom

of heaven as it was for a camel to pass through the eye of a needle.

Upon one occasion the Lord was confronted with a problem similar to some of our problems to-day. He met a very rich man. This rich young man was converted to everything but brotherhood. He was selfish with that which was a surplus to him. Listen to the conversation, Matthew 19:16-22.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man said unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give unto the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven."

May we note that this young man who kept the commandments, all save the financial law of the kingdom, had not eternal life? He lacked one thing yet. It stood between him and God. "Go and sell that thou hast, and give unto the poor." May we not say that the Lord directed him to turn his surplus into the treasury of the Lord? We find that such a treasury existed and that men were ordained to the office of caring for or presiding over it.

"He went away sorrowful: for he had great possessions." He loved his gold in a selfish way. He loved to see the glitter of it more than to see the hungry fed, and naked clothed, and the sick visited with it. Be it little or much, are we laying our part on the altar? God will judge.

The Government of God Restored

From such passages as the fourth chapter of Micah, we learn that the government of God was to be restored in the last days from which the law would proceed:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

The last days are upon us. The "mountain of the Lord" (government of the Lord) has been "established" which should be exalted above all other "mountains" (governments of men), and the "God of Jacob" is "teaching us of his ways." The law is proceeding from "Zion," and from it now especially do I invite your attention on the law of "preparing the chambers," organizing the "storehouse" of the Lord, taking care of the needy, etc.

Bishop Appointed

In the days of the apostles of old, we find that men were set apart and ordained to look after the temporal affairs of the church, so that others might be free to administer to the spiritual. (Acts 6:1-7.) The poor were being neglected and the business of the church uncared for, so they were told: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business." And after the men were

secured they were "set before the apostles: and when they had prayed, they laid their hands on them," ordained them to a specific work. And so the law given in the government of the kingdom of to-day provides for a bishop and his counselors to take direct charge of the temporal affairs of the church.

Bishop to Receive and Disburse

In Doctrine and Covenants 72:3 we find in part the system under which the temporal law is to be carried out. Let us note carefully who is to take charge of these things, that we in our zeal do not reach out to steady the ark unwisely; that we do not run before we are sent:

"The word of the Lord, in addition to the law which has been given, making known the duty of the bishop which has been ordained unto the church in this part of the vineyard, which is verily this: to keep the Lord's storehouse [so then we are to have that to-day as well as in former years]; to receive the funds of the church in this part of the vineyard; to take an account of the elders, as before has been commanded; and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay, but this also may be consecrated to the good of the church, to the poor and needy; and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands; and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion; thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."

Thus we learn there are those appointed and ordained to the office and labor of taking direct charge of our temporalities. The law of the Lord is concerned relative to our welfare temporally as well as spiritually.

The Storehouse of To-day

In 1831 provision was made for a storehouse in the government of the church which had only been restored the year before. Doctrine and Covenants 51:4: "And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop." I wish to lay emphasis upon the direction: "Let the bishop appoint a storehouse unto this church." That is *his* calling.

Now that the "storehouse" is provided for, let us notice how carefully the Lord has given us law on its maintenance and who it is that shall have direct charge: Doctrine and Covenants 42:10:

"And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people."

And herein we see salvation, Lord.

Notice further, section 82:2:

"All children have claim upon their parents for their maintenance until they are of age; and after that they have claim

upon the church; or in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor. Amen."

An Organization Within the Organization

In section 77 we find that which was given to the church in the days of Enoch for the purpose of establishing the poor. In it we find the provision for an organization within the church of an order which was for the perfecting of the plan of the storehouse. I shall read a portion of it:

"The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church. . . . The time has come and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."

"Ye cannot be equal in obtaining heavenly things" if "ye are not equal in earthly things." So the Lord has provided an order by which equality may be obtained.

Care was to be taken that Satan turn not their hearts away from the truth and they become blinded so that they would not understand the things which were prepared for them, we are told in the second verse; and that this might not be they were to be counseled by the leaders of the church. We have seen the danger of not abiding by the counsel of the leaders in our day.

Equality

We have already noted that the Lord demands that we be equal. It was so in the days of Christ and the apostles (Acts 4: 32). It should be so to-day. I am sure that you all will see the need of thus loving one another. This does not mean that we shall all have a barn of the same dimensions, a farm of the same number of acres, a barber shop with the same number of chairs; or an office with the same kind of books on the shelves. Ability must be taken into consideration. But I am sure that you see that plainly, so shall not spend time on that point.

There is another revelation regarding equality which is beautiful in spirit, and I wish to read a part of it to you. It is in section 70. I read from the third verse:

"Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; . . . in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

Without this spirit of equality, which the law of the Lord demands, true happiness cannot be had. Those who try to find it at the expense of the poor and unfortunate cannot but stop at times and reflect on the conditions as are indicated in a poem written by Brand Whitlock, who was mayor of Toledo, Ohio, as was published in the *American Magazine* a few months since:

"Yes, it is beautiful; this peaceful scene
Of shimmering lake, deep in the pinewoods green,

With happy, brown-kneed children, youth and maid,
And elder folk in fine white arrayed,
At tennis, golf, and boating—all at play,
Wherewith they while these golden hours away.
And yet—and yet—I wish I could not see,
Back in the city's heat and misery,
Those patient men who toil in shop and mill,
Their work-worn wives, their children wan and still,
Wasting their lives in cruel sacrifice
To give these idle ones this paradise!"

Zion

We as a people have long dreamed of Zion. Last spring at our conference provision for the organizing of the "center place" was made, and in due time the organization was effected. The work is rolling onward; nearer and nearer do we approach the great objective. Our leaders have the vision and are pleading for full consecration. We have long tried to come up to that higher plane of clean and Christlike lives in our daily conduct, both in thoughts and deeds, so far as the spiritual side of the law is concerned. Will more of us see the need of living the temporal law? Our eyes have been set on the gathering. We see the need of a place where we can separate ourselves from the "spiritual Babylon." Just how much do we want to go to Zion? Enough to live the temporal law? Just how much do we expect the bishop to do in finding a place for us there? And how much are we willing to help him have that place ready? Do we expect him to do it all? Or are we numbered among those who sit back and by their actions say: "Won't they ever get things in order?" "I should like to go to Zion if only they would live the law and establish the conditions." Saints, the "they" should include "me"; and this is one place where the personal pronoun in the first person may very properly be used in preference to either the second or third person! When will I do my part? What am I contributing to the movement? Am I with the bishop with my means as well as with the prophet in my prayers? Or have I become a law unto myself?

May God help us to see the law in its fullness and give us such a conversion that we will be doers of it. Nowhere will we find a law so great and so beautiful as that given to us, and nowhere will we find such joy and satisfaction as is found in living this law. We cannot receive the spiritual and reject the temporal. God has joined them together; man must not cut them asunder.

A letter from the First Philadelphia Branch says the "little church on the corner that's doing something" had a successful annual picnic at Deer Park, the new reunion grounds purchased by the district. It was a most enjoyable day and included a big baseball game between Philadelphia and Brooklyn teams, resulting in an 8 to 5 score in favor of Philadelphia. A. N. Hoxie was rushed down a hill by enthusiastic jokers and, in his street clothes, given a big splash into the pool. Vengeance was had in like manner by the church chorister.

Elder W. R. Armstrong writes from Manchester, England, to mention the passing of Sister Martha Schofield, of that place, on May 4. She was a "Mary plus Martha" to the district, he says, caring for the church workers and living a life of devoted sacrifice which endeared her to all. She leaves three children, including High Priest John Schofield, of Birmingham.

Elder R. C. Chambers, of Rupert, Idaho, writes that since May 15 he has had the privilege of baptizing eighteen, and that others are interested.

The Arab and the Jew

By T. W. Williams

Some points of disagreement between the principal races occupying Palestine.

Ever since the Balfour Declaration the attention of the world has been directed to Palestine and its rehabilitation by Zionist influences.

The British Government has unequivocally declared in favor of a national home for the Jewish people in Palestine. She has designated the Zionist movement as the medium through which this is to be brought about. She has indicated that until something extraordinary arises to forfeit confidence she will confer and cooperate with the Zionist Commission in all matters relating to Jewish colonization and nationalization.

Arabs to Reason With

So far, so good. But the Arabs are still to be reckoned with. Already there have been a number of clashes between the Jews and the Arabs. A year ago last Easter an outbreak occurred in Jerusalem when some three hundred Jews and Arabs were killed and wounded. I have just received a copy of the London *Daily Mail* containing a Reuter dispatch to the effect that in a race riot between Jews and Arabs on May 1, this year, at Joppa, there were twenty-two Jews killed and a hundred wounded. The dispatch did not give the Arab casualties. So far all clashes have resulted measurably worse for the Jews than for their antagonists. This was not unexpected, as an attempt had been made on the life of the high commissioner before our departure from Jerusalem. The Arabs are a thorn in the flesh. Enthusiasts for Jewish colonization, together with the advocates for a national Jewish state, have not taken into account the Arab and his claims to the land which for centuries has been his uncontroverted heritage. A large part of the land of Palestine belongs to the Arabs. This right has come down from father to son during the centuries.

The Arabs look upon this move for Jewish nationalization as an invasion of their heritage and a menace to their future national life. Last December an Arab Congress was held in Haifa. A petition was drawn up and presented as a Memorial to Sir Herbert Samuel, high commissioner for Palestine, as follows:

Arab Petition

"The third Palestine Arab Congress, the rightful representative of the Arab population of Palestine, assembled in Haifa on December 13, 1920, relying on the covenant of 1915 between Great Britain and her ally, the King of Hedjaz; fortified by the declaration of the president of the cabinet at Glangow on June 23, 1917; and all other declarations confirming the necessity of permitting all the people delivered from the Turkish suzerainty to determine their fate and choose the form of government best suited to their needs, and appealing in the name of international honor, human rights, Moslem and Christian religion, the congress petition of a national (Watania) government in Palestine, which should be responsible to a parliament whose members will be elected by the Arab-speaking population, prewar residents of Palestine, in accordance with Great Britain's lofty principles of justice which she intends to carry out in Arab Mesopotamia and Transjordan in order to strengthen the traditional affection existing between her and the Arab people in general. The congress is convinced that this demand will be granted and realized without delay. Any hesitancy in its acceptance would be useless procrastination. The granting of this demand will soothe the agitation of the Arab

people, and reduce the heavy expenditures of the British public on the maintenance at home and abroad."

Points of Dissatisfaction

"This congress, speaking on behalf of the Arab people, is dissatisfied with the present constitution and opposes it for the following reasons:

"The administration is exceeding its rights by drafting laws without consulting an elected legislative council and before obtaining the decision of the League of Nations on the mandate."

"The government's recognition of the Zionist Movement.

"The government is engaged in the execution of the Zionist ideal in admitting Zionist immigrants, using the Hebrew language as an official language and keeping silent in regard to the existence of a Zionist flag.

"The government has formed an advisory council by appointment, attempting to give the impression that there is an elected legislative council.

"The Zionist leaders occupy the highest positions in the government. Palestine is a holy country both to Christian and Moslem alike and it is impossible to hand it over to an authority other than Moslem or Christian."

Statement Sent to League of Nations

Following is the text of a statement sent by the Arab conference to the League of Nations.

"The Third Palestine Arab Congress, representing all sections of the Moslem and Christian population, voices its protest against Balfour Declaration with regard to the establishment of a home for the Jews. Although the declaration has been considerably modified by promises to defend us against any evil, it is the negation of all laws.

"The Balfour Declaration is an infringement on our natural rights. Our motherland is ours. We are its citizens and have worked it for the last thousand years. We have inherited it from our ancestors, who bought it with their blood.

"The Balfour Declaration is an infringement upon international rights as understood by the allies, and for which the allies fought. These rights do not provide that the inhabitants of the country may be deprived of the right to remain in it, or that the conqueror may deal arbitrarily with the land he conquered. Does conquest in our present time provide the right of the expulsion of the conquered people from its country?

"It is an infringement upon civil rights. A motherland to a people is like a house to a private person. No person has the right to share it except by reason of preponderance of numbers or the possession of the large part of the land. The Jews in Palestine comprise only seven per cent of the population and possess only two per cent of the immovable property.

"It negates the understanding reached by the allies with regard to the liberation of the peoples in the Turkish Empire, defies the principles of Wilson, and the blood of the heroes of the war who believed these promises, especially those concerning the Arabs, who themselves gave for the allies their blood and sword.

"The peoples concerned in the League of Nations and especially those having interests in the East, should have more foresight than to aim this arrow at the East and strike the world—the Moslem and Christian—in their most sensitive part—their religion and what is regarded by them as most sacred.

"We shall not be responsible for the results of that declaration, and its influence upon the East, and especially for the

introduction of Bolshevism into it, as proved by the activities and proclamations of Bolshevik Jews.

"Palestine is too small to contain its present inhabitants. How will she absorb a foreign people which is flowing into it like a mighty stream? We call your attention to it because Great Britain is about to realize it against our will and desire."

Sir Herbert Samuel Replies

It is needless for me to point out the weakness and contradictory statements of the foregoing. Despite this, therein is contained the gist of Arab opposition.

In a short acknowledgment Sir Herbert Samuel states through his secretary:

"His Excellency, the high commissioner, notes that the memorandum asserts at the outset that the congress was legally representative of all the classes and communities of the Palestinian Arab people.

"The information in the possession of the government on the contrary is to the effect that the members of the congress were appointed by small groups and are by no means representative of the population.

"Before taking into consideration, therefore, the resolutions which were passed, His Excellency would be obliged if he could be informed:

"(1) By what societies the representatives were appointed.

"(2) What number of members of each society participated in the choice of the representatives?"

At the aforementioned conference the chief speaker, Sheikh Suliman Tajo, urged the union of Moslems and Christians against further immigrations. A delegation of two was sent to Europe, one to Egypt, and another to India to stimulate support for the conference action.

Arabs Petition Colonial Secretary

On March 29, 1921, a deputation of the executive committee of the Haifa conference waited upon Winston Churchill, colonial secretary of Great Britain, on the occasion of his visit to Jerusalem. They urged:

(1) The principle of a national home for the Jews be abolished:

(2) A national government be created which shall be responsible to a parliament elected by the Palestine people who existed in Palestine before the war.

(3) A stop be put to Jewish immigration until such a time as a national government is formed.

(4) Laws and regulations before the war be still carried out and all others framed after the British occupation be annulled, and no new laws be created until a national government comes into being.

(5) Palestine should not be separated from her sister states.

Churchill Replies

Mr. Churchill, in an informal reply, challenged some of the statements made and characterized it as a partisan statement. He gave assurance that the British Government would not retract the Balfour Declaration in favor of a national home for the Jewish people.

He continued: "It is manifestly right that the Jews, who are scattered all over the world, should have a national center and a national home where some of them may be reunited. And where else could that be but in this land of Palestine with which for more than three thousand years they have been intimately and profoundly associated?"

"We think it will be good for the world, good for the Jews, good for the British Empire, but we also think that it will

be good for the Arabs who dwell in Palestine, and we intend that it shall be good for them and that they shall not be sufferers or supplanted in the country in which they dwell or denied their share in all that makes for its progress and prosperity."

Mr. Churchill emphasized the portion of the Balfour statement which promised to all the inhabitants of Palestine the fullest protection of their civil and political rights. He clearly pointed out the difference between "the establishment in Palestine of a national home for the Jews" and "Palestine, the national home for the Jews."

Purpose of Zionism

The High Commissioner, Sir Herbert Samuel, has declared:

"No responsible Zionist leader has suggested the *immediate* establishment of a complete Jewish state in Palestine. This would mean placing a majority under the rule of a minority. It would therefore be contrary to the first principles of democracy and would undoubtedly be disapproved by the public opinion of the whole world."

"The policy propounded before the peace conference, to which the Zionist leaders unshakably adhere, is the promotion to the fullest degree that the conditions of the country will allow, of Jewish immigration and of Jewish land settlement, the concession to Jewish authorities of many of the great public works of which the country stands so greatly in need, the active promotion of Jewish cultural development and the fullest measure of local self-government, in order that with the minimum of delay the country may become a purely self-governing commonwealth under the auspices of an established Jewish majority."

Why Arabs Object

And therein exists the Arab opposition. They are now a majority in Palestine. They have been so for centuries. They will not gracefully submit to a movement which has for its ultimate purpose the immigration of their hated enemies in such numbers as to place them in the minority.

To offset this Mr. Samuel says:

"Zionism does not mean injustice. There can be no question of dispoiling men of their land. There can be no question of hindering the free exercise of religion. There can be no question of depriving any portion of the population of their full civil rights. Jews have suffered too long and too often, in too many lands and during too many centuries under the hand of the oppressor to wish themselves to oppress. On the contrary, our ideal will not be fully attained unless Palestine becomes a state in which all its inhabitants are helped to attain a higher standard of civilization."

Racial Differences

One of the great difficulties which will have to be met is the difference in life and purpose between Jew and Arab. This difference has persisted from the days of Isaac and Ishmael. It is organic. It is inherent. The Arab lacks initiative. He lives the changeless life. As did father, so does the son, and so have done the fathers and sons for centuries.

One cannot expect much of a nation which largely taboos education. The Bedouins particularly consider education a disgrace. And this despite the fact that the world is indebted to Arabia for great fundamental truths.

The Arabs are not interested in the fact that Palestine was the original home of the Jews. They have no sympathy with the Jew's return to the home of his forefathers. A Jewish kingdom is repellant to him. The Arabs own most of the land

OF GENERAL INTEREST

WHAT EDUCATION DOES

Mr. Edison's questions have brought up once more the general consideration of what it means to be educated. Evidently a boy can go through college and come out without knowing how to sell goods, or take charge of a construction gang, or run a store, or do any of the things that are necessary to earn a living. The college doesn't supply the technique of business. What does it do? What is the use of a college education?

There is no magic about college training. It can't put real stuff into a boy who lacks it. It can't transform a stupid boy into a genius. What it does do is to provide a short cut to a view of the world and to experience, which otherwise might never be acquired, or acquired only over a period of many years.

Our ancestors in the Stone Age lived a simple life. They had to know how to hunt, fish, find shelter, make clothing, and defend themselves. There was no need of a college to teach the young people all that was known. They got all the information necessary and available in their daily life.

But now living has become vastly complicated. A single person's experience is likely to bring him in contact with only a fragment of all the activities that go on. He settles down in the routine of business or the home and things outside hardly exist for him.

Education tries so to organize the knowledge and experience of civilization as to make the student at home in the modern world, just as the young man of the Stone Age who knew how to hunt and fish was at home in that remote world. It gives him a background of wide information to reason from. It shows him the experiments society has tried and their results. It furnishes an idea of the methods by which science has subdued Nature and turned it to the uses of man. It unfolds to him the general principles which the experience of the race has set up as standards and guides of action.

of Palestine. The fact that they have occupied without molestation for centuries satisfies them as to their present and future right.

Primitive Customs

Their habits and customs are primitive. They till and sow and reap as did their fathers throughout the centuries. They spurn change and prefer to follow in the old rut.

It is not an unusual thing to see the primitive Arab chain pumps which consist of a crude set of buckets linked together with chains, the propelling power, a camel or mule or ox which, with blindfolded eyes, walks round and round. The old-fashioned crooked stick still serves as a plow—a half-grown heifer frequently unequally yoked with a donkey and hitched to the plow. The proverbial ass of Balaam's time is still the popular means of conveyance for men. The women walk.

Such people will not take kindly to new inventions and customs. The age-old conflict will be repeated in Palestine. If England should withdraw, there would be a wholesale massacre of Jews. Nothing but an imposing military program on the part of Great Britain will prevent interracial war. We may expect clash after clash before the ideal and practical will displace superstition and ignorance. The New Jerusalem is still in the distance. Many years will pass before David's vision of the Holy City will materialize. Abraham did a very foolish thing when he listened to Sarah and took Hagar to wife. He should have known better.

In short, it supplies the foundation for the business of living.

All these things might be acquired haphazard by a man mixing in the activities of earning his bread and butter. Exceptional men do so acquire them. Nature gradually educates us all. But the average person is at a great advantage if he can avail himself of the short cut offered by high school and college to a better adaptation to the world he lives in.—*Kansas City Star*.

THE KAISER OUT-KAISERED

"With the eyes of one who is aroused and indignant, in whose veins beats the pulse of a hot anger. . . . He comes forth as one who no longer seeks either friendship or love. . . . His garments are dipped in blood, the blood of others. He descends that he may shed the blood of men. . . . He will enunciate his claim by terror and might. He will write it in the blood of his foes. He comes like the treader of the wine-press, and the grapes are the bodies of men. He will tread and trample in his fury till the blood of men shall fill the earth. . . . He will tread and trample them beneath his accusing feet, till their up-spurting blood shall make him crimson. . . . He comes to his glory not as the Savior meek and lowly, not through the suffrage of willing hearts and the plaudits of a welcoming world, but as a king, an autocrat, a despot, through the gushing blood of a trampled world. And those who follow this emergent, wrathful King of Heaven . . . are represented as armies. They come forth as a body of fighters. They come forth to assist the Warriors to make war on the earth. In this way the Kingdom is to come, not by the preaching of the gospel and the all-persuasive power of the Spirit of God."

No, the words printed above are not a description of some degenerate in human form who is reeking his fiendish cruelty upon his fellow men in unthinkable bloody lust! Neither is it the story of some insane demon, escaped from a madhouse, and taking ghoulish delight in a most abhorrent and bestial, bloody holiday! But they are the words of the Reverend I. M. Haldeman, the pastor of the great First Baptist Church, of New York City, in which he gives his idea and description of what Jesus will be like in his second coming! We quote them here, as repulsive as they must be to every healthy and normal mind, just to show the extremes to which the doctrine of premillennialism is carrying some of its followers right here in America to-day. That any human soul born and reared outside of the pale of heathen barbarism could for a moment think that Christ would be guilty of such a loathsome orgy of blood and suffering, is almost unthinkable. But that this conception seems to be native to the doctrine is indicated also by the words of Doctor Torrey, another well-known leader in this school of thought, who speaks of the need for Christ to come as "Kaiser Jesus." Some of the zealous premillennialists have even ceased to offer the Lord's prayer, because it contains the petition, "Thy Kingdom come"—for one of the requisite and sustaining postulates of the doctrine is that the world must grow worse and worse.

It all illustrates to what extent all of the nobler and kindlier and more Christlike instincts and conceptions of the human soul can be, and usually are, dethroned by any religious dogma when one permits that dogma to become an obsession. Else it all illustrates how absurd any false doctrine can be made to appear simply by driving it to its logical conclusions. We leave our readers to take their own choice of horns in this dilemma. But it seems to us that it is hardly worth while to discuss the "dearth of worshipers" in our churches just as long as so many Christian preachers and teachers continue to offer to the people for their worship a God that out-kaisers the Kaiser.—*Herald of Gospel Liberty*.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Those Institute Addresses

We have planned, as we have told you, to present through these columns some of the addresses which were delivered before our institute recently held. So much of value was given us during that busy week, that all of us will gladly welcome having some of the splendid material preserved in this manner for future and more leisurely perusal and study.

Too, the circle of the influence exerted by these thoughts will be greatly extended, and will reach many who were deprived of the privilege of attending the institute itself. These addresses will make splendid material for local circles to study and discuss, bringing to us, as they do, viewpoints from students of the most modern social problems.

We are happy to present in this issue, and a following one, the address of Professor William A. Lewis, of Kansas City. This gentleman is head of the departments of history and sociology in the junior college, is member at large of the Social League, and president of the Social Workers' Conference, composed of three hundred prominent workers in Kansas City and vicinity. Therefore, he combines with his scholastic message, that which comes from one who is busying himself with a practical application of the principles of welfare he believes to be fundamental and most potential.

A. A.

Some Spiritual Aspects of Child Welfare

(Address of William A. Lewis, delivered before the Women's Institute in Independence, May 16, 1921.)

In this day and age, when kingdoms, even empires, are tumbling about us because they have been based upon the shifting sands of modern philosophy, it is well for us to pause and ask why. I am not sure that I can answer that *why* for you. We are yet too close to the events that have just occurred properly to evaluate them, but we see through the mists of the last few years two great conflicting philosophies: one, the philosophy of materialism; the other, a philosophy of idealism.

We are wont to talk of the cost of this war in dollars or in men. It was left for a business man, not a preacher, nor a sociologist, to tell us the great loss we sustained. Babson, the great statistician, says, "It is not dollars, not men, but standards of morality." He says, further, "You and I can hardly hope to live to see the day when the standards of morality will be as high with our general mass of people as they were when this world conflict began." If that be true—and most of you will agree with me that we have lost a part of the idealism of everyday life—I say, isn't it high time that we took an inventory of what we have, to see whither we are going?

Again, why should we spend our time in discussing spiritual aspects of child welfare when what the nations of Europe are calling for is men and more men—children and more children. In Poland there was a period of five years in which no children survived. In France nearly the same thing was true. In Belgium it is even worse than in France. In all these countries they have put a premium upon children, and I wonder if the spiritual aspect of child welfare is a factor. I trow not. It is men and more men that they want, to build up the armies of the nations of Europe.

Let us pause for a moment to see what that means to us as a lesson from the last few years. We are not far enough removed from these events to discuss them without prejudice, without feeling. The finest soldier who trod the soil of Europe was the German. Before the American boys went into Europe his equal was not to be found, and why? Because his body was trained according to the materialistic philosophy of Wilhelm and of Frederick the Great. He had been educated with one sole aim in view; to make a good soldier. He knew

nothing about the higher aspirations of the German peoples. He knew only to do and to die.

When the American soldier went into Europe he took a new ideal there—a strong body—but back of that strong body, in the words of Marshal Foch, "The will to do." The will to do that the American boy took with him is the product of the American school system, the finest democratic school system on God's fair earth to-day. It is a school system that looks not only after the material welfare of the pupil, but after the spiritual side as well. It is not without its faults, as we shall see later, but it is a system that gave to the American youth a versatility, a poise, and above all, a reserve strength that stood him well on the battlefields of Europe.

But what of it all? If we had in mind only the destruction of life, the cataclysm of character, what good is it? Out of all of this warfare, what idealism shall we get to guide us for the future? For those of you who have accepted the materialistic philosophy of life, I am afraid I have little to offer, but if you will agree with me that mind dominates matter, that soul rules our body, that the spiritual element is the important element, then I will commune with you to see if we can find a common basis for our beliefs.

If we have in mind the social amelioration of our classes, let us, for a moment, take this thought of the instruments at hand. In this discussion of the problem of the domination of mind over matter, of the preeminence of the spiritual forces, I need only to call your attention to the results of these spiritual forces as we find them, not only on the battlefields of Europe, but as we find them in our midst.

A few years ago we awakened to the fact in this country of ours that there was a tremendous waste of spiritual life. To put it practically, there was too great a loss in childhood. Too many of these little folk that had just wandered out of the kingdom of heaven to come down to live among us found conditions so hard that they shortly wandered back again; and so we began to invite them to stay with us longer. Science came to the rescue and in my day the average length of life has been increased from twenty-nine and a fraction years to thirty-nine and a fraction years in this country of ours, and almost all of the gain has been in the saving of children.

Is it any wonder, then, that if, in the short space of twenty years, we can make such wonderful progress that it shall attract the attention of the very best of our land, not only in the conservation of our physical resources during the physical childhood, but also the conservation of our spiritual resources during that same period, for we are coming to take a new view of childhood; coming to realize that in these plastic years from the first few days after birth until the child is three or four or five years old, these few minutes or years are really the deciding years in the spiritual welfare of the child. An old Catholic priest some years ago made the statement, "Give me the education of a child until he is seven and I care not who has him afterwards." I would amend that for you. I would say, "Give me the spiritual guidance of the child until it is three, four, or five years old, and its spiritual ideals are largely fixed."

Another thought which I would like to put before you tonight before I enter into a formal discussion of my subject, is this: Prevention, in the world of social endeavor, is worth ten million pounds of cure. I wonder if you people realize how vital the efforts of the social reformer are. Perhaps figures might help you to see it in a somewhat materialistic light, it is true, but they will at least convey an idea to you.

Do you realize that in this country of ours only about twenty per cent of those who are addicted to the use of drugs are ever redeemed? Do you realize that only about four times that number are redeemed from the use of alcohol? Do you realize that the number redeemed from the use of tobacco is even less? Do not misunderstand me. I would not lessen our efforts, because if one sinful soul is redeemed it is worth the price. We are spending in the United States at the present time approximately \$100,000,000 on those who are not right mentally, the insane—the feeble-minded. An adequate social program at the present time calls for \$400,000,000, a sum that before this war fairly staggered us. Now that we have begun to think in terms of millions, it doesn't seem so

large. Granting that we spend \$400,000,000 in the care of that class, it would mean that with our increasing population we would continue to spend \$400,000,000 a year for years to come, and the tragedy of it all is, that a hundred years from now we would have more of that class in society than we have to-day.

Oh, yes, it is even worse than that! If, by some sort of legerdemain, I could remove from society every member so affected, there are enough feeble-minded protoplasm in your blood and mine to have a crop of feeble-minded children a hundred years from now. Isn't it time that we wake up to the need of *prevention*, rather than spending the amount in *cure*, alone?

But the climax of my thought is to come. It is this. There is one strong point of attack against all this array of weakness, and that is, education. Whatever else we may do is merely palliatingly remedial. I would not lessen the significance of that effort—God forbid!—but the only true point of attack, the only hope for success, is in education. Through education we may hope to prevent these deplorable conditions of society, and it is *prevention* we must seek!

For those of you who will agree with me that mind dominates matter, then I shall say that, practically speaking, mind is a soul, of which the body is an emanation; not that the body has a soul as a sort of by-product. I am not speaking of metaphysics or theology, but stating what I believe to be, in simple truth, the first law of sound mental hygiene. The most important thing to make children well is to provide them with the fullest *mental* life. It is true that the mental life of a child is largely a motor life. He lives and thinks largely in terms of muscular action. The use of his muscles is important, not chiefly because it serves certain physiological ends, but because it is an expression of the soul. We make too much a fetish of air and exercise. We must have these, but they are not, even in the promotion of physical health, the only things. The mind life is even more important. Better a stuffy schoolroom, with zealous work, than fresh air and mental flabbiness.

We must call upon the great constituent instincts. As a means to this active mentality our schools must call forth the full life and power of the child as it exists in him. They must call into play the great human instincts which are in truth his constituent elements, of which body and mind are the instruments. We must ask that education be not all receptive, but in the main a putting forth of power; for it is not what a child takes in, but what he puts out that is added to him. Our schools must call out the creative instinct, the impulse to shape material in obedience to imagination. We must, through dancing, music, literature, give scope to the great rhythmic instinct that sets the small child dancing, marching, chanting—that during the earlier period of growth sets the whole world to music—the instinct, which, married to the creative faculty, is parent of all of the arts, and in the satisfaction of which more than in their so-called serious pursuits, men often find their life.

We must give wider scope to the great instinct of curiosity, with its lessons in discovery, experiment, exploration. We must develop the nurturing instinct which so largely constitutes the spiritual life of girls, and of boys, too, to a greater extent than is generally realized—by means of school gardens and by giving the elder children responsibility in relation to the younger ones. We must continue to use the great instinct of competition.

Education, in short, must bring out in each child the common life of humanity of which he is an example. Except as he is maker, competitor, nurturer, explorer, citizen, man does not exist; and you cannot promote his existence. As a part of every child's education, the value of play, both pedagogically and hygienically, is of great importance and cannot be overlooked if we would give him that well-rounded development which every true educator is seeking to establish. We can no longer look upon it only as a valuable substitute for the spanking rod, or a kindness and special concession on the part of the teacher who finds herself at the end of her powers for keeping up interest and deportment. Nor do we meet the needs of our high school students by a tolerance of ath-

letics as a kind of moral enema for congested scholarly ambitions.

Because of the almost universal acceptance of the value of play hygienically, I shall at this time discuss more at length the great and ever-increasing, overshadowing pedagogical value of play. We can only realize this value if we study the environment and the conditions of the children below seven years. Everyone will admit that the first seven to nine years of a child's life are of the utmost importance as brain-making years. The physical growth of the brain is practically completed at nine years. The development and the modification of the motor areas of the brain during these years determine to a very large extent the future mental capacity and characteristics of the child. If the motor life of the child is a limited one during the first years of its existence, its capacity for future mental training will be limited. To quote Doctor G. Stanley Hall:

"The motor areas are closely related and largely identical with the psychic, and muscle culture develops brain centers as nothing else yet demonstrable does. Muscles are the vehicles of habituation, imitation, obedience, and of character and of manners and customs. For the young, motor education is cardinal and has now come into due recognition. All education is incomplete without a motor side."

Herein lies the whole foundation of our education. But this foundation is practically laid before the children come to school. I have observed for years how our pedagogues are putting into our schools one new thing after another in an effort to make our school education more effective. All kinds of physical and manual training have been added, and still we hear that our children are not well versed in the three R's, and that our schools are overloaded with fads and fancies. Why is it that our children do seem to lose interest after a few years of schooling? Why is it that even in our upper grades practically one half of our pupils need an intellectual forcing process? Why do we have so many young precocious children who soon fall below the average?

The reason lies in the poor motor life of the child before it comes to school and, consequently, in a too early application to purely mental training when it enters school.

The kindergarten and the primary schooling is to-day in the greatest need of our profoundest attention. If we can correct this we can do away with many of the so-called fads and fancies during later school years.

No other age of childhood is more largely handicapped than the preschooling age. The home environment of a child up to seven years of age is the greatest drawback of our civilization.

Where do our boys get their opportunities for chores and occupation play? The father is never home, and the old-fashioned doing of things in the home and for the home have disappeared. Everything is ready-made.

My second contention, therefore, is that we must cut off at least two years of our primary school desk education and substitute for these play rooms and play yards, and that we must get hold of the children at least two years earlier than we do by providing baby playgrounds in every primary school district. By playgrounds I do not mean only a ball field or a place filled with swings and other apparatus, but a place where the child can get in touch with "Mother" Earth; a place resembling an old-fashioned back yard and garden and farm; a place full of opportunities for doing things, for caring for things, for testing latent powers of muscular control; a place filled with opportunities for occupation, play, and for initiation of everything that moves and acts.

(To be concluded.)

Stains on Blouses

Perspiration stains may be removed from white blouses without any trouble if they are soaked before washing in cold water to which a little carbonate of soda has been added.

Boiled white clothes will come from the wash boiler much whiter if a few drops of turpentine are added to the water.

Our Work at Reunions

Our second assistant superintendent, Sister Mina Madison, to whom was committed the task of "booking" our field workers for the various reunions which desired their services, writes that Sister Sandy is to go to Clinton and Spring River, Sister Gardner to Central Illinois, Sister Burwell to South-eastern Illinois and Kentucky and Tennessee, and she herself to the Minnesota, and perhaps one or two other northern reunions. Sister Tier is to make several of the Canadian ones, Sister Evans has a splendid program under way for Southern Michigan and Northern Indiana, while Sister Christy is planning good things for Northeastern Illinois. Sister Walter W. Smith is to present our work at the New York and Philadelphia reunion, Sister Vida Smith at Kirtland, and Sister Glines will make both Northern and Southern California. Several other bookings are made and others under consideration. Those workers who attended our late institute, are bubbling over with enthusiasm, and have a fair number of interesting and instructive ideas and plans to put into operation. These workers will be glad to be with the Saints at the reunion season, and present our departmental work as attractively and efficiently as possible.

It is expected that the expenses of these field workers will be borne by the districts who will benefit by their labors, but by writing to our office early, and stating your desires in this regard, we can schedule our workers at less railroad expense to you than will be possible if you put off communicating until later in the season. Let us all work together towards the highly desirable goal we have in sight, the "perfecting of the Saints."

A. A.

Book on Dress

Miss Evelyn Hansen, who lectured before our institute on the subject of "Dress; its lines, color, and texture," recommended to us the following text: *Principles in Correct Dressing*, by Ethel Winterburn. We fancy those who failed to make note of it at the time, will be glad to see this announcement.

New Material for Organizers

Our secretary writes us that she has the envelopes of new materials almost ready for mailing to our workers. These will contain, among other things, sketches or outlines of most of the addresses made at our institute, as well as complete copies of three of the playlets which were presented there.

"Cradle Roll" playlet brings out quite clearly the value of visiting the young mother and keeping in touch with her and the development of her child, in whom the church has a great interest.

The "Friendly Visitor" play, in two acts, represents first a conference between a Women's Department local leader and her group of assistants, among them the "friendly visitor," to whom she explains carefully the nature of their work. The second shows a visit of the worker to the ill-kept home of a discouraged woman with a sick child, the good accomplished by gentle counsel and advice, and hope and courage implanted in the heart of the mother.

"The Friendly Road" is a clever presentation of the work of the Young Women's Bureau, especially that of the Oriole and Temple Builders organizations. It is in several short scenes which can be given with little or no stage equipment, and will serve to arouse a keen interest in the aims and purposes of this department. A "setting-up" exercise in the early morning, after a sunrise prayer meeting at a reunion, is one happy feature, while the closing "farewell" gathering around the glowing fires, with attendant toasting of marshmallows and singing of tender songs, is most effective.

These playlets are mailed free to our organizers and field workers. To all others, the price will be twenty-five cents each. Address our office.

A. A.

Parents' and Teachers' Problems

Text: *Child Study and Child Training*, by W. B. Forbush

CHAPTER XVII

Play

1. Contrast the old idea of play with the modern idea of play.
2. Illustrate how play is self-expression.
3. What, then, is the importance of play?
4. How does the physical development of a child control the kind of play. Illustrate.
5. How does play develop physical strength?
6. What effect has play on mental development?
7. How may it exercise attention?
8. What social value has play?
9. Show clearly the moral effects of well-directed play.
10. Of what value is play to self-control?
11. What is self-direction, and how is it developed through play?
12. Illustrate how play may be used as a means for developing desirable traits in a child.
13. Of what value is dramatic play?
14. What is meant by "impersonation is the chief part of morals"?
15. How may dramatic plays be encouraged in the home?
16. What are the advantages and disadvantages of theater going?

MAUDE PEAK PARHAM.

Combating Race Suicide

The French, who have worried over their falling birth rate for many years, have at last come to the point of doing something practical to counteract it. A bill pending before the deputies provides a pension of 360 francs a year to the fourth child born in every French family, with 60 francs added for each succeeding child.

The only opposition to the measure is based upon the great burden which it would impose upon taxpayers, the estimated total cost running from 220,000 francs a year up. A Parisian deputy proposes a tax upon all childless married people to meet the cost of the pensions for large families. The author of this extreme measure is the mayor of the richest *arrondissement* in Paris, and he points out that its birth rate is the smallest. He accounts for this by the greater cost of raising a child under conditions of wealth or even of well-to-do comfort. He makes the same complaint so often made in this country, that professional men of good income cannot afford to raise a family and educate their children for the sort of positions which they themselves hold. He argues that such men should be taxed to raise the children of others living in simpler conditions where the cost is less.—*Brooklyn Eagle*.

Women as Horse Trainers

Dairymen know that kindness to their cows brings more milk than does neglect or brutality. However, many animal trainers depend on harsh rather than gentle methods to attain their particular ends, and there are some persons who can never enjoy performing beasts for the thought of the rigorous discipline that may have been used. It is interesting, accordingly, to learn that the owner of Man-o'-War, the race track sensation of the past season, has placed him in charge of a woman caretaker, Mrs. Elizabeth Dangerfield. Her policy is no blows and no harsh treatment. This is not the first time that a woman has been given charge of valuable horses—August Belmont's nursery stud has been in charge of Mrs. Elizabeth Kane for years. There is no monopoly on kindness to animals, and many men also handle them with similar care, but the success of these two women brings the gentler way into prominence.

The highest Federal position ever held by a woman is that of civil service commissioner, Mrs. Helen H. Gardener.

LETTERS

Labor Troubles in Britain

Great suffering and even actual starvation in England. Race riots in Palestine also discussed.

The miners' strike is now in its eleventh week. From all appearances, it is no nearer solution than at the commencement. The stolid fortitude displayed is remarkable. It is also significant that, although the strike has now been in progress for two months and a half, there has been practically no disturbance.

Suffering is acute throughout the country. Women and children are the worst sufferers. Some pitiable instances of actual starvation are creeping into print. People are pawning their keepsakes, trinkets, rings, and sewing machines, to buy food. The unemployment and disemployment runs well into the millions.

A case comes to our notice of a man in Cardiff who called at the city hall recently in a destitute and almost exhausted condition. He had been out of work for two months. For three days the only sustenance which either he or his family had was water; that and nothing more. This man served during the war as a mine sweeper. Another case of a woman, the mother of eight children, dying of starvation. Ex-service men, not involved in the strike, are without food or employment. These are only typical cases.

Our people are suffering in many quarters. They are making no complaint. Even though the strike be settled soon, the condition of suffering will continue for a long time.

Much concern is being felt in business circles because the United States is entering markets which have been monopolized by England for years and there is great apprehension lest America will permanently displace England.

The Anti-Jewish Trouble in Palestine

Just a line in regard to the recent riots in Palestine. Jewish immigration into Palestine has been temporarily suspended. This pursuant to the recent riots throughout the country. To continue this indefinitely would be a mistake. If the Arabs come to feel that by creating disturbance they can prevent Jewish colonization, they will not be slow in following up their recent lawlessness by more grievous aggressions. The government cannot afford to surrender or modify its purpose.

The high commissioner must secure life and property in Palestine or the mandate of Great Britain fails. From reports at hand the Arabs were almost wholly at fault. The large number of casualties on the part of the Jews, with the small number on the side of the Arabs, would bear out this conclusion.

The Arabs have been preparing for trouble for months. They were but waiting an opportunity for a demonstration. The opportunity came when a mere handful of Communist Jews created a slight disturbance at a Jewish labor meeting in the Jewish quarters.

Jewish Communists in Palestine are a negligible quantity. A recent election showed two hundred and fifty Communists as against five thousand others. This is only five per cent. This riot was premeditated. Agitation was going on before we left the country.

Aside from the killing of thirty-three Jews and wounding over one hundred and twenty more, some of whom were women, forty Jewish shops were looted. The Jews were unprepared and helpless before the well-defined and organized attack of the Arabs. Jaffa Arab policemen joined the mob in the attack on the Jews. Several of these policemen have already been remanded for murder.

This incident strikes a very heavy blow at Zionism and Jewish colonization. The Jews throughout the world will be loath to go to Palestine if life and property are to be in jeopardy.

The question is racial and we can well afford to watch closely the developments. In any event, it should not deter us from establishing our work there and prosecuting it with all diligence.

T. W. WILLIAMS.

The Curtis-Moore Debate

Public discussion at Akron, Ohio, with representatives of the nonprogressive wing of the Church of Christ.

The "Church of Christ" as they call themselves (but the facts of their own history show their church had its origin with Thomas and Alexander Campbell and others as an offshoot from the Baptists in 1827) challenged our people at Akron, Ohio, for a public discussion. This debate has been talked of for some years, but not until recently were our people able to get them to sign up fair propositions. Ira C. Moore was selected by this nonprogressive wing of Campbellism to represent their side, while I was selected to represent our side.

The debate was held in their church at Akron, Ohio, May 16 to 27, 1921.

The usual church propositions were discussed. I affirmed our church proposition first. Mr. Moore having written a tract against us, depended on his position in said tract to destroy our position, the main attack being against the Book of Mormon.

As much of the ground covered in the debate has been fought over before, I will pay some attention to this new position taken by Mr. Moore. The *Keystone in the Arch of Mormonism Removed and Crushed*, is the title of Mr. Moore's tract. He begins his tract by saying that he had acted as moderator in one debate for A. M. McVey when he debated with Elder C. Scott, of our church, in 1906, and the same year Mr. Moore debated with Elder D. L. Shinn, of our faith. He then says: "There has been much written against the Book of Mormon, and a great deal more said. Some things written have been very good and convincing, and some not so conclusive." Again he says: "But I purpose to cast one more fatal dart through the modern Absalom's heart and a few more stones upon its disgraceful carcass—something that I deem irretrievably fatal to the claim that the book is genuine and authentic."

The first stone he throws is, "First they tell us that the messenger of the covenant of Malachi 3: 1; Matthew 11: 10; Mark 1: 2; and Luke 1: 76 was to be the favored son, Joseph Smith." We do not claim any such thing. I have been in the church for thirty-eight years and for twenty-one years a missionary of the church, and I never heard anyone of the church make any such claim. What we do claim is that the references offered refer to John the Baptist, and we claim that he, John, came as a forerunner of Jesus Christ, but that John was to come again and that he did come and ordained Joseph Smith and Oliver Cowdery.

In Matthew 11: 11-14 John the Baptist is referred to as Elias. In Matthew 17: 11 Jesus says: "Elias truly shall [future tense] first come and restore all things." Jesus explained that Elias, who was John the Baptist, "is come already," which referred to his coming before Christ, but here he tells us of a future coming of John where "Elias truly shall first come and restore all things." Mr. Moore, why didn't you state what we believe, and then, if you think we are wrong, give us your reasons for so thinking? You have misrepresented our position and then you want to hold us responsible for your mistake. Your first "stone" hurts no one but yourself.

His supposed "second" stone is another misrepresentation. He represents us as claiming that "Revelation 14: 6 was John the Baptist coming to show Joseph where the plates were, on which the record of the Nephites and their unceasing conflict with the Lamanites or Indians was found." Our claim is that Moroni, not John the Baptist, appeared to Joseph Smith and showed Mr. Smith where the plates were to be found. (See our *Church History*, volume 1, page 12.) So his "second" stone does not tell the truth about us, but shows that Mr.

Moore is unreliable as an editor and debater, and that he is a blind leader.

On page 3 of his tract Mr. Moore says of Lehi and those with him that they were "three hundred and forty-four days" crossing the ocean "for the promised land." The Book of Mormon says no such thing.

It says, "after we had sailed for the space of many days we did arrive." So all that is said of the time Lehi and company were crossing the ocean is "many days." To show you how Mr. Moore got his three hundred and forty-four days, he goes to the account given of Jared, where it says they were three hundred and forty-four days on the water, and he connects this account with Lehi, but these two companies were hundreds of years apart and had no connection with each other at the time of their coming. Later in the tract Mr. Moore refers to the three hundred and forty-four days and says: "The Book of Mormon gives us the certain information that Lehi and his family were three hundred and forty-four days coming over on their first trip." This is positively untrue, and I forced Mr. Moore to admit that it was untrue before the audience in the debate.

The Book of Mormon represents Lehi and company leaving Jerusalem and going south (1 Nephi 5:16) and east (1 Nephi 5:55) to the ocean, but Mr. Moore tells of their leaving Jerusalem and going to the Indian Ocean, then represents them as "wandering down the coast of the Adriatic Sea after they started."

In the discussion I called Mr. Moore's attention to his blunder in geography. Lehi and company went south and east to the ocean, so how could they go down the coast of the Adriatic Sea on their way when the Adriatic Sea is northwest of Jerusalem, several hundred miles on the east of Italy. When I showed his mistake in geography, he was certainly bothered, but could make no explanation, except to admit his mistake. This geographical blunder by one of Campbell's polemics puts me in mind of the story of the fellow "who shot at the fish and missed the river." Yet on the same page that contains two of his mistakes, Mr. Moore says: "We are told by divine inspiration that God is not the author of confusion." He certainly is not, but Mr. Moore is here shown to be one editor and debater who is the author of confusion.

Mr. Moore, in the debate, also in his tract, tried to disprove the Book of Mormon. He claimed that Lehi did not keep the law of Moses as claimed by the Book of Mormon, because all men of the Israelites were to appear before the Lord Jehovah three times a year. (Exodus 23:17; also Deuteronomy 31:11.) He quotes: "In every place where I record my name I will come unto thee and I will bless thee." (Exodus 20:24, American Revised Version.) Note that this says: "In every place." Then there is more than one place where the Lord will record his name. The King James Version reads, "in all places," showing also more than one place.

He then quotes 2 Chronicles 6:6: "I have chosen Jerusalem, that my name might be there." He then claimed that Lehi and all other men must go to the temple at Jerusalem three times a year in order to keep the law of Moses. In reply I showed that "in every place" and "in all places" showed that there was to be more than one place. That Jerusalem was only one place. I showed from Exodus 23:17 when this command to meet three times a year was given was in the year 1491 B. C. (King James Version.) That according to Joshua 1:1 when the Israelites entered the land of Canaan was 1451 B. C. and that the Israelites were forty years in the wilderness keeping the law of Moses before they reached the land of Canaan. I showed that the temple at Jerusalem was not dedicated (1 Kings 9:2) until 1004 B. C. This dedication was four hundred and eighty-seven years after the command was given to the males to make an offering three times a year. That if God would accept of the offerings of the Israelites for four hundred and eighty-seven years before the temple was built at Jerusalem, then he would accept of Lehi and company's offerings in their journey.

Mr. Moore insisted that Lehi should have gone to Jerusalem three times a year to worship in the temple in order to keep the law of Moses, but when I showed that Lehi left Jerusalem 600 B. C., and that the temple was burned about ten

or twelve years afterward, and the Israelites were carried captive to Babylon, so if Lehi had returned he would have found neither temple nor priest at Jerusalem, Mr. Moore was again confounded and did not know what to do.

I showed from the Book of Mormon (2 Nephi 4:22) where a temple in America was built and then showed (Mosiah 1:28-32) where the law of Moses was observed in a temple. That this was one of the places where the Lord had accepted of their offering.

Elder R. C. Russell acted as moderator for me in the discussion and did well. The Saints attended the discussion in large numbers, several coming from Canton and other places.

I left the Saints feeling fine and rejoicing in the gospel. Some others were baptized on Sunday after the debate, while the disciples of Campbell seemed very much down and out when their church history was shown up.

Sincerely yours,

J. F. CURTIS.

Greetings from Society Islands Conference

To the President of the Reorganized Church of Jesus Christ of Latter Day Saints, and the Saints in the land of Zion:

Greeting unto you all in the name of the Lord Jesus Christ, who causes us to meet through the means of this letter. Amen.

We the Saints assembled in mission conference desire to make known the appreciation and great rejoicing of this mission for the words that have come to us through our beloved Brother Paia a Metuaoro, who has made known to us the conditions that obtain in Zion, and also for the many expressions of kindness shown to him in his journeyings among you in viewing the church as established in Zion, also the famous places in the rise of the church, that we have heard of from time to time, even until the present.

Now we have witnessed these things through our delegate, Brother Paia, who was permitted to be one in your midst for a short time; therefore may you, President Smith, your assistants, as well as the membership, be blessed and assisted in building up Zion.

And for the many kindnesses to this mission of the islands of the sea who are trying to support the cause until His coming again, prove a source of encouragement to the extent that we may not lack on our part in the building of Zion and the cause.

Signed on behalf of the conference by the committee.

TAPU A MOANA.

TARUIARI A TERIINOHORAI.

ARRIRIMA A NATUA.

HEBERONA, TAHITI, April 12, 1921.

A Letter from Hebron

Mrs. Julia Roos states that she and her husband, Elder Frederick Roos, are now at Hebron, Palestine. They had a very quiet passage on the Mediterranean which, as usual, was as peaceful as an inland lake. They report some interesting experiences as, when some Jews attempted to ruffle up the passengers against them by asking when did Messiah come? to which they were able to answer, six thousand years ago. This was so unexpected that it gave opportunity to refer to Solomon's statement in Proverbs 8:30: "When the Father created the world, I the Messiah was his workmaster," to which Paul added, (Hebrews 1) "without me was not anything made that was made." That it was Messiah who spoke to Adam, Abraham, Moses, and all the prophets (1 Peter 1:10 and 11) and thus followed Isaiah 5:3, saying that "he is led like a sheep to the slaughter." This gave an opportunity for further discussion on succeeding days.

On the train to Jerusalem they greeted an Arab with Isaiah: "Aulad Abraham barakat alkoli umam." ("The sons of Abraham shall be a blessing for all people.") This led to an interesting conversation concerning the Messiah. He is soon going to fulfill all things. They felt for the ragged Arab boys. It brought tears to their eyes "when we gave to them

pictures with a *baraki* (blessing)." This caused a much larger crowd to assemble, asking also for a blessing, so they had 10,000 leaflets printed in Arabic with brief passages from the Psalms and Isaiah, and with some instructions concerning hygiene for the prevention of diseases of the eye.

They apparently traveled slowly on foot from Jerusalem to Bethlehem, on to Hebron, meeting and mingling with the Arabs, whether camel or donkey traveler, sheiks, officials, women, or children. To all they gave their greeting: "*Il Mes-siah Bjidchi bad schoai in u bad schrai, bad schrai, a u l a d Abraham barakat all kul umam.*" ("The Messiah comes soon, and soon, very soon, he will make a blessing for all you sons of Abraham.") They feel that this gives them a special opening to the two hundred million Mohammedans. One sheik sent to them asking for fifty leaflets, another invited them to his house. The latter was the priest of Abraham's mosque. They have also translated parts of the Bible, especially Isaiah, and have been asked for the complete Bible. A Turkish officer, speaking French, begged for a Bible in that language. They state they are not able to meet the demands upon them.

Scriptural Discourses in Honolulu

Good interest by nonmembers as well as Saints.

Beginning May 8, Brother Gomer J. Reeves, who is supervisor of the missionary work in the Hawaiian Islands, has been conducting a series of scriptural discourses at the church in Honolulu.

We expected to conclude the series in two weeks, but requests came in to continue, so Brother Reeves decided to go on with the meetings as long as the interest keeps up.

We have had a splendid attendance every evening throughout the series, a large part being nonmembers. Brother Reeves is a powerful young speaker; his sermons are crisp and to the point.

One evening at the close of the service one gentleman said he was convinced that Brother Reeves was divinely taught.

Brother Reeves has had no hobby but has tactfully combined history, prophecy, philosophy, and gospel sermons. Some have already given their names for baptism.

One of the leading newspapers has been very courteous, publishing for us some of the sermons.

We tried a new method of advertisement by having a number of invitation cards printed and distributed among the members to hand to their friends. The topic is announced every morning in the daily paper.

Perhaps you would enjoy reading one of the announcements:

"Follow the Blue Prints

"No man would accept a building that was not constructed according to the specified plans, the blue prints. The master-builder is careful to be guided in every detail by the plans before him in order that his edifice may be accepted when completed. In building an organic structure called a church, care must be taken to erect it according to the divine blue prints, the Scriptures. If they are followed carefully, the building will be magnificent in appearance, serve well its intended purpose, and be acceptable to the Designer. We will compare our structure with the blue prints to-night."

We are very hopeful and optimistic about the outcome of this campaign.

MRS. B. G. DAVIS, *Publicity Agent.*

Church Athletics in Des Moines

Gratifying results reported by the pastor, who enters the sports with the young people.

First Presidency: I am wondering if you would have time to read a letter about baseball. Perhaps, in the first place, I have not time to write one, but I shall take the time. The diversion may be worth something, for I am persuaded your

reading of letters sometimes grows very monotonous, as you survey page after page of the usual branch activities and difficulties. Various departments of the work are moving along nicely, so I am writing about baseball.

The Y. M. C. A. of Des Moines sponsors a Sunday school baseball league. Last year my class of young men joined this league, and while we lost more games than we won, we gained the reputation of being the cleanest team in the league. This paved the way for us to come back strong this spring. So far we have won all our games, including practice games. We have won four scheduled games in a row, as follows: Defeated the United Evangelicals, 16 to 7; Capitol Hill Church of Christ, 11 to 3; Zion Norwegian Lutherans, 6 to 0; United Brethren, 8 to 3. This last team is one of the fastest in the league. To-night we play Clifton Heights Presbyterians and expect another victory. (Later: Won this, 15 to 2.)

The rules require that every player attend Sunday school three Sundays in four in order to be eligible. No profanity or smoking is allowed on the field, and no one allowed to play who plays Sunday ball. It is needless to say that the results of our efforts along this line are very gratifying. Personally I find the relaxation well worth while, but best of all, when I come before that class of young men Sunday mornings I can talk to them heart to heart, for having played with them during the week I understand their dispositions. It is before this class Sunday mornings that I enjoy the greatest influence of the Spirit; not in the pulpit even do I enjoy more. Yesterday the wife of one of the young men was baptized, and others will come, for three or four of my class are nonmembers. I am happy in the work of the church, and am convinced that clean athletics will contribute much towards holding our young.

Very sincerely,

A. E. WARR.

Work in Duluth Grows Rapidly

Our work is surely bringing great results in this branch, as we have now 83 members.

Brother Kress also was at Pine River with the gospel and baptized thirteen there. While there he had some wonderful experiences. The deacon of another church rang his church bell and then went to where Brother Kress held meetings, as his congregation was there. He was baptized into the faith and is now at the head of the Religio there, which Brother Kress organized. Brother William Sparling is out there now to stay for two or three weeks. May God bless him, for he surely is a faithful servant.

Brother Kress had a wonderful experience a few days ago. He felt that he must go to a meeting up town. If I rightly remember, it was the Utah Mormons who held it. He could not think why he should go there, but now he very plainly sees why, and so do all we Saints. There was an Indian there of the Chippewa tribe, Mr. Northup by name, and a Mormon there was holding a conversation with him. Of course Brother Kress made it his business to get in on that, too. The Mormon did not like it, but Brother Kress cared not at all. The Mormon handed him the Book of Mormon to look at, and Brother Kress searched in his pocket and found a pamphlet of the history of the Lamanites, taken from the Book of Mormon. He wondered why he carried that around in his pocket, but it was for this great purpose. Of course Mr. Northup had to hand the Mormon back his book, but the tract which Brother Kress gave him he could keep and study, which he said afterward he surely did, over and over. Brother Kress got him to come and speak to us last Sunday evening and we enjoyed it very much. It was on the life and history of his people. He was educated at the Carlisle Institute. He has asked Brother Kress to come and preach to his people next Sunday evening, service at his place.

Brother Kress wishes to hear from those who have relatives or friends in Hibbing, Minnesota, and Virginia, Minnesota, as he would like very much to get those places started in the faith. So please write to Elder C. A. Kress, 31 South Fifty-third Avenue, West Duluth, Minnesota. He will be pleased to hear from the Saints, and we all want to help the service along in every way we possibly can. Do we not, dear Saints?

Some of us will be at the reunion, where we shall meet many of you. We look forward to a grand and glorious time, with God's blessing over all.

MRS. ROBERT STARK, *Correspondent.*

Northern Wisconsin

This leaves me in the hilly and wooded country of northern Wisconsin, near the Harshaw post office. We have about twenty Saints in this vicinity. There has been no missionary work here for a year or more.

The Saints have a little Sunday school which has been the means of keeping up the interest among them. Brother and Sister J. Loomis live here and are active in helping in the Sunday school work. It may be remembered by some of the older Saints of Wisconsin that Sister Loomis is the daughter of Brother and Sister Samuel Whiteaker whose home was in Trempealeau County fifty-one years ago; when Brother Carl Lang was directed by divine instruction to make a trip of about one hundred miles on foot, not knowing the end of his journey nor what its object was to be. Sister Whiteaker had lain an invalid for eighteen months with an inward cancer which had eaten through to the outside of the body, and was discharging in a very unpleasing and serious condition. Brother Lang sat by her bedside and taught her the gospel which she was anxious to hear and ready to accept, as she had long believed that such a gospel should be preached today as in days of old, and after only a few days she was ready to be baptized. But being reduced to only seventy pounds in weight and her body drawn in a doubled condition from the effect of the cancer, it was necessary to carry her to the water in a chair. Brother Lang lowered her in his arms into the water and thus baptized her. While in the water she was healed and was able to stand when reaching the shore and able to walk when reaching her home. She soon began doing her home work. There was not even remaining a scar where the cancer had eaten through the body, and only a few days before they could not raise her from the bed because of fainting caused by her weakened condition.

A mob of about thirty men, some with guns, stood on the opposite bank of the river at the time of the baptism, ready to kill Brother Lang in case of her death. Others in the vicinity were soon baptized, and later the gospel was taken by Brother Whiteaker and Elder Savage to Brother Whiteaker's relatives in Crawford County, and several were baptized. Since that time many have been added to the church as the result of that small beginning and they and their children may be found in distant States.

And thus the gospel work is like a little stone cast into the water; the waves extend on and on, and only the eternal world can tell the good that may be wrought by a small beginning.

During the year the writer has sought to be busy in mission work, visiting almost every vicinity in the Northern Wisconsin District where a few Saints reside and where opportunity for gospel work seemed favorable.

Have not baptized many, but the seed has been sown. Good lives have been made better; some are investigating, and in due time the growing and ripening grain will be seen. Like in Nature's great field, God must give the sunshine and showers to finally bring the golden harvest.

During the past few weeks the writer has been in the cities of Green Bay, Appleton, and Antigo; during the winter months visiting Chetek, Porcupine, Black River Falls, Sparta, and Wyeville. In most of these places some are interested and are planning on being baptized in due time. Brother E. J. Lenox, who was elected district president last fall, has done a good work in Wyeville and other places, and we are glad to see the local work being moved forward, which is so necessary.

After living five years in the beautiful little city of Chetek, the writer moved his home and family to Madison last September. We were sorry to move, but the two older boys had finished their school work in Chetek and it became necessary

to locate where they could finish their education and also partially support themselves while doing so.

With anxious interest in the forward movement of the church, I am your brother in gospel bonds,

L. HOUGHTON.

Eastern Iowa Conference

The conference held at Waterloo, June 10, 11, and 12 was indeed a foretaste of joys to come. In spite of rain, bad roads, and hard times, the hunger for a spiritual feast brought forth an exceedingly good attendance. This is surely an encouraging indication, showing, as we believe it does, that the Saints are alive to the responsibilities that rest upon them in these troublous times, and how it behooves them to fortify themselves by union and the greater strength and intelligence that these conferences supply.

The conference moved as on oiled wheels under the leadership of the district president, Elder Amos Berve. A quiet spirit of peace and brotherly kindness reigned throughout the three days.

One of the most enjoyable meetings was that of the Women's Department. The district organizer, Lyda Beil, of Clinton, Iowa, brought to her sisters a message straight from the throne of God.

The stereopticon lecture on the life of the Master by Elder Berve, Saturday evening, brought to a keener realization many dull hearts, which had not fully appreciated the great sacrifice that had been made for them. The little stone chapel was packed and the platform was edged with boys and girls who came in from the street, attracted by the pictures, and who listened with breathless attention. Who can even guess what the seed sown that night might bring forth?

Sunday morning everyone who could be was on hand early, for the good things the day had to offer. The early morning prayer meeting would have cheered the heart of any Saint. Peace and comfort entered our waiting hearts. Prayer and testimony came earnestly and rapidly; two prophecies were given, addressing certain members of the priesthood especially, but satisfying the hearts of all with the assurance that God does speak to his children as in days of old. Two babies were blessed and one brother ordained to office of priest at this meeting.

Brother Milo Burnett, of Davenport, whom we are sorry to report as leaving our district soon, delivered the morning sermon. His tongue was clothed with the spirit of his calling; thought after thought, sublime and grandly simple, flowed in speech without a single halt or hesitation.

Brother Benson, also of Davenport, spoke in the afternoon, briefly and very much to the point on many things dear to the hearts of the Saints.

Surely all those who are outside of the kingdom were brought a little nearer Sunday evening by the masterly sermon by Brother Berve. The gospel plan was plainly set forth in just this one sermon.

The Saints of Waterloo feel more than well paid for any effort they may have put forth to entertain this conference and as has always been the case with these Saints they had enough and a little to spare. No charge was made for entertainment, but many contributions were made by those so inclined. We would also note that tea, coffee, and meat were conspicuous by their absence as the meals were served.

Some day in the near future Waterloo is going to need a larger church to accommodate the audiences at like assemblies, for the building would not hold all the crowd at some of these conference services.

Next comes the reunion. Begin to prepare. Let's go.

DISTRICT PUBLICITY AGENT.

A fair outline of one half column of the history of the church appears in the *Beeville Picture*, Beeville, Texas. Services being held by Elder W. H. Mannering are announced. It was a clear statement of the position of the church.

Another Excellent Reunion Site Secured

[The recent articles appearing in the HERALD on the advantage of district reunions has awakened a new and general interest in these district and stake get-together gatherings. The great revival in the New York and Philadelphia District is no doubt due in a great measure to plans and activities radiating from the purchase of what is considered the most attractive reunion grounds in America.—EDITORS.]

"God is marshaling his army
For the rescue of his truth;
He is calling now to battle
Both the aged and the youth."

When we think of armies and their preparations for service, there comes to my mind the marvelous way our Nation gathered up her youthful forces and built, mainly in isolated spots, great concentration camps, where our boys were intensively trained to fight the foes of liberty and democracy.

As we come nearer to the day when our church must engage more fully in her preparation for the establishment of Zion, we cannot help but feel that the reunion is to occupy a place far more important than we dream of to-day, for is it not destined to be the training camp for the generation of the present hour, which is being so strangely moved upon to carry out that which has been written *shall be fulfilled*?

Our hearts were thrilled at the February district conference of 1920 as this subject was brought up for discussion, but it seemed impossible for us to arrange in the time at our disposal for a gathering, although the outlook at one time was very promising.

But our fondest hopes are to be realized, for after many months of reconnoitering our persistent reunion Knight Errant was rewarded and the weary search ended when on one of his quests he landed in the village of New Hope, thirty-five miles from Philadelphia, and cultivated the acquaintance of the village squire. In him he found a friendly, kindred spirit, and it was he who led the Knight, Sir John, jr., to Deer Park, which was destined to pass into the hands of this district shortly after. As Squire Polk unfolded the traditions of this beautiful and historical spot, Brother John felt, as many of us have since, that he was standing on holy ground. Here at the entrance of the grounds was the same deep, clear pool, fed for ages by bubbling springs, around which were held the powwows of the aristocratic tribe of Lenni-Lenape Indians. Later, William Penn (the founder of Philadelphia), realizing the beauty of the spot, acquired it for his own purposes, but later deeded it to his secretary as a reward for faithful service. It subsequently passed into the hands of other famous families until, in the early eighties, a group of people attempted to establish it as an amusement park and wild game reservation. Thousands of dollars were spent in buildings, roadways, and improvements, but the venture proved unsuccessful financially and the project was abandoned.

At what might be considered a reasonable expense, the spacious buildings have been put into good repair, and with their new coats of paint and shingles look refreshing—yes, inspiring—in the midst of the fine timber-growth setting. But if you will venture with me up this winding roadway that leads from the famous spring, I will take you into the great auditorium, the second largest in the church. Over fifteen hundred people can be seated comfortably, and the stage is already planned and erected to accommodate the chorus of one hundred and fifteen that have been busily preparing two oratorios and a pageant for the reunion and its multitude of visitors.

None the less attractive is the dining hall overlooking the beautiful lake, and the long rows of tables will accommodate one hundred fifty people at a sitting.

All modern hotel equipment is being placed in the kitchen and dining hall, and our chef, Brother E. A. Kaler, will have a pleasant surprise in store for him as he pops in on his rounds of reunion service. Our Knight is a practical sort of fellow and it is he who is responsible for the power plant that is being installed to provide electricity for the buildings

and the pumping of water from the spring to our own great cistern in the heart of the camp. Captain Potts also did a work that will be greatly appreciated in stemming a stream and making it possible, by use of a new seventy-five-foot concrete dam, to have our own lake for swimming, the large lake being too cold for this purpose.

But the greatest surprise is before us at the end of this wooded lane. Here, as we step out of the dense woods, is a panorama of hills and fertile valleys, and there is spread directly before us twelve acres of cleared land which has been set aside for our recreational purposes.

Here many a hard-fought battle will be fought. These grounds will be the scene of band concerts, community sings, fireworks, and camp fires, and another year, outdoor pageantry, the scenario for which has already been written.

Across this great field came the great crowd on Memorial Day. How interesting it was to see them wend their way from the special train down the hill, over the dam, across the fields, up through the wooded road to the great buildings.

How could anybody feel otherwise than it is God's purpose that we gather here often, communing with his Spirit, receiving spiritual comfort and physical rejuvenation. We are looking forward to our experience. Soon the long rows of white tents will be nestling under the great trees, and the servants of God will abide in our midst, giving needed instruction and strengthening us in the faith.

The voices of many singers will be heard in beautiful oratorio works. The songs of Zion will reverberate through the wooded dells and across the lakes, and the sounds of many instruments will mingle with the whole in great pæans of praise. May we gather in humility of spirit, for this is a great hour and the work will be too great a burden unless the Spirit of God reigns with us.

A. N. HOXIE.

Gallands Grove Conference

It was the writer's pleasure to attend our district conference held at Mallard, Iowa, on the 11th and 12th, and it is possible that some of your readers may be interested in a short item from the Gallands Grove District.

District President James B. Barrett was placed in charge of the conference, with his counselors. The business session passed on very smoothly from one item of business to another, including the election of officers. All were reelected.

The prayer meeting on Sunday morning was a blessing indeed to the Saints. Many came fasting in an effort to draw nearer to the Lord, and the good Spirit was there very noticeably. The Saints were given the suggestion in the early part of the meeting that Christ and his gospel were still on trial, and we were all called as witnesses; that the world would judge him and his gospel on the basis of our testimony; and, further, that Christ himself would rejoice if we showed ourselves in all things faithful witnesses. One after another arose to tell of the blessing, joy, and peace of the Christ service. Old and young had the same good message to tell; and the testimonies of the isolated—how they warmed our hearts to the sweetness of communion with Saints, which is sometimes too little regarded by us.

Just before the close of the prayer meeting, and as a sort of benediction approving our effort to draw nearer to Him, we were given a Father's blessing and admonition through Elder A. R. Crippen. As we ponder over an experience of this kind, the mind is somehow led to make a comparison, seeking to find relative values outside of the church, if such there be. And what do we see? People running to and fro, hither and thither, seeking, always seeking for something to satisfy, something new, which they do not find.

The Saints love to sing, and old and young join in it joyfully. Sometimes a discordant note is heard, or sometimes a voice breaks on a high pitch, but this, if noticed at all, is quickly forgotten. Many of the Saints are only average singers, but their hearts and souls are in the song.

Of special note was the work of Brother J. Dean Talcott, who has charge of the musical work of the district. Out in the world of business we are constantly looking for men who can deliver the goods, and each of us knows this is the only

sure ticket for a bigger job. Brother Talcott is making good. It was pleasing indeed to note how easily he led his choir and the congregation through the song service, using hymns both new and old. We understand he also has organized an orchestra, or it may be a small band, in his home branch at Arion and Dow City.

Brother Carroll, of Auburn, who has attended meetings in this district for years and years, was present with his good wife. Another face we were glad to see was Elder Crabb, who is nearing his fourscore and ten, and yet preached a good sermon on Sunday afternoon. Our missionary, Elder S. T. Pendleton, preached several times in good form, and one of our young men, Elder E. R. Butterworth, son of Patriarch C. E. Butterworth, preached a very forceful sermon, it being based on the interrogation, "What lack I yet?" The congregation were invited to behold themselves in the gospel mirror, remembering and correcting the defects.

Our new district tent which we are setting up for the first time in Glidden, Iowa, will be in charge of Brother Pendleton, who has already shown himself to be a hard worker and a good proselyter.

The work in this district should take on new life after such a conference, and we trust it will not soon be forgotten. But did you ever stop to think how much like the Apostle Paul many of us are? The Lord has to knock us down before we realize he is doing anything. Let us hope that, also like Paul, we shall rise up and say, "What wilt thou have me to do?"

In bonds, C. E. ANDERSON.

FORT DODGE, IOWA, Box 211.

Council Bluffs and Vicinity

The district conference convened at Hazel Dell from the 3d to 5th inst. It was a pleasant gathering and in several ways beneficial.

Last Sunday occurred the funeral of John W. Price, one of the unfortunates who lost his life in the late war. He was much interested in the church while staying at Woodbine, Iowa. Funeral was conducted from the Central Church by J. F. Mintun. At the same hour the funeral rites of another boy who gave his life in the same war were held at the Danish Lutheran Church. Both funeral processions proceeded from our church abreast to the cemetery, led by the American Legion, who performed the last rites at the cemetery.

To-day the funerals of three soldier boys were held at the Park, and the three processions proceeded abreast to the cemetery. These scenes are very impressive.

Elder G. J. Harding occupied at Missouri Valley the 12th. Friday, the 10th, the Women's Department gave a play at the Riverside Mission in the evening, entitled, "Sewing for the heathen." A large gathering witnessed it.

The Riverside Mission Religio and Sunday school held a picnic Saturday afternoon at the Fairmount Park. All seemed to enjoy themselves in games, singing, and lunch.

J. F. Mintun Sundayed at Magnolia, Iowa, May 29, and occupied forenoon and evening; also gave a short talk at Decoration services the following day.

Pastor O. Salisbury is out of the city for a trip of three or four weeks, expecting to worship at Boone, Iowa, and Nauvoo, Illinois, while absent.

Northwestern Ohio District

At Bradner, Ohio, on June 12, was held a Sunday school convention of this district, Elder Walter Wierbaugh, superintendent of the district, in charge. The day was ideal, clear, and cool. A suitable grove was secured near town. The Saints gathered in from all parts of the district; Sylvania, Toledo, Oak Harbor, Saint Marys, Uniopolis, and Kalida being represented. Saint Marys, the youngest school, made the best report.

The forenoon was taken up with the general Sunday school work and the reading of reports. After a bounteous good dinner the afternoon passed away with good singing and the very best of speeches by Brother Brough of Oak Harbor.

Brother Brough was recently ordained an elder. He has a future. He spoke on "My ideal Sunday school." Brother Wierbaugh, the superintendent, spoke on "The things most needed in our Sunday school work." "Methods of teaching" were presented by the veteran, W. S. Hettrick, of Toledo. "A successful Sunday school" was well presented by Elder Ed. Patten, of Bradner. "The welfare of the Sunday school," by the genial young brother, Roy Yeager, of Sylvania. A very able paper was read touching "The primary department," by Sister Lora Strachan, of Youngstown, Ohio.

At the close of the convention Elder O. J. Hawn preached an excellent sermon, and everyone felt the day was well spent. He also occupied in the evening at 7.30. Brother Wierbaugh, the superintendent, is to be complimented by all for the manner in which he handled the convention. The Sunday school at Saint Marys averages about 75 and the preaching service 50 to 200.

Everything looks well in the district except finances. A farmer in this district sold the wool from 72 sheep which brought him \$34. He added \$6 to it and purchased a suit of clothes. Can you figure it out?

Sincerely,

JESSE M. HARDEN.

UNIOPOLIS, OHIO.

Good Conference in New York

The conference of the New York District held its sessions on June 4 and 5 at Niagara Falls.

Saturday afternoon, the priesthood met at 1.30 p. m. The conference business session followed at 2.30 with Elder Frank C. Mesle presiding. The officers elected for the following year were: George W. Robley, district president; Doctor P. L. Weegar and C. A. Spilsbury, vice presidents; Anna Lloyd, secretary; F. C. Mesle, treasurer; Anna Lloyd, chorister.

The Sunday schools held their session at 4 o'clock, and F. C. Mesle was elected district superintendent. The evening session was a combination of the talent of the Sunday schools and the Religios of the district, and was without doubt one of the finest sessions of this kind we ever witnessed.

There were papers written on "The ideal Religio," and on "Coordination," also original Religio songs, a spelling contest, new ideas for Religio, and mottoes that were hung up from different Religios. The Sherrill Religio received the largest percentage and was given a prize. There was not one minute in the whole two and one half hours that was not enjoyed. Great credit was due Doctor Weegar, the Religio field worker, for the excellent showing.

The Sunday morning sacrament service was very spiritual. The morning sermon was by Elder William Place, who was instrumental in forming or establishing the branches of the district. The afternoon was devoted to a round table in which all departments were heard. The evening sermon was by G. W. Robley. The conference was the best that the district has held in a long time, so declared by all.

W. J. LANDES,
G. W. ROBLEY,
Press Committee.

Northeastern Illinois Reunion

There are two weeks of every year all look to with great interest. These weeks mean rest, enjoyment, and an opportunity to withdraw from the general routine of life. It means an opportunity to get out into the woods, close to nature and God. Where will you spend those two weeks (known as vacation) this year? Have you made any plans? If not, possibly this article will help you.

The Northeastern Illinois reunion will be held the two weeks of August 14 to 28 on our grounds in Villa Park, just outside of Elmhurst, Illinois. The transportation is hard to excel and still affords one a maximum degree of solitude and quiet. The Chicago & North Western and Illinois Central railroads, also the Chicago & Aurora electric are within easy walking distance of the grounds. Bus service will be provided from Elmhurst. Plenty of woods, good water, good

meals, instructive meetings, and recreation, which can be enjoyed by all. The spiritual uplift one receives will repay you many times for the effort put forth.

Those arriving before reunion opens or remaining after its close could spend a few days to no better advantage than visiting the world-known city of Chicago. There are within her bounds many places of interest, such as the various parks with their lakes, lagoons, zoos, etc. The Art Institute and Field's Museum both contain many things of interest to Latter Day Saints and especially to Book of Mormon students. Other places of interest are among the many not mentioned.

Arrangements are being made for hikes through the surrounding country and trips to places of interest.

The cost of nearly all groceries is lower than last year, so we expect to have a reduction in the price of meals.

The price of cots and tents will be announced as soon as the committee secures this information.

Remember the date and the place. Come, bring the family, and enjoy the privilege of basking with God's people in the sunlight of his love. Meet the many consecrated workers and renew your spiritual being.

REUNION COMMITTEE.

Healed of Cancer

Sister Morrison Meehan gratefully reports that she has been signally blessed through the faith of the Saints.

Many of your readers and my dear friends will no doubt be pleased to hear from me since I have been so wonderfully blessed in answer to their prayers for me on sacrament Sunday in April. Two weeks before that date, many to whom I had written were praying for me, and I was getting stronger every day and have been improving in health so rapidly ever since that those who see me now can hardly believe that I was so very sick at that time. The "lump" in my side that the doctors thought was a cancer seems to be entirely gone, and I am so much better and stronger that I expect to return to my work in the office the first of June.

I am so grateful to my heavenly Father for this wonderful blessing that I cannot thank and praise him enough for his goodness and mercy to me. I am striving to be faithful and worthy of such a blessing as I have received.

I wish also to express my thanks to all those who so kindly offered prayers in my behalf. I read in Doctrine and Covenants, "Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive," and I believed if it was God's will to spare my life that he would hear your prayers for me, and I am very thankful to tell you how abundantly he has answered.

I desire also to thank the many friends who have written letters to me—some of whom were "Sunshine" friends, known long ago but not forgotten. I have answered quite a number and others will hear from me later.

There are many verses in the Bible that were very comforting to me while I was sick, a few of which I give below:

"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."—John 11: 4.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew 21: 22.

"With God all things are possible."—Matthew 19: 26.

"According to your faith be it unto you."—Matthew 9: 29.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isaiah 41: 10.

"Nevertheless, not as I will, but as thou wilt."—Matthew 26: 39.

And I want to bear witness to the wonderful way in which God has again fulfilled his promises in these latter days, and to him and his Son, Jesus Christ, be the glory and praise forever and ever.

Your sister in gospel bonds,

FANNIE I. MORRISON MEEHAN.

LOS ANGELES, CALIFORNIA, 128 South Townsend Street.

Baptized After an Angel Visit

A brother in our branch has been married twelve years, and his wife had never been convinced that this is the work of God until the night of May 30, 1921. Our missionaries had warned her to investigate. More, our branch president, and a sister who exercised the gift of prophecy in one of our prayer meetings, had warned her.

She had given up for an operation since she had been in bad health for two years, but last Monday night while she was praying to the Lord, an angel appeared to her, and gave her an important message. By her request I shall give the words that were spoken to her:

"I have come to tell you that this is the true work of God for which you have so diligently prayed to know for the past two years. You must repent and be baptized or else you will die."

She did not even tell her husband about this. I chanced to visit her home the following day, and while I was there she became very ill. She called me to her bedside and told me in tears that she wanted to be baptized not later than Thursday afternoon at three o'clock. She also related to me the angel's message.

By her request I wrote her father and other relatives about it, and invited them to come at the said time for baptism. Her folks have always been bitterly opposed to her becoming a member of our church, but her father came and was perfectly willing. She was very weak and had just gotten over a hard chill when the hour arrived for her to be born of water. We thought it might be wisdom to put it off, but she constantly said, "Carry me on." Of course we did, but while they were preparing her she fainted twice. Still she said, "Carry me on." When she reached the place where the ordinance was performed she seemed to gain her strength and was indeed happy. Our missionaries will be glad to learn now, I know, that Sister Eunice Fuller is a soldier for our Savior. We ask the Saints to pray for her that she may receive her health again and be permitted to raise her four little children and work for the Master.

We, the members of Eros Branch, in dear old Louisiana, desire the prayers of all that we may be faithful workers and do much good for the upbuilding of this work.

Sincerely, E. C. LARCHE.

SENLAC, SASKATCHEWAN, June 6, 1921.

Editors Herald: There has been a marked increase in the attendance at the services this spring. Two carloads, not of our faith, from the town of Artland have the habit of motoring out here each Sunday evening. One of them, a musician, who had played the organ at one church for nine years, was hailed by our musicians as a real find, and they have him playing with them in the orchestra, Sunday evenings. This did not please the congregation at Artland, who straightway elected him organist during his absence, because he was so proficient, or because they believed the Saints' church an undesirable place to attend. However, he told the orchestra boys that when he played at Artland, not one of the members spoke to him or shook hands; while he said on the other hand our people were so cordial he nearly missed his car, as so many had to shake hands or speak a word to him. Some of these outsiders are interested, because J. J. Cornish preached in Artland awhile, more than a year ago, and the message rang in their ears, and they came to hear him here because he has been refused the schoolhouse to preach in near Artland.

Our annual joint meeting of the three branches to pray for the blessings of rain and moisture on the crops and the welfare of the country was held June 5, and was successful. A prayer meeting was held first, then a meeting to discuss matters of interest to the three branches and to appoint a day of Thanksgiving after the crops are garnered.

The ladies are having a bazaar with ice cream and cake on June 16, to swell the Christmas offering fund.

CORRESPONDENT.

To Meet a Long-Felt Need

GRACELAND

Offers Many New Courses

It has long been the desire of the leaders of the church to provide Graceland with the faculty and equipment adequate to prepare the young of the church in all lines of endeavor, industry, sciences, arts, education, and the ministry.

Beginning this fall Graceland stands prepared to offer the following courses:

- Liberal Arts.
- Teacher's Training.
- Pre Law.
- Pre Medical.
- Pre Commerce.
- Pre Dental.
- Pre Engineering.

These courses are officially accredited and fully standardized, as recognized by the

Intercollegiate Standing Committee of Iowa.

North Central Association of Colleges and Secondary Schools.

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State Teacher's Certificates in Education.

Full College Courses in Public Speaking and Business Secretarial Work.

Full Academic and Commercial Courses offered.

Music Studio offers instruction in Voice, Instrumental and Public School Music.

Religious Education offered under church auspices.

New dormitory facilities for men and women.

For Catalog and further information, address

The President, Graceland College

Lamoni, Iowa

MISCELLANEOUS

The Bishopric

To the Saints of the Eastern Iowa District: As business interests have made it necessary for Brother Milo Burnett to move outside of the district, we wish to announce as his successor in the office of Bishop's agent, Brother Ralph R. Welday, 712 South Sixth Street West, Cedar Rapids, Iowa. This appointment became effective June 11.

During the time he has held this office Brother Burnett has served the church well and faithfully, and we are sure his interest in the Lord's work will continue to be expressed by his works in his new location.

Brother Welday comes to us well recommended in church and business experience for the duties of this office, and we solicit the confidence and support of the Saints in his behalf.

This is a day of tithing and sacrifice on the part of all. "Let him that laboreth in the ministry, and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

I pray that the blessings of the Lord may attend the efforts of each one to assist in his work.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Notice of Appointments

The following appointments and transfers have been made by the joint council:

Bruce E. Brown, Southeastern Illinois District. Missionary.

C. H. Martin, transferred from Central Illinois District to Kewanee District. Missionary.

J. A. Dowker, transferred from Lamoni Stake to Des Moines District. Missionary.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, June 23, 1921.

Conference Notices

Mobile, at San Sousa Beach, Alabama, July 15, instead of Mobile, July 8, as stated in minutes of last conference. Edna Cochran, secretary, Route A, Box 39, Ocean Springs, Mississippi.

Reunion Notices

Portland, at Portland, Oregon, July 22 to 31. The grounds, which are located directly east and adjoining the Peninsula Park, may be reached by taking the Mississippi Avenue car to Ainsworth Avenue, walking two blocks east. Tents, which will be set up and taken down by the committee, may be had for \$4 for the ten days. Kindly advise if you want one. Able speakers will be in attendance, including a patriarch. For further information address the committee at 148 East Seventy-sixth Street North, Portland, Oregon. George W. Stover, secretary committee.

Western Oklahoma reunion date changed from August 12 to 21, to July 29 to August 7. Lester E. Dyke, president.

Southern California, July 29 to August 8. Send in orders for tents two weeks in advance, at following prices: 8 by 10, \$3.75; 10 by 12, \$4; 12 by 14, \$6; 12 by 17, \$7.25. Double cots, \$1.25; single cots, 75 cents; tables, 30 cents; chairs, 25 cents. Peter Kaufmann, Montebello, California.

Central Illinois, at Taylorville, August 26 to September 4. We have an ideal place at the beautiful Manners Park. Plenty of water for bathing and all modern equipment, such as electric lights, lovely auditorium with seating capacity of

4,000, lawn tennis, volley ball, and baseball grounds in the park. Plenty of shade. We are eighty miles from Saint Louis and we extend to the Saints of this sister district an urgent invitation to arrange their vacations so as to attend this reunion. Here is the list of speakers assigned us: Apostle Paul M. Hanson, Bishop B. R. McGuire, if at all possible, F. M. Cooper, W. A. McDowell, C. E. Wight, of Graceland College. We have rented out thirty-three tents already, so we are advised by our tent man, Marshall T. Jamison, of Springfield, Illinois. If you have not ordered that tent, order of him soon. We will be pleased to have as many of the Saints of the Southern Illinois and Nauvoo Districts attend as possible. We are looking forward to the date of this reunion anxiously, that we may be on the ground and all in shape to attend the very first session. C. E. Harpe.

Spring River, Lincoln Park, Pittsburg, Kansas, August 5 to 14. Tents: 12 by 14, 6-foot wall, \$7.75; 8 by 10, 3-foot wall, \$3.25; 10 by 12, 3-foot wall, \$3.50; 12 by 14, 3½-foot wall, \$4.50; cots 75 cents; springs if desired; dormitory for girls, 35 cents per night, or 5 nights or more, 30 cents per night. Meals served. We are to have with us one of the Twelve, a nurse from the Independence Sanitarium, a general worker to look after the interests of the young, and Sister Lula Sandy as a worker in the Women's Department. All orders for tents, etc., must reach me by July 6. John C. Virgin, secretary, 114 South Roane, Webb City, Missouri.

Nauvoo. The amount you pay for your tent may depend upon the time of your order, as those supplying the tents have only a limited number, and these are for rent to the public until our order is sent in. Present rental prices: 10 by 12, 4-foot wall, \$5.50; 12 by 14, 4-foot wall, \$6.75; 10 by 14, 6-foot wall, \$7.75; double cots, \$1.75; single cots, \$1.25. Send order now to D. J. Williams, 725 Lewis Street, Burlington, Iowa.

Two-Day Meetings

At Wyeville, Wisconsin, July 23, 24. At Black River Falls, September 24, 25. We hope that all isolated Saints in near-by localities will try to attend these services, as well as bring a few nonmembers along. Special efforts are being made to make these services a blessing to all. E. J. Lenox, president.

Requests for Prayers

Josiah E. Carter requests prayers of the Saints that if it is God's will that he might be healed of diabetes.

Pastoral Notices

To the Saints of Western Oklahoma, Panhandle of Texas, and Eastern New Mexico, Greeting: It having pleased the appointing powers to return me to your field to again take up

the labor of love in the gospel of Christ, I take this means of getting in touch with you. After the six years that I spent with you and the many kindnesses that have endeared you to me, I feel that we need no special recommendations nor formal introduction. I know that you are all interested in the gospel of our Lord and Savior, Jesus Christ, and I rejoice that I am again permitted to share my labors with you. I trust also that you will fully cooperate with me in the work and I feel sure you will, because I know your hearts and the high ideals that you have set by reason of your faith in the gospel of our blessed Lord.

To the end that we may be able to reach the highest possible mark of efficiency, and render the best possible service, I am asking you to write me fully and freely regarding any matters that may need attention, and I will give them consideration as rapidly as I am able to get to them. I have profound confidence in you by reason of our association together in other days and I feel that we ought to make this year a banner year for the church. Our work is onward and the demands for both missionary and pastoral work are increasing; I hope, therefore, that you will, one and all, give your best efforts to the furtherance of the work. I have felt in the past and now feel that the Saints of the Southwest are loyal to the cause and are ready to make any sacrifice needful to push forward the work of the church. I, therefore, come to you again with the assurance that the work you have so loyally maintained in the past shall now be pushed forward with a zeal and earnestness that cannot be surpassed.

I beseech of you in all earnestness that you honor God, which thing I feel sure you are ready always to do, with your life and with your substance. I am your fellow servant and minister for Christ, and you know the nature of my labors in the past. I have now even a greater desire for the unfolding of your lives. I am, therefore, coming to you with the assurance that my confidence in you shall be justified.

Mail sent to 1302 West Maple Avenue, Independence, Missouri, will always reach me. J. E. VANDERWOOD.

Reunion Calendar

The figures in parentheses give the page of the HERALD on which details have been given.) Eastern Montana, at Glasgow, July 1 to 10 (478). North Dakota, at Denbigh, July 1 to 10 (526). Chatham, at Erie Beach, Ontario, July 15 to 25 (264). Portland, at Portland, Oregon, July 22 to 31 (360). Western Nebraska, at North Platte, July 22 to 31 (598). Kentucky and Tennessee, at Foundry Hill, July 23 to 31. Toronto, at Lowbanks, Ontario, July 23 to August 8 (574). Massachusetts, at Onset, July 24 to August 7 (574). Southern California, at Convention Park, Hermosa Beach, July 29 to August 7 (598). Lamoni Stake, at Lamoni, Iowa, August 3 to 14 (550). Seattle and British Columbia, at Bellingham, Washington, August 5 to 14 (526). Southwest Texas, at San Antonio, August 5 to 14 (503).

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, business manager.

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

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Our Departed Ones

ARTHUR.—James Arthur, born July 16, 1854, in Scotland. Died May 25, 1921, at Sacramento, California, at the home of his daughter, Mrs. E. M. Joseph. Leaves to mourn, Mrs. E. M. Joseph, Mrs. J. S. Harris, E. M., G. E., Merie T., Naomi M., and George R. Arthur. Sermon by T. J. Lawn.

McNUTT.—Abbie Strang, daughter of the late Judge and Mrs. J. J. Strang, was born at Burlington, Wisconsin, January 1, 1857. Married F. J. McNutt at Millston, Wisconsin, September 16, 1873. To this union 4 children were born, all of whom were at the bedside during her last illness. She died, after a lingering illness, in Saint Joseph, Missouri, May 20, 1921. Besides the husband, she is survived by 2 sons and 2 daughters, one brother, and one grandchild, and a host of relatives and friends. Funeral from the home in charge of E. F. Robertson; address by R. S. Salyards. Interment, Mount Mora Cemetery.

FRANCIS.—Stephen A. Francis died May 26, 1921, at Saint Joseph, Missouri. Born in Henry County, Illinois, May 22, 1861. Baptized at Omaha, Nebraska, October 3, 1897; ordained a teacher at Saint Joseph, Missouri, November 7, 1917, in which office he rendered faithful service to the last. Survived by wife, Mary Sullivan Francis, and daughter, Lois of Saint Joseph, and 4 sons, Ray, of Saint Joseph; Jonas and Harry, of Omaha; Frank, of Chicago, all of whom were present at the funeral service conducted from the First Church, Saint Joseph, in charge of E. F. Robertson, address by R. S. Salyards. Interment in Forest Lawn Cemetery, Omaha, Nebraska.

THOMANDER.—Hanna Thomander, pioneer of Bitter Root Valley, having come to Montana 42 years ago, was born May 15, 1843. Died May 9, 1921, at the old home place. Married Peter Thomander, at Payson, Utah, 1876, who died three years ago. To them 9 children were born, 3 of whom survive, Mrs. Jason Jones, of Missoula, and Oscar C., Phoebe, and May Thomander of Victor, Montana. Funeral at Presbyterian church, Victor, Montana, George W. Thorburn officiating.

BULLARD.—A. Egbert, son of A. E. and Olive L. Bullard, was born April 15, 1919, at Denver, Colorado. Passed beyond to the paradise of God April 21, 1921, at Lamoni, Iowa. Besides his parents, leaves 2 half brothers and many relatives to mourn his early departure. Funeral from Brick Church in Lamoni with an attendance of nearly five hundred as evidence of how "little Bert" was known around Graceland College. There were beautiful floral offerings. Sermon by J. A. Gunsolley.

CONRAD.—Grace Eileen Conrad, daughter of John G. and Nada G. Joslin Conrad, was born near Viola, Iowa, August 14, 1918. On May 21, 1921, she was run down by a cow, receiving injuries in the skull which resulted in instant death. She leaves to mourn, her parents, a baby brother, her grandparents on both sides, and other relatives. She had a sweet disposition and was loved and admired by all who knew her. Funeral from the home of her grandfather, C. Conrad; sermon by J. E. Vanderwood. Interment in Riverside Cemetery, at Anamosa.

ROBSON.—Lula Viola Robson, wife of John Robson, died at New Philadelphia, Ohio, May 10, 1921. Born in New Philadelphia, March 14, 1879. Baptized when 15 years of age. Married John Robson November 23, 1898. She lived a clean and consistent Christian life. Leaves husband, 7 children, 2 brothers, and 2 sisters to mourn. Funeral in charge of Elder Dowdy; sermon by L. W. Powell, of Kirtland, Ohio.

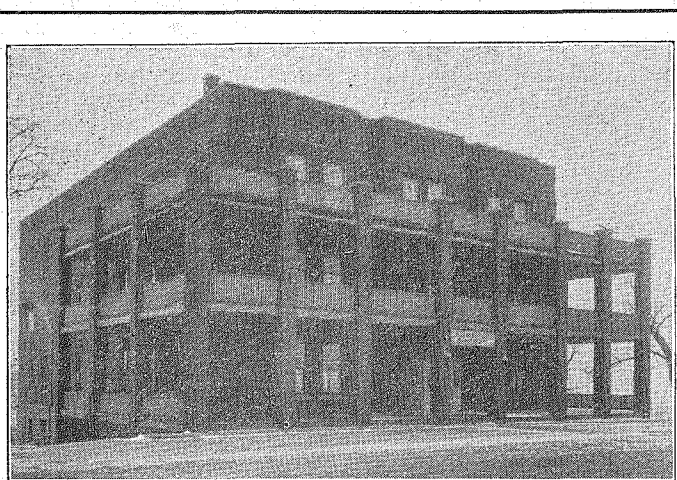
HANSEN.—Emma Jensen was born February 14, 1897; baptized July 15, 1906; married Lehman W. Hansen, August 31, 1919. March 27, 1921, a little son was born to this union. April 19 this lovable wife and young mother died at Saint Francis Hospital, Maryville, Missouri. She was a faithful and devoted Saint. The beautiful floral tributes and large attendance at the funeral evidenced the love and esteem of those who knew her. She leaves to mourn, mother, husband, infant son, 4 brothers, and 2 sisters. Funeral at Union Church near Bedison, Missouri; sermon by Samuel Twombly.

JENSEN.—Andrew Jensen was born May 3, 1854, in Denmark. Died May 1, 1921, at his home near Conception Junction, Missouri. Married Karen Marie Peterson of Denmark. They came to America in 1877. To this union 13 children were born, 7 having preceded him. Baptized July 1, 1877, by H. N. Hansen. Leaves wife, 4 sons, Harry, Alec, Edward, and Raymond, and two daughters, Mrs. Will Froyd and Mrs. Will Rowlett. He was a faithful and loved father, a noble citizen, and a devoted Saint. Funeral at Union Church near Bedison, Missouri; sermon by Samuel Twombly, assisted by H. N. Hansen.

ANDERSON.—Roland, little son of Hilga and Inez Anderson, was born September 30, 1917, near Conception Junction, Missouri. Died May 15, 1921, after a short illness of diphtheria. He was indeed a lovable child. Leaves to mourn, father, mother, one sister, Margaret, and a host of relatives and friends. No funeral services were allowed, so the little one was quietly buried in Swinford Cemetery, near Bedison, Missouri. A few remarks and prayer were offered at the grave by Samuel Twombly.

LAWTON.—James Mumford, oldest son of Doctor John S. Lawton, of Saint Joseph, Missouri. Born at Brockton, Massachusetts, November 11, 1896, and died May 27, 1921, of double pneumonia. Baptized April 23, 1905, and was buried at Mount Mora Cemetery; funeral sermon by B. J. Scott. He made friends everywhere and was always spoken of in highest terms.

DAVIES.—Amelia, born March 14, 1852, at Bridgend, Glamorgan, Wales. Baptized December 13, 1875, by John Harry, confirmed by Benjamin Thomas. Died at her home in Llanelly, Carmarthen, Wales, May 25. Funeral rites performed by David Thomas and William Crouch. Leaves one married daughter and many friends that will miss her. Our late sister was well known by all the traveling elders for her hospitality. Lived and died strong in the faith of the restored gospel.



INDEPENDENCE SANITARIUM

Opportunity for Service

The Independence Sanitarium offers an unusual opportunity to young ladies between years of 18 and 35 to learn the nursing profession. Such training is of value to you physically, spiritually, and financially. Are you willing to qualify? For further information write:

Superintendent of Training School
INDEPENDENCE SANITARIUM
Independence, Missouri

- Northeastern Kansas, at Netawaka, August 5 to 15 (574).
Spring River, at Lincoln Park, Pittsburg, Kansas, August 5 to 15 (550).
Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, near Vicksburg, Michigan, August 12 to 21 (46).
Southeastern Illinois, at Brush Creek, August 12 to 21.
Eastern Iowa, at Maquoketa, Iowa, August 12 to 21.
Western Oklahoma, at Eagle City, August 12 to 21.
Western Iowa and Eastern Nebraska, at Council Bluffs, Iowa, August 12 to 21 (383).
Southern Missouri, at Tigris, Missouri, August 12 to 21.
Eastern Colorado, at Ivywild, suburb of Colorado Springs, August 13 to 21 (550).
Alabama, at Pleasant Hill Branch, August 13 to 21 (432).
Kirtland, at Kirtland, Ohio, August 13 to 28 (286).
Northeastern Illinois, at Elmhurst, August 14 to 28 (550).
Clinton, at Rich Hill, Missouri, August 19 to 28 (598).
Far West, near Stewartsville, Missouri, August 19 to 28 (383).
Little Sioux and Gallands Grove, at Woodbine, Iowa, August 19 to 28 (312).
Northern Michigan, August 19 to 28 (503).
Nauvoo, at Nauvoo, Illinois, August 19 to 28 (432).
Independence, Kansas City, and Holden Stakes, at Pertle Springs, Missouri, August 19 to 29 (383).
Southern Wisconsin, at Madison, Monona Park, August 26 to September 5 (286).
Central Illinois, at Taylorville, August 26 to September 4.

Addresses

- T. J. Elliott, 3523 Lafayette Avenue, Omaha, Nebraska.
Alvin Knisley, Albin, Wyoming.

THE SAINTS' HERALD

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

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

of any man among you have life; and concubines he shall of Mormon, Jacob 2: 36.

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EDITORIAL

Easter and Immortality

The Messiah's Advocate prints the following on an extract from an editorial in the SAINTS' HERALD:

"To-day we still have the Easter egg, Easter lilies, the rabbit, and even the bonfire. But we are able clearly to consider them for what they are, symbols of that wonderful part of which they are after all but a feeble type.

"Death comes in time to all; one by one we see our loved ones and friends of other days pass from us. But Jesus having risen from the dead gives us the splendid assurance that man does not die; and that what we call death is after all but a change. And so, though in Adam all die, yet in Christ are all made alive. There may thus come something of selfish joy to us in what Easter signifies.

"But after all, with all of its symbolism and all its meanings, Easter is still preeminently a day set apart to Him who has risen triumphant over all human weaknesses; who has met every trial and has conquered; who has risen supreme over death, and all it signifies. For he has ascended on high to sit down on the right hand of God, and is alive forevermore."—SAINTS' HERALD, March 30, 1921.

"Is it not passing strange that intelligent men will so pervert the word of God? Where does the Bible tell us 'that man does not die'? In Genesis 3: 4 you will find a basis for such theology; but who is the author of those words? The 'immortality of the soul,' and the theology 'that man does not die,' is the preaching of Satan in Genesis 3: 4, and his ministers are preaching the thing to-day with all powers and signs and lying wonders. Whosoever he be that denies actual death denies actual sin."

We fully agree that it is passing strange that intelligent men will pervert the word of God and also pervert the writings of men.

It will be noted above that the HERALD editors do not deny the fact of physical death, nor do they deny that the soul that sinneth dies, for it is plainly stated, "Death comes in time to all; one by one we see our loved ones and friends of other days pass from us." But it is also true that Jesus comes with the splendid assurance that man does not die, but after all what we call death is a change.

Without attempting an exhaustive search, we read the following words of the Master:

"Verily, verily I say unto you, He that believeth on me hath everlasting life."—John 6: 47.

"This is the bread that cometh down from heaven that a man may eat thereof and not die."—John 6: 50.

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh which I will give for the life of the world."—John 6: 51.

"This is the bread which came down from heaven, not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever."—John 6: 58.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish but have eternal life; for God so

loved the world that I gave my only begotten Son that whosoever believeth in him shall not perish but have everlasting life."—John 3: 14-16.

"He that believeth on the Son hath everlasting life, but he that believeth not on the Son shall not see life; but the wrath of God abideth on him."—John 3: 36.

In John 11: 25 and 26 Jesus said unto Martha: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this?"

These statements from the lips of the Master should be sufficient for any lover of the truth as set forth in the word of God. They speak of "everlasting life," "eternal life," "shall not die," "shall live forever," and "whosoever liveth and believeth in me shall never die."

Adam was told clearly that the soul that sinneth dies. It is true Satan denied this, and in doing so misrepresented the truth. That the disciples understood Jesus clearly may be shown from many passages, but one immediately pertinent to this issue is the one referred to by us in the original article, namely: "As in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15.

We do not now attempt any further explanation. We did not and do not deny the physical appearance of death. We do, however, stand firm on the assurance given by the Master, a consolation given to those who were weeping and mourning for a loved one passed away, and we most respectfully refer our contemporary to: "Whosoever liveth and believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?"

An Educational Survey

Some thoughts gleaned from the address of G. N. Briggs, president of Graceland College, to the graduating class of the Independence Sanitarium and Independence Institute May 31, 1921. This is not a verbatim report, but a few of the fine thoughts gathered there.—EDITORS.

If you don't have the best teachers and the best schools, it is your own fault. You can get what you want.

The fact that we have failed to a degree in this land in our educational system is our own fault. Any community in this great land of ours can have just what it wants educationally, eventually.

It is not a question of how fast we are going, but in what direction. We have had a number of joy rides educationally, and many of them have brought us to a wreck.

It is true that under democracy we can do as we please and experiment educationally, but to get anywhere educationally we must have a definite philosophy of life; we must know whither we are going.

Perhaps there has never been in the history of the world such amassed wealth as there is in this country to-day. We are more sanitary, more luxurious, more comfortable. We are smarter than our fathers were, but less wise.

A king who had indulged himself all his life in the good

things of this world, when he came to die could not think of anything else that he could try to make himself happy, but sent a courier through the land to ask a wise man what he could do. The hermit sent word that if he would only sleep one night in the shirt of a happy man he would be happy ever after. They searched through the land for a completely happy man and finally found a beggar who appeared to be so. They begged him for his shirt for the king, but he had none.

There is a lesson here for us. Happiness is a matter of service rendered, not of how many shirts we have, nor a matter of the salary we receive. Happiness comes from within, not without.

Denominational Gains in 1920

A summary of denominational gains and losses, prepared by Doctor H. K. Childs, for the *Christian Herald*, shows considerable gain in communicants for the year 1920. In 1919 the Methodist group showed a loss of nearly 76,000; the Presbyterian, 46,000; and the Baptist over 11,000. In fact, the Protestant churches showed a net loss for 1919. The gain for all denominations for that year was only 43,830.

On the other hand, the grand total for 1920 showed a gain of 667,000 communicants, of which 127,579 represented the gain of the Catholic churches.

In church edifices, the Methodists appear to have been losing quite steadily, and report a loss of 200 churches in the year just past. In 1919 they showed a loss of 288. The loss of all churches for 1920 totaled 556.

There is a total gain of nearly 2,300 ministers, giving a total of nearly 196,000.

While the total church membership is listed at 42,140,997, it must be remembered that many individuals are friendly to different churches, but are not directly associated with them. Also many children are below the conversion age. Records made of students at the University of Iowa show a considerable number friendly to particular churches, who are not fully affiliated therewith.

Joseph Arber

Elder Joseph Arber, who passed away at the Independence Sanitarium June 18, was born in Sheffield, England, on December 23, 1871, and thus was not yet fifty years of age. He was baptized in the same city on May 29, 1888, and ordained a deacon shortly afterward, June 29, 1890. Two years later he was ordained a priest of the same branch on June 5, 1892. He apparently engaged in missionary work in the British Isles, for after his ordination as an elder on January 13, 1901, he was appointed by the General Conference of 1902 to Scotland, but he had previously labored as a local missionary. In 1906 he removed with his family to Independence, Missouri, where they have since made their home. On April 16, 1906, he was ordained a seventy under the hands of Joseph Luff and Gomer T. Griffiths and was appointed to labor in the Fremont, Iowa, District by the General Conference of 1907 and 1908, but the conference of 1910 transferred him to the Kewanee, Illinois, District where he continued for three years. In 1913 he was appointed to the Northeastern Kansas District, but in 1914 he was appointed to the Central Oklahoma District, where he continued until his appointment in 1918 to Des Moines, Iowa, District. Since then he has labored in Missouri, in the Northeastern District and Kansas City Stake.

At one time he had charge of the Sanitarium and is much beloved by the nurses at that institution, to whom he was a constant adviser. He was also called upon frequently for administration in that institution, as his residence was near the Sanitarium.

His services, therefore, as missionary of the church have covered a period of nearly twenty years, first in Scotland, then in Iowa, Illinois, Kansas, Oklahoma, and Missouri.

In the last few years he has held many special services in Kansas City and vicinity. He has spoken on the street corners and has held tent services there, with great interest.

He was well beloved by those who knew him best and, besides his numerous friends, leaves to mourn him, a widow and five children.

Rural Population

One of the surprises of the census of 1920 was the fact that more than one half of the people of the United States now live in towns of 2,500 or over.

Still, as the *Omaha Bee* informs us, the farms are able to produce sufficient food and only a very few of the rich or poor are idle; all others, while they do not directly produce food, do produce other things that are needed for economic life.

"Over half the people in the United States live in towns of 2,500 or more inhabitants. Many solemn sermons will be preached on this text, reminding us of the decadence that follows as the country dwindles and the town waxes. Yet those who are inclined to look on the picture as a somber presentation of our national course should be comforted with the thought that while the rural population has lost its proportional relation to the whole, its importance has not been lessened nor its activities diminished. The farms of the United States last year produced more than ever in our history, enough for all the people and an exportable balance that not so many years ago would have amounted to a pretty fair total yield. The people who live in town are employed in useful occupations. Only a negligible few, very rich or very poor, belong to the idle class. While they do not produce the food they consume, they do bring forth things that are needed in the world, and provide the market for the farmer. Thus the balance is preserved. The lugubrious lines from Goldsmith's delightful poem—

"'Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay,'

will spring into many minds, but they may be smiled at so far as the United States is concerned, because with our rapidly-mounting increase in wealth no corresponding decadence in manhood may be noted. We have the bold yeomen, just as we did in the beginning, and we have the equally bold artisans and clerks, whose service to humanity is as necessary and whose devotion to freedom is as unquestioned as if they all lived on farms."

The census shows that Missouri has increased its farm acreage slightly, to 34,774,679 acres, of which nearly 25 million are improved. The number of farmers has decreased from 277,244 in 1910 to 263,004 in 1920. The actual number of farms owned and operated by their owners decreased over 7,000, to 185,030 in 1920. In 1910, 46 per cent of the farms were mortgaged; in 1920, 51 per cent. The value of farm land was slightly over two billion in 1910; in 1920 it was \$3,600,000,000. The price per acre had advanced from less than \$50 per acre to \$88 per acre. Farm mortgages also showed an increase of 80 per cent over 1910. Tax statistics have been supplied from 68,784 farms, and show a deficit of over 216 million dollars in mortgages. Statistics are not yet reported from the additional 65,000 farms also under mortgage. The report shows that crops have increased in value over 150 per cent, until they are worth more than two and a half times as much as ten years earlier. However, the figures for January 1, 1920, were before the great decline in prices had set in. The amount of live stock shows only a slight increase.

The Cost of War

E. B. Rosa, of the Department of Standards of the Government, delivered an address on May 20, 1920, before the Washington Academy of Science, on the economic importance of the scientific work of the Government. He discussed with some detail the scientific work being done in the various executive departments, and its value. But the matter of especial significance in view of the action by this Government on the League of Nations, is the fact that recent and previous wars represent 67.81 per cent of the total expenditure of the Government for the fiscal year ending June 30, 1920. In other words, over \$3,855,000,000. Of this amount, one billion dollars is interest on the public debt; one billion and a half is on account of Federal control of transportation. The shipping board represents nearly 700 million more.

In addition to this, the War and Navy Departments for future wars, account for over 25 per cent of the total expenditures, or over \$1,424,000,000. In other words, the total budget is about \$5,686,000,000; of this amount 93 per cent is represented by war. Three per cent by the primary government functions; three per cent by public works, including the national park service, post roads, and harbors. Education and development work represent only one per cent of the appropriation, and of this, by far the larger part is represented by the Department of Agriculture. The department of education represents about one two-hundred-and-fiftieth of one per cent.

Yet we note, "For the fiscal year ending June 30, 1921, Congress appropriated nearly \$420,000,000 to the War Department, after cutting the department's estimate more than one half. And for next year the War Department is asking for nearly \$815,000,000. The Navy Department for the year ending June 30, 1921, received an appropriation of over 437 million. The estimate for next year calls for nearly 693 million.

In 1914 the United States Army and Navy were costing nearly \$240,000,000; in the face of \$240,000 for the year ending 1920, for the United States Bureau of Education, this figure is significant. But when it is compared with \$1,424,000,000 for the year ending June 30, 1920, which year began over seven and a half months after the armistice, and when it is compared with over 857 million for the year ending June 30, 1921, and over a half billion more asked for the coming year, the pittance for education becomes the more significant.

Past wars must be paid for, but why should we continue to expend so very large an amount preparing for future wars, instead of endeavoring to secure reasonable provisions for peace?

Church Schools

The Catholic Times, an organ of the Catholic body in England, published recently a short article on church schools. It is very insistent that all Catholic children should attend Catholic schools as it was impossible to give a Catholic child a Catholic education unless he attends a Catholic school. They have tried instruction in the church for their children attending counsel school but could not get them together in that way.

We have before commented on the amount of time given by both the Catholic and the Jews to the religious instructions of their children, yet Protestant churches are content with half an hour a week.

For our own part we stand firmly for as broad and liberal an education as possible but little children should be at least informed concerning the teaching of their own church.

The "Religio Quarterlies"

Numerous inquiries have come to the office concerning the *Religio Quarterlies* for July to September. The Senior *Quarterly* was on the press at the close of last week and we hope to be able to mail out all the quarterlies before the close of the present week, so they should be received thereafter in due course of mail.

The cause of the delay has not been the moving of the publishing house, but because the copy for these quarterlies was turned in so late in June.

The price made by the publishing house to both the Sunday school and the *Religio* for their quarterlies is based on an agreement that copy will be turned in long in advance, so that the work may be done at convenient slack periods at a minimum of cost.

The Sunday school turns in copy five months in advance; thus, the copy for July quarterlies was turned in in February, and the quarterlies were ready to be mailed by the first of June, so as to reach all parts of the world on time.

The *Religio* Department has not as yet tried to secure this advance publication of their quarterlies. But their agreement calls for copy to be turned in three months in advance; that is, the first of April, for July quarterlies.

The publishing house is doing all they can to get the quarterlies out as soon as possible, but since the copy was turned in from ten to twelve weeks late, it necessarily makes some delay in their publication.

Newspaper Ethics

An interesting discussion has recently taken place between the *Chicago Tribune* and Reverend J. T. Bradner Smith, of the Methodist Publicity Board. Doctor Smith is inclined to accept the statement of the *Tribune* that the ethical purposes and responsibilities of newspapers of great circulation must be of course secondary to their central function, the dissemination of news. This principle, he insists, is wrong, for there are moral and ethical responsibilities resting on the daily press quite as pronounced as the spreading of news.

The *Northwestern Christian Advocate* is quoted by the *Christian Work* stating that the chief function of the newspaper is to print news, but this concession must be accompanied with the statement that the printing of news involves a moral issue, then the chief function of the newspaper is ethical and moral instead of reportorial.

"We can agree with the *Tribune*," says the *Advocate*, that the 'chief function of the newspaper is to print news,' but this concession must be accompanied, and insistently so, with the statement that when the printing of news involves a moral issue, then the chief function of the newspaper is ethical and moral rather than reportorial. Illustrations can be adduced to prove this point, showing that the suppression of a certain story involving, for example, the future happiness and standing of an innocent person vastly outweighs the interest the publishing of the story might have as a matter of news. There is hardly a day but that a great paper is called upon to suppress news in the interest of morals.

The cash receipts at the Bishop's office of tithing, offering, and consecration, June 21 to 30, was \$5,168.29, but this is only the amount sent direct to the Bishop's office, and does not include reports from the local bishops and Bishop's agents.

Subjects Being Discussed

Church News

The coming of the summer season causes the usual exodus of general church workers to other fields to attend reunions and have part in the usual activities of the summer.

Elder Walter W. Smith and wife have left for the East, to attend the Philadelphia reunion and possibly the one at Onset, and will take work at Columbia University ere they return. Elder H. Arthur Koehler and family have left for the East to attend the reunions and be in his field of work, Maine. Elder R. V. Hopkins has gone to Wisconsin to attend the Chetek reunion, in company with Elder F. M. McDowell and family. Mrs. A. M. Chase has gone to join her husband in missionary work in the East, to devote her time to that work with him. Elder Max Carmichael expects to attend Columbia University for a summer course in religious education.

Other items of this character are:

E. J. Smith, chief accountant in the Presiding Bishop's office, was called to Washington, District of Columbia, on important business last week.

John F. Garver, president of the Lamoni Stake, was in Independence on church business June 23, 24.

D. T. Williams, of the Lamoni stake presidency, was in Independence all week, June 17 to 24, for the special services of the young people.

G. N. Briggs and C. E. Wight, of Graceland College, and Heman Hale Smith, of University of Wisconsin, were in Independence on business at the general offices about the twenty-second of June.

Bishop B. R. McGuire was in Chicago the last of June. He is expected at the eastern reunions this month.

The meetings on the church lawn June 19 to 23 proved a great success. There was a good crowd every night, even though the rains on Thursday, the 23d, forced the last meeting to be held in the church.

The first thirty minutes consisted of singing under the leadership of Harold C. Burgess, then followed a sermon of about one hour with Elder William I. Fligg as speaker. Elder Fligg has a splendid voice and readily made himself heard, so he had no difficulty in keeping the close attention of his audience, most of whom were young people.

After the service a reception or song service was held in some other part of town.

Immediately after the close of the services Brother Fligg left for Port Huron, Michigan, where several await baptism. From there he will go to attend the Erie Beach reunion.

Word of Wisdom

Frequent items come to our desk from the daily press which favor the Word of Wisdom. The Department of Agriculture has recently made a survey of 1,500 homes in forty-six different States, and states that the average cost of food is about fifty cents a day. That, as compared with twenty years ago, meat has diminished 8 per cent, grain products 11 per cent; dairy products have increased 6 per cent, vegetables 4 per cent, and fruits 8 per cent. This is in line with what science says we should eat—fruits and vegetables, and much less meat. There is doubtless still room for improvement.

Infant Mortality

Being born in America is more dangerous than to go to war. The *London Press* of March 24, 1921, has an excellent editorial on child welfare. They recognize that the criminal population is simply a result of bad birth and poor environment. A child with a strong, healthy body, and a mother

who has had the right attention, gives the foundation for a future good citizen. Ontario has a death rate of 137 for the first year for every 1,000 births. The dean of the University of Arizona has said that it is more dangerous to-day for a baby to be born in America than it was for the soldiers of America to enter the front line trenches of France. We have given so much emphasis to the horrors of war, that we are slow perhaps to realize the fact that a larger percentage of babies die in the first year than of soldiers who lost their lives in France. In each year the United States loses more than five times as many babies as there were soldiers from the United States killed in battle.

Success in a Small Town

For several years Charles B. Woodstock was a member of the faculty at Graceland College, but about eight years ago he transferred to the Lamoni high school and from there two years ago went to Pisgah, Iowa, as superintendent of schools. Pisgah has 421 people in the town, yet it has a consolidated school, a large group of Camp Fire girls, held a community fair last year, and has practical demonstration work for its boys in the school and in the garden. Three hundred and fifty children attend the consolidated school every day. A decisive factor in the establishing of the consolidated school and of the community fair has been Professor Woodstock.

In *The Nebraska Farmer* for June 4, 1921, there appears an article "Putting pep in Pisgah," written by Professor Woodstock and illustrated by small pictures.

Professor Woodstock has been an elder of the church for a good many years past and does not neglect that part of his duties. He was an active force in having special services conducted at Pisgah in May with John F. Garver as the speaker. He has also been the past few years president of the Lamoni Quorum of Elders, but we understand on account of his continued absence he has recently tendered his resignation.

Strain on Colleges in the Future

College attendance has increased from 187,000 to 294,000 in the last six years. Julius H. Barnes, chairman of the Institute for Public Service, has attempted to carry the same rate into the future to 1950, and forecasts 1,139,000 college attendance by that year.

Doctor Frank Crane refers to the problem of financing, and asks, Must this increase in schools depend on private benevolence, or will we deny this throng of youth, and send them back home? A third solution would be to continue the present course, keeping out of all agreement to establish peace, which would naturally result in another war, so would solve the problem of the elimination of an excessive number of young men.

On the other hand, if we kept out of war, quit preparing for war, the entrance of one million or ten million into college would be a very simple and economical process. The amount spent to maintain the Army and Navy, year by year, to say nothing of the debts of past wars, would be an amount far in excess of all that is spent for school and college work, from the lowest kindergarten to the highest post graduate course.

Bishop Roderick May and party reached Independence the latter part of June. In the party was Alexander Klein, a Jewish lad, who brought with him the books of Moses in Hebrew.

ORIGINAL ARTICLES

Education as a Common Blessing

Baccalaureate address for Graceland College graduates by Apostle Paul M. Hanson, evening of June 5, 1921, at Lamoni, Iowa. Reported by Rupert Wight.

Mr. President, Members of the Faculty, and Members of the Graduating Classes of Graceland College: Education as a common blessing within the reach of the majority is distinctively associated only with high forms of government. It is a priceless blessing that belongs to advanced civilization. Not all are so fortunate as we are in being able to secure an education. I have traveled in many foreign countries where the percentage of those who could read and write was very low. While it is true that the opportunity to secure an education is within the reach of our American boys and girls, yet, because of the choice that is necessary, persistency, sacrifice, and all that is entailed in the passing successfully of examinations in accordance with the studies prescribed, the graduates before me, who I am pleased to say number about one hundred, are deserving of commendation for what they have accomplished. Much is represented in their diplomas.

Having secured their education in a Christian atmosphere, there is not one of them who would take the credit for what has been accomplished all to himself. We are debtors to all. Much that we enjoy has come to us from hands, brains, and the toil of our fellows. Some of the graduates were inspired by others with the ideal of securing a liberal education—which led them on to college and to stay there until their courses of study were completed. The mothers and fathers at home are entitled to much of the credit for the achievements of this splendid body of graduates.

Germ of a Larger Life

In every person is a germ of a larger life. When one looks into a cradle upon a babe, one little knows what powers are wrapped up in the little one. There may lie one who will take part in the noble profession of teaching and impress himself upon the life work of others, the far-reaching results of which cannot be forecasted. There may be lying in the cradle in embryo one who will fill the world with music. There may be one who will some day go to remote parts of the earth with the power of Christ to help men free themselves from all that oppresses. There may be one who some day will take a prominent part in affairs of government; possibly hurl back an invading foe; or will stand at the head of a great commercial institution. The powers, possibilities, and potentialities wrapped up in every human soul have yet to be set forth. Surely they have never found full expression.

Larger than a grain of wheat is the germ of life within when the grain is planted by the farmer, and it surrenders itself to sunshine, rain, and soil. Instead of one grain, there will be something like fifty grains. In an acorn is the possibility not only of a towering tree, but also a forest.

How much greater is man than a seed! He was made in the image and similitude of his God. How can life be developed beyond that which we ordinarily enjoy? One may pray, fast, and agonize, but not get life except by the law by which life is produced. There is something else to do. You must plant life to produce life. Reproduce yourself as many times intellectually, morally, and spiritually as the persons you meet. The thing you aspire to for yourself you must endeavor to bring into fruition in the lives of others. Pour out your life into the lives of others. The building up of

character, and obtaining of life, is governed by law as much as anything in the physical realm.

Christ is not only a giver of pardon, but also a giver of law.

Tragedy in Isolation

To spend oneself isolated from one's fellows and from one's own home folks is a tragedy. The world is full of such tragedies.

Some attempt to get out of life what they think it holds for them by indulging in selfish whims, and in gratifying little vanities. Except a grain of wheat fall into the ground and die it abides alone. Except one gives his life to others, he abides alone. One should not foster a life of loneliness. One should give of those wonderful powers locked up in his soul to his mother, his greatest friend; to his father; to his brother and to his sisters; to his friends and to his neighbors; and without fail to the trinity of home, church, and state. It is the privilege and duty of all to safeguard the home; to contribute to the advancement of the church, which is the beginning of the glorious kingdom of God on earth, for which we pray; and also strengthen the bonds of the state. Who are better qualified to do this than those who have been properly trained and are inspired with lofty ideals—who have received their education under Christian influences? It is for you to create and maintain a Christian atmosphere wherever you may be.

What has brought into existence the things that are worth while? It is true that from the remote past there has been a great struggle going on. But it has not been might, cunning, and selfishness that have brought these things to us, upon which we place the affection of our hearts and that win our admiration. The factors that have contributed in bringing these things to us are mutual help, compassion for the infirm, help for the helpless, benevolence, faith, and love. Think it over and find out if it is not certain that these have contributed more than anything else in the bringing to us of those great blessings that we now enjoy as American citizens, and as believers in the One who was altogether lovely. Have faith, therefore, in that which is right. Never think you are in a losing cause if you find yourself on the right side of the question. Just as assuredly as the farmer is rewarded who places seeds of wheat in the ground, by the working of an unchangeable law, in seeing waving fields of grain, like billows of the deep, so you, by the operation of law will live to see, or some one will, the triumph of all righteous principles upheld and advocated.

The greatest danger to national and individual life, it appears to me, is moving in the world without God. No man is so great as the one who looks to some one greater than himself. It is eminently fitting that the book which stands out preeminently above all other books be properly recognized. One of the things to be noted everywhere is that where one attempts to move without God, the Holy Scriptures are treated lightly. What is not understood cannot be appreciated, and often what is not appreciated is abused and sometimes flippantly set aside. The Bible provides a firm, broad, and deep foundation for belief in God, in prayer, and in the hereafter.

The Influence of the Bible

It has fallen to my privilege to be associated with a committee in working very closely with the Bible for the past five months. This has led to a frequent turning from Genesis to Revelation, and the increasing marvel that has come to me is the wonderful insight, the profound depth that was reached by the Bible writers respecting human life and all that pertains thereto. What book is it that one desires as life draws to a close, as one is about to be ushered into the

world to come—when one is in the vestibule that leads to the next life? Not a book on poetry, nor on philosophy, nor on science. It is that book that unquestionably contains a revelation of God's will to man. There is nothing more abundantly supported by evidence, nothing more certain than the fact of the existence of God and the certainty that the Bible is what it purports to be.

Did you ever stop to consider the Bible came from a very small country; not written all at once by a galaxy of men gathered from the best universities of the earth, nor was there an employment of agencies for transmitting intelligence in any sense equal to or similar to what we have to-day. Not at all. It came from a very small country and yet to-day what man, what set of men, selected from the world's best universities, who of them individually or as a collective body could produce a book equal to the Bible? If there has been an advancement along the ages, they should be able to produce a better book. I say that that book without a doubt contains a revelation of the will of our God to mankind.

Think of the twenty-third Psalm—just one Psalm:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

I may say that my valuation of the Bible has risen, has grown beyond all power to portray, as a result of the intimate association with that book that has come to me in recent months.

In it is a synopsis of the life of the world's Savior, covering a period of thirty years. Then think of the Proverbs and those proclamations of truth announced by the prophets, all of which are so wonderful. It deals with life from creation to beyond the grave. It teaches how to live, and sets up danger signals along the way.

Religion is an element in life that cannot be safely set aside. It gives to one an interpretation of facts. How much one lacks who has in his possession only an abundance of facts. Some know of many things in relation to the stars, and of the earth whirling through space, which they conclude is whirling in the direction of annihilation. The one inspired by true religion can say, "Eye hath not seen, nor ear heard, the great things that God has prepared for those that love him, but they have been revealed by his Holy Spirit." "The heavens declare the glory of God, and the earth shows forth his handiwork." It is a matter of difference of interpretation.

We Lack a Basis for Comparison

Too often our perspective is not correct. We look too much immediately in front of us. I remember seeing the Gizeh group of pyramids for the first time. I was anxious to see them—one of the wonders of the world. One morning I left Cairo, crossed the Kasernil Bridge that spans the Nile, moved westward along the roadway on each side of which were Acacia trees, and I soon saw looming up the misty outlines of these most interesting pyramids, situated on the edge of the Libyan Desert. Upon arriving near I viewed them as best I could, but my impression was not equal to what I had thought it would be. They were one of the wonders of the world, according to description. I was not able to place the proper estimate upon them. I did not have a correct perspective. There was nothing big with which I could compare them.

Nothing big that had been left by human hands. There was the broad, blue canopy of heaven; the valley of the Nile outstretched to the east; and the desert losing itself in the westward horizon.

And so, with the desert and the sky only to judge these monuments by, I was not able to sense what really they represented. But I started to walk around Cheops and my conclusion was, when I reached the first corner, that it was quite a long walk; and when I arrived at the second corner I began to understand what the monument meant, that I was encircling. After walking around that monument of stone, covering about thirteen acres, I realized that I was in the presence of the greatest monuments ever left by human hands. I had been in the presence of small mountains of stone, but did not appreciate the fact.

That is often true in regard to things of great importance. Respecting our Maker, the Bible, or whatever the subject might be that is worthy of serious reflection, endeavor always to form a true perspective, then form your conclusion and do not waver therefrom.

The Law of Heredity

I stated that within every human soul is a germ of a larger life. How do we account for this? The pedigree of man affords full explanation. We read of the genealogy of Christ, which is traced back to Jacob, Isaac, and Abraham, and then on to Enos, who was the son of Seth, who was the son of Adam, who was the "son of God." The law of heredity does not stop with Adam. Our being sons of Adam is an incident, and not the outstanding fact.

The teachers will continue to live in the lives of all these graduates; because the teachers gave their lives to them. They planted life, and so there shall be an ever increasing production of life—only when that law ceases to be put into operation will there be a cessation of the great work represented in what has been achieved by the members of the graduating classes. The results will not be confined to America. There will go forth those who shall successfully take their part in the business affairs of life; there will be those who shall take their places in the musical world; there will be those who shall take their places in responsible offices of government; there will be those who shall be noted as men of influence in the farming districts of which they may form a part; and there are others who will probably find themselves, sooner or later, in Australia, in Europe, Asia, Scandinavia, the islands of the sea, and many other foreign fields.

Take advantage of your opportunities. Be equal to your responsibilities. Remember that success and happiness are indissolubly associated with virtue and righteousness.

Some time ago I heard a truth expressed that I judged to be classical; remember it: "An ounce of guilt is always heavier than a ton of sorrow." That is a profound truth. Beware of any theory that may take prayer out of your life; or that weakens your conception of God that carries with it a sense of responsibility for your conduct. See that you develop not only your critical, but also your appreciative faculties. Be able to join with the Psalmist in saying, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

May success follow the graduates along the whole pathway of life, and may the aim of the rising student body meet with happy and full realization.

Ethics alone is not enough to save man from sin. Religion is a necessity.

The Teachers' Edition of the Inspired Version

A much-needed work being pushed towards completion.

[The work being done by this committee is very interesting and will doubtless be of decided value to the church. On our request A. B. Phillips, secretary of the committee, prepared the following brief sketch. In his letter sending this article he states that the index contains nearly one third more topics than any other index thus far published, so far as we know. They are not attempting a complete concordance, but they are preparing a subject index with cross references and marginal needs and added helps.—EDITORS.]

As authorized by the Board of Publication, the teachers' edition of the Bible as corrected by Joseph Smith is to be arranged with a digested topical and word index. This index will contain about six thousand topics and words of importance. The words or topics will be arranged in alphabetical order under each letter of the alphabet separately, and will be numbered consecutively. These numbers are to be used for a cross reference system, so that other topics of a similar nature may be suggested to the student seeking texts on any particular subject.

The texts on any given subject are to be arranged or classified under subdivisions of that subject, in order to avoid assembling a mass of texts on voluminous subjects that would be of varied application and would necessitate an extended search if a particular division of the subject were to be sought. This, of course, necessitates an examination of the texts in order to determine what subdivisions of the subject are practical. For instance, the subject of "Affliction" is arranged with the following subtopics: Benefits of; consolation in; from God; grievous; purpose of; resignation in. The texts seem to lend themselves to this arrangement quite readily, and include those of chief importance.

In many instances there are so many texts on a single division of a subject it was found impractical to collect them on the margin of one page, and to distribute them on several pages would make it difficult to find them all. Hence it was thought best to arrange them in the index under the proper subject, beginning with Genesis, or whatever book contains the first instance of the texts being collected, and ending with the last book of the Bible containing a desired text on the subject. The marginal references are arranged in the same order, one at a place, and cite the next verse used until all are employed. The last verse cited will refer back to the one first used, thus constituting an endless chain of references.

Besides the chain reference system there will be occasional texts allied to the topic which will be noted on the margin of the page. These will be so indicated that they will not interfere with the general reference system, or be confused with it. In some instances they are texts that are identical, or nearly so, with those used in the reference index, but do not add anything to the subject matter itself. They are placed there simply for a comparative reading when desired.

As is common to the issue of any voluminous work, there have been found a number of errors in the present edition which will be corrected in the new edition and made conformable to the original manuscript and the marked Bible from which Joseph Smith made the corrections. This, of course, necessitates a careful scrutiny of the present edition, in connection with the manuscript and the Bible referred to.

References to other versions of the Bible will also be given in footnotes when the importance of the text seems to demand it. In this way the inspired rendering can be compared with the translations of most importance in various cases and the actual value of each be made more apparent.

The best scholarship of the world will thus be available to the student who wishes to weigh the distinctions that can be found as to the meaning of the text thus referred to.

The subject of Bible helps must also be decided on. Those published with the various editions commonly used are valuable and in most respects cannot be greatly improved upon, but there are a number of important subjects more or less distinctive of our faith which could well be supplied in connection with the contemplated work. Especially is this true of historical matter touching important phases of our doctrine, and some recommendation will probably be made to cover this matter.

The fact that every text must be compared with the Inspired Version, and that much of importance is found there which is not contained in any other version, and also that the versification is different, makes the work much more difficult than otherwise would have been the case. In many instances it has necessitated a reading of many chapters of some particular book in order to be sure that important texts were not omitted, at least so far as reasonable caution could guard against.

It is not possible to avoid the use of the same text several times in some instances, because not only do some texts contain several topical ideas, but they are sometimes divisible into several phases of the same general subject. But the most relevant texts are sought as a rule, and by the cross reference system it is possible usually to make closer distinctions as to the meanings those employed and still make available various shadings of the subject as well as various allied topics. In doing this the scriptural word largely guides the selection of the topical heading, and one familiar with that particular phraseology will find the text for which he seeks more readily than if the word is unfamiliar.

In order to make the changed readings of the Inspired Version more quickly available, it is possible that heavy faced type, or some other means to distinguish such verses or words, will be employed in the published work. This will make it easy to tell at a glance just what corrections were made in the text by Joseph Smith, and his work will stand for exactly what it is worth to the discriminating mind.

It should be borne in mind that it is impossible to collect all the texts on every subject found in the Bible and arrange the matter in index form without swelling the size of the volume beyond the scope of a practical work. The present attempt does not assume to do this, therefore, but simply to arrange in topical form the principal or more significant texts, and to connect allied topics by the cross reference system. By this means the student should be able to get the scriptural viewpoint on practically all phases of his subject.

The texts selected on each topic are such as in the judgment of the compilers are clearly applicable, and strained or specious interpretations in order to make a text apply have been avoided. The reader must necessarily determine for himself whether or not they suit his own convenience, but, unless they appear to bear directly on the subject, it was thought best to omit texts of doubtful significance. The manner in which the texts have been classified brings into use many that would not otherwise have been suitable, however, and it is hoped that practically all of the more familiar and important ones have been employed in proper places.

During the work of compiling the matter many truths of the scripture have been reinforced by inspired utterances that had not been generally noted by the ministry hitherto, it is believed. The unfolding of the doctrines of the Book of books is a very wonderful thing as one becomes better acquainted with many of its varied expressions. And the general unity of spirit characterizing the ancient writers is nothing less

than marvelous, considering the varied conditions under which they lived.

One thing that will be noticed, is the fact that texts found in some of the common versions of the Bible are in some cases so changed in the Inspired Version as to clear up doubtful meanings, and sometimes even to correct very apparent errors. Occasionally it happens that a verse which has been quoted commonly in support of a particular idea is given a very different meaning in the Inspired Version. Errors of this kind corrected make the work of unusual interest from a theological point of view, however much it may affect the dogmatist.

On account of the various other duties urging those who have been engaged in this work of preparing the new edition, it has not been possible to give it constant attention by all of the committee at all times, and with the opening of the summer season the work will be suspended and some time devoted to other church work in various fields of labor. It is intended, however, to resume and complete it next fall.

The Cause of Failure

By W. F. Yates

Success or failure rests with our own faithfulness to God's commands. Envy and strife are of the Devil.

When any person or organization which has been called into existence by divine appointment fails in a work, there is but this conclusion: Faithfulness to duty was lacking upon the part of such person or organization. Well, says one, a brother said or did that, which was so wrong I was justified in doing what I did; it was but righteous indignation on my part.

In all the differences that have arisen between men in the church, and resulted in some dissenting from our ranks, I have no doubt but what there were mistakes upon each side; but there never was justification for bitter feelings or malice upon the part of either.

A rule that can be applied at all times in these cases is found in James 3: 16, 17:

"For where envying and strife is, there is confusion and every evil work, but the wisdom [or spirit] that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Should anyone feel that he should take a conscientious stand against a church, there is absolutely no reason for such an one getting malicious and mean; when he does, we feel that this evil comes because of his fear of his wrong position. A man taking a righteous position can always wait with patience, and as sure as he is right he has met the enemy and conquered.

The complaints that are frequently indulged in by many when failure is experienced, "If it had not been for so and so, or this or that, I should have succeeded," are human, to say the least. To carry this false idea to its ultimate result places God as a failure.

"When ye do as I say, then am I bound, otherwise ye have no promise." (Doctrine and Covenants.) So, if we see failure along the line, either there was no divine calling or the laws governing were not complied with. Should the writer of these lines fail in his calling as a minister, he hopes he shall still be in possession of enough truth to acknowledge that his failure commenced with himself. It makes no difference what others have done or failed to do, for there never was but little appreciation for those who would stand by the truth as is revealed by past history, at least till they passed on. As I

say, Should I fail, I could not attribute it to a mistaken calling, because that would go against my own testimony that there was a divine influence which conveyed knowledge (not faith) of that call. God never called a man without giving him the power to accomplish all that he required at his hands. If a man is a conqueror of his own self, could all powers of earth and hell combined separate him or swerve him from his purpose of faithfulness to his God?

"Who shall separate us from the love of Christ; shall tribulation, or distress, or persecution, or famine, or nakedness, or perils, or sword? As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter, nay in all these things we are more than conqueror, through him that loved us, as I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." —Romans 8: 35-39.

None of these things could prevent us from an onward march to success, even as the prominent characters of the past have accomplished their work. But there are those inward, carnal, lustful enemies, which must be conquered. They constantly make their attack upon all. These may do that work. The conquering of these attackers within will indeed make one greater than he that taketh a city.

Taking Nephi of old as an example; he many times met the most unrelenting opposition on every hand. Cannot we say that he came out conqueror, and was a success as a minister? And his influence will be felt down to the end of time, no doubt. When he was left to his own human feelings, he might have felt that he was almost a failure, but his adherence to God's law brought him successes that will remain.

We may feel at times that success will come in an easy way, and feel that there is a way for us to work where we would not meet these opposing, trying, discouraging, and sorrowing things. But all we can glean from books of the past conveys the very opposite thought. Evil follows closely upon the good; we have no reason to believe but what they shall continue until the good is made better by the opposing forces of wrong; at least, till the divine purpose is accomplished.

There was a Cain to torment the rest of the family; an Esau to perplex those who sought the face of their Creator; a Judas to try the faith of the disciples of old. The Devil talked face to face with Jesus, bringing his darkening, miserable influence to bear; also Laman and Lemuel were on hand to bring sorrow to their brethren. In our own day men have been willing to listen to the voice of the Good Shepherd; the Devil still has occupied his seat of power.

From the fact that "the Lord causes the wrath of man to praise him," we can conclude that if any should resolve to be faithful to the commands of their Maker, then yield to the carnal, they would still be used as instruments, but perhaps "this time" as tormentors of the other class who were to be perfected. We have heard, at times, Saints speak with seeming anxiety as to what might come upon the church in the way of persecution. Why should this be? If God has called us into existence, we can accomplish our work; but, if we are not obedient, the Devil can whip us to our knees. Should this be needed, surely we should not complain, since it has ever been the process of teaching man that God is true. Fear comes when we sense our weakness, but pure love casteth out all fear. When man awakes to the realization of his sin and repents, he places himself back in the path of success, but if he realizes his condition and fails to make a clean breast of the whole thing by repenting, but seeks to hide it, no success could possibly come to him, so far as accomplishing a particular calling of the Lord is concerned.

Of course this is true, as individuals or as a church. We

OF GENERAL INTEREST

"THE BRITISH EMPIRE OUTLINED IN GENESIS"

[The following extract from a lecture by Mr. T. W. Plant, of Doncaster, was delivered under the auspices of the Southport British-Israel Association and printed in the *Southport Visitor* and then in *The Banner of Israel*, both publications of Great Britain. The association is founded on the theory that Great Britain is Israel. It is interesting to know how others have interpreted some of these texts, and is printed for this reason, not as showing the position of the church.—EDITORS.]

Genesis has been criticized more than any other book of the Bible, but the same point of view runs throughout it—the progress and expansion of the Hebrew race, or one portion of it, even down to the present day. Why do some people consider it impossible for the Bible to forecast the rise and fall of nations? It does so in many cases, and if it does not deal with the greatest kingdom and empire that has ever existed, there is a flaw in the Bible. Many most momentous prophecies are skimmed over or spiritualized, but British-Israelites dive into the depths. Members of the old school of interpretation say: Are not the Jews God's chosen people? Then why look for them elsewhere? Well, the Jews of the present day know that they are not the only chosen people, and they pray weekly for the discovery of the ten tribes who are not of their own tribe, Judah. Recent utterances of their chief, Rabbi Adler, show this, and he looks forward to the coming junction of Judah with Israel and great blessing to come to the whole race. The last time the twelve tribes were united was in the reign of Solomon, after whose death the kingdom of Israel continued with ten tribes and the kingdom of Judah was formed. Israel was carried into captivity in Assyria, and 130 years later Judah went into the Babylonian captivity. Scripture teems with prophecies about the two distinct houses, about three quarters of them referring to Israel and the other quarter to Judah—the Jews. Three times out of four, when ministers say that the prophecies refer to the Jews, they are wrong. The Bible is never caught napping on the prophecies about the two houses. It never says Israel if it means Judah; it never says Judah if it means Israel. A divine purpose runs through the whole Bible.

In Genesis we see this mapped out. Great things are promised to the seed of Abram. Multitude, territory, a great nation, and even to be called "great," which term applies only to Great Britain, whilst British is practically Hebrew for covenant men and Britannia for covenant ships. In chapter

15 we see the promise of the land from the river Nile, in Egypt, to the river Euphrates, in Asia. Did the Jews ever hold this land or did Israel in Bible times? Who has it now, or nearly all of it? The rest is assuredly to follow. The divine promises go on, and the best known are those to Abraham when he obeyed God over Isaac. We see them in chapter 22, and the material part of them never applied to the Jews, but all apply to the "chief of nations" now in existence. Did the Jews ever hold the "gates," or are they ever likely to hold them? No! The late Admiral Lord Fisher knew who held the gates of the world, and did not hesitate to say that we were the Israel of modern times. One of the gates was the Falkland Islands, and Fisher's hurried dispatch of an ill-equipped fleet preserved this gate to us and destroyed the German fleet. Not long ago, Israel, but not Judah, reentered Palestine. Obadiah 18 forecasts this event in prophesying that the "house of Joseph" shall beat the Turks, Esau-Edom, and possess Jerusalem and Zion. It was done, and did the house of Judah do it? No! It was the house of Joseph! Why cannot people open their eyes? The Turks are not done with yet, but they will be by Joseph, otherwise by a combination of Ephraim and Manasseh. In Genesis 48 we see how these two tribes were blest by Israel, otherwise Jacob. They were both to be great, but Ephraim, the younger, was to be the greater and to be a "company of nations." In the history of the world there has been only one such "company of nations," and it exists. Where is it? Is prophecy wrong? Judah did not, and does not, fulfill this prophecy, and no one can possibly make Ephraim and Manasseh into Jews. In chapter 49 Jacob shows the destiny of his sons as to what will befall them "in the last days." Read the chapter and you will see the difference between the destinies of Judah and his half brother, Joseph. In what part of the latter days? When the "seven times" of prophecy have been fulfilled, or 2,520 years from the time it was made. In 1800 our islands became a united kingdom, and it has made gigantic strides since over the world. The "seven times" was at an end. Another prophetic date is the 1,335 days of Daniel when we took possession of Jerusalem. Much can be said on these points but there is no time during this lecture. Our race has been traced back from Israel to Assyria and link by link to these isles of prophecy. It has been said that the "grave of Israel is the birth-place of the Saxon race." We are the descendants of Isaac, and as the Bible says, "In Isaac shall thy seed be called."

FARMER CORPORATION

Better and faster transportation and better distribution are essential.

Among the things cooperation can do for the farmer, Mr. Herbert Hoover states the advantage of a national organization to work out a plan by which farmers may grade and standardize and pack their products uniformly. This will insure a dependable quality to the jobber, wholesaler, and consumer. It is uncertain quality and grade which now takes a large share of the profit from the producer. He further urges, in *Farm and Fireside*, a faster system of distribution for perishable products, thus saving loss from deterioration, and enabling the dealer to pay a higher price. This would include better transportation and storage, and should reduce the wasteful marketing cost on both perishable and staple crops.

Further, that the farm bureau gather facts the world over, and state for one or two years in advance the probable consumption of different grades of farm products. This would enable the farmer to produce a supply somewhat near the

have a right as a ministry or as a church to live close enough to the eternal laws of Christ to establish a "Zion." There is nothing that stands out so prominently as that God will have such a people or condition.

Should we ever fail in this thing, we could be used, but with the past record before us, it would be to harass or act as tormentors to those God would call in the future to accomplish that work. If that should be the case, there is yet no room for anxiety to the righteous, for things would only be working out according to the wisdom of God.

We are informed in the word of God that when Babylon falls, people will become very sorrowful, and say, Alas, alas, that great city in one hour has fallen, etc.

A sad time for those who have built upon error, but the righteous will glean the lesson that will help them on to success. Then, within our own selves, we can learn and live the right or the wrong. Men are the guides to their own destinies, according to the power they list to obey.

HYMNS AND POEMS

Gratitude

By Hattie Hughes

I'd like to write a song,
That wouldn't be too long,
But something that would really be worth while;
A song of sunny bowers,
And pretty summer flowers,
And everything that Nature's arts beguile.

But nothing I can say,
Can make this earth more gay,
Or change the blue in God's ethereal sky;
But I can grateful be,
For every flower and tree,
And everything his goodness doth supply.

The birds in every tree,
The honey and the bee,
And whispering zephyrs murmuring in the air,
And cooling running streams,
Where gentle sunlight beams,
All seem to say that God is truly there.

And all the pastures green
With grasses tall and lean,
And cattle grazing softly in the shade,
And flowers of every hue,
All wet with heavy dew,
And sheep and lambkins sleeping in the glade.

The Cry

By Ralph W. Farrell

If these frail hands, so weak and old,
Could lift the burden of the world,
Could heal the broken hearts that cry
Day after day, uncomforted—
If this faint heart, once strong and bold,
Could mother all the sons of men,
Could dry the tear from every eye,
Then would my life be comforted.

If in that land beyond the sea,
Where Christ in glory waits for me,
Where loving hearts have passed to stay
Until the resurrection day—
If then revealed God's will I see,

If then his hand will reach to me,
My life shall not have lived in vain;
I shall be glad I found the way.

Only Sleeping

By Zelpha M. Zigler

Only sleeping till the turmoil
And the cares of life are done.
Only sleeping till the coming
Of that great and Holy One.

Only sleeping, this fair casket,
Safely resting 'neath the sod,
While the tiny soul rejoices
In the paradise of God.

Only sleeping, this rare blossom,
That once bloomed on earth so fair,
Now is safe among the jewels
That are treasured over there.

Only sleeping till the dawning
Of the resurrection morn,
When the sleepers shall awaken
At the sound of Gabriel's horn.

Only sleeping till Christ's treasures
Will come forth from earth so fair,
When the living Saints, if faithful,
Will rejoin them in the air.

A Prayer

By Phyllis N. McArthur

Dear heavenly Father, hear my prayer,
And thou, who knowest all,
Who knows my every single care,
Who sees the sparrow fall,

Look down upon thy erring child.
To thee I lift mine eyes,
And now, when I feel so beguiled
I know you sympathize.

O Love divine that stoops to share,
Thy servant's bitter tear;
O guide me from the tempter's snares,
O Love, forever dear.

I ask thee, Lord, to give me skill,
I want to set apart
My life, to do thy holy will,
And comfort every heart.

If I can make one heart more glad,
May I not spare my hand,
If I can cheer one who is sad,
May I not idle stand.

I want to, also, in my small way,
Comfort every one,
Whatever else, teach me to say,
Oh God, thy will be done.

demand, and prevent overproduction and the resultant low prices, such as the food administration attempted and did.

He further urges that the price of all farm products is practically determined at the receiving door of the retailer. A retail dealer in butter in New York is offered daily Danish, American, and Canadian butter. He naturally buys where he can get the best butter for the most reasonable price.

From a shorter view, the farmer's price is not the cost of production, plus a fair return. But in the long run it is, for the reason that he would cease to produce if he does not receive adequate return, the friendly way between the farmer's door and the retailer's door, which makes possible a better price to the farmer.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Our Greatest Need

By H. E. Moler

Amusements and recreation? or more spirituality? Which? asks this missionary who fears extremes.

We are engaged in a great work. We often refer to it as the "latter-day work." Isaiah calls it a "marvelous work and a wonder." It is not a play, neither a pastime. Work is the dominant feature of the church. We have much to do and a long way to go to reach perfection. The time allotted to us in which to work is short, and the matter of our salvation so important that we have no time to waste, neither excuse for delay. The Master's business is urgent. We are facing momentous problems. The power of the Adversary is prevalent everywhere, and working with all his subtle cunning to prevent the success of the work of our Father. The pleasures of the world, and carnal things of this life are the means of decoy and deception chiefly used.

For a few years now the inclination of our young members to go after these pleasures of the world have been a matter of great concern to the older ones. It is a great question, as the young are our future hope for the carrying on of the work of the church. Some have believed that the best way to keep our young interested in the church is to furnish all the amusement and recreation they desire within the church. Others believe that to furnish anything of the kind, we are merely following after the world and worldly things.

Two Extremes

The writer believes there are two extremes. One extreme is to hold before church members, whether young or old, amusements and temporal pleasures as the inducement to stand by the church. The other extreme is the position that all temporal pleasures and physical recreations are sinful. Let us avoid both extremes by keeping before our members the love of God and the beauty of the laws of his kingdom; the practicability of keeping his commandments; and the gospel as the great solution of the problem of this life, and which gives us assurance of the life to come. God has done so much for us, through the manifestation of his wonderful love and the gift of his Son, that we should recognize as our first and greatest duty our obligation to love and serve him. This duty, when recognized and performed, becomes a great privilege, because he "makes us free indeed." We may have the benefit of all the pure, clean, and invigorating recreations available, but this will be merely a subsidiary consideration and not the great attraction.

We cannot extend to the young a "Welcome you just as you are," as has been suggested by some. If there is a lack of devotion to the worship of God, or if their spirituality is deficient, there is need of a change. Jesus did not use the "loaves and fishes" as an inducement to the people to follow him, and neither can we offer to any the pleasures of temporal things, entertainments and amusements, as the chief object.

God Does Not Command Play

It has been said that "it is as religious to play as it is to work." This is not true. God in all ages has enjoined upon

his people *work* as a religious duty, but never has commanded *play* as such duty. Jesus said: "My Father worketh hitherto, and I work." (John 5:17.) "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." (John 9:4.) Paul wrote, "Work out your own salvation with fear and trembling." (Philippians 2:12.) There may be some religion about some plays, but it is not to be compared with that of work, or works. Work and industry go hand in hand. Play is often associated with idleness, but work, never.

Have we noticed that it is the idle who clamor the loudest for play? It is the idle—those who prefer play to work—who are our greatest criminals. Men and women who are constantly engaged in legitimate work are seldom found to be criminals. But when they are thrown out of work and forced into idleness they often turn criminals. The juvenile offender is usually the idle boy—the boy who has nothing to do but play. The incorrigible girl is the girl who is allowed to play while her mother does the work; the girl who goes to all the plays and spends her time in what she calls pleasure. The boy or girl who is trained to work and taught to recognize work as his first and greatest duty, will soon find delight in his work and will not care so much for the follies of worldly pleasures. The chance of going wrong is always greatest with the boy or girl who has been encouraged in the idea that he should be privileged to go to all places of amusement and have what he calls a good time, rather than enter upon and perform his part in the great responsibilities of life.

Recreation in Work

To those who work and take delight in their work there comes a greater enjoyment of the recreations afforded members of the church, than can possibly come to those whose minds are set exclusively upon play and entertainment. The latter soon become dissatisfied with the pure, simple recreations that accord with the gospel, and go out among the world to find what they esteem as greater pleasure. We question if the furnishing our young people with the amusements they desire alone will bring them closer to God, or into a higher spiritual life.

We are not condemning healthful and chaste physical exercises, nor clean moral plays; but these should not be held out to any as chief inducements. The things of God and the law of life should be, to those who seek salvation, attractive above all other things. First, let us recognize our duty to God, to love and to serve him, and then all things good, pure, and virtuous, whether temporal or spiritual, are ours. But let us not put the temporal first, as there is danger that this may eclipse from our view the other.

Recreation Must Not Be Overemphasized

Amusement and play, while having their place, can never take the place of the specific duties imposed upon us in the word God has given to us. And the fact it makes no provision for temporal amusements should not be construed as condemning them, but should cause us to pause and consider before making them prominent or first even for the consideration of our youth.

We believe Paul spoke by inspiration when he said: "And be not conformed to this world; but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God."—Romans 12:2. Also Peter when he admonished: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance."—1 Peter 1:14. And also John, when he wrote: "Love not the world nor the things that are in the world. If

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Some Spiritual Aspects of Child Welfare

By William A. Lewis

(Concluded from last week.)

The Social Value of Play.—All students of social conditions must be convinced by this time that mob spirit is very rapidly developing in all of our cities and towns. We must concede that our American "mobs" are made of very young people, and we must further, to our shame, admit that these young people have received their education in our American schools. True, many of them live in a home environment which is still elementally foreign.

It is truly astonishing to observe the rapid deterioration of the manners of our young people almost as soon as they leave school. It is remarkable how soon even the school youngsters degenerate during vacation when they are out of their glad school clothes.

They very soon seem to turn into a crowd of young unmanly rowdies with nasty speech and nasty manners. Those who are students of social conditions and those who have come in contact with the "gangs" in our parks and playgrounds are astonished by the fact of how rapidly boys and girls, who have only recently graduated as "angels," turn into a tough lot of loafers. Not all of them, by any means, and not even a majority of them, but enough to make us wonder what is wrong with our school system.

The real culture which a boy and girl gets in school will show itself best if he turns into a self-respecting wage earner, if he becomes an honest voter and a law-abiding citizen.

More Outdoor School Life

What is wrong then with our schools?

There is to-day hardly need for more arguments in favor

any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world."—1 John 1: 15, 16.

Study Environment

Many of the pleasures we long for, and think to be perfectly natural and legitimate, are due to our environment. We see these things, become accustomed to them, and finally adopt them. Had we not seen others partaking of these things we would never have known of them, and hence would not have desired them. This is clearly shown by the differences in the games and amusements of different races and nationalities. Environment has a great influence which is felt all the time everywhere we go. There are two kinds of environment to every individual: the inner, and the outer. The outer we may not be able to help or change, but the inner environment we make ourselves. We alone decide what that shall be. We may so conform to that which should be only an outer environment that it becomes an inner environment. Whether we be transformed from the world, or conformed to the world is a question that must be decided by everyone for himself or herself.

There is so much in the great love of the Father and his Son for our consideration, so much in the gospel for our joy and comfort, and so much in the great plan of redemption for our work, that these should first of all receive our consideration and occupy the greatest portion of our time and employ the best talent we have to give. Indeed, if we are diligent in these things, we will have but little time for anything else. Let us have an increase of spirituality, and a great awakening to the necessity of the higher life.

of more outdoor school work, and the great influence which organized play may exert in the building of character. Organized recess exercises not only insure an equal opportunity for every child, be he weak or strong, but it gives the teacher an opportunity to know the child, the real child—the child as he unbends during spontaneous action, as he unfolds during intense application and when close to nature. The school-room child is a product of an artificial environment. The playground child is a product of fundamental emotions and hereditary instincts. Play, then, as a method of recreation and of physical training, is unsurpassed.

We appreciate, also, since the advent of experimental psychology, and pedagogy, that a rational, wholesome, safe, and sane motor life throughout childhood affects beneficially not only the child's health, in the commonly accepted sense of this term, but that it affects equally as favorably the intellectual and moral life. We appreciate more than ever that moral strength is dependent upon physical health, that character is in the main a "plexus of motor habits," that "man is what he does." In other words, we know that in order to be really efficient, means we must not only be healthy in body but must have a healthy and rational mind.

Teacher Must Know Whole Child

We are more than ever learning that education for service demands on the part of the teacher a knowledge of the whole child and not a knowledge of his capacity for academic training alone. How are we going to know about the "wrinkles" in a child's character, and how can we find out the "queer" habits he may be developing, unless we give him a chance to expose them? It is a teacher's business to iron out the wrinkles and to train away the queer habits.

The real teacher (and by this I mean one who looks beyond the mere passing of examinations and satisfying of the powers that be to a tribunal that deals with the roots of things and to whom mere externals and pretenses are abhorrent), is longing and hungering to do real teaching. Give her a chance and see how willingly she will throw off the shackles of grind and cram.

For my own part I have been reckless enough this last year to leave the regular course for days at a time to look after itself, while together my pupils and I explored the byways of history. We had many a comfortable talk together, talks which, although not labeled "instructive and profitable," served to make us better friends. Nine tenths of our teachers to-day would do the same thing if you'll only let them. I say, give them a chance.

The Teacher We Respect Most

Look back over your own school days. Who was the teacher for whom you entertain the kindest feelings—the one who most influenced your life? It wasn't that teacher who held you off at arm's length and administered the school course to you straight. It was the one who got at your inner self and let you see a little bit of his own in the process. Again, in throwing the whole work of teaching on the school, I feel that there is danger of depriving the home of its legitimate influence. Children of this generation are losing a something that nothing else in this world can supply. Their busy, overcrowded school lives are robbing them of that direct mother influence which belonged to us of the last generation of children. The quiet, heart-to-heart chat, at the end of the day's work, the children's hour, is it not slipping away? Then let me say that if I were one of the mothers of these days I would be jealous of my influence with my children—I would be loath to give up so much of it to the teacher. Educating children in the mass has its advantages, but it is the family, not the fifty children in a school grade, which forms the unit of national greatness. God's own plan is the family plan. A mother can, if she will, do more in foundation character building for the child in those first and only years when she represents to him the law of life, than any teacher can ever hope to do afterwards.

Mothers Are Queer

Don't be too eager to pass your little one on to the Na-

tion's nurseries, the kindergarten and the primary school. Your child will in his school journey have many teachers, and they will, some more and some less, influence his life, but he has and can have but one mother. Mothers are queer. There are some inexplicable points about them. I have studied the subject from an exoteric standpoint for years, and there are some things that I cannot understand. One is the attitude of that mother, who, when you are trying with all earnestness to strengthen the moral fiber of her child, thrusts herself in between that child and the natural consequences of his own acts with a note of this tenor: "Miss Teacher: Please excuse Johnny for being late; excuse him from his home work; don't keep him in after school; don't punish him for anything at any time. Let him out of school at half past two; excuse him for all his delinquencies, past, present, and to come; shut your eyes to everything that is wrong; take pretense for performance, and, in short, Miss Teacher, make yourself one of a partnership of three to call wrong right and right wrong."

Let me, with all the force at my command, emphasize my deep conviction that the action of this mother (and her name is Legion, for she is many) is the cruelest folly.

It must result in keen disappointment and undoing when the child learns in the sterner school of the world of men and women that surely and without one deviation does the great Father enforce his rule: "As a man sows, so must he reap." I think it is Goldsmith who says, "There is often the truest tenderness in well-timed severity." I suppose I will offend again when I say that I have little sympathy with that school of educators who would remove from a child's path all difficulties, and make it ever for him plain sailing. The tendency to sentimentalism in our age is, I know, constantly seeking excuses for not doing unpleasant things. Textbooks and school journals tell us how to keep our pupils wide-awake and interested so that they may need no rules. This may be very pleasant for the time being for all concerned, but there is no discipline in it. There are hard duties in citizenship, and I contend that the habit of always expecting to be pleased and interested while a child, does not help the man or woman to do earnest work in hard places. There can be no discipline unless the child learns to do unpleasant things because they are right.

Know Your Child's Teacher

Another thing difficult for me to understand is how a mother can be willing and content to send her child to school to be taught by a teacher whom she does not know. I couldn't. I wouldn't. If I were a mother I would want to know the teacher into whose care I was turning over my little one for more than one half of his waking hours. And I would want to know her thoroughly, too. I wouldn't be at all curious about her family history—it would be a matter of equal indifference if her father had been a doctor or her grandfather a ditcher. I wouldn't exercise myself about finding out what church she attended, or what names were on her calling list. The question of "caste" would not trouble me. But I would want to know what she was doing in the world, what she was thinking about, what she was teaching, and why she was teaching it—just what she stood for in the busy ranks of the world's workers. If I couldn't approve of her, I would not leave my little one in her care. If I found in her a woman to esteem and respect (we might differ on a thousand matters if none were on vital things), it seems to me that I would try hard to make a warm, personal friend of her. If I could not succeed in this, I would at least be loyal to her; I would, I trust, not be guilty of the bad form of discussing her actions and questioning her methods, or of permitting others to do so, in the presence of my children. I would honestly try to strengthen her hands in every possible way. And why not? Is not the teacher the mother's substitute for the time being—her full working partner?

Again parents allow their children to grow away from them. And too often just at the time when boys and girls have arrived at the borders of manhood and womanhood, at the time of all times when they feel the need of counsel of a personal nature, parents and children find themselves miles apart. At different times I have had boys and girls come to

me with troubles and questions of a personal nature, confidences too sacred to touch upon here; and after we had been freely talking together, I have asked, "How about your home people; have you talked it over with anyone there?"

The reply generally is, "No, I didn't like to talk to my mother about it."

Now I speak from own point of view, of course. Isn't there something wrong somewhere? Does not the mother, busy and crowded though her life may be, who, in following after the many lines of present-day activities, fails to keep in close touch with her children, allow something to drift out of her life, the loss of which nothing else in the world can replace? And the pity of it is that that confidence is such a subtle something! We don't let it slip one day and go back and pick it up the next.

Requisites of a Real Parent

Some of the essential requisites of a real parent are: One who desires the child to be born; one who makes a continuous effort to form a character worthy of his child's emulation; one who never forgets his obligation to study his offspring with a view to learning what are his tastes and tendencies; one who allows no person to be a more sympathetic friend to his child than himself, and to whom the child instinctively turns for information and advice of all kinds; one who inspires love and respect, instead of fear; one who plans for his child's pleasure and entertainment, while leading him into the avenue best suited to his temperament and abilities; and one who uses every effort to make the home the most attractive, restful, and inspiring place that his child can find, where love, sympathy, and patience have their abiding place.

Not until only such parents are called good parents can we expect much growth and development from the human race. The world has too long accepted the theory that mere parentage is ennobling and that children should love, honor, and respect a father and a mother however ignoble they may be. It is time that a higher ideal be set for parents, and that they realize their responsibilities.

An article in *The Arena* for November, 1920, on "Desirable reforms in motherhood," seems to leave something still to be desired on behalf of the children. We are reminded by the writer that *mother* is a sacred word, full of hallowed associations, and that to become motherless is a sad fate to befall any child—all of which is undoubtedly true; but why should we continue to ignore the sacredness of fatherhood, and the loss the world sustains through bad and incompetent fathers?

A Dead-Weight of Barbarism

The civilization of to-day is held back by a dead-weight of barbarism and hopeless inefficiency, and since the sympathetic nerve of the social organism has been so developed that we cannot accept the advice of a late writer on heredity, and gently and painlessly put to death those who fall behind in the race and disturb the peace and order we desire to establish, we are compelled in self-defense to ask what makes it so, and seek to remove the causes.

The article referred to answers this social problem with unthinking fluency: "All the wickedness of the world can be traced to incompetent motherhood." Let us see. We will begin with examining the prison inmates, of whom we find a large majority physically deficient in some way. If we follow them back to what by courtesy we may call their homes, we are quite likely to find ourselves in the city slums where families live in one or two rooms, for which they pay excessive rent—rooms in which privacy and cleanliness are well-nigh impossible; where the high price and poor quality of food, bad air, and lack of sunlight and drainage combine to check physical development.

Going to institutions for the care of other defectives we find on examination of the records that most of these unfortunates were born with a defective physical organization, for which, by the way, fathers and mothers are equally responsible, and often circumstances over which they have no control are more responsible than either.

The interaction of physical, mental, and moral forces is

not yet fully comprehended, but nothing is more certain than that poorly nourished, overworked, nervously exhausted fathers and mothers will produce children that are weak, unbalanced, and defective, lacking in power of resistance either to disease or temptation. In our factories and shops there are multitudes of boys and girls forced by grim necessity to long hours of exhausting toil, under very unwholesome conditions, just at the age when they should be storing up vitality for future generations.

A Mother Who Knows How to Work

Again, our author tells us that the best mother is the one who understands how to work—how to cook, how to prepare the washing, etc. Then a washerwoman in my neighborhood is well qualified for motherhood, for she can do all these things admirably and goes out washing till within two or three weeks of the birth of her babies; while her husband, who earns \$2.50 a day, comes home and abuses her because she is having babies—which necessity interrupts, ever so briefly, her possibilities of wage earning.

We hear a good deal about the "fashionable mothers" who do not want babies to interfere with their pleasures, but the story of the fathers who do not desire babies has never been told. It is a harrowing tale, and shall be left to a more graphic pen than mine.

The first great right of children is to be well born, and the second is like unto it: the right to have a good, wholesome environment. The man who said, "Give me a child until it is seven years old, and I will make it what I will," was not, after all, very wise. Emerson, who said, "I am a part of all I have met," was nearer the truth. Impressions are easily made and easily effaced at that plastic period of life, and the more delicate hothouse care is given to the child the more likely it is to go down before the rude blasts it is sure to encounter later on.

Too Much Haphazard Parentage

Parentage has been too long haphazard and ignorant on both sides. If a child is to go into business or a profession, we recognize the need of preparation and training, but the highest and holiest function of human life is considered an improper subject of discussion, of education. The growing interest in physical culture gives promise of a better heredity; and the slow awakening of our educators to the fact—so succinctly stated by Oliver Wendell Holmes: "I believe that the whole boy goes to school, and that his hands, his eyes, his ears, and all the rest of his body need training in order to give him a good mental equipment, gives greater hope for the development of character."

If love, with all its blessings, came into the world through the mother, law is the father's gift. Some fathers have abdicated this right in family life, which is bad for the children. But they still maintain it vigorously in public affairs. Now, as in the days of Paul, law is a schoolmaster; and it is high time to ask what are the lessons our growing youth are learning from law and its administration. Are the representatives selected to this high duty of a character to serve as models for boys? Boys, you know, want to be men, do as men do, and vote as men vote. The mother's loving wisdom can hardly prevent them.

Then some of our wise women are not exactly patient under their limitations, and it is for the sake of the child that they are now asking for a wider cooperation with men. The race can never come to its best without the united effort of men and women; neither one can escape the divinely appointed burden of parenthood without irreparable loss to the child.

The position of women has been created in much the same way as races and classes. Alfred Russell Wallace in his last book, *Social Environment and Moral Progress*, puts the cart in this eugenic matter where it belongs. He says that when social justice shall have been established and women are free to choose their mates without the artificial conditions that now prevail, then natural selection will take care of itself. I am convinced that as a move for race improvement, the equal suffrage of women, with the eventual consequent assumption

of intellectual and moral responsibility and economic independence, would be infinitely more valuable than all the eugenic laboratories in the world.

We should use all the forces of science in dealing with pathological conditions, but an attempt at artificial selection of mental and moral characteristics is aiming in the wrong direction.

Children's lives can be shaped to some extent, but they are not positively liquid, and no mold can be invented into which they all may be individually and profitably poured.

A very great fault of the American parent is the ignoring of the intelligent existence of their children. By so doing they create some sort of a barrier between their children's lives and their own. Children cannot be ignored, or listen to comments or discussions upon or about themselves, without a growing sense of remoteness from their elders' minds and hearts; for they rarely hear a grown intimate of the family discussed in the same impersonal way in the presence of the intimate. No parents can expect their intelligent child to feel truly in their confidence when the child's intelligence and very humanity are persistently ignored.

Teach by Example

It is not surprising, therefore, that children, as they grow older, retire more into themselves, and develop that reserve which so greatly puzzles and distresses their parents. Anglo-Saxons have a horror of wearing their hearts upon their sleeves, and even when their hearts are warm and innocent, they are apt to wall them away, like cold and guilty things, not only from the world at large, but from those most dear to them, to whom these hearts are supposedly of most importance. Little children give their confidences freely, and retire them only when they find them socially condemned.

Our trouble is not that we do not care, but that racially we are more inclined to act than to think. There is only one comprehensive rule for bringing up children, and that is that we must honestly rack our reluctant minds until they give us back something of our own forgotten emotions; that we must give in measure as we expect to receive; that we must acknowledge the child's mind and emotions to resemble our own in scarcely limited counterpart. Subjective teaching is the only teaching worth while, and sympathy the only kind of love which will buy the best. Children learn most by example, and they throw open the doors of their hearts to those who have shown them that hearts have doors. The old quarrel is the most wasteful and unnecessary one. It is human to desire some friendship, and those of us who have children, and in whom the desire is strong, may really know at least one or two men and women a decade or so from now.

An Alert Branch President

A few issues back we offered to send a collection of instructions and explanations of our work to all missionaries, branch or district presidents, or other church officials who desired it and who would make application to our office for same. The following request is typical of the spirit which is working with some of our priesthood, and is a hopeful sign of better cooperation between all departments of church work, to the end that our common objectives may be the more speedily attained.

The brother writes:

"Dear Collaborers: I cannot finish reading my *HERALD* until I take advantage of your generous offer. The envelope of pamphlets and leaflets of instruction is something I have long desired. Feeling as I do, that a branch president should be thoroughly conversant with the duties and aims of all departments under his supervision, I have many times wished for just what you offer.

"May God bless your earnest, faithful endeavor to build up his kingdom, and prosper you all in the things that your hands have found do.

"One who wishes well for your department."

Exhibits at the May Institute

The ten booths arranged in the dining hall during the Women's Institute represented as many phases of the women's work.

The "Women's Library" covered a wide range of books for mothers and children, and was in charge of Mrs. Alice Lawrence. A table of Women's Department literature for sale was in charge of Mrs. Pooler, and proved a successful venture.

The Laurel Club, Mrs. Margaret Sturges, president, stressed the work along civic improvement lines. A model house, surrounded with miniature trees and a well-kept lawn, was charming and helped to sell a quantity of potted plants offered by the club. The booth was shared by the ladies' aid society. An exhibit also of quilts and various woven articles from the South Sea Islands (the property of Brother and Sister Alva Christensen, returned missionaries), covered two sides of the booth.

The Young Women's Department, Miss Mary Steele, supervisor, had a most interesting display of handwork done by Orioles and Temple Builders. Record books having a marked degree of artistic value, were in evidence; among them one arranged by the young women of Graceland's recreational leadership class, who completed courses in Oriole and Temple Builder work. Mrs. Grace Morrison most capably presided over this exhibit, one other interesting item of which was a perfectly preserved Oriole's nest, constructed chiefly of white horsehair. This was a gift from Bishop Bullard, who found it on one of his recent trips to Colorado. It especially delighted the younger girls.

The cradle roll exhibit, arranged under the direction of General Superintendent Mrs. Anne Roberts, contained many helpful hints to mothers and cradle roll workers on layettes, nursery equipment, food, bathing, and general care of infants.

The Child Welfare booth, Mrs. Lydia Wight in charge, displayed proper and improper foods for children, play equipment, suitable clothing for growing children, and some house garments for women, fashioned to minimize time and labor. The outfit of proper clothing for a baby was prepared for Sister Wight by appreciative members of a large class in Lamoni, which is studying "Mothercraft" under her guidance.

A booth in charge of Miss Laura Mann, head of the health division of the Women's Department, covered a very broad field, for the question of health and sanitation enters into every phase of activity. Posters and pamphlets compassed the entire range, and with the help of her able assistant, Mrs. Vesey, this booth became one of the popular places in the room. Some carefully chosen charts dealing with phases of the social purity work, were arranged in counsel with Mrs. D. J. Krahl, supervisor of that division of the work. A number of social purity books were also on display.

An exhibit of foods and elements of nutrition was prepared by Mrs. Mabel K. Smith, who wrote the "Food and Body" course being studied by Women's Department members. A great many posters and materials of instructive nature emphasized many a lesson.

A sanitary kitchen and an unsanitary one had been prepared, and set up in one corner of the room. The lessons of tidiness and cleanliness, of purity and health, were silently taught by a glance at the two booths, the contrast being brought out forcibly. The unsanitary room represented, not poverty, as some might have supposed, but the careless, untidy habits and methods of many housekeepers, to be found in every walk of life. Dirty boots and soiled clothing, outdoor wraps, and farm or garden equipment have no place in the room where food for human beings is to be prepared.

MAUDE CAMPBELL HALLEY,
Chairman Exhibit Committee.

In view of the progress made in women's education in Japan during the last decade, it is not without interest to recall that one of the very first schools for girls in that land was opened by a Vermont woman in Yokohama in 1871.

A Summary of Attendance at Institute

Field workers 8, organizers 17, out-of-town 53, total registration 500. The following States were represented: Iowa, Missouri, Illinois, Nebraska, Michigan, New York, Kansas, Colorado, Idaho, Arkansas, Kentucky, Texas, Alabama, and Oklahoma.

Nova Scotia, Ontario, British Columbia, and South Sea Islands were also represented.

Early morning sessions would begin with an attendance anywhere between 50 and 250, with gradually increasing numbers as the forenoon advanced. Afternoon sessions usually had from 200 to 300, while all evening meetings had large crowds, four taxing the seating capacity of the building.

One hundred and seventy-five went on the automobile trip, while 200 attended the banquet.

A Reunion Hint

The cradle roll and child welfare exhibit at the May Institute would serve as suggestions for any worker desiring to arrange one for use at reunions or district conference.

There was an infant's bed, with the small wheels to allow easy moving from place to place. Also the small child's iron bed, with its adjustable or removable sides.

There was the approved baby's layette, as described in the Mothercraft Manual, which so many of our women and girls are studying. Side by side, too, were displayed the sanitary nursing bottle with its large nipple, and the old-fashioned one with the small neck and long rubber tube. Also there was displayed, the unsanitary and harmful rubber "pacifier," as well as the approved celluloid rattle.

Paregoric was branded as a harmful drug. Twelve charts on "Child Care" were hanging on the wall, and a large number of pamphlets and other Government publications connected with the subject were placed on a table for examination.

Proper food for children of different ages was shown, as well as plates containing food which should never be given to any child. Labor saving clothing was on display, of plain design, with "butterfly" sleeves, and made of goods that does not require ironing.

There was a sand box with a miniature slide, a "teeter-totter," pail, shovel, and an approved "merry-go-round" for tiny tots.

Posters made by school children during the recent campaign to emphasize the value of milk as a part of every child's diet, were on display, and aside from the lessons they taught, were interesting from an artistic standpoint.

On a table by itself was "A Mother's Library," a row of about a dozen of the best books on child care and child training.

A. R.

Educational Playlets

The following playlets, three of which were presented at the recent Women's Department Institute, may be obtained from the Women's Department, box 255, Independence, Missouri, price, twenty-five cents each.

Cradle Roll. Illustrating a portion of the cradle roll work of the Women's Department.

Friendly Visitor. Showing how a tactful and sympathetic friend may encourage a disheartened sister contending against the odds of poverty, illness, and unenlightenment.

The Friendly Road. Presenting the work of the Young Women's Bureau in its Oriole and Temple Builder activities. Adapted especially for reunion use, since various groups of girls in different localities may prepare the various acts, and all unite in the closing "bonfire" scene.

Everygirl's Quest for Happiness. Emphasizing the need in every girl's life for friends who will lead her to appreciate the best influences. An allegorical presentation of the various powers for good and evil which beset the pathways

LETTERS

Southern Wisconsin

We are trying to keep the Lord's work moving along in this part of the vineyard and to some extent have succeeded. Brother B. C. Flint, as the one in charge of the missionary work of the district, has been meeting with success and has baptized twelve in the last six months. His health has improved greatly in the last year. The Saints in the district are not all in one part of the district, but on the contrary, there are three branches in the western end of the district: Soldiers Grove, Buckwheat Ridge, and Flora Mountain, so we generally have the June conference in the western part and the December conference in the eastern part, where we have Madison, Janesville, Beloit, and Milwaukee, Milwaukee being in the extreme eastern part.

For many years Brother C. C. Hoague, sr., as Bishop's agent, held what was called a June meeting at his home east of Evansville, and many of the Saints of Madison, Janesville, Beloit, and Evansville have gathered from year to year in this all-day meeting in June. Brother Hoague passed away about two years ago and his son, Charles C. Hoague, who is now Bishop's agent, had the meeting this year at his home, June 12, on the outskirts of Evansville. The gathering was well attended, there being present between one hundred twenty-five and one hundred fifty Saints. The day was fine and the meeting held in the front yard under the shade of some large trees.

On June 18 and 19 the district conference convened with the Soldiers Grove Branch, and a very good conference was had. Patriarch W. A. McDowell has been giving us some assistance thus far in this district of late, holding meetings with the writer in Beloit, Evansville, and Madison, and also being the speaker at the June meeting at Brother Hoague's and also attending the conference at Soldiers Grove, the preaching of the conference being by B. C. Flint, W. A. McDowell, E. J. Lenox, and the writer.

We are now on our way to the Chetek reunion, Brother McDowell going by way of Antigo, to tie the knot for one of Brother and Sister J. H. Howe's daughters to the man of her choice. The writer stopping off here at Wyeville, at the request of Elder E. J. Lenox, president of the Northern Wis-

consin District, preaching for the Saints here for two nights, before reaching Chetek. The Saints are feeling the depression in the financial world, but are putting forth a good effort to pay the auditorium money subscribed, and also tithes and offerings, for the most part.

of our girls, showing what victories may be gained through proper associations and by heeding wise counsel.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XVIII

Work

1. What element enters into work that is absent in play?
2. What additional development is obtained through work not achieved in play?
3. What is the value of vocational guidance?
4. What attitude should a child have towards work?
5. Why is work an excellent means by which a child's relation to the home may be established?
6. Why were large families and heavy responsibilities in the old days beneficial to the child?
7. Can you see where they may not have proved helpful?
8. Illustrate how children may be kept healthily busy in a city home.
9. How may work at home and at school be correlated?
10. What are the advantages and disadvantages of this?
11. Why is the problem of work in a city flat more distressing than in the rural town or country?
12. What place has efficiency in home work?
13. Outline briefly what influence work has on character.
14. Through what is the necessity for proper supervision of work?

MAUDE PEAK PARHAM.

Certainly the conditions confronting the church to-day are such that we all should deepen our willingness to sacrifice as never before since the Reorganization was effected in 1860. I hope that both old and young will see the foolishness of following worldly pleasures, that do not enrich the soul, but rather weaken those who are exercised thereby, so that from now to then some one falls by the wayside, but let all be strong and keep away from the danger line. Remember that the Presiding Bishopric need every dollar that we can save for the church and the several demands made by the several departments of church work. How glad we will all be that we did not follow the world, but that we stood firm for the right, and supported the church as best we could! To this end may we labor, hope, and pray.

Your brother and servant in Christ,

JASPER O. DUTTON.

An Appreciated Visit

Missionary in Jerusalem feels much good was done by visit of officials.

President F. M. Smith and Apostle T. W. Williams were here and spent about two months with us. It was a very momentous visit. Other fields have their earmarks but they are not like Palestine. This is a peculiar field, like a peculiar disease, and needs special treatment. A prescription issued from the home office will not alone meet the requirements. A physician must be on the ground and diagnose this case, then write out the prescription. This has been done by President Smith and Apostle Williams and now we are waiting for the druggist to fill it. The next question is, Will the patient yield to treatment? This remains to be seen.

Can you visualize the Tombs of the Kings without a visit to Jerusalem? You may in a degree, but it will be very slight. You may read and dream about it, listen to lengthy lectures, still you will not comprehend it, but when you arrive here and gaze upon it with your own eyes, what a wonderful revelation! Shelves and vaults carved out of one piece of solid rock, to the number of about sixty, with a rolling stone such as adorned the tomb of our Savior, in front of the main entrance.

Just so with our work in Palestine: its needs cannot be understood and prescribed for from a great distance. It was necessary for representatives of the leading quorums to be present here.

It is possible for a person to come all the way and then not comprehend what is needed, but our representatives scrutinized the situation so closely and analyzed the details so carefully that none of the essential elements that go to make up a successful plan for the development of our work were omitted. They rolled up their sleeves and put on their overalls and waded right into the mire to get at the facts, where the plebeians and the patricians mingled daily.

President Smith occupied the "dark room" at the mission house here. I have since learned that there is a weird history attached to it. Several persons well known to former missionaries to Palestine have breathed their last in this room, and when I read part of a letter written by Sister H. A. Koehler in which she stated that her health had become im-

paired in this dark room, President Smith simply said, "Humph." It did not seem to frighten him. Brother Williams occupied the glass room. There a Bedouin could reach in through a hole in the glass and murder and rob his victim without creating any disturbance. Brother Williams said he feared not, but I noticed that any time we might arise in the morning, even before five, Brother Williams was up and out of that room.

President Smith and Apostle Williams preached, taught, and organized a branch and won a lofty place in the affections of the natives who attend school and service. We receive numerous inquiries for them. When we left them at the Jerusalem station at 6 a. m. one of the native boys said to me, "Now you *have become* alone just as you *ware* before, but you are not alone because I am with you."

It is a long time since we left the shores of good old America, and somehow or other a person gets lonesome for his former society, but just at a time when lonesomeness was at its height, our welcome guests arrived. To say that we were delighted is putting it mildly; it filled a long-felt want in our lives that could have been supplied only by a visit from some of the Saints. Come again, brethren! When you consider that a Latter Day Saint occupies a position vastly different from people of the sectarian churches, you will appreciate our condition. Members of nearly all Protestant churches chum together, but they do not have much use for a Latter Day Saint. It practically segregates you to your own little circle, so you can appreciate in a degree how happy we were to have visitors from our own church.

HARRY PASSMAN.

JERUSALEM, PALESTINE, Box 417.

A Letter to a Spiritualist

I received a post card lately saying there was no death. Why did you not add "only the body"? I believe the spirit never dies a natural death, but I don't believe the spirit of man is right here among us when it leaves the body. Why don't I believe it? Because in the record we have of God and his dealings with his people, not one word can you find between the two lids of the Bible where God ever made any such arrangements for man to call up the dead, and talk with them. God had his own way of dealing with his church and people. He had his prophets and when he wanted anything done he communicated to them by his Spirit, or sent an angel or messenger.

God sent angels to Abraham, to Lot, to Mary, to Joseph Smith, and lots of others. And Amos, the prophet, says, He will do nothing but he revealeth his secret unto his servants the prophets. (Amos 3: 7.)

You claim you call up the spirits of the dead when you want to know anything that man can't reveal. Now I don't doubt but there is a power that works through the ouija board and tipping of tables. But with all that we can learn of God, from creation down to the present time, we do not find where God ever gave his consent or permitted his people to work that way. The Psalms tell us when the body dies the spirit goes to God who gave it. (Ecclesiastes 12: 7.) Now where is God? He surely is not on this wicked earth. When Stephen was stoned to death, he saw the heavens open and the glory of God, and Jesus standing on the right hand of God. So there is where our spirits go, not to stop here to entertain people here on the earth.

Here is a sample of this kind of calling up the dead. Saul was going to have a big battle, and he felt uneasy about how it would end. He went to God in prayer as he had been in the habit of doing, but God would not answer him as he had done in the past. Why? Because Saul had transgressed. God saw and he would not answer him.

Saul was king, and he had given out a proclamation that if there was any found with a familiar spirit, he should be put to death. They were not allowed to act as they are now and deceive the people. So Saul could not get anything from God, either by dream or vision, or by prophecy. Then Saul asked his servant if he knew of a person with a familiar

spirit. He told him there was one down in Endor. Saul disguised himself, and went to the woman. She wanted to know whom she should call up, and he said, Call up Samuel. When something came up, then the woman knew Saul and was afraid. Saul made her good promises, and then said, "What form is he of?" and she said, "An old man with a mantle," and he perceived it was Samuel, though the Bible does not say it was Samuel.

Now you see they worked the same in those days as they do to-day, but the penalty was death to all that used that power. In the first place, it was done to deceive, for when Samuel died and his spirit left the body, he did not take any old mantle with him; neither was it Samuel; it was all an imitation, for if that power could imitate Samuel's old clothes, he could imitate his body and his voice. You see it was not from God, for God would not answer him. It is a power that works against God. God always works by law. His promise is if people will obey his law they shall have everlasting life, when this earth has been cleansed and purified, and God's people receive a resurrected body that can never die nor anything hurt or make afraid. When will this take place? When the gospel is preached in all the world for a witness to all nations, then all of God's children that have been baptized for the remission of their sins and received the Holy Ghost by the laying on of hands, by them that were called of God by revelation, will have everlasting life in a body that can never die.

The Devil that is deceiving you never had a body and never will have, but it is his mission to deceive the human family. He has been doing that ever since Adam and Eve were in the Garden of Eden. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? for the living to the dead?"—Isaiah 8: 19.

You see they practiced calling up the dead in Isaiah's day the same as they do now. Isaiah was a great prophet of God, and he knew from whence it came.

Now I am going to show you just who is the author of this work in calling up the dead, tipping tables, and writing mediums:

"And there was in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Now he said, "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Revelation 12: 7, 8, 9, 12.)

"And I saw three unclean spirits like frogs." Why were they like frogs? Because they could live in a church or out of it. The card I had from their headquarters says: You can have your religion. Well, that is what John the Revelator says. They are like frogs; it doesn't make any difference what you believe as long as you believe in that ouija board.

Now John says these spirits "are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Revelation 16: 13, 14.)

Now God does not do miracles to make people believe. He gives us his gospel, and we can accept of it or reject it, but after we obey, then he will give us such gifts that we will be settled and grounded in the gospel of Jesus Christ if we live faithful. But the Devil always does perform miracles to make people believe. The Devil tells you when you leave your old body you never will have any more body, but you are just enjoying yourselves right here forever.

Now God intended for us to live without a body, to suffer in this wicked world for a few years or a hundred years, then drop out of the body, and still live on in this wicked world, that is an unreasonable story. But God made man and gave him a body, and made him a free moral agent to that body. And God gave certain laws. If we allow our bodies to obey his laws and keep his commandments, a time will come when

we will have a better body; one that could suffer no pain, sickness, or death on a purified and glorified earth. Man cannot have full enjoyment while out of the body. That is why the Devil is so angry, because he was cast out of heaven and not allowed to take up a body. So he gets into any body, even if it is nothing but a hog's body.

You see God made man's spirit to live in a body, and he is not perfectly happy. Like those crying under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" You see these men were tired of waiting for their bodies that God had promised them, for the great work they had done that they had laid down their lives for. They were told there were others that had to lay down their lives before they could receive an immortal body. I think that has been fulfilled in Joseph and Hyrum Smith. Now hasten along the gospel to them that have not heard it and build up Zion.

Now, my brothers and sisters and friends, I want to warn you to have nothing to do with that evil power, or that ouija board, for if you do you will be lost. I know what I am talking about. The Lord made known to me, so I am satisfied that it is the evil power.

A. W. KELLEY.

INDIAN RIVER, MAINE.

A Testimony Concerning the Word of Wisdom

I have never been exceptionally strong physically. After I was married for four years I was very miserable, most of the time unable to care for my home and family. The Word of Wisdom was observed in our home as fully as we understood it. I was administered to frequently, and many times the Saints fasted and prayed for me. While I did not receive health and strength, still, pain was relieved and I was encouraged by dreams, prophecy, and the Spirit of God, which can speak much peace in our hearts in our hours of need.

At the reunion in Glasgow, Montana, in 1918, a spirited discussion came up at one of the sessions, concerning the Word of Wisdom. Brother E. L. Kelley was in charge. After the meeting a sister said in substance: Here is Sister Freeman. She claims to keep the Word of Wisdom, and there is not a woman in our branch who is sick as much as she.

How well I knew it was true! How often I had thought that seemingly no benefit came in a physical way, but I was sure that in a spiritual way benefit came.

After returning to my home, I tried to observe the law more closely and often prayed concerning the matter, and one time that fall while in earnest prayer, the Spirit gave me the assurance that never again would I have to suffer what I had in the past if I continued faithful to the gospel law. Since then I have been well. As yet I cannot run and not be weary, but I can do all necessary duties.

I drank tea and coffee and ate meat all seasons of the year in my younger years, so it is not surprising if this would leave its imprint. To the young the promise will be fulfilled in its entirety, I believe.

I am very much interested in the articles in the HERALD on health, and wish we could attend the reunion this summer.

May God guide, direct, and keep his work in this and in foreign lands, is our prayer. May we become more prayerful as a people, and more consecrated to his service.

Hopefully,

MRS. C. B. FREEMAN.

Ere Zion Is Redeemed

Many times of late I have wondered why it was Zion had not been redeemed years ago, and the more I ponder over it the more I can see that the fault lies with us, his chosen people. We are not ready! Oh, dear brothers and sisters in the gospel, do we fully realize how patient, kind, and merciful God is to us? He sees our carelessness and our indifference towards this great latter-day work, and he alone knows our hearts. Yet in spite of our weaknesses he patiently awaits our sincerity and our self-sacrifices of the world and its evils, so that we can come to him as a perfect body, one in spirit,

one in faith, and one in love to him, our heavenly Parent. Can we as Saints say as did the saints of old, "Here is my all"; or are some of us like Ananias and his wife Sapphira in the days of Peter and John when they had all things in common?

It would be wise for every Latter Day Saint to read Acts 4: 31-37, also 5: 1-16. This gives us a beautiful illustration or idea of Zion conditions when we shall all gather there, and also shows us the Lord will not allow the unfaithful to remain there. We have to meditate only a few moments on this subject to realize how great and marvelous the love of God is to us, and how patiently he waits for us to allow him to bless us. Let us ask ourselves, Are we ready? ready to lay our all down as the saints of old did? If not, Zion cannot be redeemed. Many Saints to-day may think they have nothing to offer, but God wants our hearts. Our worldly substance we give to him, and it is a token of our heart being full of love to him and our fellow men. Money is not prolonging the redemption of Zion, but we are. God's Spirit is striving with us all, in power, and the time is now here, dear Saints, when we must choose whom we will serve, "God or Satan." Think of it seriously, very seriously.

Wars are coming again, and scourges and famines, and the time is speedily coming when we will have to flee to Zion for safety. Woe unto them who wait too long. They may never reach this haven of rest. My heart goes out to-night with love to all the Saints, and I want to help them to become stronger. Let us all put our hands to the wheel, go in prayer often and get our hearts with God, and if we all pull together God will surely bless our efforts and Zion will be redeemed.

Your brother,

BERT COOPER.

Council Bluffs Items

Children's Day exercises held on the 12th were short and impressive and very appropriate for the occasion.

Brother Leslie S. Wight occupied at the Central Church May 29, this being his second sermon. The statement that he was glad to take up his father's work where it was laid down will long be remembered by those who heard it.

Many of the Saints are complaining of less work and less pay, and this is causing a slackening of interest in spiritual things.

Elder G. J. Harding spent Sunday, the 12th, at Missouri Valley, where he ministered the word. Funeral services for Brother David Evans were conducted by Brother Harding last Friday.

But little sickness among the Saints during the last two weeks.

A district picnic of the Sunday schools will be held at the grove of Brother Arthur Darrington on the Fourth. This is located about six miles northeast of Council Bluffs. Brother Raymond A. Nelson took to himself a wife on the 13th. Sisters Cora Bratches and Glow Salisbury have changed their names of late. Marriages are occurring very frequently of late.

A class social was held at the home of Sister Doctor Stage-man last Friday evening, for her class in the Sunday school.

A social was held at the home of Brother Bellville in the west part of the city, near the Riverside Mission on Thursday evening.

We are advised that the junior orchestra is doing well, and continuing to improve their talents for the good of the church.

Renewed efforts are being made at both the Belmont and Riverside Missions to increase the interest and spread the work of God.

Spiritual conditions are about the same in a general way as before the special meetings. Hot weather is causing a falling off in attendance at all the services. The moisture and heat of the last week is having an opposite effect on the spiritual growth to that which it is having on vegetation, so that the vegetation is showing a greater appreciation for these blessings than the Saints are. This is not as it should be.

It is a matter of serious concern that it seems necessary

to choose teachers and officers from among those who frequent dances and other public and worldly entertainments not any more in harmony with the spiritual. This the Sunday school and Religio cannot safely do. It seems that some do not yet understand that the church is and should be Christlike, and not like the world.

On Monday and Tuesday nights of this week there was held at the church musicales under the auspices of Sisters B. O. Burton and Olivetta Salisbury.

From California to Colorado

Well-known worker changes his field of labor and finds much to do.

After receiving my appointment to the Eastern Colorado District, I immediately made arrangements to make the transfer.

While waiting for my transportation, which the Sante Fe Railway Company kindly furnished me, I made the trip through the Imperial Valley, where I was invited to preach at Seeley, California, some of the people driving over thirty miles to attend these services.

Through the kindness of Brother Evan V. Davis, of Brawley, I was invited to speak at the Sunday morning service in the First Christian Church of that city, and at the close of this service the pastor, Reverend Burton, publicly thanked me for the sermon and invited me to preach for them at any time when I might arrange for it, stating that he had observed that I was a preacher with a hobby, and that hobby was the whole Bible.

The Saints at San Diego, Santa Ana, and San Bernardino, each gave me a farewell party, where all united in wishing me success in my new field. Their many kindnesses, and the hearty support which these dear Saints have ever shown to me, will never be forgotten.

Before I was called to leave the district where I have lived all my life, it seemed that I was especially favored in being privileged to lead four young men down into the waters of baptism, all being heads of families and men of ability, whose influence will be felt for good in their respective branches. I refer to Brethren J. F. Rabe and I. J. Sullivan, of Santa Ana, Will A. Stiles, of Hermosa Beach, and Harry Jones, of San Diego. These brothers came into the work after careful study and investigation. I, with others, tried to present the message as clearly and as positively to these men as we were capable of doing, and felt content to leave the matter with them. Each one requested baptism unsolicited; may they be blessed and guided in this new step, and in their search for truth.

I was called to go north to Sacramento, the capital of the State of California, to speak for the Saints there and to deliver the Mothers' Day address, and upon urgent request from the officers of the branch, I consented to speak for them the following week, remaining with them over the following Sunday. The attendance was good and the interest splendid, and the song service under the direction of Sister Birdie Clark was excellent. We were especially favored by a solo from Mr. R. F. Ross, a leading singer in the Catholic Church and a member of the Schubert Club and McNeal Club of that city.

The work at this place is presided over by Elder C. E. Ball, who is in dead earnest and is doing all in his power to build up the work in that city. He is to be congratulated in having so many faithful workers to support him in his work.

After leaving Sacramento I stopped over and preached one sermon at Stockton, where Elder H. J. Davison is the pastor. There is a fine lot of Saints at this point. I was much pleased with the splendid showing made by the orchestra, which has been organized only a short time.

I arrived at Colorado Springs May 22, at 4.10 a. m., where I was announced that day to be the speaker at both services. I felt a little tired from the long trip, but this excuse would

not be considered by the pastor there, Brother Calvin H. Rich, so I gave them the best I had.

I was given a hearty welcome by all the Saints there and invited to make the home of Brother and Sister R. S. Salyards, jr., my headquarters while in that city.

While there I looked over the grounds that had been selected for the coming reunion, which were offered to us for \$9,250, there being over seven acres in the piece. A good substantial brick building is on the place, which can be used for a dining hall or cafeteria. This ground is very favorably situated between Broadmore and Colorado Springs and near to the street car line. After looking into the matter and being assured that the title was clear and the property worth far more than the price asked, I recommended that the place be purchased, which was done immediately by Elder J. D. Curtis, who advanced the money for the district with the understanding that the district will pay this amount off as soon as possible.

With the aid of Brother Rich, who has been asked to assist in this matter, arrangements are being completed to run a cafeteria on the ground, where meals can be served at a reasonable price to all who may attend this reunion. Brother R. S. Salyards, jr., has been asked to take charge of all orders for tents and cots which may be needed on the ground.

It is planned to have an entertainment on the evening of Friday, August 19, the program to be in charge of Brother Arthur C. Shupe, the field worker for the Religio in this district; Sister Louisa Fishburn, the district superintendent of the Sunday schools, and Sister Effie Gregory, of Fort Collins.

My next stop was at Denver, where I was the speaker at both services May 29. I was welcomed by the pastor, Brother E. J. Williams, and the officers and members. While there I met Brother Hale W. Smith, who is doing what he can to push the missionary work in that city, and to assist the pastor in visiting among the sick, some of whom were sorely afflicted.

I returned to Colorado Springs to look after some matters regarding the reunion grounds, and while there was invited to preach at the home of a man not a member of the church but who is interested.

While at this place I received an urgent invitation to go to Wiley and assist Elder J. D. Curtis, who was announced to speak at that place from May 29 to June 5, and I was requested to speak from June 5 to June 12.

I arrived in Wiley June 3, just ahead of the great flood that swept Pueblo, a few hours after our train passed through that city. It was reported that the wall of water stood up from ten to thirteen feet high, which wrecked the city and drowned quite a number of people. I found a very fine body of Saints at Wiley, who are presided over by Elder M. F. Ralston. There was a good interest throughout this series of meetings and at its close Brother Curtis led three earnest souls into the waters of baptism.

On account of the flood, quite a number of people of Lamar, an adjoining city, were deprived of attending part of the services at Wiley, so arrangements were made to hold services in the courthouse of Lamar. Handbills were put out and cards placed in the windows of the business houses of the city. I was the speaker Monday and Tuesday nights and will speak again to-night. Elder J. D. Curtis will continue the services the rest of the week and over next Sunday, while I go north to meet with the Saints at Wray and other points in that part of the field.

The services so far have been well attended and the crowds are increasing every night. One young lady came up to me last night and said she was ready to be baptized if she could get her father's consent, and as he was present at the meeting and seemed to be well pleased with what was said, we feel that it will not be difficult to secure his consent.

I shall be pleased to hear from all the branch presidents of this district, setting forth the true conditions in their localities, and what are some of their needs and problems. My address will be, until further notice, 653 Filmore Street, Denver, Colorado.

Yours for service,

G. H. WIXOM, District President.

PARKERSBURG, WEST VIRGINIA.

Editors Herald: It has been some time since you have heard from the Parkersburg Branch. We are still in the race with everything progressing as well as could be expected under the circumstances. We are beginning to feel the effect of the business depression to some extent here, as it is every other place. Some of the Saints have lost considerable time this year. Don't seem to be much prospect of its picking up very soon here, judging from the present condition of things.

The members of the priesthood in charge of the branch attended the priesthood meeting of the West Virginia District at Clarksburg, West Virginia, February 12. The district was well represented and we had a good meeting. Action was taken to make the priesthood of this district a live and active force for the building up and the extension of our work in this part of the Lord's vineyard. Next meeting to be at district conference this fall.

Death entered our branch, on May 10 and took from our number Sister Clara Call. She had been bedfast with consumption for about two years. Her loss is deeply felt by all who had the pleasure of knowing her in life. Her daughter, Bessie Call, and Brother Hubert Mitchell, of Akron, Ohio, were married about the middle of May. They will make their home at Akron, Ohio.

Brother Thomas Newton is with us at present. He has just finished a series of meetings here. Several nonmembers had the opportunity of hearing our message. Mr. Frank Johnson and wife and son George Criswell were baptized by Brother Newton last Thursday as the results of his preaching. They are fine people and will be a great help to us. I hope more will follow soon.

We started to hold weekly prayer meetings at the homes of the Saints the first of the year and have been holding them every Wednesday evening since. We have had some fine meetings, and I am sure much good has been accomplished by them. Both young and old have attended well and taken an active part in them.

At present we are beginning to make preparation for our district conference, which will be held here the last of August. We hope to make it one of the best ever held in the district. It will be the first ever held in Parkersburg, West Virginia. We are going to try to give the people a chance to hear and become acquainted with our work. We have planned to follow it up with a series of meetings, if nothing happens.

HARRY SMITH, *Press Agent.*

NANTYGLO, MONMOUTH, WALES, June 7, 1921.

Editors Herald: Respecting the work in Wales, there is but little of an encouraging nature to say. We have had visits from President Smith, T. W. Williams, and James Bishop, which we have all appreciated.

We are yet in the throes of an industrial struggle which has come about primarily because of the costs of war and the great struggles made by all classes to hasten to become rich. The workers must now by reduced payments meet the past extravagances. War is an unnatural state for intelligent beings, and it punishes us some way, sometime.

We have lost by death from our district a good Saint in A. Davies, of Llanelly. Brother Demi Lewis, of Llansamlet, is near to death's portals. He has internal trouble. He is today one of our oldest members, no doubt the oldest elder in this land.

We are sorry to lose from this country Brother and Sister May and family. He has wrought a good work here and has always made the interests of the church "first fiddle" to great inconvenience at times to themselves. As one that knows, I can say, with many others, that we had in Bishop May a man of sterling character, full of Scotch perseverance. His reward for his labors is sure. As yet I have not this time met Brother Fry whom I have known many years by personal contact and repute, and we believe he will work out all right in the British Isles Mission.

Some time in the future, when industrial matters brighten, we expect to meet Brother Gillen. We pray the Lord's blessing to attend every legitimate effort to spread the preaching

of his word in this land. We are all praying for our native land and people, clannish in spite of our protestations to the contrary.

Some of the brethren I know in the States have written to me as to why I have given up missionary work. Let me say that I have only acted as any other person may do under conditions that were not compatible with the sacrifice. I am still in the faith and anxious to see the work spread in all the world, but most especially in Wales.

We are hopeful and prayerful that our heavenly Father will bless the brethren sent here, to endure and press onward with sufficient help to enable them to reach the goal of success.

As ever, your brother in Christ,

THOMAS JONES.

COREA, MAINE, June 15, 1921.

Editors Herald: The Eastern Maine district conference convened at Corea, June 4 and 5 with good attendance, and a spiritual feast was enjoyed. Our hearts were made to rejoice when we saw three precious souls inducted into the kingdom. The speakers were N. M. Wilson of western Maine and O. L. Thompson of eastern Maine.

We were blessed with good weather so that people could come in boats as well as by land.

Our home branch received much strength, and rejoice in the same, and we are glad to know that some others are about to enter the kingdom.

Ever praying for the progress of this work, I am ever,

Yours for the Master,

JAMES L. CLARK.

EAST SAINT LOUIS, ILLINOIS, June 20, 1921.

Editors Herald: After reading the appeal of the Bishop for funds, this thought came to me: Are we willing to make a sacrifice, if necessary to dispose of something we think we cannot do without? With this thought came a gentle whisper: If my people will do this, they will prove to me that they love me and my work, and I will multiply my blessing to them, that the consecration will not be a loss, but a blessing.

Times are hard with the Saints here and at other places, but the Lord is able to bless so I am going to prove him.

Yours in the latter-day work, G. O. SELLERS.

BURLINGTON, IOWA, June 24, 1921.

Editors Herald: Brother D. T. Williams, of Lamoni, stopped in Burlington May 5, with his brother, E. R. Williams, on his way through from the East where he had been conducting Zion Builder services. He spoke for us in the evening in his forcible and characteristic way on "The sphere of service," his central thought being that we should be found doing the little things of every day that we might be fitted for a greater service of to-morrow. Brother Williams preached his first sermon in the Burlington pulpit, and has always held a warm spot in the regard of Burlington Saints.

Mothers' Day was observed May 8 with appropriate program entitled "Mothers of the Bible," which is reported as well rendered and impressive.

Our young people have been admonished many times to move out more actively in prayer and social services, and many promises have been extended conditioned on this activity. We were therefore especially glad to see the number in attendance at the June sacrament service, which proved to be an active and spiritual gathering. Messages came to two of our older sisters, and to three of the young people, in each of these instances indicating especial work and promise in store.

The Children's Day program, June 15, entitled "Message of the flowers," was one of the most elaborate rendered for some time, and the theme was a beautiful one. Four of our junior boys were baptized.

At the district conference at Fort Madison, Iowa, there were two ordinations of Burlington brethren: H. F. Bromann

to office of elder, and E. F. Kunz to the office of priest. Bishop Lambert also offered the name of Brother Bromard for indorsement of the conference as his second counselor.

At the close of the prayer service Wednesday evening, June 22, provision was made for a young people's prayer meeting to be held hereafter at 8.30 Sunday morning. It is hoped that this service will prove a development and encouragement to those participating, that our other services may become more active.

PORT HURON, MICHIGAN, June 27, 1921.

The work here in the Eastern Michigan District is growing steadily. Missions Nos. 1 and 2 are both in a healthy condition. We had one baptism on June 7, and four on June 12. Sunday, June 26, was banner day for the month, also for the year, at Sunday school. Children's Day was also celebrated, a fine program being given.

At 9.30 a. m. prayer service was held with a large congregation present. There were three children blessed at this service. This was followed by Sunday school session. It was indeed a banner day, there being three hundred and ten present. It was the largest Sunday school in the city on that day. The church was beautifully decorated with palms, flowers, and other appropriate decorations.

At 3 p. m. about three hundred people gathered at the light house on Lake Huron where they witnessed the baptism of sixteen Sunday school scholars. Confirmation services were held at the church at 7 p. m., which was followed by a short address by City Missionary William Fligg. During the whole day's exercises, the Spirit of the Lord seemed to rule supreme, there being not a ripple on the day's work.

We expect five or six more baptisms in two or three weeks. As the work is progressing in other places, we are trying to keep pace here. Everyone is kept busy in either one department or the other, and thus the good work goes on.

We are glad to have Elder Fligg with us again, as we find the burden too heavy without his services.

The truth is coming in contact daily with the outside world and the result is in the Lord's hands.

J. N. MUIR.

WILBURTON, OKLAHOMA, June 28, 1921.

Editors Herald: Our territory is large and Saints are scattered, making it very difficult to serve all demands as we would like with the limited missionary help we are granted. I am pleased to say that improvement and progress are being made in most places. Quite a number have been baptized the past year. Our district has done excellent work in paying tithing and giving to the auditorium fund, considering the low price of cotton and the scarcity of work with the coal miners. A willingness to help is manifested by most all of the people of God in these parts.

Last November at Wilburton, Oklahoma, the Saints lost their church by fire. It is thought it was the electric wiring that caused the fire. The insurance had run out only a few days, so it was a total loss, and only a few Saints, poor in this world's goods, to bear the loss. Matters looked dark for the future building up of our work in the place but the old saying, "Where there is a will there is a way," proved true in this case. Brethren H. R. Harder and J. B. Kelsey, both aged men and good carpenters, determined that the Lord's work should not go down. With the assistance of the Saints they arranged to rebuild. The people of the town helped better than they expected, and now they have a better building by far than the old one. Brother J. E. Kelsey is president of the branch, Brother H. R. Harder recently requesting to be released from the presidency on account of age. I am looking for a good work to be done here.

We have a new branch organized at Henryetta, Oklahoma, with Brother D. C. Clevenger as president, and the outlook for the branch is good.

The Haileyville Branch is in the care of Brother John S. White. They are always willing to help spread the gospel.

Our Saints at Fanshawe are doing all that can be done to keep our work before the people. Brother Jasper N. Perkins

has the oversight of the branch. He has a splendid line of men in the lesser priesthood at Winthrop, Arkansas. Brother F. B. Sharp is the president, a live wire, and a good preacher.

The branch is doing well at Dierks, Arkansas. The old Jacksonville Branch has Brethren J. S. Moore and J. W. Jackson as shepherds. This branch has a poor outlook on account of the Dierks Lumber Company buying out all the farms, so the land may grow timber again. The end of this branch is not far distant. The Saints will move elsewhere.

Our work in Texas needs help at Dalby Springs and around. We have some good Saints. Brother W. H. Colley is their pastor. They need some missionary help. We are to hold a ten-day meeting commencing August 10 or 12. I hope all the Saints in the southern part of our district will attend, so the work will take on new life. Brethren F. B. Sharp and J. W. Jackson will have it in charge; other speakers will attend.

The old Manchester, Texas, Branch is widely scattered. The meeting place is now in Fort Towson, Oklahoma, with Brother B. F. Brown as president.

Last September I preached at our little church near Manchester, Texas, to a splendid hearing of people—aged Brother F. Thompson arranging for the meeting before I arrived. This is old ground opened up by Heman C. Smith, William Aylor, and others whose names are mentioned often by these people.

I am hoping and praying that men can be sent to this field, so our work can be looked after as it should. Our district conference is to be at Fanshawe, Oklahoma, August 5 to 7, and if we could organize some good plans for a more systematic way of reaching the people and holding our young, it would be gratifying to me.

Your brother, strong in the outcome of the work,

J. ARTHUR DAVIS.

Graceland College and a Young Missionary

Following is a letter from a member of the class in Religious Education at Graceland College to the First Presidency. This young man, whose name we withhold, in order that we may not embarrass him, came to the college last year in time to get only one semester. His record, however, was splendid and he will return next year to complete his course. His letter will give our readers a glimpse of the spirit of devotion and consecration in the hearts of the young men who are taking this course from year to year. No cleaner or keener young men have ever rallied to the support of our standard. To presume that a year in Graceland College, under the spiritual influence prevailing there, and imbibing the instruction received, will unfit them for the ministry, or in any way be displeasing to our heavenly Father, is to put forth a presumption that can hardly be credited, even by the most credulous.

We look for the young men of this class to be the best argument that can be made in favor of the idea of preparation for service now being fostered in the church.—EDITORS.

"I have been notified through the Quorum of Twelve that provision has been made for my continuance at Graceland next year and that the details of it would be furnished me by the First Presidency.

"Of course, you understand that if the government were not paying the tuition, books, etc., I would not be able to do this.

"I do not like to look forward to leaving the field again in September, for there is nothing that I would rather do than proclaim the doctrines of Christ's gospel to the peoples of the earth. However, I want to be able to represent our God equipped with the very best means of doing so. During and after my schooling it is my intent to consecrate what I have gained to the service of Christ's church. The little time I was able to use at Graceland this year has so broadened and cleared my vision of what lies before the church that I sense the bigness and the difficulty of the solution of the problems ahead of us more than ever before. It is going to take more of our best trained men both in the ministry and the temporal affairs of the church than have heretofore consecrated their

time and talent to the work of establishing the kingdom of God.

"I have written this that you might know my attitude in regard to the program of the church, and that it is with no other design than to increase my capacity for service that I desire to avail myself of the opportunity afforded.

"I trust that I am doing the will of God in this."

PEORIA, ILLINOIS, June 5, 1921.

Editors Herald: On May 21, Henry Norris, of Kewanee, Illinois, passed on to the life "over there." After an illness extending over many weeks, death came as a sweet release from pain and suffering.

Brother Norris came from England to America when but a child and had lived in Kewanee for nearly sixty-three years. He was the stepson of John S. Patterson, whom many of your readers will remember as an elder in the early days of the Reorganization; so that Henry Norris has been associated with the church the greater part of his life, and a member of Kewanee Branch almost since its organization. Many a missionary has found rest and comfort under his roof and received food from his table. As a deacon in the branch, and as a member, he was faithful, and was always to be found in his place when able to be there.

He was a veteran of the Civil War and very loyal to this country.

But while "change and decay in all around we see," we are reminded that the word of God waits now for other hands, and other faithful ones to arise and carry it on to a triumphant victory. So we comfort our hearts and are glad that he was able to "keep the faith," and has gone on to join that host of loved ones waiting on the other side. He bore his "testimony" that this is God's work, so ultimate triumph is certain.

Elder Amos Berve preached the funeral sermon, and the remains were laid to rest in Pleasant View Cemetery, Kewanee, Illinois.

"They are gathering homeward, one by one,"

MARY E. GILLIN.

Sister Celia M. S. Prescott, of Pittsburg, Kansas, asks that the Saints in Twin Falls, Idaho, call on and visit Mrs. Will Crotley, 260 Seventh Avenue North, who is investigating the gospel.

District convention and conference held in Sioux City, Iowa, June 9, 10, 11, and 12. Elders A. H. Parsons, E. E. Long, and L. E. Hills in attendance and delivered very able sermons.

Of the eleven branches in the Little Sioux District nine reported a membership of 1,627. Missouri Valley was unanimous by vote of the delegates as the place for the autumn conference.

Brother W. M. Keck sends us a picture of a large musical aggregation at Princeville, Illinois, in which he and his wife play, and of which he is director. They use the Gloria Band Book and play at the Sunday evening services in the park, where union services are held. They say the book referred to, published by Fillmore Music House, 528 Elm Street, Cincinnati, Ohio, can be used for all band and orchestra instruments except the viola.

The secretary of the Sterling, Colorado, Sunday school reports a membership of twelve. Church services are held Sunday morning and evening and weekly prayer meetings are held at the homes of the Saints. Two elders, George E. McConley, resident, and A. F. Henderson, of Winnipeg, Canada, are with them for the summer. A few weeks ago three were baptized and they expect to baptize four or five more in a few days.

MISCELLANEOUS

Book Reviews

A new novel with an especially high moral tone.

THE TRYST. By Grace Livingston Hill (Mrs. Lutz.) Published by J. B. Lippincott Company, Philadelphia. We are pleased to recommend this book to our readers, along with the other works by the same author, for it has a most refreshing tone as compared with many of the productions on the market to-day. The theology is very weak, being based on the current interpretation of religion, but the forcefulness of character portrayed, the wholesomeness of ideal manifest throughout, furnish adequate inspiration to the reader, along with the pleasing plot development. The author implies what amounts to direct personal revelation from God for one of the characters, but very naturally, in view of the dominant practices in the "evangelical" churches of the day, revelation as to the call to the ministry, etc., is precluded. But one with discrimination will not be annoyed over this phase of the book, but rather will appreciate and enjoy its unusually good qualities.

Notice of Transfers

Elder John R. Grice has been transferred from Toronto District to Chatham District, missionary.

Elder C. I. Carpenter has been transferred from Kewanee District to the Central Illinois District, missionary.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

Linotype Operators Wanted

The Herald Publishing House needs two linotype operators for its work in the plant at Independence, Missouri. If you want to come to Independence, here is a chance to come to work in the church publishing house. Write G. S. Trowbridge, business manager, Herald Publishing House, Independence, Missouri.

Department of Music

Appointments of District Choristers

Mrs. Mamie Miller, 404 West Street, Shenandoah, Iowa, chorister of the Fremont District.

Mrs. Henrietta Davis, 228 East Milwaukee Avenue, Detroit, Michigan, as chorister of the Detroit District.

For these we urge the loyal and earnest support of all the musical forces of these districts.

ALBERT N. HOXIE, *General Director.*

ARTHUR H. MILLS, *Secretary.*

Young People's Outing

Mobile District will hold its first annual outing at San Souci Beach, Alabama, July 13 to 18. The committee secured this site, one of the most beautiful along the Gulf of Mexico, where there is excellent fishing, oystering, crabbing, shrimping, bathing, and boating—in fact, everything to make camping pleasant. We will have the gospel tent from Mobile in which to hold services and small tents for camping. No eating tent will be provided, so everyone come prepared to camp. The district conference and conventions will be held during the outing. Those coming by train take Mobile and Ohio train at Mobile, Union Station, a branch road running direct to the Gulf. Get off at San Souci Beach, which is near the camp ground. N. L. Booker, for committee, box 300, Biloxi, Mississippi.

Request for Prayers

Mrs. Aylmer Powell of Nokomis, Saskatchewan, has had an affliction for a number of years, and recently had a nervous breakdown. She asks the prayers of the Saints that she may be healed. Ida Powell.

One-Day Meeting

Eastern Michigan, at Juniata, July 10. Everybody invited. Bring baskets, also songbooks. "Good singing," also good speakers. Prayer service, 9; Sunday school, 10.15; lunch, 12; preaching, 2, 4, and 8. Meetings subject to change. Ethel Peer, secretary, Vassar, Michigan.

Warning

Saints: Beware of one Leonard Wiley, claiming to be member of church and of priesthood. He is neither. Give him no money.
T. J. ELLIOTT.

Reunion Notices

Southern Missouri District reunion at Tigris, August 12 to 21. Begin preparation now, for we are striving to make this the best reunion in every way ever held in the district. Those having tents, bedticks, bedding, bring them; and if you have a Dutch oven it would come in handy. Wood, and straw for bedding will be furnished free of charge. Free pasturage for horses of those coming by wagon. The church will be divided up into sleeping rooms by means of curtains and the Saints are willing to help care for the visitors. Butter, eggs, milk, and honey will be plentiful, and stores are handy. We are to have a Canadian apostle, an English and Irish seventy, a Dutch and Swedish high priest, an American elder, and others. This array of talent should bring a splendid attendance. Try to get there. Henry Sparling, 2002 Kilham Street, Springfield, Missouri.

Des Moines district reunion will be held at Runnels, Iowa, August 12 to 22. We expect Apostle U. W. Greene, Patriarch F. A. Smith, and Elders J. A. Dowker and A. E. Warr as the principal speakers. Bessy Laughlin, Rhodes, Iowa, secretary.

Reunion of Far West Stake, at Stewartville, Missouri, August 19 to 28. Prices of tents: 3-foot wall, 10 by 12, \$3.50; 3-foot wall, 12 by 14, \$4.25; 6-foot wall, 12 by 16, \$7.75; single cots, 65 cents; chairs, 15 cents. An added charge will be made when persons do not put up and take down tents. Order tents early. Z. J. Lewis, chairman tent committee, Osborn, Missouri. Tents must be ordered and set up ready for opening day. Good grounds; meals at moderate prices. Large attendance desired. R. S. Salyards, chairman of committee. 517 North Twenty-second Street, Saint Joseph, Missouri.

Eastern Iowa, at Maquoketa, Iowa, August 12 to 21. Order tents of the undersigned at once. Prices as follows: 7 by 9, \$4.30; 10 by 12, 3-foot wall, \$5.25; 12 by 14, 3-foot wall, \$5.60; 14 by 16, 4-foot wall, \$6.25; 14 by 20, \$7.35; 14 by 21, 5-room compartment, \$10.25; single canvas cots, 60 cents. Campers may put up their own tent, by permission only, and may deduct 25 cents from this price. Clarence Heide, Fulton, Iowa.

Northern California, at Irvington, August 11 to 21. We are expecting to have with us Elbert A. Smith, of the First Presidency; Evangelist F. G. Pitt, and D. Amos Yates. Conference convenes August 19. Tents are \$2.25 cheaper than last year. 12 by 14, 4-foot wall, \$3.75; 10 by 12, 3-foot wall, \$3.25; 8 by 10, 3-foot wall, \$2.25; double-box mattress, \$1; single-box mattress, 75 cents; double bed springs, 75 cents; single bed springs, 50 cents. Breakfast, 20 cents; dinner, 35 cents; supper, 30 cents; children, 3 to 8, half price. Send orders to C. W. Hawkins, 615 Spencer Avenue, San Jose, California.

Reunion Calender

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Eastern Montana, at Glasgow, July 1 to 10 (478).
- North Dakota, at Denbigh, July 1 to 10 (526).
- New York and Philadelphia, at Deer Park, New Hope, Pennsylvania, July 2 to 18 (599).
- Mobile, at San Souci Beach, Alabama, July 13 to 18.
- Chatham, at Erie Beach, Ontario, July 15 to 25 (264).
- Portland, at Portland, Oregon, July 22 to 31 (360, 622).
- Western Nebraska, at North Platte, July 22 to 31 (598).
- Kentucky and Tennessee, at Foundry Hill, July 23 to 31.
- Toronto, at Lowbanks, Ontario, July 23 to August 8 (574).
- Massachusetts, at Onset, July 24 to August 7 (574).

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor, Granville S. Trowbridge, business manager.

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

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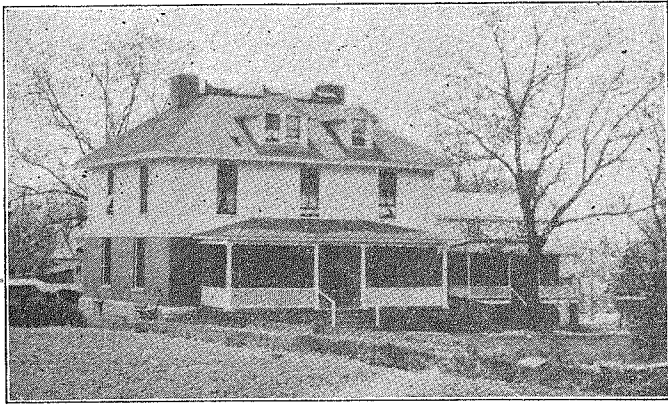
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- Southern California, at Convention Park, Hermosa Beach, July 29 to August 7 (598, 622).
 Lamoni Stake, at Lamoni, Iowa, August 3 to 14 (550).
 Seattle and British Columbia, at Bellingham, Washington, August 5 to 14 (526).
 Southwestern Texas, at San Antonio, August 5 to 14 (503).
 Northeastern Kansas, at Netawaka, August 5 to 15 (574).
 Spring River, at Lincoln Park, Pittsburg, Kansas, August 5 to 15 (550, 623).
 Northern California, at Irvington, August 11 to 21.
 Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, near Vicksburg, Michigan, August 12 to 21 (46).
 Southeastern Illinois, at Brush Creek, August 12 to 21.
 Eastern Iowa, at Maquoketa, Iowa, August 12 to 21.
 Western Oklahoma, at Eagle City, July 29 to August 7 (622).
 Western Iowa and Eastern Nebraska, at Council Bluffs, Iowa, August 12 to 21 (383).
 Southern Missouri, at Tigris, Missouri, August 12 to 21.
 Eastern Colorado, at Ivywild, suburb of Colorado Springs, August 13 to 21 (550).
 Alabama, at Pleasant Hill Branch, August 13 to 21 (432).
 Kirtland, at Kirtland, Ohio, August 13 to 28 (286).
 Northeastern Illinois, at Elmhurst, August 14 to 28 (550).
 Utah and Idaho, at Lava Hot Springs, Idaho, August 19 to 28 (478).
 Clinton, at Rich Hill, Missouri, August 19 to 28 (598).
 Far West, near Stewartville, Missouri, August 19 to 28 (383).
 Little Sioux and Gallands Grove, at Woodbine, Iowa, August 19 to 28 (312).
 Northern Michigan, August 19 to 28 (503).
 Nauvoo, at Nauvoo, Illinois, August 19 to 28 (432, 623).
 Independence, Kansas City, and Holden Stakes, at Pertle Springs, Missouri, August 19 to 29 (383).

- Southern Wisconsin, at Madison, Monona Park, August 26 to September 5 (286).
 Central Illinois, at Taylorville, August 26 to September 4. (622).
 Eastern and Central Oklahoma, at Ripley, August 26 to September 4.

Conference Minutes

LONDON (ENGLAND).—At 19 Amhurst Park, Stamford Hill, London, February 19, 1921. District President J. A. Judd, associated with J. A. Gillen, presided. A communication from President F. M. Smith and Apostle T. W. Williams, advising amalgamation of various branches of the different districts, was read and adopted unanimously. It affects the London District as follows: London District would comprise London Branch, in Gloucestershire and Oxfordshire; Enfield, in Northamptonshire and Huntingdon; Gloucester, in Cambridgeshire, Norfolk, and Suffolk; Exeter, in Essex, Kent, Sussex, Surrey; Plymouth, in Middlesex, London, Hertford, Bedford, Buckingham, Berkshire, Hampshire, Wiltshire, Dorset, Somerset, Devon, Cornwall. District president reported. Communications received from Bishop R. May and Elder Charles Fry in connection with the work of the bishopric in British Isles Mission. Bishop May's financial report and that of treasurer referred to auditing committee. Various elders and district officials reported. Visiting members given privileges of the floor. Election of officers: In accordance with a previously adopted resolution, J. A. Gillen presented as the nomination of President F. M. Smith the name of J. A. Judd for district president, and he was elected. Dover E. Judd, secretary; Sister E. E. Judd, treasurer; W. Goullee, chorister. Sunday services were: Sunday school at 10 a. m.; preaching at 11 by Charles Fry; Sunday school institute at 12 in charge of Blanche Edwards; fellowship meeting at 2.30; priesthood meeting at 4; preaching at 6.30 by J. A. Gillen. General church officers sustained and vote of thanks extended to Saints of London Branch for courtesies shown.

OLINTON.—At Fort Scott, Kansas, June 3 to 5. Large attendance, and a fine spirit prevailed throughout. Much interest was taken in the business of all departments. Preaching by A. H. Christenson, B. R. McGuire, and Lee Quick. Others of the conference appointees present were R. T. Walters and A. C. Silvers. A. H. Mills was in attendance in the interest of music. Friday night a musical and literary program was well rendered. The services were in the new district tent, which was dedicated at the forenoon service Sunday by Bishop McGuire. The basement of the church was used as a dining hall, and the physical wants of the Saints were well provided for. Sunday morning Brethren Mills and H. Ross Higdon took the young people to the park for sacramental service, and the report brought back was that twenty-four of the thirty-six present bore testimony, some for the first time. Another sacramental service was held at the tent at the same hour. All regretted the absence of our district president, Edward Rannie, and the conference made provision that an expression of sympathy be extended him. Election of officers resulted in the reelection of E. Rannie as district president; Mrs. A. C. Silvers, secretary; Pearl Oglevie, member of library board. W. E. Reynolds, Bishop's agent, and Mrs. A. C. Silvers, local historian, were sustained. Mrs. Oscar Masterson tendered her resignation as district chorister, and Clarence Higdon was recommended as her successor. Mrs. A. C. Dempsey elected district treasurer. District president given power to choose his assistants. Next conference at Mapleton, Kansas, October 14 to 16, 1921. Mrs. A. C. Silvers, secretary.

WESTERN MAINE.—Western Maine, at Stonington, June 11, 12. Newman Wilson, president, in charge, associated with Brother Thompson and Henry R. Eaton. All branches reported statistics, ministerial reports read. Bishop's agent's receipts \$2,507.93; expenditures \$2,287.32; due church \$220.61. Officers chosen for one year: Archibald Begg, district president; H. R. Eaton, vice president; Sister L. J. Eaton, clerk; H. R. Eaton, Bishop's agent and district treasurer. Brother Thompson, from Eastern Maine mission, was present and gave some very interesting talks, also Newman Wilson did his part of the preaching. Sacramental service, Sunday morning. A large attendance from all the different branches, also from the eastern district. In all a very spiritual and comforting conference was had. Time of next conference left in the hands of the district president. Louise J. Eaton, clerk.

Convention Minutes

FREMONT.—Sunday school at Glenwood, Iowa, June 10, 1921. Some features of the program were: talk, "Our greatest present needs," Jessie Vance; "Function of various officers," B. S. Lambkin; "How to make a secretary's report interesting," Robert J. Wildey; "Aids in teaching beginners," Cecil Stark; pageant, "Ideals," given in the evening by local talent. Business meeting Saturday morning; Jessie Vance elected superintendent; Brother Lambkin assistant superintendent; Winifred Rhode, secretary; and Maggie Watkins, treasurer. Talk by assistant superintendent and superintendent. Sister Vance is doing and has done much valuable work in this district and has things moving. Winifred Rhode, secretary.

Our Departed Ones

ANDERSON.—John Theodore Anderson was born at Moline, Illinois, April 14, 1877. Married Cora Gilbert, of Kansas City, Missouri, September 21, 1904, who, together with 2 daughters, Verna and Ruth, survives him. Died at his home in Moline, June 19. Funeral from Esterdahl Chapel, in charge of H. H. Martens; sermon by O. W. Okerlind; interment in Riverside Cemetery.

FRANCIS.—Alonzo Monroe Francis was born June 7, 1858, at Bethany, Missouri; baptized in March, 1921, by T. W. Curtis; died June 17, 1921, at Lebanon, Kansas. Funeral services at Methodist church, 12 miles north of Lebanon, H. L. Parto officiating. Leaves to mourn, one daughter, one son, 2 brothers, 3 sisters, and 8 grandchildren.

THE SAINTS' HERALD

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

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

VOLUME 68

INDEPENDENT

1921

NUMBER 28

Entered as second-class matter at the post office at Independence, Missouri. Price \$2.25 a year in advance. Postage provided for in section 1103, Act of March 3, 1879. Issued or mailing at the special rate of postage provided for in section 1103, Act of March 3, 1917.

EDITORIAL

Some Notes on Spiritualism

It has long been contended that Spiritualism presents marked danger to the novice, nor are Christians the only ones who have ascribed much of its manifestations to evil powers. The Theosophists through Madame Blavatsky declared several years ago that all that is real in their manifestation is from earthbound and evil spiritual influences.

Speaking of these manifestations which are presumed to be authentic, we note the series of articles by Miss Estella Stead which are called, "The W. T. Stead messages," published in the London Weekly *Dispatch*. This series of articles is following those of G. Vale Owen.

In the issue for May 24, a problem is directly stated of expelling malevolent spirits:

"As soon as a seance begins a number of unhappy spirits crowd around in the hope of finding some relief for themselves. These poor beings are in the desolate state in which their ignorance or ill will confines them and if no kindly thought of a friend reach them, if no one call to them, they rove restlessly about until slowly, very slowly, it may be the mists around them are dispersed. If the medium had not a guide to protect him and divert from him the torrents of beings who wish to speak, it would be almost impossible to effect a manifestation; the medium would be overwhelmed.

"Highly intelligent mediums with powerful auras are less exposed to the intrusions of wandering hordes, but a medium with a weak will and a feeble aura easily becomes a prey to unhappy or malevolent spirits. A medium must live a strict life, must discipline his thoughts and cultivate his will power in order to be free from the danger of obsession.

"A certain number of cases of obsession are due to the spirits of the 'dead,' but many more to elementals imprudently provoked by experiments or created by the constant repetition of fixed ideas.

"You do not realize how much power thought has. For instance, if every day you evoke the same imaginary person in your thoughts—say, a D'Artagnan or a Hamlet—you will in time construct a D'Artagnan or a Hamlet in a fluidic state. If you persist in your fantasy, you will create a sort of fluidic automaton, which can manifest itself through clairvoyance, writing, and table rapping; and mediums will be able to describe a personage conformable to the idea you have in your head. The more you repeat the experiment the more you will vitalize that image. True, the thought manifestations of that image will be mediocre.

"How many are there, individuals or groups, who in all good faith imagine they have for guides such celebrities as Voltaire, Saint Vincent de Paul, Joan of Arc, and Napoleon, and that the owners of these names follow them step by step, responding to them immediately they take to the planchette or the table! They have set a trap for themselves; they are in contact only with some trickster on the 'other side,' or with the image-automaton they have themselves created. If nothing else showed this, the inanity of the messages received would not leave it in doubt!

"This is a frequent form of obsession. We spirits see very clearly the image-automaton attached by a fluidic bond to its creator and drawing its vitality from him. We see

that, when he ceases to turn his thought constantly to it, it gradually dissolves and disappears."

Again in the issue of May 1, we note that mediumship is a tremendous draft on the vitality, and the medium must receive careful treatment, otherwise he will become a physical and even moral victim of his mediumship. There are repeated warnings of the danger of catching sickness and breakdown. The article continues concerning the "recent dead":

"People should carefully avoid evoking the spirits of those recently 'dead.' If there is a manifestation of that kind—and it cannot always be avoided—the medium should be disengaged—with the greatest care and obliged to rest for one or more days.

"Many persons immediately on passing from earth are a prey to profound despair, to intense emotions. A sensitive medium receives a strong impression of these emotions, of that despair, and may be considerably shaken.

"That is one form of moral damage. There are others. Say a young man, who was a pleasant fellow but dissipated, is evoked. He may awake in those with whom he comes into contact elements of passions similar to his, which until then had lain dormant. If he manifests often, and the medium has similar tendencies and has not a strong control over himself, the latter may be drawn into bad habits."

Though these articles are not only friendly to Spiritualism, but written decidedly in the affirmative of that belief, they still continue with similar warnings, especially concerning the great care that must be taken in seances. The right kind of people must be secured for the group and that all conditions should be right for the protection of the medium and the group from malevolent influences.

This same theme is continued the following week in the issue of May 8, on the danger of the medium gathering hurtful influences in the group and urging that some one be in authority who is able to keep order and promote concord, and that he should be one of firmness and energy, keeping and preventing malevolent spirits taking possession of the medium, or at least limiting their influences.

In the issue of May 41, of a British magazine devoted to psychic research we note an article investigating the authenticity of an alleged medium. She offers the possibility: First, either he does the manifesting by fraud; Second, he was a medium who associated with a group of beings on the other side who were lying or simply impersonating the celebrities named; or, Third, he is what he professes to be, a remarkable demonstrator of psychic powers.

It is interesting to notice these three alternatives: First, fraud on the part of the presumed medium; Second, the possibility of lying spirits from the other side controlling the manifestations; as well as, Third, of genuine manifestation.

This may well be taken in connection with the witch of Endor and her description of Samuel. To-day, as then, false spirits impersonate personages who have passed into the beyond. Also it is well for us to remember Isaiah 8: 19, 20.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards, that peep and that mutter; should not a people seek unto their God? for the

living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."
S. A. BURGESS.

Local Appointments

Though the letter by the president of the Far West Stake in this issue on the subject of local appointments is pastoral in character, as an address to the priesthood of that stake, it will well repay the reading by our membership everywhere.

Repeated efforts have been made in various fields in this country and in Great Britain and her colonies to organize the local men, but much more yet remains to be done, both of organization and of preparation for effective service. The church has but a few hundred men under General Conference appointment, but two years ago reported over five thousand eight hundred ministers.

The thousands of men under local appointment should make their influence felt for good and should not depend upon the General Conference appointees to carry the burden of the work, or even the greater part of it.

Along with the missionary drive we need a great awakening of our local ministry.

An Explanation

We learn that some misunderstanding has arisen and that some feelings have been hurt over the editorial treatment of a communication from Bishop R. May appearing in the HERALD of February 2, 1921, page 118, as a "pastoral notice."

The facts are very simple. The original letter came to us as a letter from Brother R. May, addressed to the Saints of the British Mission, evidently for publication in the usual department for letters. But since it is not our custom to publish letters to specific groups or individuals in that department, but rather in the department for general miscellany, we wrote the heading that was used, with no special consideration of the various interpretations that might be given the word *pastoral*.

If there be censure due regarding this feature, let it be placed on the shoulders of the editors, where it belongs.

The Eternal City

In this article we are beginning a series of articles under the heading "The eternal city." The view presented by the author is quite different from that usually held by your readers, but is worthy of careful consideration.

A careful student of the Bible will note that Jerusalem was sometimes referred to as Zion, that Mount Hebron is also so referred to in Deuteronomy; again the term is used to refer to the city of God, evidently not referring to earthly localities as has been pointed out before in our columns.

The word originally means simply a hill; then, according to Webster's unabridged, it signifies the hill in Jerusalem which became the site of the royal residence of David and his successors, the place of the temple, the center of Hebrew religious and national life. It then was used to refer to the chosen people, the Israelites, later to the theocracy or the church of God, and finally to the heavenly Jerusalem.

It is well, therefore, to know in what sense the word is used in each passage.

There is a possibility of some other good articles discussing this important subject. And there is the query: Does the term *New Jerusalem* always refer to exactly the same place?

One very important consideration is that in the twelfth chapter of Luke, Inspired Version, it is very plainly stated

that Christ will come three times. This is confirmed by other scriptures as, he comes to meet with his saints during the thousand years of the millennium, and then after the millennium he appears to leave the earth for a short period. But when Gog and Magog come up against the saints' camp and the Holy City, he then comes wreaking vengeance on those who knew not God. (Revelation 20.)

A really important question is, Where will Christ be during the millennial reign? at Jerusalem, or on this continent? Next, where will he come at the end of the millennial reign? After that the earth is purified, celestialized, and the sea is moved back into its place and the land reunited. When this is done we shall hardly be dealing longer with our present geography.

The Busy Man's Tracts

As a parallel to the Angel Message tracts, President E. A. Smith has rewritten five of the Angel Message tracts. They are now handled by the Bureau of Publicity as part of a series of "Busy Man's Tracts," to be read in three minutes. Each tract is a neat folder of eight pages and is about vest pocket size. In the same style of makeup, "The Epitome of Faith" has been reprinted. This places it in a convenient form for handling, and on a good quality of paper.

As previously announced, the sermons by President Elbert A. Smith at Lamoni, which have been published in the HERALD the last two months, are being reprinted in pamphlet form. This is in answer to inquiries received. Due announcement will be made, no doubt, when these tracts are ready for use.

The sermon by W. W. Smith on the "Book of Doctrine and Covenants" has been revised and is published as a tract in the same style as the Angel Message series, under the title of "The Book of Doctrine and Covenants." This tract, as well as the "Busy Man's Tracts," is being handled by the Department of Publicity.

Church Finances Improving

The reports in the Presiding Bishop's office show an improved condition of finance for the months of May and June. The results of the special effort made the last twelve days of June cannot be determined before August 1, because most of the solicitors closed their reports about June 25 and only three fourths of the agents and bishops have yet been heard from. The effect of the effort will, therefore, be shown in the reports for July, which will not be available for another month.

The reports from three fourths of the bishops and agents, excluding, however, Independence, show receipts of tithes and offerings for April of \$17,105.95; for May \$18,286.30; for June \$28,870.51. This shows an increase of over \$10,500 from three fourths of the bishops and agents, those who have so far reported. The total figures will be much better. These figures are given only for purposes of comparison.

The receipts in Independence Stake for June are \$7,591.61, as compared with \$1,482.77 for May. In the Presiding Bishop's office we have not complete figures, but for the two weeks, May 21 to June 4, receipts of tithing and offering were \$2,864.91, while June 21 to July 5, the receipts were \$9,646.57.

These latter figures show clearly a gain of nearly \$13,000, and probably more, for these two offices over the preceding month; while the indications are that the receipts from bishops and Bishop's agents will show at least an equal gain. It should be noticed, however, that the reports from the Presiding Bishop's office of receipts by that office cover the two weeks of the drive, while the effects of the special effort will

probably be manifest during July in the Independence local office and certainly will affect the reports of other bishops and agents for the present month.

It is encouraging to see the gain made by the other bishops and agents in their receipts for the first few days of this special effort. We know the church is interested in the final results, but regret that they cannot be given for another month.

The receipts for June will be the highest in the fiscal year just closed, as the reports indicate that they will exceed the receipts for tithes and offerings for December, 1920, of \$50,915.12.

We trust the returns for July will show a decided increase over June as including the close of the twelve days of consecration. Present figures are showing an encouraging increase, but it is clear that our support is still needed by the general church. Our efforts should not be relaxed because of this special consecration and sacrifice the last few days of June, but should be continued as the Lord has blessed us and shall help us.

Zionism and Its Finances

The question is raised as to the basis upon which money shall be raised.

"Dose the masses with moral maxims; dope them with visions of Utopia; stupefy them with grandiose schemes; and you will get all the money you want."

The above statement is ascribed in *The Jewish Guardian* to one of the leading members of the Zionistic movement. It is a principle, however, which has been applied by others, and arouses a clear-cut issue. Shall church progress and church finances be founded on high-sounding phrases, or must it be based on clear thinking? If there is to be clear thinking, there must be full and exact information.

Whatever may be the position of other organizations, ours is clear-cut for the democracy of individual responsibility and clear thought.

The Jewish Guardian takes the position, "If we may not think clearly about Zionism, if we must think of it in exaggerative terms wholly outside the bounds of effective, practical reality, it were better not to think of it at all." . . . "In our view, money is not the only object, and we are old-fashioned enough to believe that not even for the sake of collecting money are the sensational methods to be approved."

Corybantic methods of propaganda have been tried out, according to the *Guardian*, by the church of Rome, in that indulgences were preached in Saxony in the sixteenth century and also by General Booth in recent times. Still we agree with the *Guardian* that money is not the only desirable end, so that in itself it justifies any and all means. But it is only valuable as the result of a propaganda which brings continued development, in that it only is successful when it is the means of education, helping the people to think clearly and rightly on their own problems.

S. A. B.

Baptisms in Europe

Reports from church workers in the European Mission received recently include the following baptisms: Hannover, Germany, twelve, by Elder Carl Greene; Aalborg, Denmark, two, by Elder P. T. Anderson; Birmingham, England, one; Enfield, England, two; Sutton-in-Ashfield, England, one.

President F. M. Smith has been delayed in the East but expects to be in Chicago about the 12th and in Independence before the end of the week.

Community Property

After the Saints were driven out of Nauvoo, some Frenchmen under Etienne Cabot came up the river and took over the site. They had made a previous attempt to establish a colony in Texas, but a survey by a small party had led them to proceed farther, so they moved up to Nauvoo, and took over the houses there left vacant in 1849.

In 1844, according to *The Palimpsest*, published by the State Historical Society of Iowa, Nauvoo was the largest city in Illinois. An attempt was made to rebuild it on the community plan. Community dining halls were erected, and all property was held in common.

These men were evidently idealists, as they expected to make a success, and proceeded in all confidence, but in a very few years there was such dissension that Etienne Cabot lost the support of the majority, a division arose, part going to Saint Louis, settling in its outskirts at Cheltenham, and another part going to an unsettled region in Adams County, Iowa.

Here they soon quarreled again, because one group possessed individual gardens around their houses, where flowers, vines, and even fruit trees were raised. These gardens were a concession to the members who lived in the old log cabins instead of the newer frame houses which the community was building. A demand was made that these gardens be turned over to the community. So a second or third division arose in 1886. It would seem from this that the effort was persistent, yet failed.

We read in the early history of this country that the Pilgrim Fathers attempted the holding of property in communities, and the cultivation of land by the group. Living in a new and undeveloped country there seemed much reason for their pursuing this course; preserving their own personal homes, but doing the work of the community jointly. Yet almost immediately there was division and objection. The stronger men objected to doing the larger share of the work and supporting the children in the families of those who were weaker. The women were willing to cook, scrub, clean, sew, mend, or do anything else for their own families, but considered it slavery to do it for any other man.

After the dispersion from Nauvoo a colony was established in northern Iowa. Charles B. Thompson presented three revelations, first, tithing; second, consecration; and third, complete sanctification, or turning over of all of the property. There soon arose division, the matter was carried into court, and the holding was held to be that of trusteeship; the trusteeship was wound up, placed in the hands of a receiver, and the property to be disposed of and divided as equitably as possible.

We do not cite these ventures by way of discouragement. They are only a few out of many, and should warn us that the adoption of a constitution is not enough. In fact, if our eyes are open to conditions in the world to-day, we can see plainly that the writing of words is not sufficient; the making of laws will not solve the problem; the turning over of all of the property to the organization as a whole, or to the group, will not meet it. That has been tried time and time again. It was tried during the Dark Ages when the Catholic Church secured so much property that the statutes of mortmain, the statute of trust, and the statute of use were passed in England.

The difficulty is that a community holding means control by a few men, and the centralization of power in their hands.

We believe in cooperation. We believe firmly in all that Zion signifies. But the initial step is the conversion of the people, so that each man will love his brother as himself. It cannot successfully be imposed from above, or urged by law by a small group. Full conversion is a first prerequisite.

S. A. B.

Church News

Elder John A. Gardner, field worker for the Religio in Zion and president of the Amalgamated Organization of the Young People of Zion, was taken to the Sanitarium July 7, to undergo an operation for appendicitis.

The assistant editor, E. D. Moore, has had to do his office work in between times the last month. Since removing to Independence Sister Moore has been seriously ill and on July 4 was taken to the Sanitarium with typhoid fever. Her condition has not materially changed the past week.

Plans have been fully made for the reception of President Frederick M. Smith on his return to Independence. The reception has been placed with the Religio Department. Elbert A. Smith and John Gardner are the committee on the program. It is planned to have a song service from 7.15 to 7.30, then President Smith and the committee will enter and the service be formally opened with song, prayer, and special musical number, followed by an address of welcome, musical number, a response by President Frederick M. Smith, and benediction. To this first meeting, 7.30 to 8.30 p. m., the older people are invited and the priesthood will be seated on the stand.

At 8.45 the service will be repeated for the young people, who will have assembled on the lawn ready to take their places upon the dismissal of the first meeting. At this service members of the amalgamated classes will occupy the stand.

H. C. Burgess will have charge of the music.

Everyone is anxious to hear from President Smith upon his return. He has been gone a little over a year in a survey of our missionary work, and returns with a clear understanding of our problems abroad.

Practically all the general officers are now in the field. President F. M. Smith attended the reunion at Deer Park, Pennsylvania, a few days. President Elbert A. Smith expects to leave soon to attend the western reunions. Bishop B. R. McGuire is at Deer Park, from where he will go to the Massachusetts reunion at Onset. Bishop Keir has been in the Northwest the past month and is still busy in that field. Bishop Israel A. Smith is in Chicago, but expects to attend several reunions this summer. Bishop Becker is in Kirtland preparing for the reunion at that place.

Nearly all of the members of the Quorum of Twelve are attending reunions, and others expect to be undertaking that work in the near future. Paul M. Hanson is in the East, at Deer Park. U. W. Greene is in the Northwest. R. C. Russell is in Canada. J. W. Rushton is in Independence on his way to Erie Beach reunion. M. A. McConley is at the North Dakota reunion and expects to attend others, including Lamoni Stake. J. A. Gillen and T. W. Williams are in England, C. A. Butterworth in Australia, as he has not yet returned to America. Gomer T. Griffiths is at home at Columbus, Ohio, because of illness, while J. F. Curtis is in Independence taking care of necessary office work.

Joseph Arber was at one time in charge of the early morning prayer meetings held each morning for the classes and employees of the Independence Sanitarium, and was well beloved in that work. He was not in charge of the Sanitarium as a whole as some might infer from the item in last week's HERALD.

Apostle U. W. Greene returned to Independence, July 8, and Bishop James F. Keir, July 9. They have been attending reunions in the Northwest and looking after church business which seriously needed attention in that part of the country.

Apostle J. F. Curtis spoke at Rayton near Independence Sunday evening. Twenty autos and one truck went out loaded with young people to assist in the singing which was under the leadership of Elder Harold C. Burgess.

Subjects Being Discussed

Indian Citizenship

The American Indian Tepee is now in its second year of making an appeal for American citizenship. The Indians stood by the Government and helped in the late war. They are willing to be and want to be full-fledged Americans with the right to vote and own property and live their own life.

For those who are not able to look after themselves, there are the usual courts in each State and county, which usually allow any ward over fourteen years of age to have the privilege of nominating his or her guardian. Nor is it necessary to keep the whole race in bondage because of these not able to look after themselves.

All who study the situation admit that some Indians still require guardians or curators to help take care of their property. But many Indians insist that the majority of their race are able to look after themselves, and the majority of those who still need special protection and help, are the result of a policy of many years' standing of close restriction and of no opportunity for personal independence in business affairs.

Many of the young Indians go so far as to say they would prefer to lose all they have in gaining experience rather than remain in continued bondage because they are Indians. They can read and write; they can pass every test for citizenship; the only thing that prevents their full citizenship is that they are native-born Americans, in other words, *Indians*.

New Interpretation of Balfour Declaration

Sir Herbert Samuel, the high commissioner of Palestine, is quoted as making a new interpretation of the position of the British Government as set forth in the Balfour declaration of 1917. According to this report in the *London Times*, immigration must be limited to the openings for newcomers left by the existing population, and it is recognized that conditions in Palestine do not admit of the reception of immigrants en masse. In the future the quality and quantity of new arrivals in Palestine will be strictly supervised.

It is not surprising to note in the *Jewish World*, of London, England, that this statement is meeting with serious consideration and implied objection on behalf of the Zionists.

It is inferred that this new statement is the result of Arab opposition, as well as the opposition of some British officers, to a Jewish Palestine.

Michigan Finds

We have received numerous clippings the past few months concerning the collections made by Monsignor James Savage and Daniel E. Soper of mound curios in Michigan.

The latest clipping received by us from the *Detroit Free Press* of June 19 states that Notre Dame University has accepted the collection of four thousand relics and will build a museum to house them.

The Reverend Savage, Mr. Soper, and John A. Russell have been gathering the collection for forty-five years and have secured some six thousand specimens.

This clipping states that the Reverend Savage says it is evident that the plates are at least five hundred years old, basing this conclusion on local conditions, particularly that of a half-rotted trunk, the roots of which pass through the charcoal in one of the graves.

Apostle Greene was the speaker on the lawn of the Stone Church Sunday evening

ORIGINAL ARTICLES

The Jews in Europe

By T. W. Williams

The attitude of various nations and peoples towards the seed of Abraham.

The status of the Jewish people in the various countries of Europe furnishes grewsome evidence of racial hatred and oppression.

To what extent the Jews were responsible for the death of Jesus I know not. That many of them were accessory thereto is in evidence. The prejudices of the present justifies conclusions as to the actions of the past. But the culpability of a frenzied mob, stirred to action by unprincipled demagogues and trusted leaders, is beyond human arbitrament.

No one with sane religious views can, in any sense, connect God with the atrocious persecutions which the Jews have been subjected to throughout the world during the past two thousand years. It is inconsistent to affirm that God thinks so much of the entire Jewish race that he is going to gather them en masse back to their homeland regardless of moral or spiritual status, and, at the same time, contend that he inspires the brutal and inhuman wrongs which have been and are still inflicted upon them.

God Is Just

God is not vindictive. He is not revengeful. He does not retaliate. He does not punish people to-day for the sins of men who lived two thousand years ago. Men may suffer for the sins of their fathers. This is the cosmic law. It is in the nature of things. It follows as dark follows day. Its operation is not suggested by passion. Every action has within itself its own arbitrament. God's attitude towards the Jews is precisely the same as he manifests towards all other nations. God is no respecter of persons. He has no favorites, either among men or nations.

In the nature of things the Jews should have asylum. This is imperative, if they are to be permitted to live their own life. The right of peoples to self-determination was the slogan of the late war. Anything short of this means that millions have died in vain. The long series of wrongs to which the Jewish people have been subjected demands world recognition of their claims.

The Homeland

It is but natural that they look to Erez Israel as their future home. It was in Palestine that the Jewish people lived for many centuries as a nation. Here has been centered the hope of the exiled for two thousand years. Palestine is essential to the rehabilitation of the nation. The relation between the Jewish people and Palestine must be recognized as the relation between a nation and its homeland. The British Government so recognized and gave expression through Mr. Balfour, committing itself to the "establishment in Palestine of a national home for the Jewish people." Later the peace council of the League of Nations confirmed the declaration. The United States, France, and Italy had already done so.

Despite all this the Jewish people of Europe have, since the war, been subjected to the most inhuman treatment and frightful tragedies in the various countries of Europe. Violent and inhuman pogroms have been prevalent in Eastern Europe during the past few years.

Tens of thousands of Jews have been massacred in the Ukraine. In some instances whole Jewish communities have been destroyed. Other persecutions pale in the face of these

modern inhumanities. They exceed in frightfulness the atrocities of the Middle Ages. In the past Jews, under severe persecution, have had recourse to flight. This now is denied them. All frontiers have been closed. They are not permitted to leave one country and enter another. In some instances they have resorted to forged passports to save their lives.

Millions of Jews to-day are living in a veritable inferno—unable to free themselves. Jewish citizens of the United States and England have held protest meetings and petitioned their respective governments for redress. The persecutions still continue. There is but one solution: the establishment of a Jewish national home in Palestine. This will act as a safety valve. In areas where persecution makes life intolerable, the Jews can then migrate. Such migration will inevitably modify persecution. The citizens of these countries will come to know that the Jews are an asset, and in order to prevent their entire withdrawal, will modify their attitude.

Russia

Prior to the Russian revolution of March, 1917, the Jews of Russia were confined to cities within what was known as the Pale of Settlement—a territory which they were permitted to occupy. This comprised about one two-thousandth part of the whole of Russia. They could not own land. They could not engage in agriculture. They were limited to minor industrial occupations. Only a small proportion were permitted education. They could not take up professional life, with very few exceptions. Unjust taxes were heaped upon them because they were Jews. They were hunted by the Black Hundreds. The police persecuted them. Periodical massacres decimated their ranks. They were continuously robbed of their possessions. Thousands of statutes and judicial decisions were enacted and aimed at them for their extermination. The future of the Jew in Russia is very problematic.

Poland

Since 1912 the Poles have waged an economic boycott against the Jews. The persecutions have been more intense than hitherto. All this has been done to consummate a well-defined purpose for the extermination of the Jews or driving them out of Poland. It is claimed that this is being done to punish them for their refusal to elect to the duma a pronounced anti-Semite. It is claimed that in so doing the Jews made "attempt on the sovereign rights of the Poles." This has been admitted by Roman Dmowski, president of the National Polish Committee.

This boycott extended to Galicia and Posen. Its result has been far-reaching and disastrous. Hundreds of thousands of Jews have thus been brought to the verge of starvation. Mr. George Brandeis, and other writers, have pronounced the persecution the worst ever suffered by the Jews in any part of Europe. The political newspaper of Mr. Dmowski has continuously denounced the Jews as aliens and foreigners. As late as July 14, 1918, there appeared an article in this organ denying the right of Polish Jews to Polish citizenship on the ground that it was not desirable for the state to admit this alien element. The article concluded:

"The weal of the country demands above all to be relieved of the awful burden of the Jewish mass of two millions, which, owing to its excessive concentration and shopkeeping mode of life is regularly poisoning itself and the Polish milieu."

Recently there have been instituted in Galicia and Russian Poland vicious and class pogroms which have cost the lives of many Jews and subjected these people to terrible atrocities and indignities. These caused intense suffering. Much property was confiscated or destroyed. The London *Times* published a report of an impartial investigation which revealed

that during one month pogroms occurred in one hundred and ten towns and villages in Poland and Galicia. Six hundred Jews were butchered at Lemberg and over eighty per cent of all the property of the Jews at this point was demolished.

Rumania

What is true of Russia and Poland is correspondingly true in Rumania. There are now about three hundred thousand Jews in this country. They have lived here for generations. Throughout this time they have been subjected to continuous persecution. Some two hundred and twenty statutes have been enacted since 1878 against the Jews. These have abrogated practically every right.

The annexation of Bessarabia and Transylvania to Rumania means that about five hundred thousand more Jews are subjects of Rumania. Here they are literally as men without a country. They are aliens in the land where they reside. They are not permitted to swear allegiance to another country.

Under the treaty of Berlin in 1878 a treaty was made which was intended to remove Jewish disabilities. It provided as follows:

That the differences of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights, admission to public employments, functions, and honors, or the exercise of the various professions and industries.

The freedom and outward exercise of all forms of worship shall be assured to all persons belonging to the Rumanian state, as well as to foreigners, and no hindrance shall be offered either to the hierarchial organization of the different communions, or to their relations with their spiritual chiefs.

The subjects and citizens of all the powers, traders or others, shall be treated in Rumania, without distinction of creed, on a footing of perfect equality.

Rumania never complied with the provisions of the treaty. She formulated her constitution and laws so as to evade compliance. The constitution among other things provided:

Every foreigner (all Jews are foreigners) without distinction of creed, whether enjoying any foreign protection or not, can acquire naturalization under the following conditions:

(a) By addressing to the government an application for naturalization in which must be declared the capital he possesses, his profession, and his wish to establish his domicile in Rumania.

(b) By residing in the country for ten years after having made the application, and by proving by his acts that he is useful to the country.

Naturalization can only be granted by law, and individually.

Rumanians, and naturalized Rumanian citizens, can alone acquire rural estates in Rumania.

It will be seen that civil and political rights were thus adroitly withheld from the Jews. The most elemental rights are thus denied them. During the forty years since the proclamation of this treaty, not over three hundred Jews have received naturalization papers.

The gross infraction of this treaty led Secretary Hay in 1902 to protest the treatment of the Jews by Rumania in these words:

"This government cannot be a tacit party to such an international wrong. It is constrained to protest against the treatment to which the Jews in Rumania are subjected, not alone because it has unimpeachable ground to remonstrate against the resultant injury to itself, but in the name of humanity."

This brought no results. Similar attempts were made by

other governments with no better effects. When Rumania was overcome by the Germans, an attempt was made to enforce the treaty referred to, but in such a way as to make the effects of no value to the Jewish people. Through the effort of Mr. Bratianu, the prime minister of Rumania—a bitter anti-Semite—a recent decree has been made which ostensibly emancipates the Jews, but it is so worded that the grant is worthless.

In Other Countries

In Czechoslovakia there has occurred in the last few years uprisings against the Jews in various towns and settlements. Attempts have been made to drive them out of the country entirely. To the credit of President Masaryk it may be said that he used his powers to quell the mob and protect the Jews. In Transylvania the Jews have been granted citizenship rights, but they have no economic standing. This is likewise true in Galicia. Memorials have been presented to the various nations asking that the status of the Jews throughout Europe be investigated and relief granted.

It is difficult to conceive how nations claiming to be Christian can resort to such bitter persecution of any class or race of people. It would be well for those who despise the Jews because they are Jews and because they do not hold to the divinity of Jesus Christ, to familiarize themselves with the following:

"Love your enemies." "Do good to those who despitefully use you." "Return good for evil."

The future of the Jews is a living problem.

Music, and Citizenship in Zion

By Minnie Scott Dobson

"It is time for those to whom God has entrusted the gifts of music fully to awake to the significance of that trust."

(The following very excellent article, from the pen of Sister Minnie Scott Dobson, of Saint Joseph, Missouri, daughter of Bishop B. J. Scott, was read at the musical institute at Saint Joseph, May 15, 1921. We have esteemed it worthy of a place in the HERALD, as treating very effectually one phase of our Zion-building scheme.—ARTHUR H. MILLS.)

Speak but the one word, *Zion*, and latter-day Israel is "at attention." In this day of stress and turmoil, when the whole earth is in commotion, when kingdoms rise and fall over night, when millions of the children of men are without life's very necessities, the mind turns to the hope of a temporal salvation, and great interest is manifested in the establishment of temporal Zion.

Zion, the place, has been known to us since that day in July, 1831, when to the elders of the church assembled at Independence the voice of the Spirit declared: "This land, which is the land of Missouri, is the land which I have appointed and consecrated for the gathering of the Saints; wherefore this is the land of promise, and the place for the city of Zion," and "the place which is now called Independence is the center place."

Ninety years have elapsed since this message was received, years fraught with tribulation for the people of God, for they were slow to hearken unto the voice of the Lord and did not those things which he commanded. "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom." Those who would qualify as citizens thereof must shape their lives in accordance with the requirements of this law; must prepare themselves by *doing* the things which Messiah, the King of Zion, has commanded; must eliminate all that is evil in their natures and become "pure in heart."

OF GENERAL INTEREST

THE SPIRITUAL ELEMENT IN GOVERNMENT

"The only full and final object of all endeavor upon earth is the development of the human soul."

Doctor John H. Finley, one of the most eminent educators in the United States, who resigned the office of Commissioner of Education of the State of New York to become an editor on the staff of the *New York Times*, has been making an extensive investigation of conditions in Europe, and we commend to the attention of our readers the article by him which appears in the *Globe-Democrat* to-day. "The saddest, most depressing place that I touched in my journey," he says, "was Berlin. The question kept rising as I looked into the faces of these people with cheerless eyes and sagging bodies, 'Are these the supermen that the world has so much feared?'"

Between Cologne and Hannover, he says, in another place; "there was an almost continuous row of factory chimneys. More than once I counted a hundred in clear sight. 'Fabrik' was the only word written upon the wall of this, Germany's prewar mechanistic structure. It is a worthy word, but as fateful to the nation that makes it the goal as was the legend on Babylon's walls. It is a happy augury that the new Minister of Reconstruction in Germany, Walter Rathenau, in a book of his on *The New State*, has said practically what a great English statesman was saying to me: 'The only full and final object of all endeavor upon earth is the development of the human soul.'"

If more statesmen could but realize this truth and build upon this foundation, civilization would advance more rapidly, nations would grow stronger in the qualities that constitute real strength, and all humanity would be better and happier. There are two principal obstacles to this conviction and its application. One is the prevalent feeling—it can hardly be called an opinion—that the soul is a mere appendage to physi-

coordinate the musical interests of school, church, and state, in the development of a higher type of citizenry, and set the goal of attaining such service ten years hence.

Is it any wonder that my thoughts turned to our Department of Music, with its well-planned system of general, stake or district, and local choristers, whose privilege it is to occupy as ministers of music among this people? Who shall say that in the discharge of their sacred office, if they enter their field of endeavor with full consecration of spirit, they will not receive direction from him who conducts the "choir invisible"? It is time for those to whom God has intrusted the *gifts* of music fully to awake to the significance of that *trust*. The Lord requires that every man *improve* upon his talent. And for what purpose? Think you the blessed gift of song or the inherent ability to master some instrument of music was granted you for your personal gratification, or your individual good? Ah, no; but that the sum total of your development of that talent might be cast into the Lord's storehouse, so to speak, for "all are called according to the gifts of God unto them; and to the intent that all may labor together . . . for the accomplishment of the work intrusted to all."

My fellow musicians, "when thou art converted, strengthen thy brethren." The musically gifted of Far West Stake have not begun to glimpse the possibilities before us. That Zion's characteristic, "of one heart and one mind," must be displayed by our vocalists and instrumentalists. We must *pull together* to the accomplishment of the set purpose that we become "the pure in heart and have part in that Zion out of which God, the perfection of beauty, shall shine.

To hearten us in this endeavor we have knowledge of the success attained by Enoch and his city who, in the midst of a world full of discord and strife, faithfully observed the gospel covenant. "They dwell in righteousness"; they were "of one heart and one mind," living in peace and harmony. The Golden Rule was given practical demonstration in their daily contact one with the other. Each sought the interest of his neighbor. There were "no poor among them, neither were there any rich," for they lived upon a high plane of equality. They were accepted of God. He came and dwelt among them, and at the end of three hundred sixty-five years took them to himself.

To Enoch was the promise made that before the coming of the Son of Man again to the earth, there would be a place prepared, a holy city, to which would be gathered from the four quarters of the earth the Lord's elect, who would make themselves ready to receive him, and that Enoch and his city should be united with them, and there God would make his abode.

What can *music* have to do with preparation for such citizenship?

The great Master Musician—the source of those beautiful harmonies which awaken the soul and lift it up to him—is fully aware of the ennobling influence of this mighty art. Hear his declaration in 1887: "Let the young men and the maidens *cultivate* the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit." This admonition came to us thirty-four years ago, since which time the advance that has been made in musical education in the world is little short of revolutionary. In that day, music was not part of a serious education; it was considered more as "a fashionable accomplishment." To-day it is a fully accredited subject in many institutions of learning. Our educators are recognizing it as a science and an art, the study of which involves invaluable training in concentration, precision, patience, and endurance. For improvement of mind, refinement of morals, and elevation of soul it is taking its place in the front ranks. *Cultivation* of one's musical talent embraces a wide range of study. In addition to the detailed application essential to a knowledge of structure and form and the attainment of technical ability, one must know history, be familiar with the character, religion, and customs of peoples. One must know biography, for the nationality, character, and experiences of the composer are woven into his work.

It was my privilege to attend some of the institute sessions of the National Conference of Music Supervisors which was held in Saint Joseph early in April, and, as I moved among those devoted teachers of our children, I could not but sense the spirit of consecration to their task. They are engaged in a conscientious effort to make music a *living force* in our national life. They know that "rightly pursued," it "is not only an addition to the gladness of life, but also a means of inward culture," and are giving their time and talent that this end may be realized in the lives of many.

I cannot refrain quoting H. Augustine Smith, of Boston University, who, in his address on "Self-expression in religion," very earnestly declared: "We must link education with religion; otherwise we will be pagan in another century. The church must function three hundred sixty-five days in the year," and he asserted that under our present religionless public school system this can best be accomplished through *music*, introducing the best of Christendom's 400,000 hymns in the school songbook—hymns, void of doctrine and dogma, which breathe forth in universal language, the soul's response to the Source of life and light. He advocated a public "minister of music" in every county, whose duty it would be to

cal life, that it has only an indirect relation to our physical aspirations, that it has no place in our daily occupations, and, if considered at all, it is in connection with purely religious matters to which we give more or less attention on Sundays. In this vague conception it has a great deal to do with the hereafter but little or nothing to do with the here-now, and the hereafter being indefinite at best, and doubtless a long way off, it is needless to bother about souls except in the way of insurance for the future, a form of policy that is not as generally sought after, it would seem, as in the past. The second obstacle is the theory developed by the researches of physical science and by the reasonings of some metaphysicians that there is no such a thing as a soul anyway. The scientists tell us, or many of them do, that we are all mere machines; that thought, however high, and feeling, however exalted, are but the reactions of the brain to external impressions. They have convinced themselves and convinced many others that the soul is a delusion, that death is the end of life, and therefore we need not concern ourselves about the future.

But here we have two eminent statesmen who, in the consideration of the governmental questions which involve the application of statesmanship, concur in the belief that "the only full and final object of all endeavor upon earth is the development of the human soul." Evidently they have reached the conclusion that there is a human soul, and that it has a preeminent place in the affairs of nations. It is not the soul in its relation to the world beyond they have in mind, but the human soul in its relation to physical life upon earth. They perceive that the soul has a commanding influence upon the finite, whatever may be its relation to infinity. They see that in the concrete and practical advancement of human affairs it is the supreme agency; that only as the soul is developed in men do men go forward and upward. Rathenau has good reason to realize this. The Germans created a state that was presumed to be above moral considerations. The only force it recognized was might, and its deities were material creations of which "Fabrik" may well be termed the verbal symbol. We recall that when in the summer of 1918 the war was at its height we were impelled by the heroism of France to discuss this question of the soul in its relation to national effort. France, we said then, has a soul; Germany has none. "Germany has erected a soulless state and deliberately it has labored to eradicate the soul from its people. Germany with a soul would never have done what Germany has done, and France without a soul would have perished ignominiously in the summer of 1914." Rathenau understands that the one way to restore Germany is to restore the soul of its people. That Frankenstein monstrosity that once was Germany is gone. In its place must be erected a state with a soul if Germany is to survive.

But the soul of a nation is only the sum of the individual souls of its people, and the development of individual souls is indeed the supreme endeavor of statesmanship as well as religion. For the soul is life in its highest meaning; it is the thing that urges men forward and upward; it is the constant inspiration to high achievement, not only spiritually but materially; it is the creative power of good; it is, in short, God in man, that bit of himself which he puts in man to distinguish him from the beast, but which grows through the exercise, conscious or unconscious, of itself. The purpose of all human life is that development, the creation of a personality in preparation for the infinite. As Keats expressed it, "Earth is the vale of soul-making," and it is through the varied experiences of life, through its labors, its contacts, its struggles, its sacrifices, its pains and its joys, through its dealings with the material facts of daily life, every one of which contains its portion of the spiritual, that the soul grows to its full

stature, or else it fails in that measure of development for which it was designed. It is supremely the exercise of the soul that raises men and nations up the slopes of real progress, and without this they fail, even as Cæsar and Kaiser failed.—*Saint Louis Globe-Democrat.*

CHILD LABOR LAW ENFORCEMENT REVEALS BAD CONDITIONS

Federal law administration has brought automatically into view the vicious circle of child labor, illiteracy, bodily feebleness, and poverty.—Administration of the First Federal Child Labor Law, United States Department of Labor.

In five States it was necessary for the Children's Bureau to handle directly the issuing of certificates. During the nine months over 25,000 children in these five States applied for certificates of age. Nineteen thousand, six hundred and ninety-six certificates were granted to children between fourteen and sixteen years of age, almost as many to girls as to boys. Less than one per cent of these children could furnish birth certificates as evidence of their age, and only two per cent offered baptismal certificates. Two fifths submitted Bible records and over one fourth life insurance policies. About one fourth of the children, however, could furnish no documentary evidence, and had to secure a physician's certificate to show that they were over fourteen years old.

Many of the children who were found under weight when examined by a physician had been working in the mills for several years. Some gained quickly when taken out of the mill and put on a better diet. With others it was difficult to reach even the low standard which the physical requirement required.

One fifth of the children in the five States left school when they were in the fourth grade; almost a tenth of them had never attended school or had not gone beyond the first grade, and only one twenty-fifth had attended the eighth or a higher grade. Their educational equipment was even more limited than the grade which they last attended would indicate. While 1,803 children expecting to go to work had not advanced further than the first grade even when they had gone to school at all, 3,379 could not sign their names legibly and 1,915 could not sign their names at all. Over one fourth of the children would have been refused certificates if ability to write their names legibly had been a requirement.

DISTRIBUTING THE WORD

The following may be surprising statements for some of our readers, and very hard for us to appreciate in America. The report is that of S. H. Anderson, who has been engaged in mission work for fifty-six years, and who undertook the distribution of the gospel as a means of introducing his work in Paris. He says:

"The ignorance of the gospel among the people of Paris has always astounded me. A workman asked, 'What is the Gospel according to Saint Matthew?' and when told, he inquired, Was I the author of it?"

"Another person asked a lady worker whether she had written the Gospel according to Saint John. A policeman asked: 'What is the Gospel according to Saint Mark?' I said, 'It is the history of Jesus Christ by one of his contemporaneous friends.' The man said: 'It must be interesting; I will read it with my wife this evening.'

"In taking a Gospel of Luke, a police officer said slowly and aloud: 'The Gospel of our Lord Jesus Christ according to Saint Luke! What can that be?'

"Another gentleman, in taking an epistle of Saint Paul, said: 'I have read of excavations in Syria; this must have

been found in the sand of that country.' One asked, 'How in the world do you happen to possess letters written by Saint Peter?'

"The owner of a book and picture store in the rue de T., on being presented with a large Bible by an Englishman, said: 'This is a big book of theology.' When told it was a Bible, he added: 'It is the first time I have seen the inside of a Bible.'

"Opposition must be expected. It is often violent, but distributors must not be discouraged, there is also great joy in this work. Naturally the booklet is often refused or thrown away. It should be immediately picked up and offered to another person. If it is torn up, the fragments should be gathered up, as the sight of so many bits of paper may suggest tearing up to evil-disposed people. A wretchedly clad one-armed man shouted at me: 'You fool, get away with your gospel.' A gospel hit me under the eye and caused pain.

"A 'gentlemanly' looking fellow raised his stick above my head, saying: 'You deserve to be suppressed for distributing gospels.' An angry police officer said, on examining the book: 'If I could, I would imprison you all your life.' The police have often asked to see my permit. Several of my friends have been taken to the police station. Nevertheless, encouragements also are numerous. Souls have been won for Christ by the simple reading of one gospel. Hundreds of persons have bought the Bible or the New Testament, year after year, after receiving the booklet."

NAVY OBSERVES SABBATH

The Secretary of the Navy is calling particular attention to general order Number 456, relating to Sunday services, and cessation from all except absolutely necessary work on the Sabbath. He quotes the following issued by President Lincoln, November 16, 1864, at close of the Civil War:

"The President, Commander in Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of Christian people, and a due regard for the divine will demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer nor the cause they defend be imperiled by the profanation of the day or name of the Most High. 'At this time of public distress (adopting the words of Washington in 1776) men may find enough to do in the service of their God and their country without abandoning themselves to vice and immorality.' The first general order issued by the Father of his Country after the Declaration of Independence indicated the spirit in which our institutions were founded and should ever be defended. 'The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country.'"

The Missouri Legislature is discussing the improvement of Missouri roads. Last fall \$60,000,000 state bonds were voted for better roads. To this \$30,000,000 is added by the Federal Government. This should result in much better roads in Missouri, both on the mainly traveled highways and also on the byways, the latter not participating directly, but likely to profit by the incentive afforded.

William Howard Taft was appointed chief justice of the supreme court of the United States by President Harding on June 30. He is the first man in the history of America to occupy as chief executive and also as chief judicial officer of the country.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Eternal City—Part I

By H. J. Davison

Something concerning its history and destiny; including its occupancy by the Twelve Tribes of Israel.

With due respect to Hall Caine, the author, we have elected to prefix the above distinguishing title to the city of which we are to write, with the conviction that it is far more appropriate than it ever was or will be to the city of Rome. For when did inspiration ever proclaim, "Great is the Lord and greatly to be praised is the city of our God, on the mountain of his holiness. Beautiful for situation, the joy of the whole earth is *Rome* on the sides of the north, the city of the great King"? (See Psalms 48: 1, 2.) Or again, "At that time they shall call *Rome* the throne of the Lord; and all nations shall be gathered unto it." (See Jeremiah 3: 17.)

It is true that Rome has had much to do with the shaping of religious thought, or at least religious observances of a vast portion of the inhabitants of this earth; and her influence is still enormous, nevertheless long years before the tiara even adorned the head of him who pointed men towards Rome, it was proclaimed by inspiration: "For the Lord hath chosen Zion. He hath desired it. (Psalms 132: 13, 14.) And again, "Blessed be the Lord out of Zion which dwelleth at Jerusalem." (Psalms 135: 21.)

The history of this wonderful city and its future destiny are inseparably connected; being linked so many times by the golden chain of prophecy, which reaches from the infancy of humanity down through and past the eschatological happenings of the near future, into the wondrous unfolding of the eternal world.

Not to be vitally interested in the history and destiny of this chosen city of God, is to be dead to one of the grand features of the working out and consummation of the Christian faith. Howbeit, only a meager outline will be attempted in this article.

Our starting point will be the incident when Abraham, returning from the "slaughter of the kings," met Melchisedec and was blessed of him. Although we would not be surprised if, when Jared's brother's vision is made known to us in full, that it would be revealed that Jerusalem was the site of the city of Enoch. And perhaps an important point long before that. (Ether 1: 101.) The blessing of Abraham by this Melchisedec occurred nearly two thousand years before Christ, according to Bible chronology.

As one of the indications that this Salem, of which Melchisedec was both priest and king, was none other than Jerusalem of later date, we quote from *Marvelous Discoveries of Bible Lands*, pages 40, 41, and 42, as recorded in *The Exegesis of the Priesthood*, by Gomer T. Griffiths, page 12, last paragraph:

"There is a reason, too, why Melchisedec should be termed King of Salem rather than King of Jerusalem. In the cuneiform inscriptions the name Jerusalem is written Uru—Salem. And a lexical tablet explains Uru as the equivalent of the Assyrian Alu city. Salem was the God of peace. And we accordingly see in 'Jerusalem' the city of the God of Peace. In fact it is plainly stated in one of the letters of Ebod—lot now preserved at Berlin, if the reading of the somewhat

obliterated cuneiform characters by Doctor Winckles and myself is correct."

In this we have pretty good evidence that Jerusalem at that time even was looked upon as the city of God, not only by the Canaanites, but the Assyrians and Egyptians as well. At least the name is found in the language and used by an Egyptian governor.

This Melchisedec is often referred to as a type of Christ, in that he reigned as both priest and king.

The offering of Isaac by Abraham, his father, at a later date, is often alluded to as typical of the great offering that took place at Jerusalem.

In Genesis 22 we learn that Abraham was to go into the land of Moriah and offer a burnt offering upon a certain mountain. Whether that mountain was the one on which the temple was built, or Mount Olivet close by upon which Christ suffered, may be questioned. At any rate, if either be correct, it took place at Jerusalem, which makes one more event to immortalize the name of the eternal city.

Jerusalem has passed through many extreme changes. Almost it looks like a bone of constant and determined contention between the hosts of heaven and the legions of the nether world, as it alternates between the highest pinnacle of fame and glory, and the lowest vaults of darkness and degradation. Still, God has never lost sight of this wonderful city, and his children in all ages have by faith beheld it, as indeed the city of the great King.

As Jerusalem stands to-day, it has in reality no comparison with many, very many cities of the present or even the past ages, along the lines by which the world counts greatness. But Jerusalem has a future and a destiny of which all the cities of the world cannot or will not deprive her. In that day the more poetical and ecclesiastical term *Zion* will be more appropriate than at the present time. *Zion* as a name in connection with this city is not found in the King James Translation until the days of the conquest by King David, said to be 1048 B. C.

After the day of Melchisedec and Abraham, the city fell into bad hands. Perhaps worse during the sojourn of the children of Israel in Egypt. At all events, at the time of the departure of the Israelites under Moses, Jethro, the Melchisedec priest, was not dwelling in Jerusalem, but down south by the Red Sea in Midian. At least he was the only Melchisedec priest that we read of at that time.

Some forty years later Adonizedec, king of Jerusalem, perhaps a Jebusite, with four other kings, united their forces to withstand Joshua in his conquest of the "Promised Land." The army, however, was destroyed, and the five kings were hung. (Joshua 10.)

The Jebusites were the descendants of Jebus, the son of Canaan, the son of Ham, one of the accursed children of Noah.

It might be interesting to know how much relationship there is between the hordes who are pledged to oppose the Joshua of the nineteenth century, General Allenby, and the British army, and prevent the children of Israel from establishing their kingdom on the promised land, and the armies that withstood Joshua of old, if any.

The hairy son of Isaac (Esau), who sold his birthright to Jacob, took his wives of the daughters of Canaan long before Moses' day, and raised up a powerful people who dwelt in Edom and Mount Seir, and sought to prevent Moses and his followers from reaching the promised land as they journeyed. Of this matter we will speak later.

Joshua conquered and subdued the land of Canaan. Yet there were some parts of tribes that were not driven out. Among them were the Jebusites. As it reads in Joshua 15:

63, "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out."

They remained there until the days of David, about four hundred years. After David reigned in Hebron seven and a half years, he went to Jerusalem and overthrew the stronghold of the Jebusites, which was the fortified southwestern portion of Jerusalem, called Zion, and set up his throne there, and called it the city of David, in which he reigned thirty-three years. (2 Samuel 5.) To this city he brought the ark of the covenant from Gibeah. (Chapter 6.)

It may be a safe prediction that Joshua Allenby will not free Jerusalem and surrounding country from the *Canaanites* altogether. And not until the "Prince of the house of David" reigns in that same Zion will Jerusalem remain unmolested.

Let the reader note carefully that the throne of David was in Zion at Jerusalem. And that the ark of the covenant was also there. For in a succeeding chapter we will have occasion to refer to it.

David also is referred to as the typical king. Read in this connection Ezekiel 37: 24 and Jeremiah 23: 5.

This king had it in his mind to build a house unto the Lord, even the temple, in which to install the "holy of holies" with the ark of the covenant, but was not permitted to do it, although he made preparations for his son Solomon to accomplish it.

It does not appear that the city was called Zion while in the hands of the Jebusites. But as soon as it was taken by David, the writer in 2 Samuel 5: 7 (see also 1 Kings 8: 1) calls it Zion, the city of David.

It was during David's reign that the greater part of the Psalms was written.

No doubt the poet, the singer, as well as the prophet David, had glimpses of the time when the city should shine in its beauty, when Solomon should reign in royal splendor in Zion, and the holy light of God should shine out from the mercy seat in the temple on Mount Moriah; when it should be said of its grandeur, "The half has never been told." No doubt he saw, too, far beyond that day, to the time when the great *Antitype* should reign in that very place before his ancestors gloriously.

It is easy, then, to account for the term "*Zion and Jerusalem*" getting into poetry, song, and prophecy, as referring virtually to one city. Thus it was known and understood in Bible times. And thus it has been understood by Hebrew and most all Christian writers ever since. Although some of them seem to have a vague conception of what it really stands for in prophecy.

Some instances of Bible usage may be given: "In Salem also is his tabernacle, and his dwelling place in Zion.—Psalms 76: 2. "Remember thy congregation which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt."—74: 2.

Again, in Lamentations 2: 13, 14, 15, at the time when Judah was in Babylonish captivity and Jerusalem forsaken. "What thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? . . . All that pass by clap their hands at thee; they hiss and wag their heads at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?"

But when did men say such things of Jerusalem? Sure enough. Had it not been written in the Psalms, 43 and 52, and been sung by the children of Judah for about five hundred years? And no doubt it was among the songs which they could not sing when asked to while in captivity, referred to in that most touching and pathetic Psalm, 137: 1-5.

"By the rivers of Babylon, there we sat down, yea, we

went, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning."

The prophets who followed wrote in the same manner regarding Zion and Jerusalem, especially when they broke forth in strains of rhetoric or oratory. For instance, Isaiah 2: 3, which if only casually read by one not familiar with the writer's methods might infer that two distinct cities were referred to. But a little attention by way of analysis will correct this idea.

As to the expression, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem": First, Isaiah should not hold to the phraseology that he and other Hebrew writers employed elsewhere to signify one city if he wanted to be understood as signifying two cities a long distance apart without making some explanation.

Again, if we make distinction in terms and think of two separate cities, then by the law of logic we are committed to the discrimination between "the law" and "the word of the Lord," which evidently means the same thing. For most assuredly if Christ reigns in Jerusalem the law will go forth from there. Which as a matter of course would be the word of the Lord. (The 119th Psalm has 176 verses, and every verse speaks of the same thing evidently, with only a difference of terminology.) A parallel passage may be found in Isaiah 31: 9 (same author), "Whose fire is in Zion and his furnace in Jerusalem." A similar passage by the same author, "The light of Israel shall be for a fire, and his Holy One for a flame." (Chapter 10: 17.) Again chapter 40: 27, "Why sayest thou, O Jacob, and speakest thou, O Israel?" These statements are coupled with the conjunction *and*, which ordinarily, in our present method of speech, would imply two separate ideas, but in Jewish poetry and rhetoric does not necessarily. Rather, in most cases, a repetition of the same thought.

Referring to Isaiah 2: 3, another evidence that Isaiah had Jerusalem in mind is that when Jeremiah spoke of the same time and event, he used almost identical language, calls it Jerusalem, and also the throne of the Lord. Chapter 3: 17: "And all nations shall be gathered into it" (singular). (See Micah 4: 1-7.)

But to put the matter at rest, Isaiah states in the opening of the chapter, just a verse or two preceding, "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem." (Italics mine.)

The reason for being so particular regarding this matter will appear as we proceed.

The birth, life, work, death, and resurrection of our Savior, as well as the operations of the infant church, and the destruction of the temple with the dispersion of the Jews, are all so well understood that to dwell upon them is unnecessary, except to note that they all took place in the land and city of Jerusalem.

As a closing thought to this chapter, let the reader remember the words of Jesus, "O Jerusalem, Jerusalem," etc., and then contemplate all that is expressed in that beautiful production, "The Holy City," which ought to mean more to us than any other people in the world.

(To be continued.)

Whatever your occupation may be, and however crowded your hours with affairs, do not fail to secure at least a few minutes every day for refreshment of your inner life with a bit of poetry.—Charles Eliot Norton.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Reunion Work

Our first assistant superintendent, Sister Mina Madison, reports a fairly successful reunion at Glenwood Lake, Minneapolis. She had a set of health panels, books from our church publishing house, and some child welfare charts. She conducted a round table discussion each afternoon at half past one, for Sunday school workers, and one at four each day on Women's Department work. She addressed the assembly on "The necessity for women's work and how we are trying to fill the need." The subjects discussed other days were, "The relation of study and service," "Money raising in locals," "Our duty to children as to government," "Social purity," "Dress," "Cradle roll," and "Women's Department organization." She reports a rather small attendance of campers, but fairly well attended sessions. Several sisters have urged her to come to their local branches and address their groups of women.

We were gratified on receiving the completed list of reunion appointments for our field workers, to discover that twenty reunions have been provided for in that way. We think this a very fine showing, considering the fact that our general department was not, in any case, able to finance such workers, and their expense has had to be met by district or reunion committees. This is evidence of the awakening consciousness that the Women's Department has a distinct message for the people of the church and a place in its program. We would that every gathering of the Saints this reunion season would partake of that consciousness and receive that message. The sooner our homes are uplifted, our parents inspired with spiritualized impulses, and our children surrounded by the best possible environment and recipients of the wisest training and heritages, the sooner will the church be able to present a purified body for the coming Savior.

Instructions to Cradle Roll Workers

The cradle roll is an important division of the Women's Department responsibility and we are very anxious to carry it on successfully. As a part of the work of the child welfare bureau, we hope, through its activities, to accomplish some definite and effective results for the development of the children of the church. That all children might have the best environment and adequate opportunity to reach the highest plane possible to them, is an ideal which should lie close to the hearts of all women.

We read in Luke 2: 52: "Jesus increased in wisdom [mental development] and stature [physical] and in favor with God [spiritual] and man [social]." If it was thus necessary for the Christ child to grow and expand in all these ways, how much more necessary for our own children, if they shall be able to render acceptable service to our church, our nation, and our God!

A portion of this developing work is intrusted to you, as cradle roll superintendent over a local territory. We have confidence in your ability to carry it to a splendid culmination if your heart is in it, and you ask God's blessing upon what you do. If your branch is large, you may appoint assistants and in turn try to imbue them with the spirit of consecrated service which is moving you. Each of these cradle roll visitors should have only as many homes under her care as she can visit regularly—preferably from ten to fifteen.

You should know your own community and be in touch with its activities and opportunities. Thus you may call the mothers' attention to lectures, programs, study classes, and other things which will be helpful to them in the very important work of nurturing and training children. In every possible way you and your assistants may try to be a real friend and comfort to the mothers. Regard the babies as

your special wards, whose proper development is dear to you and of great importance to the church. As they grow older, try to bring them in touch with every opportunity for physical, mental, moral, and spiritual progress, in so far as lies within your power. Remember always, as you work, that your influence for good is increased in proportion to the prayerful consideration you bring to the task, and the wealth of loving, sympathetic interest you manifest in it.

In making visits to the home, remember also the father of the child. Encourage the mother to interest him in her study, that he may make it his. Let him feel that he is not forgotten, and that his intelligent and faithful cooperation is necessary to the well-being of his child. On the father and mother jointly rest the responsibility and privilege of rearing their child in righteousness, and each must bring to this holy commission his best and highest powers.

Duties of Cradle Roll Visitors

It will be the privilege of the cradle roll visitors to represent the home and child welfare bureau of the Women's Department by the performance of certain specific duties, described below:

Calls

1. The first call is to be made upon prospective mothers if possible. Books, pamphlets, leaflets, or other literature as directed by the general superintendent of cradle roll, should be left. Try to create an interest in the child care course issued by the home and child welfare bureau, the first few lessons of which deal with prenatal care and preparations for baby's arrival.
2. A second call should be made after baby comes, preferably during the latter part of the "lying-in" period. This call should be for the following purposes:
 - a. Express appreciation of and interest in the new baby.
 - b. Get permission to record it upon the cradle roll of the church.
 - c. Fill out (in duplicate) the birth record blank.
 - d. If your call has been postponed until baby is six months old or older, fill out, also, one of the health record blanks. (You may not see the value of all these items, but the Health Department does. We rely upon your faithful cooperation.)
 - e. If there are other children in the home under three years of age who have not previously been recorded, fill out birth records and health records for them also, always remembering to make *two* of the birth records exactly alike.
 - f. Ascertain whether or not the baby has been registered with the State Board of Health. If not, endeavor to see that the attending physician reports birth and proper registry be made.
 - g. Leave with the mother the "cradle roll leaflet" from the Women's Department, the "health message" from the Health Department, and the birth offering envelope.
 - h. If not accomplished at first call, try again to secure the mother's subscription to the "child care course." (See "supplies" below.)

3. Later calls should be made as regularly as possible. The church certificate (sent you by the birth registrar of the Women's Department upon receipt of the birth record you sent in) should be left with the mother promptly. Collect the birth offering envelope, giving a receipt for the money so donated. Each month a copy of the little paper for parents, *The Golden Now*, could be left with the mother, if your local Women's Department will furnish the small amount of money necessary to obtain it. (See "Supplies.")

Always keep alive to the situation in the home. Do not permit sickness, trouble, or accident to pass unnoticed. Sympathetic help in times of need is the best way to secure for you the friendship of the mother, and to establish her confidence in your work, thereby enlisting her full cooperation.

Birth anniversaries, Christmas, Easter, or other special occasions in the life of the child, should be remembered in some small way by the cradle roll visitor.

Reporting

1. Birth records (made out *in duplicate* as directed above) should be mailed at once to General Superintendent Cradle

Roll, Women's Department, Box 255, Independence, Missouri. (One of these is intended for the birth registry office, and one for the Health Department.)

2. Health records should be taken every six months (or oftener), and should be mailed promptly to address as above. Use the same blank for all ages (under three) filling out the items pertaining to the child you are recording, but answering *in some way* every question. (For instance, if the child has no teeth, *say that*.)

3. Report quarterly to your local Women's Department, where organized. If none exists in your branch, send report to your district organizer. (For report blanks, see below.)

4. Birth offerings should be sent to Treasurer Women's Department, Box 255, Independence, Missouri. (This fund was started years ago to furnish means to publish children's books, and give parents an opportunity to make in this way a "thank-offering" for the child God has given them.)

5. Report all three-year-old children promptly to the local Sunday school, giving name, age, and full address.

6. Keep an accurate record of your work, number of visits made by self and assistants, materials and literature placed, offering collected—in fact, every item that will help you to report clearly and fully the work you have accomplished.

Supplies

1. Birth record and health record blanks, envelopes, and receipts for birth offerings, and your quarterly report blanks may all be obtained without cost from your district organizer, through your local organization of Women's Department, if you have one; direct, if otherwise.

2. The "Child Care" leaflet course may be obtained from the Herald Publishing House, Independence, Missouri. It is composed of about thirty lessons covering the essential points of caring for a child from birth to the adolescent years. Each cradle roll worker should have a set of these lessons, for personal study as well as to serve as samples to show the mothers. The course costs but twenty-five cents.

3. *The Golden Now*, very helpful to mothers in obtaining a fine appreciation of, and attitude towards, children and their spiritual needs, may be obtained from the David C. Cook Publishing Company, Elgin, Illinois. It costs but six cents for the year, when ordered in lots of ten to one address, and comes monthly.

4. "Prenatal care," "Infant care," and "Child care," all by Mrs. Max West, may be obtained free by applying to Children's Bureau, Department of Labor, Washington, District of Columbia. In writing, ask also for a list of the various bulletins and pamphlets which are distributed by the bureau. A list of some desirable ones of these may be found in the bibliography printed in the back of the Women's Department Centennial Year Book. Obtain these for the mothers.

Birth Registration

We desire to assist the Government in its effort to record and register the births of all children born in this country. The need for this is vital, some of the reasons being set forth in the "Health message" to new mothers. This is distributed by the church Health Department through our cradle roll.

The laws in regard to reporting and recording the births of children are not uniform throughout the United States. In some it is not even required. In others the time limits vary greatly. Cradle roll workers would do well to consult town clerks, the city board of health, the county officer commissioned with the task of registering births, or, failing in these, the State Board of Health at the state capital. Then proceed according to the information received, to see that each mother obtains the properly made out certificate of her baby's birth.

Local Activities

Be alive in your work. Stir up a just appreciation of it by little affairs which are planned to bring the cradle roll work prominently before the people. Be enthusiastic about it yourself. Have occasional cradle roll parties, in which the local Women's Department may act as hostesses to the babies and their mothers, with a little program and refresh-

ments. Have an occasional lecture planned for the benefit of the mothers, inviting the fathers as well. Cooperate with the local Sunday school in making special festivals, at least once a year, in which the transfer of the cradle roll children to the Sunday school is made a feature. If your local Sunday school wishes to have its primary pupils keep up an interest in the new babies, you may report each birth to them as of old, tying the names on the little cradles or placing upon the wall record.

Make a point of reading good articles, papers, lectures, or books on the subject of child welfare. If you live in a city, get in touch with the workers along this line and cooperate with them. Some of them are organized with the special object of caring for the tiny, preschool children, just as you are. It is a splendid and interesting goal to have in view—to see that children are physically, mentally, morally, and spiritually fit to enter school and meet its requirements. Clinics, health centers, visiting nurses, instruction and protection to mothers, all are part of the plan, and our cradle roll workers could well be alive to the many opportunities of the hour, if they indeed seek to be "workmen who needeth not to be ashamed."

We trust you will feel the great importance of the work of this division, recognizing it to be fundamental and essential to all later work with the children, and giving it your very best service in the wide field into which it has entered. May the spirit of your office descend upon you with illuminating insight, that together we may work towards the purification of God's people and in an especial way, the salvation of his little ones.

Infants Thrive on Maternal Nursing

(Send for the circular mentioned in this bulletin.)

Breast fed babies have a better chance for life than artificially fed babies. This fact is brought out in a brief monograph entitled "Breast feeding," which has just been issued by the United States Department of Labor through the Children's Bureau.

Studies made in many different countries have demonstrated that the death rate among artificially fed babies is at all times higher than among breast fed babies; that where for any reason breast feeding is the custom, the mortality rate is low in spite of other unfavorable factors; and that when for any cause breast feeding is increased in a community the infant mortality rate is lowered. Studies made in overcrowded and poverty-stricken districts of New York, Chicago, and other large cities, indicate very clearly that where by race or custom it is the practice to feed infants at the breast, the infant mortality rate is relatively low. It has been further shown that the good effect of breast feeding is manifested not only in infancy, but in later childhood, and even in adult life.

The problem of insuring breast feeding to babies involves economic, educational, and health aspects. As factors to be considered in promoting maternal nursing, the report includes high standards of medical and nursing care before and after babies are born, instruction of all mothers in the importance of breast feeding and in the means of promoting it, and the interest of the community in this phase of child welfare. The report emphasizes the importance for the nursing mother and her family of an adequate income, in order that the mother may have proper nourishment and freedom from overwork and from the strain and worry that are inevitably attached to insufficient income.

Address, Children's Bureau, Department of Labor, Washington, District of Columbia.

Announcing an Assistant

Sister Anne Roberts, who is our general superintendent of cradle roll, announces that she has found a very great help and a willing and capable assistant in the person of Sister Stella Chapman, of Independence. Sister Chapman has had some experience along the line of child welfare and cradle roll work, and is one who is willing to give time for further

preparation and study in order that her work may be marked by efficiency and success.

These devoted sisters are planning to advance the work as the way opens up, and are depending upon God's Spirit to guide them into worth-while channels. They hope to have materials and suggestive helps to place in the hands of the workers in outlying districts that will enable them to bring the cradle roll work before the people in an interesting and instructive way.

For the Students of Civics

Sister Dora Young, a few months ago appointed to supervise the study of our women along the lines of civics, writes that she is getting out some material on texts and lesson helps. This will be good news for those who perused with pleasure and profit Sister Young's articles of last winter in our column. She has given deep study and research to this subject, and we can hope for something very concretely helpful. Some there are who believe that women are not sufficiently aroused to their responsibilities in civic affairs, or rather, not so in sufficiently great numbers. One speaker at our late institute stated that "emancipation had come to women before they were prepared for it." Let's show them! What do you say?

Mothercraft Film Soon to Be Produced

The Mothercraft Movement for the instruction of school-girls in the care of children, founded by May Bliss Dickinson, a representative of the General Federation of Women's Clubs, is to be given wider publicity through the medium of motion pictures, according to an announcement by Miss Dickinson.

Arrangements have been completed for the production of a Mothercraft film which will be circulated through such organizations as women's clubs, parent-teacher associations, chapters of the Red Cross, Camp Fire Girls, Girl Scouts, and Child Welfare and Americanization societies.

Miss Dickinson went to Los Angeles recently from Boston on a mission for the advisory committee of the child welfare department of the General Federation of Women's Clubs, which has made Mothercraft this year a part of its departmental work. Her mission is to inaugurate a visual education campaign through the medium of the screen.

King Vidor will have charge of the making of the Mothercraft film at his Hollywood studio and he will use many Los Angeles children of all ages in the scenes.

"Mothercraft means nothing more nor less than the instruction of girls in the upper grades of the grammar schools in the art of caring for babies and young children," said Miss Dickinson. "A practical knowledge is imparted to those destined to become the mothers and teachers of the next generation."—*The Bulletin*.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XIX

The Story

1. Of what value has become the "art" of story-telling?
2. Trace children's interest in stories as to the order in which they appeared in history.
3. At what age do children like fairy tales?
4. What is a fable? A parable? An allegory? Discuss the value of each.
5. When do children enjoy stories of everyday life?
6. Illustrate from your own experience the physical value of a story.
7. Tell how the story is an intellectual aid.
8. How do savage tribes teach the tribal morals to their children? Of what value is this?
9. What is the social value of story-telling?
10. What activity on the part of the child should follow the telling of a story?

LETTERS

Near East Disorders Spread

Anti-Semitism continues a menace in Palestine and Egypt.

Riot and bloodshed occurred at Alexandria, Egypt, during the period of May 20 to 24. Europeans have been singled out as objects of murder, and many have succumbed to a cruel death. Eyewitnesses tell a sorrowful story of murder, robbery, and looting. A British soldier was assassinated at the Attarine Caracol on Thursday. He was stoned until he fell, then the Arabs took a large wagon wheel and beat him until life was crushed out of the body. Another European was on his way home. A few yards from his door he was fired upon by a policeman. He dropped. A second policeman bayoneted the prostrated body, then fired another shot at him to finish him. Another European was soaked with a quantity of kerosene oil and burned alive. Later on, the hearse was going to receive his mortal remains and was attacked by a band of Arabs who tried to murder the funeral attendants. Shopkeepers were brutally beaten into insensibility, some murdered, others burned alive, shops looted and burned, because they are European, and the Mohammedans know that they believe in Jesus Christ. *The Egyptian Gazette* states there were fifty-eight dead and two hundred and ten wounded on May 25.

In Egypt as in Palestine, the native police set their oaths of office to one side and joined in with the rioters to kill and destroy. In spite of this poor precedent, the high commis-

sioner of Palestine has announced that five hundred native police have been selected to safeguard the people of Palestine. These are to receive a remuneration slightly greater than the regular policeman, who receives five dollars per week and uniform. The people are voicing their sentiment through the press and are asking for English policemen. They have little or no confidence in the native police.

The following is an extract from a pamphlet circulated widely through Alexandria by the Mohammedan Arabs:

"Where are you, students? Where are you, fellaheen? Where are you, devotees? Where is he who offers himself for his homeland and saves his country from disaster? Let you be rising! Rise, you heroes! and generously give what is dear and cheap for the sake of your fatherland, and for the consolidation of the throne of the nation, and its faithful agent, Saad Pasha. Know yet that heavenly laws and worldly laws allow killing and shedding of blood in these circumstances. Let the prophet (may Allah bless him) be the best example. He killed many in the way of spreading the Mohammedan call, and exterminating the influence of infidels, and the night resembles the preceding night. We defend the dearest thing on earth; defend our life and death, defend ourselves, our children, and grandchildren. Remember the prophet's word, 'The love of home is part of the faith.' What have you decided upon? History is on the alert. Long live Saad. No chief like Saad. Down with the Government's delegation. Down with the dissentient members."

A circular of this kind calling attention to what Mohammed did, is all that is necessary to get them started, and, like an insane man, you never know where they will stop.

Palestine is full of Mohammedans and the Europeans and Christians are not any too sure we will not experience a duplication of what occurred at Alexandria. A Mohammedan, like a bulldog, must give vent to his inward feelings, and if he cannot find Jews to fight with, he selects Christians; if both these classes are not handy, they fight among themselves. East of the Jordan, tribal wars are almost constantly in operation.

The refined Jews are returning to their respective countries daily. Immigration to Palestine has been stopped. Money invested in business enterprises is not safe. The banks will advance no money to business enterprises, neither on real estate. A fortune invested in a factory could be lost in one night, burned, looted, and building destroyed. Under these conditions people will not invest their money in Palestine. Palestine is set back two years.

On June 3, the occasion of the king's birthday, High Commissioner Herbert Samuel delivered an address in which he modified this phrase of the Balfour declaration, "The establishment in Palestine of a national home for the Jewish people." "I hear it said in many quarters that the Arab population of Palestine will never agree to their country being taken from them, and given to strangers; that they will never agree to a Jewish government being set up to rule over the Moslem and Christian majority. People say that they cannot understand how it is that the British Government could ever have consented to such a policy. I answer that the British Government has never consented and will never consent to such a policy. That is not the meaning of the Balfour declaration. It means that the Jews, a people who are scattered throughout the world, but whose hearts are always turned to Palestine, should be enabled to find here their home, and that some, among them, within the limits that are fixed by the members and interests of the present population, should come to Palestine in order to help, by their resources and efforts, to develop the country."

This reduces the Balfour declaration to a farce, and does not offer the Jews as much as America and several other countries. Here the Jew has a common enemy that may arise and smite him at any moment. He is not allowed to furnish himself with weapons to defend himself, but must live in fear. The present police force is inadequate and the army cannot prevent local riots in obscure places. The Jewish colonies, located miles from the cities, are not protected and would suffer a great loss if attacked again. Under the

11. State, in order, the four elements of a story.
12. What is the importance of a good beginning?
13. What differentiates the story from the sermon?
14. What should the child know as to the ending of the story? Why?
15. What is the main object of story-telling?
16. Then, what place have elocution, gestures, costuming, etc., on the part of the teller?
17. How many stories in the world and what lines of construction do children's stories follow?
18. What discourse should be used in telling a story, and why?
19. Of what importance is repetition?
20. Why should stories not be told hurriedly?
21. How may the children react to the story?
22. Of what value is the serial story?
23. How did the author work this out in his own home?
24. Show how pictures may be made an aid in story-telling.
25. What place have stories for moral purposes in children's lives?
26. How may the moral story do more harm than good?
27. How may the home utilize story-telling to best advantage?
28. What are the beneficial results to the child?
29. Can you say with the Philadelphia police captain, "I have never known children to go wrong in a home where parents and children spent an hour together after supper"?
30. How may the family story hour be made interesting to children of varying ages, tastes, and development?

MAUDE PEAK PARHAM.

Wanted

A tiny house, no more, no less,
 With only room for happiness;
 Where kindness shades the searching light
 And happy hearts hold court each night;
 Where doors are barred from Sorrow's din
 And only love may dwell therein.
 They tell me, Life, you've just a few
 Such houses—Could I have one, too?

—Gertrude Callaghan.

present conditions it is unwise for either Jew or Christian to migrate to this country.

HARRY PASSMAN.

JERUSALEM, June 1.

Tribute to Joseph Arber

It was the last day of the reunion of the Spokane District for me, and we sat together (Brother Greene and I) under the shade of a tall and shaggy pine tree. We had finished lunch and the sister with whom we had dined was busy in the open tent behind us, clearing the utensils away and getting ready for the Sunday school convention soon to commence. Bishop Keir had left us two days before, calling en route home at the reunion to be held in Montana, and our little party, which had been associated for nearly three weeks, in a few hours would be scattered, and the pleasant experiences would become memories: and, like so many similar experiences, would never be duplicated in facts of personnel and conditions. The work which had called us together had been completed; even the reports were finished, and the hope of success in the removing of difficulties and the adjustment of long standing troubles justified the feeling of relaxation which is the remuneration that cannot be substituted, and literalizes David's poetry in the "sacrifices of joy" which is the offering of all ministries.

Only in a semiconscious way were we absorbing the magnificent scenery for which the Northwest is so famous; particularly this strip of Idaho which separates Montana from Washington, and reaches the Canadian border on the north. All around us the serrated mountains, covered with the dark green pines, lifted themselves up to the heavens and punctured the soft, fleecy clouds, which slowly moved in their cumulus formations along the horizon, billowing away like an ocean of light, to burst into glorious radiance upon shores far from human ken. The air was filled with the music of birds, and the drone of the far-away sawmill, while the sweet voices of the Sunday school workers supplied the obbligato, and the vibrant air was fragrant with the odor of the pines. The coming of a messenger who was to bear me away to the city from which I would entrain for other points was expected, and beautiful Cour D'Alene, with the recollection of the happy times and the associations of the Saints and friends, would enrich some future period of reminiscence, the heritage of all who "serve and wait."

Suddenly a shadow fell across the greensward, and our reverie was broken by a voice crying: "Here is mail for you!" Some letters were handed to Brother Greene, and one to myself. Mine was official and lifeless; a swift glance wrung it dry as dust, and it was pushed into my pocket for future acknowledgment. I waited for my comrade to read his letters before we would leave our quiet nook and poetry, for prose and fact again.

While reading Brother Greene drew in his breath sharply between his teeth and exclaimed "My! my!" and then read the news of Brother Joseph Arber's sudden illness, and that he had been taken to the Sanitarium, where the verdict was rendered that he had but a fighting chance for life, but there was little hope of victory. Ere we had recovered from the surprise, the next letter was opened and one of the first items read was that Brother Arber had died that morning at half past six and would be buried Monday.

The shadow that fell across our path deepened, and gloom filled our souls, for we had lost a friend. Brother Arber was one of the earliest of my acquaintances in this church and the first missionary companion I had. We started our ministerial career almost contemporaneously, while I was in my teens. We married about the same time and commenced missionary activities almost at the same time and in the

same place, and in mutual sufferings, trials, and hardships laid the foundations of a friendship which endured through many changes. In that experience I learned that men who suffer and endure hardships as soldiers of the cross, in brotherhood and sympathy, lay the foundations which stand all kinds of tests, and without which church officialism cannot win its way either to the hearts of men or to the portals of the kingdom. The joy of sacrifice becomes the vocabulary of love, and under the pressure of such work there is a revelation of soul, which is the essence of enduring friendship.

As the train sped through the night and the iron wheels ground out their monotonous dirge, I conjured up much of the past in which the fortunes of our deceased brother had been linked with mine, and whose passing enriched me while making me poorer, in the manner which Doctor Russell Conwell so beautifully described in the current *American Magazine*, as the peculiar wealth of age, the friends of the past, the friends of the present, and those of the past who have gone on before and wait to welcome us when we shall leave the "hotel of life and go home." With the rapid passage of time, which is surging through the orifice of the "present" as the "future" rushes into the "past," which is the French astronomer's way of putting it, (Camille Flammarion) our wealth surely is interesting.

My first meeting with Joseph Arber was at the mission conference of the British Isles, held during the Bank Holiday, at Leeds, in the year 1892. We had been in the church but three years, and we were looking for two of the apostles of the church, Brethren J. W. Gillen and G. T. Griffiths, from whom we expected much and to whom a warm welcome was extended.

From all over the country there came men whose names were household terms in the church communities: Thomas Taylor, whose early life among the Mormons in Utah was illustrated by episodes of frontier dangers, and the attacks of Indians, which gave him an unique standing among the Saints, and to some of us in whose minds the immortal stories of Fenimore Cooper and other tales of adventure of perhaps not quite so classical and dignified a standing as this author, were still fresh. We hung on every word, and slyly found our way to a place where we could hear our aged brother tell of his strange and adventurous life. Charles H. Caton, the versatile and brilliant associate of Brother Taylor, who could always win a hearty laugh by his quick and deadly repartee, and whose ability as a defender of the work put him in the front rank of the constellation of local ministers who have done so much to make the history of the Reorganized Church in England what it is. Brother Bradshaw, of London, the Manchester three, Joseph Dewsnup, James Baty, and Henry Greenwood; John Austin and John Hoole, of Sheffield, and many others, some of whom long since have passed to their reward, and some, alas, have fallen by the wayside. It was at this conference that we met many of the younger men, Joseph and Ernest Dewsnup, William Armstrong and Samuel F. Mather, William Greenwood, Howell, of London, and George and Joseph Arber, of Sheffield.

Our conference was held in an attic on Wellington Road, but the Sunday services were held in the New Wortley Cooperative Hall, called Gladstone Hall, and how proud we were to see the large congregations, and the sermon by Brother Griffiths in the morning, then at night a masterpiece by Brother Gillen based on John's second letter. The logic, sarcasm, eloquence, and fervor of that occasion is burned into memory, and always after that in my imagination James W. Gillen was the incarnation of Paul. We young men and women easily fraternized and foundations were laid for associations which still remain, though some have left us as we journeyed, and still

others are in heaven, among whom is my youngest sister.

My next recollection of Brother Arber is when, on my first missionary trip into England from Scotland, I made my home with him and his new wife, while their new baby was still in that stage of helplessness which finds no other expression than in "muling and puling." At that time our brother was engaged in the immense works of Brown & Sons, engaged in the armor-plate manufacturing business. It was while following his occupation that the accident occurred which injured one of his eyes. Some one of the gang he worked with used a ladle which was not quite free from moisture to manipulate the molten metal, and when it touched this superheated mass, an explosion occurred and the fire splashed all around, a little of which lodged in his eye and burned the sight.

Then came my first journey to America, to attend the General Conference of 1902, and some one was required to care for the newly developed interests in Scotland, where I commenced my apprenticeship as a missionary, and only after six months of almost daily tracting and preaching on the streets at night did we win our first converts in Brother and Sister Alexander Porteous, with only our good and loyal brother, Robert Munro, of Hamilton, to hold my hat and cheer with his smile and warm sympathy a condition which was freezing and paralyzing in the extreme.

Then it was that Joseph Arber, in response to a call through Brother Griffiths, came up to Scotland in the midwinter of that year and became my comrade, and also for the time becoming a member in our little household. Just before I left for Liverpool, Sister Arber with their young baby came up, and so they remained in our home during part of the time I was away. Then came some help for us. Brethren George Thorburn and John Davis were sent to Great Britain that year, the former to Scotland and the latter to Wales.

How often have the three of us, Arber, Thorburn, and myself, tramped, or cycled along the beautiful highways of that romantic land? Friends were few, money was very scarce, and our labors seemed to be in vain. We shall not forget the generosity and kindness of men like Robert Munro and Brother Black, of Edinburgh; James Wilson, of Glasgow; and Brother and Sister Harry Pratt who, coming from Boone, Iowa, lived for some time in Keltly, Kinrosshire. The days and weeks spent by Brethren Arber and Thorburn and myself in tramping up and down the streets of Glasgow and other towns and climbing up the stairways of the tenements, four and five stories in height. Then at night time we would meet at Cathedral Square or in Springburn or on the green and preach to all sorts and conditions of men until branches grew up in Hamilton and Glasgow and fair prospects encouraged us at other points. These were days when we lived over the New Testament experiences. God kept his promises with us in marvelous ways, which stimulate us even now when hope dies down, and the human frailties and official perplexities obscure the Divine presence. The singular omission to place "the end" at the close of the "Acts of the Apostles" can only be appreciated by those who passed through such a baptism of fire.

It was under such conditions that our brother learned his missionary duties and became expert in the service which for fifteen years he rendered in the United States.

Then came the time when our little group broke up, Brother Thorburn and his brave wife, Allie, who at her own expense came all the way to Scotland and rendered valuable service to the work in those days in that land, returned to their home. In a few short months her intrepid soul went forth upon the last and greatest adventure. Brother and Sister Arber decided to go to America, and once again wife and I, with our

two babies, were left alone as missionaries, and with that the romance of missionary work for us died down, for soon the exigencies of presiding over the whole British field made it expensive and inconvenient to remain there.

Since being in America, only once were Brother Arber and myself associated again in missionary work; that was when my mission supervision included the State of Kansas, and our brother was stationed at Blue Rapids.

It is not necessary for me to speak of his work in this land, for he made a record which has become an imperishable monument to his memory, and he has a place in the hearts of men and women who have enjoyed his ministry and appreciated his devotion to our common cause. Whatever talents or gifts Brother Arber possessed, he gave them ungrudgingly to the church, and the loss of such men in the very prime of life, when men are so badly needed, should fertilize the hearts of all young men who love God and humanity better than they love themselves, to respond in the same manner our brother did to Christ's call to service, without regard to loss or gain, personal comfort or discomfort, possessing little by way of equipment, yet possessing all in the knowledge that the power of Christ can take the base things of this world to confound the mighty and the wise, in the very poverty which in those days were autochthonous to the missionary experience, we found treasures of mercy which no monetary terms could appraise.

His work is finished and his reward is sure; but his wife and children are treading the valley of shadows, and the chill of a voiceless loneliness grips their hearts, and they call the familiar name, to which there is no response but the dull echoing through the corridors of memory and imagination, and out of the impalable darkness the shape of the well-beloved arises only to mock the touch of sensibilities while it whispers,

"Soul of my soul, we shall meet again."

One who was his friend,

JOHN W. RUSHTON.

Regret at Passing of Joseph Arber

The announcement in last HERALD of the sudden demise of our worthy brother and faithful minister, Joseph Arber, was a great shock to the writer. I formed the acquaintance of the brother in England many years ago when he was an officer in Sheffield Branch.

He was appointed his first mission when Brother John W. Rushton and I were in charge of the British Mission. I found Brother Arber to be a willing and faithful worker, and a congenial companion to be associated with in ministerial labor. He had a good faculty of making friends, both among the Saints and outsiders. I considered him to be one of our most successful proselyters, being a very able speaker in the pulpit and a first-class fireside preacher.

Our brother rendered acceptable service as a presiding officer and city missionary in Glasgow, Scotland, and was a missionary in the Sheffield and Leeds Districts. He was a success as a missionary, and brought many people into the church during his missionary experience.

It is sad indeed to have to part with such noble and faithful ministers as Brethren Arber, Peter Anderson, M. H. Bond, and J. W. Wight, and others who have gone to their reward within the last year. But the Lord of the harvest is raising up others to take their places in the ministerial rank, and we feel it to be our duty to be resigned to the will of him who doeth all things well for those who trust to his judgment.

We pray our heavenly Father to comfort the sad hearts of the loved ones who are left to work out their own destiny in life, and sincerely hope that the sons, especially, of those good and valiant men, will strive to walk in the footsteps of

their worthy fathers, and make for themselves a grand record, so that they may occupy in the important positions that their fathers held in the priesthoods. It is possible for them to surpass the excellence attained by their fathers, providing that they will qualify themselves by being humble, prayerful, and studious.

The spirits of the departed ones are at rest in the beautiful paradise of God, and I feel confident that some of their sons and daughters will endeavor to imitate the example of their loved ones called to their happy home. In fact, we know of some young men who are already preparing themselves for lives of usefulness in the service of the Lord. God help them to be as true to their trust as were their beloved fathers to theirs.

Yours in gospel bonds,
GOMER T. GRIFFITHS.

Organized Effort at Holden Brings Success

[The following are extracts from a letter to the Presidency from Elder D. J. Krahl, president of the Holden Stake.]

We wish to first thank you for your kind effort in securing Brother J. F. Curtis to conduct special services under the direction of our young people here at Holden. Our meetings have closed and the verdict is that it was the greatest revival service ever held in Holden. The young people are greatly built up in the faith, and zealotry to move forward in the upbuilding of Zion. Brother Harold C. Burgess worked with inspiration among the young people and the old as well. He was successful in inducing many to sing the songs of Zion who never before had made the effort to use their talent. The gospel was certainly sung into the hearts of the people.

Brother Curtis's work was such that no one could attend the services without being informed relative to our position, and our conception of the gospel of Jesus Christ. The series here were of twofold; to educate our people, especially the young people in the things which the Latter Day Saints stood for. Many of our young people were raised in the homes of Saints and were taught the gospel from their childhood days, but in clearness and attractive way Brother Curtis gave them a new view, or an enlargement rather, so that their souls were filled with joy, and they were made to rejoice that they were Latter Day Saints. I cannot say too much in appreciation of the splendid manner in which our young people organized and carried on these services. Their work of preparation was one thing which meant much for the success. They were ready for the song leader, also the preacher, when he came. Brother Burgess arrived on Saturday, and was conducted from the station to the church, where a body of young people met and went over some of the work to be handled during the meeting. Brother Curtis arrived on Sunday night, the 29th, and a splendid audience greeted him. He commented on the splendid spirit which was prevalent throughout the entire week.

The other purpose, to educate nonmembers, was realized in having forty to sixty outsiders present at each service. In conversation with Brother Burgess we remarked how necessary it was that there be a preparation and a proper one. Few people know how to put on a revival and get the best returns for their efforts and expense. I believe that it would be well if all revival services should have consideration beforehand and all necessary preparation.

Northeastern Missouri

The Northeastern Missouri conference convened at Bevier June 18 and 19. Bishop Benjamin R. McGuire was with us a short time and explained the present urgent needs of the church financially. F. T. Mussell, Arch E. McCord, and Vernie Ruch, of the missionary force, were present, also visiting Saints from Lagonda, Macon, Huntsville, Higbee, and Kirksville. Dinner and supper were served in the church basement by the ladies of the Women's Department.

All the district officers were sustained. V. D. Ruch was re-elected district superintendent of Sunday school, Lena Moss,

of Macon, secretary; Carl Weeks, of Bevier, treasurer; and Ben S. Tanner, normal superintendent.

Brother J. A. Tanner, pastor of Kansas City Central, was with us during conference and occupied several times. This is Brother Tanner's old home. Charles, his son, and Sister Tanner and the grandchildren accompanied Brother Tanner.

We are pleased to have with us Brother V. D. Ruch and wife and baby. Brother Ruch and wife were students at Graceland the past year and Brother Ruch is one of this year's graduates in the religious education class. For the present he will labor in this district and when the church finances are in better condition expects to go on a foreign mission to one of the northern countries of Europe. Brother Vernie and wife are earnest, consecrated workers for the Master.

Sunday, July 3, the Macon Saints held the formal opening of their newly-acquired church building, which formerly belonged to the Catholic Church. The interior of the building has been remodeled and redecored and new windows put in to permit God's blessed sunlight to enter the building, and disperse the darkness and gloom that formerly prevailed. The interior of the building presents a very pleasing appearance; a large auditorium room with alcove and choir loft, two rooms suitable for classrooms, and a furnace room in the basement. The exterior is of yellow brick, bell tower, and situated on two lots, with a nice lawn and shade, good cistern, and in a fairly good neighborhood, which will no doubt be improved by Saints moving in to be near the church. The church is two blocks from the business section. The Saints of Macon deserve much credit in securing this splendid home, and it should be the means of advancing the work greatly in that city. Brother Mussell has also rendered much valuable service in making the enterprise a success.

Brother Ammon White was the speaker of the day, and will hold forth there all this week. J. L. WILLIAMS.

Minnesota Reunion

Minneapolis was hostess to the Minnesota Saints under the most favorable weather conditions possible to imagine. The Saints gathered for a reunion that began Saturday, June 18, and extended through the week, ending June 26.

The reunion committee, consisting of Brother Atkinson, chairman, and Brothers Malley and Charles Johnson, wisely selected a camp site fully twenty feet above the street level, near beautiful Glenwood Park, on the Glenwood Park car line. The grounds being so high and unobstructed, we were favored with every breeze that blew and with the shade of all the lovely trees. The camp site was one of the coolest spots in the city.

The attendance was fine, Duluth, Two Harbors, Pine River, and other up-state points being splendidly represented and several parties motored in from other near-by States.

Fourteen tents were pitched on the grounds, all housing visitors, except the assembly tent, the Women's Department, the Orioles, the Boy Scouts, and the dining tent. Each family of the Saints living within a reasonable distance from the grounds housed from one to six visitors.

Our combined kitchen and dining tent, the food served, the prices charged, and the kindly smiles of the ladies, who served through those trying hot days, were the occasion of a great deal of favorable comment. The kitchen was in charge of Sister Fred Green, assisted by volunteer helpers, and they certainly did well. Meals were served cafeteria style, a large blackboard announcing the menu. The meals ranged in price from twenty to thirty cents.

The writer was not able to be present at any of the day sessions but was informed that the meetings were nice indeed, the Spirit of God being present in marked degree at all times. The young people's prayer services were held at eight o'clock in the morning, followed by prayer service for adults at nine o'clock, at which time the spirit of prophecy was manifest. Afternoons were devoted to business sessions, preaching services, games and swimming, and the evenings to preaching, with the exception of three evenings. One was

given over to a program by the district Religio and Sunday schools; two were held lectures on the Hawaiian Islands, illustrated by picture slides, by M. A. McConley. All were greatly appreciated by the audience, which crowded the large tent, occupying the aisles and overflowing to the outside. Our assembly tent was provided with a mosquito netting about the outer edge, to keep out the mosquitoes and other pests.

We were extremely fortunate in having with us as outside speakers, Patriarch F. A. Smith, Apostle M. A. McConley, Missionary Wildermuth, of Fargo, North Dakota, and Brother William Sparling, our local pastor. All of them preached very stirring sermons which were eagerly absorbed by attentive audiences, anxious to hear good speakers, of whom there is ever a dearth.

Two baptisms were reported. A splendid spirit of coordination and unity was manifested and we all feel that God was present with us and will bless the effort put forth, even as we are humble, faithful, and prayerful.

The expense of this reunion was about six hundred dollars; the dining room turned over \$125, which we considered a splendid achievement indeed. I am told that the balance of the cost had been slightly oversubscribed.

Duluth, which turned out so splendidly to make our first reunion a success, has been chosen to hold the 1922 reunion. Duluth, we wish you every success. The Saints of Minneapolis should turn out en masse to help you accomplish this, which, with God's help, we know will be achieved. We feel great good will result from this our first Minneapolis reunion.

D. C. MOODY, *Correspondent.*

MINNEAPOLIS, MINNESOTA.

Council Bluffs Items

The Pottawattamie District held a picnic at the grove of Brother Arthur Darrington on the Fourth. A heavy rain in the forenoon prevented many from going, but those who went enjoyed a pleasant time.

We have now added to our priesthood force Brother Milo Burnett, who was at once appointed to do some missionary work in the city. Several changes were made at the last priesthood meeting, all of which we have hopes will result in good.

The business meeting of the branch was held Tuesday night, and at that time Fred Timm and F. C. Fullberg were ordained to the office of deacon, so that we now have four deacons. These brethren believe that order should be observed in the house of God, and we look for results that will be very satisfactory.

The last Sunday in June, the Bishop's agent, John A. Hansen, gave an excellent address at the Central Church on our present duty to meet the deficiency that exists in the funds of the church. To this appeal there was a response.

Cooperation at times leads to consolidation. It is now thought that the consolidation of the missions at Riverside and Belmont would be more economical, and still accomplish the work necessary.

The favor of God is abundantly manifest in the supply of rains, the continued warmth, and the continued healthy conditions that at present prevail in this city. This is cause for increased praise from the people of God.

A Colaborer With God

The *Church News* (Pittsburgh) tells of the good accomplished by one man who desired to be a coworker with God in "the work intrusted to all."

The article follows:

"He was fourteen years old and earning four dollars a week. He went to his pastor for advice.

"And that week, out of his four dollars, he put aside forty cents in a separate account and marked it for the Lord.

"That was fifty years ago. He has lived just an average life; his income has never been great; no one knows him as a great philanthropist. Yet he has expended on the Lord's account more than \$60,000.

"He has educated twenty-five men. Some of them are ministers; some physicians; one is a college president.

"He has helped cripples to be self-supporting. He has identified himself with a multitude of good works."

Perhaps it would work a hardship on some to support a large family on nine tenths of their earnings. It should not be considered a hardship—God is always just—for everyone to pay the tithes of the *increase*, or "The amount which is left from one's income after deducting all necessary living expenses." This is God's way to provide for the spread of the gospel in word and in deed.

When the membership of the church as a whole are as willing to put God to the test, permitting him to work out his plans for man's redemption through them as did the subject of this article, there will be an abundance to redeem Zion, and "this gospel of the kingdom shall be preached in all the world for a witness unto all nations."

We urge those who have not already sent in their tithing report to write to us for an Annual Tithing Report Blank and begin now as a laborer together with God in "the work intrusted to all."

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Confidence

Confidence is of greatest necessity, and should be deeply considered by all Saints. We assume a grave responsibility in essaying to follow Christ. We need confidence but only the right kind. Our lives should be of such a character as will form a just basis for confidence. If our life is not so, there is something wrong.

To be laborers together with God for the accomplishment of the great work intrusted to us, requires confidence in ourselves that we can do our part. We must also exercise confidence in our brothers and sisters, as well as in God. Brotherly love is the guiding star. If we do not love our brother whom we have seen, how can we love God whom we have not seen?

Brother Elbert A. Smith said: "No subject is of greater importance than that: How to live." The message Christ brought to the world was intended to teach man the art of right living. It contemplates a continuous, unceasing growth of character.

As church members the closer we can get together, the better acquainted we become with each other, the greater confidence we will have in each other.

Truth embraces truth, light cleaveth unto light. Those that love the Lord meet together often and speak one to another. The idle member hinders the work of God. This latter-day work is a life-and-death business in which we are engaged. No time to waste.

A. JENSEN.

DAVILLA, TEXAS, June 26, 1921.

Editors Herald: After reading my letter in the *HERALD* some time ago, some at least are wondering whether I had obtained a chance to get the gospel before my neighbors. Brother and Sister F. A. Rowe came on May 11. He obtained the Christian church and preached eighteen days, but only a few came, as it was the first time any of them had heard the Latter Day Saints. We visited with some of my neighbors in their homes and talked the gospel. On account of the prejudice here, Brother and Sister Rowe went to other parts, but have been back twice, for a day, and met some to whom they talked.

They came back on June 18 and administered the sacrament to me and my three little boys who were baptized when Brother Rowe was here before. They spoke in another neighborhood that day but at night came back and we attended the Christian church. The minister had met Brother Rowe at another time, so before he closed his discourse, he said we were fine folks but radically wrong and that he would come back in about two weeks to preach against "Unknown tongues and miracles." He went on and challenged anyone, man or woman, to prove them by the Bible.

People were surely happy to think some one was willing to call the Latter Day Saints down. Brother Rowe told the people that we would accept the challenge. The preacher came to the car to tell us good-by, and talked with Brother and Sister Rowe. People were standing around listening and cheering their man. They were worse stirred up than they ever were. People have been praying for an awakening, but they didn't want us to do it. There are more folks here talking and thinking about the Bible than ever before.

Brother and Sister Rowe were ready to leave Monday, but it rained the whole week, so, as the Christian man was to speak against some things we believed, he stayed to explain them. We were promised the church for over Saturday and Sunday, but the doors were closed against us. Everyone is wanting a debate.

I want an interest in the prayers of God's children, especially those who know me, that God in his kindness may lead me to show some honest soul the fullness of the gospel, that they may rejoice even as I rejoice, and that amid the trials of life, I may prove faithful. MERTIE B. KEITH.

WILEY, COLORADO, June 29, 1921.

Editors Herald: Things have been pretty well stirred up locally the past few weeks and we believe some progress has been made in eastern Colorado.

Brother J. D. Curtis, of Colorado Springs, came to Wiley on May 29 and held a series of Zion Builder services for one week, using the same subjects that were used in the Independence meetings. Elder George H. Wixom, of California, came the latter part of the week, and as the interest was so good, the meetings were continued the following week with Brother Wixom as speaker.

We hardly know how to express our appreciation of the efforts of these two brothers. We thought when we secured the promise of Brother Curtis to speak for the young people's services that we had a speaker who could not be excelled. But when the second week's services began, any doubts as to the continuation of the good interest were soon dispelled. We just enjoyed every service. Two of Brother Curtis's sermons deserve especial mention; the one on "Repentance" and the one on "Church organization." Surely no one could present the gospel any more plainly than he does.

But we never heard a better sermon than Brother Wixom's on "How will Christ save the worst man mentioned in the Bible? and how will Christ save the best moral man mentioned in the Bible?" Each has gifts peculiar to himself, and we enjoyed them both.

More nonmembers came out to these services than we have ever had before and most of them expressed themselves as enjoying the services. A feature of the services was good music and they were well advertised all over the town and country.

After leaving Wiley, the brothers went to Lamar, where they held services one week. Elder Wixom expressed a desire to return in the fall and hold a longer series of meetings there. We believe much good could be done there and look for some aggressive work to be done under the direction of our energetic district president.

Leaving here, Brother Wixom went to Wray and Brother Curtis is holding meetings at Plains, about thirty miles from Lamar. He goes soon to Utleyville, about one hundred miles from Lamar. Each of these places represents earlier missionary efforts, where a very few were baptized, but those few are calling for the gospel to be preached to them.

We feel that we derived much benefit from the efforts put forth of late. New interest has been aroused and a greater degree of unity exists. CORRESPONDENT.

BALD KNOB, ARKANSAS, July 4, 1921.

Editors Herald: Success is the aim of the new district of Arkansas; however, most of us are inexperienced in such an organization. We have already enjoyed benefit of organized labor, which gives us courage for what is yet before us. We

BOOK REVIEWS

The Social Problem

By Roy S. Roberts

A review of a most excellent book by Charles A. Ellwood—used as a text by the Religio.

The world is in the greatest throes of social chaos it has ever known, unless a very similar condition existed during the decline of the Roman Empire. Some writers have gone so far as to say that the world is in the same condition to-day as at that time.

Whether we agree with that or not, we will have to acknowledge that we are in a very chaotic condition. Professor Ellwood, in his book, *The Social Problem*, says that "there is scarcely an institution from the family to the State which is not in the crucible of fiery criticism and in apparent disintegration." He also adds: "How permanent world peace is to issue from the present atmosphere of suspicion and hate which now enshrouds the classes, nations, and races of the world is difficult for even the wisest man to see," yet, "let no one suppose that the road which our civilization will ultimately take is predetermined. That will be a matter to be decided by the amount of social intelligence and character which the individuals of the present and of the immediate future can show." Who knows but what this is the travail out of which our Zion condition is to come?

"Those who see that our civilization is rooted in mental attitudes and conscious values must also see that the attitudes and values handed down to us by the nineteenth century have often proved unsound in practice; that the nineteenth century really understood little of the principles of human living together—of the social problem; and that it was for this reason that it failed to develop a stable civilization. The reconstruction forced on us by the war demands, then, first of all, that we reexamine our social theories; for, as has been well said, 'We need not simply a bigger house, but a better house to live in.'"

have learned to some degree how we are helped by the personal touch with those interested in like endeavor.

When Arkansas was organized into a district in May, 1920, there were four branches to come into the organization with a Sunday school at each branch. These are located at Fisher, Hot Springs, Hardy, and Bald Knob. Since the organization has been effected there have been four schools organized away from branches, Jonesboro, Needham, Wiener, and Clarendon, in the order named.

We appreciate very much the enthusiasm of these new schools, although they are working under severe disadvantages, no church building, few in number, inexperienced, but brave and courageous for their task. As these small organizations come before us we are reminded of the meeting, April 6, 1830, when the church was organized with only six members, yet stood the storm of the world and now numbers its members by the thousands. Truly no organization is too small under the favor of God.

We are very much indebted to our missionaries, J. T. Riley and E. A. Erwin, for their support to the Sunday school interests. They are encouraging this department wherever they go and organizing schools where practicable, which has been of much assistance to the district superintendent on account of visiting being an inconvenience to her. She is truly thankful to them for their aid and cooperation. We trust that all schools may be well represented at the district reunion, which convenes August 20 at Bald Knob.

The pageant, "A hundred years of Latter Day Saintism," will be presented by the Sunday School and Religio Departments during the reunion.

Bald Knob is hoping for the happy privilege of meeting all the Saints of the district and many from other districts.

Yours in the gospel, LAURA EMDE.

In another place he makes the following statement: "The reconstruction of our civilization, it has become evident, should not be a patchwork. It should grapple with the whole problem of civilization—the whole social problem of the present. It should aim at the harmonious adjustment of all elements and factors in our social life, so that we should no longer have an inharmonious and divided world."

The Historical Element

The first one of the factors is the historical element, and "until we know something of the history of the ideas and ideals which make our civilization what it is, it is fatuous to think that we have any scientific understanding of the social problem of the present."

"From the Hebrews, indeed, we get the things most intimately connected with our social ideals—our ethics and our religion. Nominally at least, western civilization accepts Hebrew ethics and religion still to-day as its standard, though there are not wanting signs which indicate that whole classes in our population are on the point of throwing off even nominal allegiance to this standard." This falling away indicates a decay because "they [the Jews] thought of the moral ideal, not as something subjective and individualistic, but as the harmony of an ideal social group, especially as the love and service of an enlarged family." If the nineteenth century had followed this plan we probably would not have the present condition; however, other factors entered in and kept them from following it.

"While we cannot regard the Greeks as having made the most important contribution to western civilization, we must acknowledge that Greek traditions have in many ways been very influential. In two lines of human activity—the artistic and philosophic—they were preeminent as the Hebrews in religion and ethics and have set the standards for the modern world. . . .

"We owe to the Greeks, then, our artistic and intellectual traditions in western civilization; and incidentally, through these, Greek influence has had not a little to do with our ethics and our social life generally. Another ancient people, however, gave us our traditions in government and law. That people was the Romans, who, on account of their extensive conquests, were compelled to develop the machinery of government and law to a point which the world had never before known. Essentially a military and warlike people, with their standards in ethics, religion, philosophy, and art but little developed above the level of barbarism, their genius for political and legal organization laid the foundation for all modern government and legal institutions. . . .

"It has been said that they (the Germans) contributed nothing to modern civilization except the men and women who developed it. However, this seems to the writer a mistake. One strong tradition among us is certainly rooted in the life of the ancient Teutonic tribesmen; and that is the tradition of individual liberty."

These constitute the main ancient historical elements. However, they have not always mixed as well as they might. "Hebrew ethics and religion have not always fitted in well with Greek philosophy and art, Roman government and law, and Teutonic individualism. Indeed, the conflict of ideas and ideals in modern life springs in no small measure from these inharmonious traditions which were originally united to form the main current of European civilization."

The peculiar features of our modern life have also exaggerated the conditions. "Upon the virgin soil of the New World the seed of modern individualism and industrialism and of social negativism have sprung up into gigantic growths." All of this has been increased by the millions of immigrants who came to our country.

"Finally, our industrial system has tended . . . to generate antagonism between economic classes. Class conflicts have been an increasingly disturbing factor in our social order."

"Such, in briefest outline, are the chief historical and traditional elements which enter into the social problem of the present. And let us always remember that the geographical, biological, and spiritual elements in problem act only in their historic settings."

The Physical and Biological Elements

Another factor that enters is that of the physical and biological elements. In speaking of these, Professor Ellwood says, "The importance of the physical elements in the social life is manifest. We cannot have an A-1 society with C-3 physical men or even exhausted natural resources. In the rebuilding of our civilization, then, such things as sound heredity, health, sanitation, physical training, proper food, the conservation and development of natural resources must be considered basic. They are not themselves civilization, but they are the foundation upon which it is built. And civilization cannot be higher or stabler than these basic elements permit. In social reconstruction we must not forget the foundations of the social life which these physical elements along with the economic elements about to be discussed constitute."

The Economic Element

Professor Ellwood does not agree with the cry, "Make economic conditions right and other things will take care of themselves," but he does say that "our economic system is so intimately wrapped up with the modern social problem, that there is no solution of that problem unless we provide a better industrial system than the present world has yet realized. It may be that what the world needs most of all is a new spirit, a new system of values, but it cannot get this new spirit in any adequate or complete way until it has a new industrial system. Our present system of industry, in other words, is such that it hampers and restricts the social and spiritual development of mankind. . . . Just as human slavery at a certain period came to be a stumblingblock to all further progress, so modern capitalism has come to be a similar stumblingblock."

His three chief indictments against the present system are: "It leads to the exploitation of labor, it results in an unjust distribution of wealth, and it fosters materialistic standards of happiness and living."

As a remedy he proposes the "assuming of fuller social responsibility for our industrial situation and fuller social control over all industrial processes." This he interprets to mean a combination of public and private ownership, so that the best of both systems might be used. These businesses, both large and small, must be run for the interest of the public.

The Spiritual Element

"What the world needs is a new spirit, that is, a new set of values, even more than a new economic system." This new set of values are as follows: "First of all, there is the idea of Humanity and its common life, as above that of any nation, race, or class. Closely related with it is the ideal of human brotherhood, as embracing all men, whatever their condition. Then the idea of the service of humanity, or social service, especially on the part of the stronger nations, races, classes, and individuals, toward the weaker. Then the coordinate ideas of self-development and self-sacrifice, not as ends in themselves, but for the sake of the service of humanity. Then such ideas as justice, peace, and good will, not simply between man and man, but between races, nations, and classes. Finally the whole list of social virtues which make possible the family, the state, and the whole harmonious living together of men in groups, which has made possible human civilization."

The Educational Element

"Science and education must become the chief means of controlling and reorganizing the society of the future," in fact, "the creation of social intelligence and character in the individual is the heart of the problem." The knowledge that will do this and that which is "most worth while to our human world is knowledge of human beings in their relationships—of human living together and the problems involved therein." This knowledge must be gotten by a study of the social studies, such as history, civics, domestic science, public hygiene, economics, politics, or government, sociology, ethics, anthropology, etc.

MISCELLANEOUS

Conference Notices

Seattle and British Columbia, August 9, at reunion grounds, Bellingham, Washington, 2 p. m. It is requested that all having performed ministerial work within the district, other than that in the capacity of a branch officer, will report to the undersigned promptly for the six months' period ending June 30. It is desired that all who possibly can will be in attendance, and will make special efforts to spend an enjoyable week's vacation at the reunion. Branch clerks will kindly be prompt with their statistical reports, blanks for which have been furnished them. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

West Virginia, at Parkersburg, August 12 to 14. Thomas Newton, 404 Stealey Avenue, Clarksburg, West Virginia.

Reunion Notices

Lamoni Stake, at Lamoni, Iowa, August 3 to 14. Price of tents: 10 by 12, low wall, \$5; 12 by 14, low wall, \$6.50; 14 by 16, low wall, \$8.45; 10 by 14, high wall, 2-room, \$8.60; 14 by 14, high wall, 3-room, \$11.25. Single cots on the ground, 50 cents. Meals will be served cafeteria plan. Orders for tents must be received by July 20. Address Lamoni Stake Bishopric, Lamoni, Iowa.

Arkansas, at Bald Knob, August 19 to 28. Prices for tents will be \$3 per week, plus freight from Little Rock and return. All wishing tents notify W. F. Martin, Bald Knob, Arkansas. District conference will also be held on last Friday and Saturday of the reunion. Ida Emde, secretary.

Eastern Iowa, at Maquoketa, August 12 to 21. We urge you to arrange your vacation so as to attend this reunion. We will have with us Patriarch W. A. McDowell and Apostle U. W. Greene, also a worker from the Women's Department. Tents as follows: 7 by 9, \$4.30; 10 by 12, 3-foot wall, \$5.25; 12 by 14, 3½-foot wall, 5.60; 14 by 16, 4-foot wall, 6.25; 14 by 20, \$7.35; 14 by 21, 5-room compartment, \$10.25; single canvas cots, 60 cents. If any will set up their own tent they may deduct 25 cents from this price. Order your tent now of Clarence Heide, Maquoketa, Iowa, as prices cannot be guaranteed. Meals will be served at a very nominal charge. Wesley W. Richards, 1414 Harrison Street, Davenport, Iowa.

Northeastern Illinois, at Elmhurst, August 14 to 28. Tents: 10 by 12, \$6, 15 days' use; 12 by 14, \$8, 15 days' use. Springs, 50 cents; single cots, 75 cents. Place your orders with either of the following: J. L. Cooper, 430 South Seventh, DeKalb, Illinois; W. L. Christy, 6532 South Hermitage, Chicago, Illinois; C. A. Edstrom, 750 South Karlov Avenue, Chicago, Illinois.

Alabama, at Pleasant Hill, August 13 to 21. Tents, 16 by 16, large enough for two families, \$5 plus freight from Mobile and return. Order by August 1 to give committee ample time, through J. W. Baldwin, McKenzie, Alabama. Levi Gamet.

Kirtland, at Kirtland, Ohio, August 13 to 28. We are expecting to have with us Apostles J. W. Rushton, Paul M. Hanson, G. T. Griffiths, Bishop B. R. McGuire, Sister Vida E. Smith, and others. Services held in the "House of the Lord." Prices of tents: 10 by 12, \$3; 12 by 14, \$4; for two weeks. Meals served cafeteria plan in our new building, E. A. Kaler, chef. Groceries furnished to campers at wholesale prices.

"So our hope of solving the social problem must be not through revolution, external machinery, or one-sided reforms, but through the education of the young, the transformation of the subjective environment, of ideals and values in society, and the development of a well-balanced program of social progress. The development of a fuller social intelligence and social character in the individual is the heart of the problem. Practically it becomes, therefore, largely the problem of social leadership and social education. Social machinery and even social 'mutations' may assist, but they are powerless without the inner, spiritual transformation of our social life, since that life consists in the mental attitudes which individuals maintain toward one another."

We anticipate a large gathering, so kindly send in your order for tents and rooms at once. J. D. Lewis, secretary, Willoughby, Ohio, R. F. D. 2.

Northeastern Kansas, at Netawaka, August 5 to 15. Beautiful shady park, playground, and ball park for recreational activities. Tents: 10 by 12, \$4; cots, 50 cents. Abundance of free straw. Bring blankets and bed ticks. Meals in masonic dining hall adjoining park. Service will be cafeteria style and all meals will be at a minimum cost. Apostle J. F. Curtis, district missionaries, and probably a patriarch will be in attendance. Women's Department will be in charge of Mrs. J. A. Gardner, of Independence, and the district organizer. Bring textbooks and songbooks, prepared for a ten-day session of spiritual and intellectual activities. Order tents now from Frank G. Hedrick, 714 Parallel Street, Atchison, Kansas.

Two-Day Meetings

At Bay City, West Side, Michigan, July 16 and 17, corner of Catherine and Thomas Streets. Bring full baskets. No charges for meals. Come and do your part to make the meetings a success. Matthew Umphrey, Bentley, Michigan.

Pastoral Notice

Far West Stake

The next quarterly priesthood meeting of the stake will be held at Cameron, on Sunday, July 10, at 3 p. m., for the special benefit of brethren resident in the southeastern portion of the territory. All invited.

Local Appointments

It is the policy of those responsible for administration to make more local appointments for preaching, and to induce and secure close, systematic, and intelligent service from all appointed to such responsibilities. The law contemplates and there should be a universal extension of local ministerial service, with many elders and priests preaching the word, tracting, and visiting among the people in the various stakes and districts. Local appointments are as important and responsible as any other, in a general sense, and should be regarded as sacred, made by authority of the church, through its authorized representatives. We have some excellent local men, who want to work, and who are capable of doing good work.

Method of Filling Appointments

Men having appointments will be expected—

1. To fill such appointments personally, regularly, and faithfully, and not to send others except when strictly necessary; those sent to be competent for the service. Experience indicates that to secure consistent presentation of the word, discourses must be organized and presented in continuity of orderly succession. This is not done ordinarily where different speakers follow one another, unless a well-prepared course of service is acted upon; and not so well done even then. It is better that one mind study the local situation, counsel with those concerned, organize his entire effort, and work out his plan, by regular, systematic, studied effort to meet the general situation.

2. To organize the work of preaching, tracting, visiting, etc., methodically—by preparation to preach the gospel definitely and consecutively—in such form as to give the people a clear, comprehensive knowledge of the faith.

3. To visit and work among the people and by friendliness, distribution of literature, etc., push the work and build up local centers, including preaching appointments, organization of Sunday schools, etc.

4. To report work monthly on the regular report blank. Intelligent, kindly, live, spiritual men can do much to extend our cause among the people. If a man really believes in his message and is full of it, he can present it interestingly and convincingly and reap fruit from his labors. Some are doing it; we need and must secure "an enlargement of the number." It is remarkable, the degree that men are blessed, when they are energetic, trust in God, and move out and do their duties. Enoch was "slow of speech," so was Moses; even Demosthenes had an impediment of speech; but these "brethren" "went at it," "stuck to it," "worked by faith," and accomplished big things for God and man.

Definite Announcements

When stake appointments are more nearly completed we shall announce places, dates, and names, that the people may know who is who and what is what, and be looking for the service of "good men and true and attentive to their duty," and rally to their support. It should help every branch to maintain near-by local appointments. They brush up men wonderfully; they deepen the interest of the membership and promote unity.

Unity of System

As a result of experience in this and other fields, and consultation with numbers of general officers, and with due respect to the methods of the past, it becomes more and more apparent that a more specific, definite, well-considered system for developing and getting results from the local ministers should be provided, if the necessary percentage of those chosen to local offices are to function intelligently, steadily, satisfactorily, as the service demands. The church has found it necessary to provide a course or courses of instruction for missionary men and women; for department teachers, recreational leaders, musicians, nurses. Special training is found necessary for those mentioned; why not for all grades of ministers? Are they not designed to be among the most important assets of the church? Some years ago the writer took the liberty of presenting to our progressive president—not then the president—the need of more specific preparation of men and others for ministerial and general service. The revelations of God provide therefor; and whenever the people of God have been brought into being, the divine counsel has been given that schools and other means of special training for ministry and laity be provided.

For years the church has been trying to train men for local service but in a very general, irregular, haphazard manner. To us it seems apparent that a more clearly defined system for local officers—elders, priests, teachers, and deacons—must be provided; a course that will provide a definite amount of preparation and a specific amount of *doing*—for we learn by studying and doing.

Too Large a Percentage Not Functioning

The church has many efficient local officers, whose service is very valuable. However, it has too large a percentage who for some reason or cause have been ordained and remain inactive and undeveloped. We fear that the tendency to consider the service of general appointees all-sufficient with very limited realization of the great value and importance of local men is a growing tendency.

Increasing Importance of Local Service

It becomes apparent that with the gathering of the people into local groups, the importance of the local ministry must be apprehended; that if the people are to be shepherded, educated, cared for in general, and Zion to become a place of spiritual and moral power, local men must very largely do the work of supervising and educating the flock while the missionary force push out into their fields. We believe that in a general sense every man should develop "initiative" and "find" himself and his work and "go to it." However, we say all this with the hope of "starting something," and that something more comprehensive and effectual than the past system or lack of system has produced. General study of the problem, with a view to the ultimate extinction of individual inactivity, is a thing to be more than desired; it is a consummation devoutly to be wished and patiently to be worked out.

The Reunion

Mr. Editor, we may have already exceeded both speed and space limit, but there is more to follow. "May I say" that the reunion of the stake will be held at Stewartville, August 19 to 28; that a progressive program has been provided; that all directly concerned are asked to pray and work for the success of this gathering; and not last and not least, to get there and have tents up ready for the opening service, Friday, August 19, at 9 a. m. Reunions are spiritual or not spiritual, according to the condition of the people. A rushed, hurly-burly gathering, with the main thought a general, easy, good time, gets people nowhere. Recently a number of people worked diligently to provide a musical institute for the stake. The Spirit of the Lord signally blessed the gathering, clearly evincing commendation of the application of those concerned with the occasion. "Go thou and do likewise" is a good slogan for the reunion. Let us come on time, as wise virgins, with lamps trimmed and burning, prepared to meet the Lord, who will meet those who so come.

In General

We are "carrying on" in the stake, trying to "go forward." The sun is hot in this season of the year, in old Missouri; but men and women may work hard and also see to it that some time is given regularly to thought, and reading, and other things that, unlike "the passing show," do not perish with the using.

Life is what we make it, not necessarily what it is. To systematize work and get it done promptly and efficiently, to give a portion of each day to "what is worth while," and thus to secure steady, progressive development of mind and soul, is essential if people are to reach a definite goal. To organize one's time, to intelligently outline a well-organized method of living, to "stick to it," and to reorganize our habits that they be our servants and not our masters—this is essential to any successful program of living. Latter Day Saints are supposed to be "called and chosen and faithful" to a great and marvelous work. The "intellectual life"—of "plain living and high thinking"—putting more into head and heart and less upon bodily adornment and indefinite meandering—all this tends towards retention of mental power and clearness until "the silver cord be loosed or the golden bowl be broken," and life come to a normal ending. An increasing number of our people are applying themselves to personal study, etc.

You know, Mr. Editor, and I know that you know, that the path of the just is as the shining light; that there are bright spots all along the way, to those who see with calm, clear eyes and who believe in the love and orderly methods of God and in the intelligent use of their own powers. To paraphrase Tennyson:

"For what are men and women better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer and also work
their heads,
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by golden chains about the feet of God."

R. S. S.

Pastoral Notice

To the Saints of the Northern California District: As the president of your district, I am once more sending out our annual letter of greeting. While we have urged the Saints in the past and tried to point out the necessity of attending these reunions, and the lasting good that may be derived therefrom, we are admonished by the Spirit at this time to emphasize all that we have said in the past, and to specially urge your attendance at this coming reunion.

Those of you that have read the sermons and articles of Brother Elbert A. Smith, in the church publications, and have been thrilled by the spirit in which they were written, have no doubt longed for the opportunity of sitting under the sound of his voice and hearing the message with your own ears. Dear Saints, this opportunity is to come to you. Will you embrace it? It may never come to you again.

If the dark clouds have hovered over you, and Satan has sorely tempted you, and you feel discouraged and all down and out, come to the camp of the Saints at Irvington. We are going to have a grand rally under the banner of Immanuel, and we are not going to furl our banner till we have won the victory. Come, brother; come, sister. We need your help. Satan is marshalling his mighty host, using all the powers at his command to discourage the Saints and hinder this work of God. If we fall before the victory is won, let us fall with the armor on.

We realize that under the present conditions that are in the world it will seem almost impossible for some to come, but let us do our best, even if we do have to make a seeming sacrifice.

C. W. HAWKINS, *President.*

Requests for Prayers

Mrs. Della Hague Watson, of Skiatook, Oklahoma, requests the prayers of the Saints for her sister, who is seriously afflicted.

Sister Nettie Meyer, of O'Malley, Saskatchewan, desires the prayers of the Saints for her recovery from various diseases and afflictions. She has five children. She suggests August 1 especially as a day for united prayers.

Autumn Leaves for July

A most wholesome Latter Day Saint serial begins in the July number of *Autumn Leaves*, written by Grace Baughman Keairnes, whose work has hitherto appeared in both *Autumn Leaves* and *Stepping Stones*. It concerns the philosophy and practice of our Zionie ideals, along with pleasing romance and personal incentive.

Another pleasing feature is the first of a series of articles by men who have known intimately the late Joseph Smith. They write of their impressions and experiences from various phases, and give us some delightful pen pictures of this wonderful man, that his memory may flourish in our hearts.

A travel sketch by Apostle T. W. Williams appears, this issue carrying the first of two installments on "The home of the Dutch," a strange land of dikes, canals, and windmills. The church is fortunate that its apostolic representative in the recent European survey was also a journalist, for he sees many things with the trained eyes of a writer, and is able to help us see them as he did.

President F. M. Smith, who is skillful with the camera, contributes a photo of our Sunday school in Jerusalem and an illustrated article entitled "The Giants' Ring," being peculiar archaeological remains near Belfast, Ireland, visited by him in company with Brother Williams.

To see Kirtland Temple is not the privilege of all of us, but to read of the experiences of others in viewing the wonderful structure and to see pictures of the places they see, is our occasional privilege, and this month Sister Ruth M. Wood is our benefactor in an article, "A trip to Kirtland."

The "Burden bearers" series continues, A. W. Smith giving another article on Mexico and the peculiar methods of transportation in that land.

"Out of the night," is a two-part serial concluded in this number, a missionary and a legless man being leading characters in a moving western story by Elmer K. Patterson.

"Dear old father" is a letter written to his father by a missionary who wishes he might have appreciated the paternal care earlier in life, but not having done so, is seeking to express his deeper emotions now.

A pretty little essay is, "In the newness of life," by Ruby R. Speer.

"Opposing the powers that be," by Leon Burdick, is a missionary experience in which a young missionary whose zeal may have been greater than his wisdom, said a few things and got into trouble. But the ending was happy and he had learned something that we can also profit by.

There are other articles, poems, and departmental offerings that make the number of special interest to every progressive Saint.

Sanitarium Needs

In our nursery we need: Baby gowns of outing flannel, bands, squares, old cloths to be used for rags.
In bedding we need: Pillow slips, size 20 by 32 inches, fin-

ished; bed spreads, 76 by 90 inches; dresser scarfs, 18 by 40 inches; tray cloths, 11 by 14 inches; stand covers 24 by 24 inches. (Prefer these articles made of Indian Head muslin.)
Two kitchen refrigerators.

J. W. CHAPMAN, Superintendent.

Notice to Musicians

This is to notify the musicians and singers who expect to attend the Kirtland reunion that we are counting on you to help make the reunion a big success, musically. We want to make this the best reunion in the history of the Kirtland association, so come prepared to do your part.

The choir work this year will be in charge of Brother Will Householder, Willoughby, Ohio, Route 1, whose ability in this line assures something worth while. The material for the choir work will be selected from Winnowed Anthems, Numbers 5 and 6, Hope Publishing Company, Chicago, and the singers are urged to secure a copy and get acquainted with its contents before reunion.

The orchestra work will be under the direction of Brother Charles Romig, who needs no introduction to Kirtland reunion goers. All who can help with the orchestra are requested to write him at 514 North High Street, Barberton, Ohio, for instructions.

Brother Hoxie's book, Songs of the Legion, will be used for the congregational singing; if you have any, bring them along.

Musicians, be sure to bring your instruments! Singers, don't forget your music. Above all things, let each one bring the spirit of consecration and we will make the sacred old temple fairly swell with inspiring music and song!

JOHN F. MARTIN, Music Committee.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Mobile, at San Souci Beach, Alabama, July 13 to 18.
- Chatham, at Erie Beach, Ontario, July 15 to 25 (264).
- Portland, at Portland, Oregon, July 22 to 31 (360, 622).
- Western Nebraska, at North Platte, July 22 to 31 (598).
- Kentucky and Tennessee, at Foundry Hill, July 23 to 31.
- Toronto, at Lowbanks, Ontario, July 23 to August 8 (574).
- Massachusetts, at Onset, July 24 to August 7 (574).
- Southern California, at Convention Park, Hermosa Beach, July 29 to August 7 (598, 622).
- Lamoni Stake, at Lamoni, Iowa, August 3 to 14 (550).
- Seattle and British Columbia, at Bellingham, Washington, August 5 to 14 (526).
- Southwestern Texas, at San Antonio, August 5 to 14 (503).
- Northeastern Kansas, at Netawaka, August 5 to 15 (574).

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, business manager.

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

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Fill the Gap!

The World Is Short Educated Men and Women

There is a great shortage in all lines of production to-day, due to a temporary shortage of real productive labor. This shortage is only temporary, however, for the ten or twelve million workmen destroyed by the war were only a small percentage of the world's billion workers. And education has made labor ten times as productive as it was. It used to take two hours of a man's time to raise a bushel of wheat. Now it takes less than fifteen minutes. Do not become alarmed. The world shortage of material goods will be quickly supplied.

The most alarming shortage that the world faces is in a commodity which cannot be quickly replaced. *Education is the scarcest and at the same time the most indispensable commodity in the world to-day.*

According to the World Almanac, for the three years, 1918, 1919, and 1920, there is a shortage of 97,802 college years of education, due to the war, the draft, and the diversion of young men from college to the industries. These figures apply only to America. In Europe the condition is worse. It is estimated that the supply of college graduates has been decreased by over 90 per cent there. Taking the world as a whole, this means that *the world shortage of educated leaders is at least 60 per cent of the normal supply.*

In the face of this world shortage and a need so overwhelming that it is tragic, the American college trained young man for the next decade will hold in his hand that commodity that the world wants most and has least of; from the altruistic or selfish standpoint, as you will, he will possess, in the highest degree, the power of conferring benefit and of demanding his own reward.

Will you qualify?

Come to your own church college.

For catalogue and further information, address

THE PRESIDENT

GRACELAND COLLEGE

LAMONI, IOWA

- Spring River, at Lincoln Park, Pittsburg, Kansas, August 5 to 15 (550, 623).
 Northern California, at Irvington, August 11 to 21 (647).
 Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, near Vicksburg, Michigan, August 12 to 21 (46).
 Southeastern Illinois, at Brush Creek, August 12 to 21.
 Eastern Iowa, at Maquoketa, August 12 to 21 (647).
 Des Moines, at Runnells, August 12 to 22 (647).
 Western Oklahoma, at Eagle City, July 29 to August 7 (622).
 Western Iowa and Eastern Nebraska, at Council Bluffs, Iowa, August 12 to 21 (383).
 Southern Missouri, at Tigris, Missouri, August 12 to 21 (647).
 Eastern Colorado, at Ivywild, suburb of Colorado Springs, August 13 to 21 (550).
 Alabama, at Pleasant Hill Branch, August 13 to 21 (432).
 Kirtland, at Kirtland, Ohio, August 13 to 28 (286).
 Northeastern Illinois, at Elmhurst, August 14 to 28 (550).
 Utah and Idaho, at Lava Hot Springs, Idaho, August 19 to 28 (478).
 Clinton, at Rich Hill, Missouri, August 19 to 28 (598).
 Far West, near Stewartsville, Missouri, August 19 to 28 (383).
 Little Sioux and Gallands Grove, at Woodbine, Iowa, August 19 to 28 (312).
 Northern Michigan, August 19 to 28 (503).
 Nauvoo, at Nauvoo, Illinois, August 19 to 28 (432, 623).
 Independence, Kansas City, and Holden Stakes, at Pertle Springs, Missouri, August 19 to 29 (383).
 Arkansas, at Bald Knob, August 19 to 28.
 Southern Wisconsin, at Madison, Monona Park, August 26 to September 5 (286).
 Central Illinois, at Taylorville, August 26 to September 4. (622).
 Eastern and Central Oklahoma, at Ripley, August 26 to September 4.

Addresses

D. Amos Yates, 656 H Street, San Bernardino, California.

Conference Minutes

NORTHEASTERN ILLINOIS.—With Mission Branch, June 18, 19. District President J. L. Cooper, associated with W. L. Christy and J. J. Oliver, chosen to preside. On Friday evening prior to the convening of conference, a very well rendered program was supplied by the members of the Mission Branch and their friends. Business sessions were marked for their evidence of the spirit of unity; the selection of the officers resulting in unanimously reinstating each officer for the ensuing year. At the recommendation of First Chicago Branch and also one from Deselm Branch, John Peterson and William Bell were ordained elders, having previously occupied as priests. Just after the opening of the prayer service on Sunday morning, the confirmation of ten precious souls who had the day before been led into the waters of baptism by O. T. Hayer, took place, and the Spirit of God, the promised Comforter, was manifest to a marked degree. R. N. Burwell, our esteemed Bishop's agent, was present for a short time on Sunday, and at the morning service gave us a rousing sermon on the conditions of the finances of the church at the present time and our part in the great program. His report shows as follows: On hand last report, \$819.58; received to May 31, 1921, \$8,731.35; total \$9,550.95; paid out, \$9,252.65; leaving a balance on hand of \$298.28. Other speakers were Ward L. Christy, Doctor C. D. Carter, and J. L. Cooper. We believe all attending felt benefited and strengthened in the work. Next conference with Plano Saints, time to be set by presidency. O. A. McDowell, secretary.

Our Departed Ones

HAYER.—Bertha Ann, eldest daughter of Christopher and Ann Danfelson, was born in LaSalle County, Illinois, August 3, 1861. Died at Lamoni, Iowa, June 27, 1921. Baptized September 21, 1879. Married Lorenzo Hayer, March 17, 1881. To this union were born 4 daughters, who with their father and their families are left to mourn. The daughters are: Mrs. J. F. Garver, Mrs. J. E. Kelley, Mrs. V. C. Bailey, and Mrs. R. L. Brackenbury, all of Lamoni. Funeral from Saints' church, in charge of G. W. Blair; sermon by D. T. Williams.

CAIRNS.—Robert M. was born in Scotland, November 8, 1833. Came to United States when six months old, moved to California Township at the age of twenty. United in marriage to Emma Rose Lindsley, April 1, 1858. To this union were born 4 children. During his years of activity, he held many offices of trust in society, district, and township. Baptized in 1897 by S. W. L. Scott. Lived an honorable and faithful member. He is survived by his daughter, Libbie, 6 grandchildren, 8 great-grandchildren, and many friends. Funeral sermon by S. W. L. Scott at residence of deceased's daughter.

THE SAINTS' GAZETTE

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

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

any man among you have and concubines he shall be cut off from the church.—Mormon, Jacob 2: 36.

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EDITORIAL

Our Father

When one of the sons of any of the leading ministers of the church signifies his willingness to take up a portion of the burden and to assist in carrying on the work in which his father has been so long engaged, there is a feeling of general rejoicing.

It is true that the children are called to assist and take up the work of their father in the work of the church, and this is true not only to leading ministers, but should be true to all members of the church. Naturally those who can occupy in any particular position are limited, but it is evident that the sons, other things being equal, should possess a better initial understanding of what the work means than would a stranger. On the other hand, the church is entitled to and should have the ablest workmen to be found within the fold.

"I must be about my Father's business." It is a wonderful thought. "My Father works and I also work." There is one father to us all, even our heavenly Father, and we are called to be workers together with him.

"Safe in the arms of Jesus," is an appealing song, and conveys a beautiful image, but it brings to mind a figure of infancy that must be carried. In the time of our spiritual infancy it is good. Also in the time of great sickness and of death or severe trial it is good to feel that the eternal arms will bear us up, "safe on his gentle breast." But if we are to be workers together with Him, we must while health and strength holds, have a broader ideal, and must strive to put on more nearly the stature of a man in Christ Jesus.

Another figure is, "How safe I am with my hand in his." It brings to mind the toddling child who can go anywhere, though slowly, if only he has a hand or finger on which to hold. But if that is withdrawn, his faith is not sufficiently strong and he falls. Unfortunately we have some such sixty-year-old babies, though some are younger.

Another figure which is very popular is represented in the song, "Where he leads me I will follow," "I will go with him all the way," or "If Jesus goes with me I'll go anywhere."

But even this falls short of the ideal of "my Father works and I also work." For that unto which we are called is a true workmanship.

"There was a man sent of God." "I come (in the volume of the book it is written of me) to do thy will, O God." "I will go where you want me to go." Can we be depended upon to go and do the work whereunto we are sent?

In infancy, it is a wonderful thing to be carried. In childhood, it is a delight to go out with father or mother and toddle along, perhaps holding to a hand. In later childhood, it is great to go out on a vacation or on a trip with father and mother, even if our steps, at first, are short.

But there comes a greater time, when father introduces us to his own business, tells us what he is trying to do and what he has accomplished. Shows us his plans for the future, asks our assistance, even though in some little thing. Then, "I must

be about my father's business." The joy of that experience exceeds all of these earlier experiences.

Even so the experience of baptism, when we join the church, and all earlier experiences are swallowed up. When our heavenly Father takes us and shows us his work, his plans in this world, at least, and we are called upon to work with him and are given, therefore, a divine vision, with the understanding of what the work means. Such an experience is wonderful beyond all that has gone before, and we realize anew at once, our own weakness and incompetence, and that as our Father works so also must we work, for this is the work of our Father in heaven.

A Woman Healed

Testimony by an opponent that there was actual healing in the church; also explains apostasy of Ezra Booth.

In the Origin and Early History of Disciples of Christ, by Walter W. Jennings, speaking of Symonds Ryder, he says:

"His relations with the Mormons were very interesting. Ezra Booth, of Mantua, a Methodist minister of more than ordinary culture, with his wife, a Mr. and Mrs. Johnson, and other citizens visited Smith at his home in Kirtland, in 1831. During the interview, conversation turned to the subject of supernatural gifts such as were conferred in apostolic days. Some one remarked: 'Here is Mrs. Johnson with a lame arm; has God given any power to men now on earth to cure her?' A few minutes later, when the conversation had changed in another direction, Smith rose, walked across the room, took Mrs. Johnson by the hand and said in the most solemn and impressive manner, 'Woman, in the name of the Lord Jesus Christ, I command thee to be whole,' and at once left the room. Hayden continued the account thus:

"The company were awe-stricken at the infinite presumption of the man and the calm assurance with which he spoke. The sudden mental and moral shock—I know not how better to explain the well-attested fact—electrified the rheumatic arm—Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain."

Comment on the above is hardly necessary. It is exactly the attitude that Pharisees took in the days of Jesus. The fact is that the woman was healed. Mr. Hayden evidently prefers the idea of shock, instead of accepting the statement of the New Testament concerning the healing of the sick. He prefers to consider it physical shock to giving the credit to God.

Continuing, Mr. Jennings quoted from a letter from Ryder to Hayden concerning the conversations which took place in Hiram, Ohio. Mr. Ryder refers to the fact that Joseph Smith and Sidney Rigdon were tarred and feathered, but he does not relate that he was the leader of the mob, and that they dragged Sidney Rigdon in a way that his head continually bumped on the frozen ground. Such brutality is not argument.

Concerning Ezra Booth, who left the church at about the same time as Ryder, Joseph Smith says, in his diary:

"About this time Ezra Booth came out as an apostate. He came into the church upon seeing a person healed of an infirmity of many years standing. He had been a Methodist priest for some time previous to his embracing the fullness of the gospel as developed in the Book of Mormon, and upon his admission into the church he was ordained an elder, as will be seen by the foregoing revelations. He went up to Missouri as a companion of Elder Morley, but when he actually learned that faith, humility, patience, and tribulation, were before blessing; and that God brought low before he exalted; that instead of 'the Savior's granting him power to smite men, and make them believe' (as he said he wanted God to do him), he found he must become all things to all men that he might peradventure save some, and that too by all diligence, by perils by sea and land; as was the case in the days of Jesus, which appears in the sixth chapter of Saint John's gospel, he said: 'Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.' So it was with Booth, and when he was disappointed with his own evil heart, he turned away."

Whatever may be said with regard to the Saints in this incident, it is certain that their opponents were wrong, and actuated by a wrong and mob spirit, and by a spirit of personal ambition.

Charles Derry Is at Rest

We have just received word, on the 16th of July, of the passing of Elder Charles Derry. The funeral was held from the home on Monday, the 18th. Elder Derry was in his ninety-fifth year, as he was born in the County of Stafford, England, July 25, 1826. His father died before he was born. His mother dedicated him, when three weeks old, to the service of the Lord. When seventeen years of age he joined the Free Will Baptists, but on October 3, 1847, was baptized by an elder from Utah, and was ordained an elder three months later and sent into the mission field in England without purse or scrip. In 1854 he left for Utah, but he left Utah in 1859 as from his observation of polygamy he was "satisfied that it had its origin in lust."

He settled with his wife and children in eastern Nebraska. The last of February, 1861, having heard of the Reorganization, he walked seventy-five miles through the snow, which was eighteen inches deep on the level, to interview W. W. Blair and E. C. Briggs, and was baptized the 3d of March, and ordained an elder. He thereupon entered the ministry of the church, was ordained a seventy August 31, 1861, and at the semiannual conference, October, 1861, was appointed on a mission to England with J. W. Briggs, so he left home on December 6, 1862, without purse or scrip, as he always traveled, leaving his family in the hands of the Lord and of certain of his neighbors, who agreed to see that they were cared for, and did so, as there were no family allowances in those days.

He arrived in Liverpool, February 4, 1863, and was followed by J. W. Briggs and Jeremiah Jeremiah the 15th of May. He labored in various parts of Great Britain until June, 1864, when he returned home, reaching there the 6th of September.

He moved with his family to Nauvoo, where President Joseph Smith called upon him shortly before the April Conference of 1865, asking him if he was going to conference. He replied that he had no means. "If I will pay your expenses will you go?" "Certainly." So Brother Joseph gave him ten dollars.

At this conference he and Josiah Ells were nominated by a committee of three for the Quorum of Twelve, and he was ordained April 8. He continued in that quorum until the

conference of 1870, at which time he resigned, not on the ground of lessened faith or lack of support for the church or its ministry, but because he had served when the church had but few members; but he felt that now there were those more worthy, and younger men should be called to take his place. He said he considered his capacity was that of an elder, and asked to be permitted to continue and labor in that capacity. After a long discussion the conference released him, but appointed him to the Quorum of High Priests, of which quorum he was made the president on the death of Isaac Sheen, in 1874. He was ordained to that office October 23, 1874, and continued until 1901, when he again resigned, as he believed that younger men should take up that work.

As a missionary he has labored in Iowa, Nebraska, the Dakotas, Minnesota, Illinois, Missouri, Utah, and Idaho in this country, and in England and Wales. He was regularly appointed by the General Conference until 1906, when he was in his eightieth year. But he continued to labor while life lasted, as his strength would permit.

He was called to the High Council by the conference of 1890 and continued in that capacity until October, 1902, when he resigned, having been called to be an evangelical minister and ordained June 8, 1902. He was then past his seventy-first birthday.

His life closely approaches the human ideal of that of a Christian. He was humble, did not esteem himself above others. He was willing to labor wherever he could and wherever the church wished. Yet whenever he felt that the time had come when another should take his place, or when he felt the work could be better done by another, he gladly gave way. He not only felt no jealousy that younger men were taking his place, but was anxious to see them do so, his great ideal being the good of the church.

An appreciation of his character by President F. M. Smith appeared in the HERALD, volume 65, page 1078, November 6, 1918.

Surely such a follower of the meek and lowly Nazarene is at rest in the paradise of God, and rejoices with the many loved ones who have passed on before. S. A. BURGESS.

The Spirit of Consecration and Sacrifice

There is much commendable sacrifice now made for the church and there will be more.

Much has been said and much more should be said concerning the spirit of consecration and devotion manifested by our general ministry as a body. There have been some men, a few, who have set their own good first, but they have been few.

That same spirit of devotion has been manifested by the men and women in the various institutions of the church and in the general offices. There have again been exceptions of those who have set their own selfish ends first. But, on the other hand, there are many whose great desire has been and is, to be of service to the church and kingdom of God.

Occasionally we hear criticisms of some one who draws more than sufficient for bare living; some one who is working for the church in a business or commercial capacity. We know of more than one who has been offered \$6,000 or \$7,500 a year, yet has chosen to work for the church in some industry for \$3,000. We know of men who have stated that they can earn \$5,000 a year, yet have taken \$2,000 and the extra rebuffs and criticism that comes with this work. Men who do that are showing a spirit of sacrifice and a desire to

be of real service to the church. They have at least denied themselves a substantial sum.

We know of other men who have left business employment which would pay them as much or more than those set forth above, men who have charged as high as \$50 a day for their time, yet who come and work for the church in these recent years of high prices for \$100 or a little over per month; so little over that it has been a continual problem to meet necessities.

It is an interesting problem and is more so because these men are not entirely free, but have taken upon them the obligation of a family and keenly realize that he who does not provide for his own family is worse than an infidel, according to the Apostle Paul. But we would suggest again, as we have before, that those who would call upon the missionaries' families for a greater sacrifice should first themselves set the example. We are all called to the work of God. If we are convinced that anyone should live on a certain plan in order to assist this work, that conviction is one for our own selves.

Surely in this day of preparation there should be a spirit of consecration and sacrifice, with due regard to family needs. The family that lives carefully assists in the work as does the man who goes out to preach the gospel, or who labors in the institutions of the church.

Regard must also be had to the size of the church and the necessary expenditure for effective work.

While there have been many men who have come to us from the world whose market value has been thereby determined, we have also many who have given their best services to the church, men who have no estimated worth, but if they are not capable of being worth \$10,000 or over, are failures. The fact that a man has given his best efforts to the church should not discredit him, but the fundamental spirit that should actuate us, one and all, children and adult, is to follow in the footsteps of the Master.

How much was Jesus worth? We do not know certainly, in dollars and cents, but we do know that the cattle on a thousand hills were his, and we do know that he was offered a good price, but it was refused, nor did he return to the church and ask that he be given a fair percentage of that offer. He did not sacrifice one half, or three fourths, or nine tenths, for he had not where to lay his head. Nor did he in the end ask for a recompense for his service, but only for the glory that he had with the Father before the world was. He asked only for that which was already his, and then he asked that those who followed him might share in that which was already his.

He came for what he could give, not what he could get. He sought not his own gain, but the profit and blessing of the whole world.

At the Stone Church Religio July 15, Elder J. W. A. Bailey addressed several combined classes on the tribes of Israel and the descent of the priesthood. He argued that Great Britain and United States belong to Ephraim.

The program of the whole society then consisted of several young people who were called upon to give a reason for the hope that is within them. First, Miss Mary Curtis, the daughter of Apostle J. F. Curtis, spoke; then Brother Francis Holm, son of S. S. Holm, of the missionary force; then Vernon Reese, the grandson of Elder A. W. Reese and Bishop William Anderson, both of whom were active in church work in Saint Louis and Decatur County, Iowa. Finally C. B. Hartshorn, from Chicago, who is now in charge of the industrial department in the office of the Presiding Bishop.

This is an excellent idea for others to consider.

Joseph Smith and the Presidency

An extract from the Memoirs of W. W. Blair offers an explanation.

The matter of Joseph Smith being proposed as candidate for President of the United States in 1844 has been a subject of much criticism. It is clear that any citizen of the United States has a legal right to appear as a candidate for the Presidency.

In addition to this, the church was confronted with a situation not now clearly understood. They had been expelled from Missouri, and they had found the state government of Missouri prejudiced against them and unwilling to give them justice. When they appealed to the United States Government, they were informed that the Federal Government had no jurisdiction over such matters in the State; their only recourse was to the government of the State. Some doubtless felt that with a more friendly administration, a different answer would and could be secured. They petitioned at the feet of the governor, and at the feet of the President, and approached Henry Clay and various other candidates. Only when they received an equivocal answer, or one which they considered unsatisfactory, was the name of Joseph Smith proposed.

But we note in the Memoirs of W. W. Blair, page 32, he states that Emma Smith gave an additional reason:

"During the evening Sister Emma related many incidents in respect to church affairs which were both interesting and instructive. She said Joseph, her former husband, very reluctantly consented to allow his name placed in nomination for the Presidency of the United States, a matter urged upon him by two or more consecutive councils in Nauvoo, prominent in which were Brigham Young and some others of the Twelve. She stated that in those times his attention was so taken up with persistent appeals from ambitious, aspiring men, that good men like Father Marks did not have much chance to be heard by him. Joseph at first pronounced the scheme unwise and uncalled for. In this Sister Emma concurred, but their judgment was overruled and Joseph yielded on the claims set forth by his blind political advisers, that in permitting his name to go prominently before the Nation and the world in a political way, it would give popularity and impetus to the work of the church.

"This statement is due the memory of both Joseph and Emma Smith, and is essential to a correct understanding of the causes that led Joseph into such unfavorable notice politically and which eventuated largely in causing his assassination."

It is easy to see how readily such an argument could make its appeal. It has been objected that because of his great responsibility as president of the church he should not have entered the political arena. Many have considered that he made a mistake in doing so. But that he would thereby forward the cause of the church naturally would make its appeal.

Thus John C. Bennett approached him with regard to Freemasonry, and urged that if he became a member, it would be the end of the persecution from Missouri; that he would thereby gain the respect of the leading citizens of Illinois, and of men throughout the Nation, and thereby he would forward the cause of the church and protect them from persecution. It is not surprising that so humanitarian an appeal should have had its influence upon any man. And while he was always a good man, and prophet of the Lord when acting under the inspiration of the Spirit, unless God specifically directed, it is not surprising that he should have been at times influenced as other men would have been.

But most of his efforts, though well meant, proved a failure for the advancement of the church. Truly it appears that the work of God can only be advanced by the methods

approved of him. We are told we should contend against no church save the church of the Devil. We are told that we shall go in and out and find pasture. We can well study concerning nations and kingdoms, things past, things present, and things to come, things at home and abroad. But we can hardly expect that any methods we may use that are not approved of God will help to forward the work, no matter how good the intention may be.

Popular Education

We are still far short of where we should be in educational attainment.

The National Educational Association has been meeting in Des Moines, July 4 to 9. Among other statistics appears the statement that only one in four of high school age in Iowa enter high school, and not to exceed one out of eighteen enter college. In the country as a whole, the percentage appears to be even lower, and is stated as being only one out of eight or nine are in high school, and not more than one in twenty-four of college age are in college.

This is only a loose estimate, but it emphasizes the fact how far short we are of universal popular education in this country, yet to-day we are limiting attendance, and most of our colleges and high schools are turning young people away. Most of the men in Congress are college men.

The practical missions of the world are accomplished to-day by college men. In the recent war it was found that college men were more alert, both mentally and physically.

As the *Des Moines Register* points out, the difference between 150,000 and 175,000 soldiers in our standing army represents more money than the salaries of all the college professors in the two hundred and forty-nine colleges, surveyed by the National Bureau of Education. It is unfortunate that educators themselves approach the problem in an apologetic way.

Do we need a big navy at so great a sacrifice of educational facilities?

Midsummer Young People's Meetings

The young people of Walnut Park church in Independence are trying out a series of special meetings adapted to midsummer conditions. From July 24 to 29 they will hold a series of special services on the lawn at the Walnut Park church, with Elder T. W. Curtis as speaker, Orlando Nace in charge of instrumental music, and Mrs. J. C. Schwab in charge of the song service.

The young people of the community are well organized, with J. C. Schwab as leader, and have the cooperation of the local church officials. They are sending out invitations to all the young people of Independence and surrounding territory to attend and help make the services a success.

We are glad to believe there are no seasonal limitations to the idea of holding these special meetings in the interests of the young people of the church and those interested in our beliefs.

Miss Sarah E. Rodgers, for several years head nurse at the Independence Sanitarium, was married to Mr. John Chapman, present business manager of the Sanitarium, on the evening of July 15, President Elbert A. Smith officiating.

The effect of the recent riots has not yet been fully determined, but we hope by recent action of the British Government the difficulties will soon be brought to a close.

Visitors Welcome

The Herald Publishing House is now in running order, so that visitors to the publishing plant are welcome, and a suitable guide will be provided.

We appreciate that the church membership is interested in seeing how well we are established and how their work is being carried on. It is important, however, that the workers should not be unnecessarily interrupted, because if one or two are hindered, it hinders the whole establishment, for one man's work depends upon another. Personal visits, therefore, should be made outside of office hours. Visitors to see the plant in running order are always welcome.

Subjects Being Discussed

The British Commonwealth

From the English and Colonial papers and from other sources, we notice a great change has taken place in the British Empire since 1914. Canada, Australia, and South Africa, as well as other dominions, are allowed almost complete independence, and have the right to engage or not to engage in any foreign policy, and may repudiate an imperial policy dictated in London at any time. Both in England and in some of the colonies the question is being discussed whether the day will come when the people will find it necessary to ask themselves whether they desire to keep their place in the British national partnership, or not.

Some may see in this a dissolution of the British Empire. It is more likely that it will mean a free basis for cooperation, allowing to each dominion the largest possible liberty. Canada is asserting her right to be represented at Washington, at least, by her own minister, and certain Canadian thinkers are frankly saying that Canada's first community of interest as a nation is with the United States, and second, with other British dominions, and third, with the imperial organization. While this independence of thought does not imply the dissolution of the British Commonwealth, it is of interest in connection with the international relation, and with the actual administration of a League of Nations.

But Canada granted the right for separate representation has not availed herself of that opportunity.

British Coal Strike

The coal strike in Great Britain has finally been settled. At first an effort was made for nationalization of the mines and to have the railway and transportation workers join in a sympathetic strike. Public opinion, however, was evidently against nationalization. The government advanced \$50,000,000 as a subsidy to insure that the less profitable mines shall not decrease wages lower than they were before the war. A standard wage of twenty per cent above the prewar rates is established and the wage worker has his share in the profits. The percentage of increase rises with the greater profit; thus by the effort of the miners his profits are not only increased pro rata, but on a rising scale. It is hoped that this will lead to new relations in all industries.

President F. M. Smith met with the Saints at Deer Park July 2 to 10, helping them to get this new reunion better organized for successful work, not only this year, but for future years; taking his part with the other missionaries, both on the stand and serving in the dining room.

After a conference between President F. M. Smith and Bishop B. R. McGuire in the East, Bishop McGuire cabled Elder Harry Passman in Palestine, \$10,000.

ORIGINAL ARTICLES

Jewish Resettlement of Palestine

A land of many possibilities, some of which are being realized already.

By T. W. Williams

The Jewish resettlement of Palestine is not colonization. It has a different spirit and purpose. A colony implies a parent country from which men emigrate. The purpose may be either economic, religious, or political. It presupposes relationship. The Jews have no parent country but Palestine. Their national life for many centuries has been well-nigh obliterated. They can scarcely be called a nation. They are exiles. They wish to return.

Colonization implies national expansion. This is a move for national reunion. It is not dispersion; it is concentration. It is not expansion; it is gathering back. It is centripetal rather than centrifugal action. There is no mother country to resist. There is none to render allegiance to. The Jews seek rehabilitation of home and country and nation.

History of the Movement

The idea of establishing Jewish settlements in Palestine is not a new one. In the sixteenth century Don Joseph Nasi, a Jewish duke of Naxos, made an attempt to rebuild Tiberias. He planted many mulberry trees and induced resident Jews to cultivate silkworms. In 1629 Jews near Jerusalem, in Tiberias and Safed, were engaged in the cultivation of cotton, cereals, vegetables, and in the rearing of silkworms and bees.

The history of Jewish settlement in Palestine covers three periods.

First. This period is purely religious and covers many generations. It is the reaction from the peculiar Jewish sentiment that final rest depends upon the repose of the body in sacred soil. There is a tradition among the older generation that should a Jew die and be buried outside Palestine, his spirit must wander around the earth for forty years and journey alone to the Promised Land. This accounts for the almost fanatical desire to return to Palestine before death and thereby insure physical and spiritual repose in Abraham's bosom.

Second. This phase represents what was called colonization, for want of a better term. In 1854 Moses Montefiore influenced the Sultan to permit the Jews to secure holdings in certain parts of Palestine. Under his supervision some thirty-five families secured farms. In 1860 some Russian rabbis secured grants from the Ottoman Government for six hundred and twenty-five acres near Jaffa. A farm school was established in 1870. In 1879 some six hundred and seventy-five acres were secured and Petach-Tikwah was founded. Persecutions in Rumania and Russia forced many Jews to flee, and numbers went to Palestine. Settlements were made at Rishon-le-Zion, Wad-el-Chanin, and Katrah, in Judea, Zichron-Jacob, in Samaria, Rosh-Pinah, Yessod-Hamaaleh, and Mishmar-Hajarden in Galilee.

Handicaps

Many handicaps developed. The people were ignorant of local conditions. None of them knew anything about agriculture. They were unacquainted with the language or custom of the natives. The government offered every possible obstruction. They were unprepared to fight grain and fruit pests. Cattle breeding was impossible owing to recurring epidemics. They exhausted their resources in purchase of

lands, building homes, and securing tools and seed. The crops did not furnish subsistence. There were no railroads. Some of the old roads remained but were well-nigh impassable. The camels and donkeys used the fields. Malaria, opthalmia, and other diseases were epidemic. There were no physicians, no druggists, and no hospitals. Sanitation and hygiene were unknown. Many of the people died and the remainder retired to Jerusalem. A group of learned and orthodox Jews settled at Ramlah. Despite inexperience in agriculture they persisted against tremendous odds and finally succeeded.

It was Baron Edmund de Rothschild who gave life and hope to the settlers. He investigated the cause of failure and thereupon assumed responsibility. His representatives reported that the growing of cereals on the land then owned would not produce enough to furnish food for the present, let alone caring for the future. Accordingly fruit culture was undertaken. Immense vineyards were planted with the best variety of French grapes. Large wine cellars were built at Rishon-le-Zion, with capacity of one million six hundred and fifty thousand gallons. Between 1884 and 1888 new settlements were established at Ekron, Sheveys, and Bath-Shlomo. Between 1889 and 1899 Baron Rothschild purchased large sites in Lower Galilee and also in Samaria. Twenty-nine thousand acres were secured at El Muzerib.

Reverses and Disappointments

During this time other settlements sprung up—Rechoboth and Castinieh Chederah, founded by Jewish settlers; Metula, at foot of Mount Hermon, by Baron Rothschild; Artuf, by a Bulgarian society; and Mozah, by Jerusalem Jews. Most of these societies went in for grape culture. The price of wine fell in the European markets. Crops ceased to support the family. Total ruin stared them in the face. It was at this juncture that Baron de Rothschild again came to the rescue, and agreed to take the complete output at an artificial price to tide over the crisis, hoping for a rise in price. He was disappointed. The next year he was compelled to abandon the effort.

At this period the Jewish Colonization Association undertook to reorganize the various settlements. Arable land suitable for the growing of cereals and vegetables was secured. The vine growers were grouped into a syndicate. All surplus wines were syndicated. Production was curtailed. In four years production fell from one million four hundred and thirty thousand gallons to five hundred and twenty-eight thousand gallons. Hundreds of acres of vineyards were uprooted, and oranges, almonds, and olives substituted. During the next ten years settlements were made in Sedjera, Mes'ha, Melhamiel, Yemma, Bedjen Alit, Kinnereth, and Mizpah.

Beginning of Zionism

The third phase known as Zionism dates from the publication of that famous pamphlet *Der Judenstaat* (The Jewish State) by Theodor Herzl, in 1895. He affirmed that the Jewish problem could not be solved without the reestablishment of the Jewish nation. This gave national and political interpretation to the hitherto undefined efforts of the Jewish people. In 1897 the first Zionist World Conference was held at Basel and formulated the Zionist program, which remains the slogan to which the Jewish race is now adhering.

Zionism strives to create for the Jewish people a home in Palestine secured by public law. The congress contemplates the following means to the attainment of this end:

1. The promotion on suitable lines of the colonization of Palestine by Jewish agricultural and industrial workers.
2. The organization and binding together of the whole of

Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country.

3. The strengthening and fostering of Jewish national sentiment and consciousness.

4. Preparatory steps towards obtaining government consent where necessary to the attainment of the aim of Zionism.

At the outbreak of the war the Zionist movement had the financial support of some quarter of a million Jews and the active sympathy of millions more. The number of agricultural settlements had grown to upwards of forty, with a population of some twelve thousand. Swamps had been drained and made fruitful; sanitation and drainage had largely modified the scourge of malaria. The societies were now prosperous and engaged in growing various crops, composed of oranges, lemons, grapes, almonds, different kinds of deciduous fruits, figs, vegetables, and cereals. Farm schools had been installed. An agricultural experiment station had been established. Afforestation had been commenced. The Jewish population in the towns and villages had grown rapidly. Co-operative societies flourished and cooperative workingmen's settlements were giving satisfaction. Then came the war.

Local Self-Government

Administrative autonomy obtains in all Jewish communities. There is a general council called "Waad," which represents the settlement in all outside affairs and has complete charge of internal matters. The members of the "Waad" are elected annually at a general assembly composed of all the land owners, together with all others who are residents of the colony and have paid taxes for two years in succession. The franchise is exercised by men and women.

The "Waad" controls the sanitary condition of meat shops and meat. It inspects all animals used for food. It determines the amount and regulation of the water supply for domestic and irrigation purposes. It passes upon the quality and quantity of bread sold by bakers. It oversees the health and condition of flocks. It determines the annual budget and fixes the assessment of each family, basing same on income and expense. A bachelor pays a larger tax than a family with the same income. A large family pays a smaller tax than does a small family. The doctor is employed and secures his salary by keeping the people well. It is to his interest to have all the people well, as he is paid by the colony. This is also true of the druggist. The pharmacy is conducted by the community and the drugs are sold at cost.

Every man belongs to the police force. A signal of danger, either by night or by day, assembles within a few minutes the complete man power of the settlement, fully armed and ready for action. The Waad ha-Tisha (Council of Nine) is intrusted with all revisions and additions to the laws. The Waad ha-Mishpatim is the board of arbitration and settles all civil disputes among the colonists.

There are two schools, lay and religious. In the lay school religion is tabooed. All children of school age are expected to attend. An educational committee supervises these communal schools and kindergartens. In the People's House (Bethaha-Am) young men and women are given a gymnasium course under direction of an expert teacher. Various lectures are held here on different subjects. It is the social center of the community.

Sanitation

The indifference of the Ottoman Government as to sanitation and health compelled action on the part of the settlers. There are many marshy spots in Palestine. The water becomes stagnant. This breeds malaria and eye diseases. Millions of eucalyptus trees have been planted and these have served as disinfectants through their power of absorption and

evaporation. There are four Jewish hospitals, one at Jerusalem, one at Haifa, one at Safed, and one at Hebron. Special attention is given to the treatment of trachoma. Jerusalem has a Jewish ophthalmic hospital, a home for the aged, an institution for the blind, as well as a lunatic asylum.

Reverting to schools, nearly every religion and every denomination has its own school. The Zionists control one hundred and eighteen elementary and secondary schools. These have a total attendance of some twelve thousand pupils. The cost of maintenance is over one hundred thousand dollars a year. The Arab children have no schools. The government is considering a special grant to Arab villages which will erect a school building. There are some four hundred Arab villages in Palestine. This grant would consist of an annual subsidy. The nongovernment schools will have no financial aid. This will react heavily on the Zionist schools.

Install Modern Machinery

The Jews are installing modern machinery and conveniences. The old Arab chain pump, propelled by a blindfolded mule or ox walking round and round, has been supplanted by modern suction pumps. These are worked by oil or gas motors and by means of these the orange and lemon groves are irrigated. The Jewish Health Bureau of Jerusalem supplies microbe culture for the destruction of all kinds of rodents and vermin. The Agricultural Experiment Station furnishes free information and material for combating insects and scale which destroy the trees. The Anglo-Palestine Bank grants credits for the purchase of dairy cattle on the joint guarantee of a given number of settlers. Demonstrations are given in dairy work and the cultivation and care of fodder. A model poultry farm has been established to instruct colonists in the best poultry methods.

Agricultural Experiment Station

The Jewish Agricultural Experiment Station was founded and is maintained by a group of American Jews. Its main object is to introduce cereals and other plants which will best resist weather, disease, and parasites. The offices and laboratories are situated in the Zichron-Jacob settlement. The fields for experiments and demonstrations are at Atlit. The results are summed up as follows:

It has succeeded in isolating and fixing a new form of sesame with a yield of more than double the ordinary sesame. It has created five species of wheat and barley, which have a special power of resistance to the sirocco. Several species of wheat, particularly rich in gluten, have been developed. These serve admirably in the manufacture of macaroni.

Between July and August each year Egypt imports about \$300,000 worth of table grapes, which come exclusively from Smyrna and Cyprus. The experiment station has succeeded in acclimating in Palestine a variety of table grapes ripening three weeks earlier than the Smyrna and Cyprus product and which compare favorably in flavor and size. Information had been supplied which will make the Palestine olive second to none in the world, both as to the weight of the fruit and the quantity of oil.

Indigenous spineless cactus has been developed which will shortly supply valuable fodder for cattle. A new method of growing the mulberry tree has been evolved, bringing the tree into leaf three weeks before normal time. This will facilitate the silk worm culture and supply more food for cattle.

Other Activities

Some forty different varieties of plants have been evolved to keep the sand dunes from shifting and of inestimable worth along the entire Mediterranean coast. They also provide shelter from the sea. Some forty different species of

eucalyptus, most of which are specially adapted to the different soils of the country, have been introduced.

A permanent agricultural service has been organized and a technical staff has been selected to study local agricultural conditions. This service has direct personal touch with each individual farmer. Agricultural assistants are posted in all districts and instructed to tour villages and settlements continually. These report fortnightly on crops and live stock and suggest ways in which the department can render assistance.

Plant disease and insect pests are reported immediately and immediate steps are taken to prevent their spread. When locusts appear an immediate campaign of extermination is commenced, and printed instructions issued to all settlements. Circulars, spray pumps, and material is furnished for treatment of scale and other pests. There is a field staff of veterinary surgeons which deals with all disease in live stock. Quarantine stations exist at Jaffa and Haifa. All live stock entering the country is subject to examination. The forest rangers are preserving devastated woodlands. Public forest lands are being sown or replanted from established nurseries. Permits must now be secured to fell olive, oak, or careb trees. Charcoal burning henceforth will be done under the supervision of forest guides.

Steps have been taken to develop the sea and lake fisheries and to prevent the wholesale destruction of young fish and larvæ resulting from use of dynamite and poison. The migration and habits of fish which visit the Palestine coast are being studied. A weather bureau has been organized and been brought into close relation with Cairo. Six public stations have been installed. Local farmers are urged to lay out experimental plots, for which supervision, seed, fertilizers, and material is furnished free. Such plots are organized and planted from ten different centers, stretching from Gaza to Safed.

Present Settlements

There are at the present time some fifty settlements with a population of fifteen thousand persons, scattered throughout Palestine. They cover a total area of one hundred and ten thousand acres. This represents about two per cent of the entire area of the country and about fourteen per cent of the cultivated area. The present population of Palestine is seven hundred thousand. The area is about twenty-seven thousand square kilometers. There are about one hundred thousand Jews, of which sixty-five thousand are in Jerusalem. Jaffa, Safed, and Tiberias each have ten thousand. There are some forty odd Jewish settlements.

Thirty per cent of all citrus fruits and ninety per cent of the wines which leave Palestine from the port of Jaffa come from Jewish settlements. These represent one half the total exports. In 1890 an acre of irrigable land in Petach-Tikwah cost about fifteen dollars. The same land to-day will bring from two to five hundred dollars per acre. In 1880 the total value of this colony was less than five thousand dollars; to-day it is easily worth three million dollars.

The Bezalel School of Arts and Crafts enrolls five hundred students who are instructed in the weaving of oriental carpets, the inlaying of copper with silver, the manufacture of silver filigree ware and ivory carving. Mother of pearl workshops teach the manufacture of buttons and beads. In Jerusalem the Jews have established schools comprising workshops for iron smelting, weaving, carpentry, machinery, as well as working in dyes. Knitting machines are furnished to poor families on small annual payments. Special schools are established, giving instruction in the manufacture of oriental lace.

Topography

The valleys or plains of Palestine are fertile. Along the Mediterranean shore the plains run side by side. The plains of Gaza lie to the south, devoted principally to barley. Then come the great plains of Sharon, with soil of chalk and clay, and covered with orchards of orange and almond trees. Farther north lie the plains of Esdraelon. The soil here is rich in humus and specially adapted to wheat. The mountain regions of Judea and Samaria have artificially raised terraces -with small patches of earth. Most of these terraces have been destroyed during the long neglect of the land, but these are to be renewed and, where now there are only hill after hill of bare rock, there will be mountains of terraces, bearing olives and grapes and figs.

The Jordan Valley is a miniature valley of the Nile. Every species of semitropical and many tropical products can be grown. East of the Jordan are immense areas now almost uninhabited, which at one time furnished the entire Roman Empire with its bread supply. It was called the granary of the world. The land of Palestine is capable under intensive cultivation of supporting a population ten times its present inhabitants. If seven million people once flourished here, seven million and more, under modern conditions, can now live in ease and abundance.

The Rainfall

The rainfall is from twenty to twenty-eight inches. The drawback is that it all falls within the space of less than six months. This has been overcome in past ages by means of the pools and cisterns for storing water for irrigation. The Plains of Sharon have six rivers which carry water all the year round. The Plain of Esdraelon has two rivers. If the waters of Jordan and the Sea of Tiberias were conserved it would water the entire Valley of the Ghor. The coastal plain is entirely underlaid with water strata. Inexhaustible wells can be developed at a depth of from ten to sixty feet. There is an abundance of dew, sometimes nearly as heavy as rain, throughout most of Palestine. This dew is the only moisture of the hills of Judea during six months of the year and furnished sufficient foodstuff for the vast number of sheep and goat herds which abound.

It is impossible in an article like this to cover many of the activities of this versatile land. Suffice to say that Palestine has its future and, if the Jewish people with their industrious and enterprising spirit and purpose, are given opportunity, the next quarter of a century will see wonderful changes wrought and Lebanon shall yet be esteemed as a forest and the land shall yield her increase.

The British Commonwealth which is taking the place of the British Empire since the close of the World War has reached an important stage in the meetings of premiers now being held in England. Each colony is allowed the utmost liberty and is recognized as having an interest in the Commonwealth as a whole. One development of the meeting of premiers of British Commonwealth in England is an effort to secure the admission of Ireland as a constituent part of the Commonwealth, enjoying self-government, and thereby bring about peace. Meetings to this end are now being held in the hopes of finding a solution satisfactory to Southern Ireland, to Ulster, and to Ireland as a whole.

The Annals of Iowa for April, 1921, contains as a reprint from *Gregg's Dollar Monthly*, eight synopses of "The Mormon Era," printed in that periodical September, 1873, to August, 1875. These sketches show very plainly antipathy to the whole movement, though evidently some desire to be fair. A much better account appears in the Governor's Letter Books, republished by the Illinois Historical Society a few years ago.

A Few More Thoughts on Stewardship

By Wilbur F. Yates

The Lord has said, "It is expedient in me that mine elders should wait a little season for the redemption of Zion . . . that my people may be taught more perfectly, and have experience." We are now having the experience of discussing the matter, perhaps later we shall have group organization and have added experience in our operations.

A common expression is that self-preservation is the first law of nature. There is such a thing as putting too much stress on this thought, in that it leads to self-interest, to the exclusion of what is required of us as Saints. It is the writer's belief that when men occupy as stewards according to the true plan, that preferring one another will be the characteristic of Saints.

The Basis for Stewardship

Can we imagine people who are to occupy as workers of Zion rushing to get in possession of some choice corner lot? Will the Lord recognize the method we see so prominent in the world when his work begins? Who will be granted stewardships? Does it not stand to reason that history would repeat itself and men be appointed now just as they were in the days of Enoch as recorded in Doctrine and Covenants 101? Let my servant So and So occupy upon the lot in such a location. There we find that the voice of inspiration pointed out their various stewardships.

When the Lord commences this work, could we imagine anyone being pointed out who loved self-exaltation or who was quick to see his own interest and slow to see the other person's interest? Should the church announce that the people inside of the stakes were to be granted their stewardships and commence to receive their just needs and wants from the storehouse, what an array of opinion there would be as to just needs and wants! If to-day we as individuals are willing to live luxuriously and not comply with the law in its fullness, it stands to reason that we might feel that we were in bondage to confine ourselves to what the Lord would call just, for when groups of people with moderate means were starting to work together (as sometimes they must), who could think of some enjoying luxury while many of their good brethren could not have the necessities?

Surely the people who are called to commence this work will be just as they were in Book of Mormon times, when they attained their spiritual heights in so much that they were of one heart and one mind from sea to sea. It is said of them that they would not contend one with the other and that each sought the interest of his neighbor continually. If there is anyone contending when Zion is putting on her beautiful garments, it no doubt will be that each person will contend that he will not have that that is above his brother, but would constantly seek the interest of his neighbor by his vote, industry, and self-denial, if need be. There is no such thing as that kind of people failing. They would gain the favor of both God and righteous men.

Responsibility

Responsibility always comes upon the one who stands to build or assist in any of the Lord's onward moves. Many might be quick to run and occupy as stewards, but when pressure came I fear they would feel more like running the other way, unless prepared by a righteous character. A glimpse into society reveals to us a constant shirking of responsibility, seeking the easiest job without regard to right—let others carry the burden, while they look to receive. There seems always to be work and responsibility if we care to stay with the right; but, by compromising with the wrong here and

there, Satan promises that our path will be a little more rosy so far as this life is concerned, and he is quite true to his promise, as a rule.

The freedom taught so much to-day seems to be to throw off responsibility, be free to complain, free to infringe, free to backbite, free to oppress the hireling, that we may ride in a bigger car, free to quit our employer because labor is scarce and we can make him feel our power, free to charge, "free, free Americans."

How Will Division Be Made?

In Zion we will be free to do right, and happy in it, but oh! how out of place one would feel in a short time who had not rid himself of carnality! Perhaps we shall learn more about the insistent teachings of the church in the past as to what being a true Saint really is, and what it will take to be a fit subject to occupy as a real steward in Zion. We have seen, at times, rough men fall in company with those who did not follow in or love that manner of life. How out of place they seemed! An excuse was soon offered and they made their departure. For us to think of living the law or abiding the required condition, when in our individual lives those things are apparent that could not be tolerated if our cooperative institutions should live!

Could the church permit people to occupy as stewards at a loss? Shall I be satisfied to pass by all this desire we see in the world to look as good or better than my neighbor? Who will be first to announce that I am willing to place myself down on the simple life, to make this business or this farm pay? Who of us can see the necessity, as yet, of saying, I will enlist my all to release the burden from the backs of the Saints and establish an example for the world?

The spirit of caution will no doubt be ours when we remember what the Lord has said of him who would turn from his covenant, that he be "turned over to the buffetings of Satan, to be trampled under the feet of whomsoever I will." We note the question at times, Will one who is diligent be required to divide up with one who is indolent? Under the true plan it will be impossible for an idle person to eat the bread or wear the garments of the laborer. We cannot imagine God calling or appointing as stewards any but the honest in heart, "but woe unto him who will not labor with his own hands and whose bellies are not satisfied, and whose hands are not stayed from laying hold of other men's goods."

Will the Saints buy their inheritance?

Yes, and no. When Saints enlist all of their production, above their just needs and wants, we consider that they are paying for their inheritances, and no just law could require any more. In this sense they may buy many times over, but personally we cannot feel that the method of the world which does not consider the health of the steward and the misfortunes that might overtake the same, are applicable to God's high order, because the method of the word is so ironclad and rigid the world is groaning under the pressure. To meet their obligations men are filling premature graves, working themselves, their families, their servants, and their beasts, that they may meet certain payments. God cannot be the author of such means to justify an end. Everywhere we look, we see men and women broken in health at forty-five, all because they had to meet a certain obligation or lose the home. This is only one of the evils we might mention which grows out of the worldly methods, which are foreign to the stewardship plan. Righteous stewards will surely have a righteous plan to work to.

God's Plan Equable

Christ's plan is to care for the body, the mind, and the spirit, and his will is to prepare men to do many years of paying work, instead of a wasteful few with an impaired

body and mind. The incentive under the stewardship plan will be to honor God and bless men (and not man alone). Because of existing evil, man has become accustomed to believe everyone a rogue and deal with him as such, then if he proves himself honorable, deal with him the same way for fear he will fall from grace. The Lord, however, has always dealt with man upon man's honor. When we adopt in full God's plan, our dealings will be in the same way. We would not infer that things are not as they should be.

Present society is burdened with nonessentials. A big percentage of the work to-day in the world seems to induce man to do wrong, another percentage to keep track of him and his doings, a goodly percentage to handle and deal his portion according to what is agreed that he merits. What must have been the condition of man before he evolved to his present state? A beautiful picture is revealed to us through the Seer of latter days. Under the direction of the bishop, is a supply store which from its very nature will absorb banks, insurance companies, and so forth, and into which will be placed all surplus property, and from which all stewards may receive such property as is not produced on their stewardships that may be a need or just want.

Think of the short-cut business methods and unnecessary work that can be avoided when we shall have adopted God's plan, Saints receiving their just necessities, recuperation assured to all. We can hardly conceive of the happy result. How wonderful that we are the recipients of this information. We contrast the future with what is seen in the commercial stores of to-day, especially around factory towns. Tired, careworn mothers counting pieces of cold metal while watching her waiter take a spoonful of sugar from a small sack on a teetering scale, while her little offspring clings to her skirt and peers through the picket fence at some of God's big oranges and is pulled from the forbidden fruit in childish bewilderment.

How beautiful the promise that some day the earth will rest! Yes, some of society partakes of the abundance the Lord has made; others hunger for the necessities. The two classes meet and try to worship together; and as they listen to long sermons upon honesty they rack their tired brains and try to adjust themselves to the out-of-jointedness of conditions. Honesty, honesty, where shall we place the standard? Shall it be lower than the gospel requirements? If not, let us place it upon Zion's tower. Until then we can place before the word *honesty* three more letters, d-i-s, unless we have done all things intrusted to our individual care.

Can We Abide the Law?

It is said that Israel delivered from Egypt was not able to abide but the carnal law, but that now we live in the gospel dispensation. Perhaps this is true, but we see recorded in the scripture measures in their fundamental law that indeed seem superior to many in our dispensation. They permitted men to be free from bondage once in seven years at least. Certain portions of grain along the public road were to be left for the poor and unfortunate.

The only way we can account for the law in Israel's day and now is that God appointed their carnal law and that many of to-day were instituted by that power that was spoken of in Revelation, that sought for dominion over nations, kindreds, tongues, and people. Should this be the case, how may the methods and policies in the business world which have within them elements which are wholly human, to say the least, be used? When God's plan is in operation we cannot think of a people being dependent upon human law. Of course, it will not be out of harmony with governmental law.

For a people to live and occupy as stewards under the law will indeed try every timber in their character. Forsaking

the world with all her unholy practices has and will be required of the people who shall set an example to the world sufficiently to cause the world to say, Let us be subject to her laws.

Let us pause and ask, Do we find the world picking up our method of doing things, or do we find it convenient to follow the world? There is in the mind of the writer nothing so small and void of gospel requirements as false accusation and evil-minded criticism. But with sober reflection I ask, How many of our weapons are yet carnal? How much must we retrace our steps? What degree will we have to suffer? How oft we should be found in sober prayer, because of things that must indeed be met by the Saints, who are called forth to occupy as stewards. It will mean the turning of their backs upon all the pride and foolishness of our time. The gospel requirements must be in those lives to meet the "fiery darts of the adversary," successfully.

Three Years of Valuable Experience

Several years ago the writer was impressed with the possibility of Saints moving towards the condition required; also the experience that would be needed before they could live harmoniously and receive the promises to us as a church. Our meditations and teachings resulted in some four families studying to come if possible closer to the law, learn and have more experience in cooperation as we saw was taught there. We are in our third year of operation; others have joined with us since we started. We still operate pending the time when there will be a closer understanding between us and those in authority. We have never given our experience through the paper, not desiring to appear forward or boastful. Our hope and prayer is that our experience will be helpful to all concerned.

The only thing I wish now to get before the reader is, that being born and raised in the church and lately reaching forty years of life, the three years just passed have indeed been fraught with varying experiences, and nothing ever came into my life before that gave such an insight to the human character, to the good and bad qualities in humanity, in those inside the experimental group or those who just look in. We are made to feel the importance of what was said by the Lord, "Wait a little season till you have more experience."

We give it now as our experience and are agreed that a source of education will come to any people making an honest effort in their lives to honor these things which were given to the world such as can be given only through actual experience and effort to apply. In respect to the members of the church, I have been made to see a lovable side of humanity I never did years past, which has a tendency to increase charity, and it seems to me that the greater part of our weakness crops out as the result of our imperfect environments.

Our desire to know and sense the requirements of a loving Father has increased. Nothing but pressure and responsibility will rest upon the heads of the ones called out to take their place in the stupendous work just ahead and occupy as foremost stewards. I solicit support and prayers for those who stand in the gateway.

Wireless telephone service between Independence and Lamoni is already an established fact. On the morning of the 15th messages were sent to Lamoni by the church station at Independence and these were heard fairly well, though not entirely distinct. Some phonograph music was played into the instrument and it carried well. Paul E. Anway, of Independence, reports that they hope to develop this service until it is readily available for use throughout the central regions where most of our members reside.

The Treasures of Two Kingdoms

By Elmer K. Patterson

"We as Latter Day Saints, who are citizens of the kingdom of God, should seek after the treasures of the kingdom to which we owe our allegiance. This will be the test of our faith."

A certain Latter Day Saint at one time wrote to a friend in the same faith and made this statement: ". . . but I'm like the common run of Saints in that I am not greatly overburdened with any excess quantities of this world's goods; therefore, I cannot always do my heart's desire, but must be content with things as they are and with that which I possess."

This statement leads the mind of the writer into a chain of thoughts relative to a subject uppermost in the minds of a great many Latter Day Saints to-day.

In these very troublesome days, the days of the end, there seems to be considerable discontent within the fold of latter-day Israel, because we as a people are poor and most of us are more or less compelled to stand aside and view the wealth of this great world and its attending pleasures pour itself into the laps of those who are outside of the kingdom of God.

Among innumerable evidences of the apparent unjust distribution of this world's goods, we stand aside and behold the luxuriously equipped horseless chariots jostle to and fro in the highways and byways. We see them manned in many instances by high-salaried servants, and quite often occupied by people adorned in costly raiment and decked with expensive jewelry.

We follow some of these wealth-laden folk to their home and a palatial abode greets our vision, and were we to pass its portals, we would, no doubt, find every kind of labor-saving and pleasure-making device created for man's convenience.

And is it not true, when we see this grand display of wealth and contrast it with our own meager possessions, the thoughts of our minds rebel somewhat and we recognize "man's inhumanity to man"?

We also see the great employer, who in many cases has much of this world's goods, perfectly at ease in mind after granting the hireling a mere living wage, while he apparently sits in the lap of luxury.

We see the rich getting richer, and so far as we are concerned, the poor are getting poorer. But the evidences of wealth are so profusely lavished on every side that we are dazed somewhat by its grandeur and are quite unable to see so much of the opposite condition, so prevalent among the less fortunate.

Are We Discontented?

What is the result of all this upon the minds and hearts of many Latter Day Saints? Are we not prone to wonder at this great inequitable distribution of earthly treasure? Yea; and we allow ourselves to become discontented because we do not possess what our minds would call "a more reasonable possession."

We may be safe to add right here that this condition of mind has much to do with the prevailing unrest in the world to-day.

But to get at our subject: We believe the real reason why we find the treasure of this world, in its greater distribution, in the hands of those who are not of the kingdom of God is simply because *they are not of the kingdom of God.*

By this we mean that the world, as the Scriptures inform us, is the kingdom of Satan, and its treasure is mammon, and the glory of this world is in the possession of an abundance of its mammon, which the Bible is pleased to term "the unrighteous mammon."

But Saints, the kingdom of God hath a treasure of a far different quality, nature, and worth; yea, a treasure more precious than diamonds or silver or gold; a treasure banked in the vaults of eternity, where moth and rust do not corrupt, nor thieves break through and steal. Yet God, the holy, righteous banker, offers any man the key that will unlock the vaults, and he bids all to come and partake of the good things which he has prepared and preserved for his *faithful* children.

The glory of any kingdom is its treasure, its possessions. And mammon, which the apostle called "filthy lucre," is the glory and treasure of this world. But let us ask: "How limited is the world's treasure? How short-lived is its glory?"

"The Earth Is the Lord's, and the Fullness Thereof"

The treasure of this world is limited in that it has no real, intrinsic value. Each unit represents a like unit in another form. Mammon is the medium of exchange. We might also add that money has no intrinsic value, because it represents man's own inscription of usurpation. By this we mean that the inscription on any money produced by any people (bodies) of the world, represents the usurpation of the power of property, or both, of another, without *absolute right.*

It is written: "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein."

In the beginning God intended that the possession of the treasures of the earth should be man's natural inheritance. And had it been so, all earth treasures now possible of possession would have become intrinsic because of their inheritable value.

But no; Satan came into power and instilled in the hearts of man the spirit of greed. Beginning with Cain the earth and its treasures began to be usurped by men who claimed to be the legal possessors, and then they instituted laws that would permit the system to expand under the protection of so-called civil rights, until to-day we behold the earth and the fullness thereof, not in possession of all men as a natural inheritance, but held in the power of civil authority. And money is the only means by which any of it can come into the possession of the individual, money that bears the inscription of this usurpation.

Earth's Glory Short-Lived

Now the other question: "How short-lived is the glory of this world?" The glory of this world can last no longer than the world itself; and the Bible, Book of Mormon, and latter-day revelation teach that this world and all its glory will fade like the flower that to-day is, but to-morrow is not, for the kingdom of this world cannot last, and this for at least two very good reasons.

First: This world, which is the kingdom of his satanic majesty, the Devil, cannot last, for it is the lowest order of kingdoms that we know anything about in all the universe of God, and it is so low that even the earth itself is cursed. But by the natural evolutionary law of progression, it must eventually give way to a higher order, even the kingdom of God, the "little stone hewn out of the mountain without hands."

Second: This world cannot last, because we believe it to be the gates of hell that have prevailed or tried to prevail against the kingdom of God and its celestial righteousness since its foundation; and God, who has had his arms of mercy outstretched all the day long towards those who dwell upon his footstool, will some day be unable to withhold his just wrath against the disobedient children upon the earth; for in their low estate they have ignored the God who created them, his Son who bought them, his kingdom that would save them, and his righteousness that would perfect them. They have ignored his holy counsel, changed his holy ordinances, and de-

liberately and willfully broken the "everlasting covenant." As a result they have poured iniquity unto iniquity until their cup is nearly filled. And, Saints, when it becomes full, they will have sealed their own doom. They will have brought down upon them the vengeance of a God, who cannot look upon sin with the least degree of allowance. In that great and dreadful day of the Lord, the wicked shall be burned as stubble by the fire of his righteous indignation, the elements (of evil) shall melt (vanish) with fervent heat (before the onslaught of hot wrath), the world with all its treasure, pomp, and glory shall pass away, the higher order of kingdoms, even the kingdom of God, shall be fully established, and Jesus Christ, the Son of him who liveth forever and dwelleth on high, shall become King of kings, and Lord of lords, and the great and mighty Prince of Peace.

Pleasure-Seeking a Test of Faith

Thus we can see that the treasures of this world, this Satanic kingdom, alluring as they are, are confined exclusively to immediate possession, use, and pleasure. It stops at the earth portal, the grave, and goes not beyond, while the treasures of the kingdom of God are not only possible of immediate possession, use, and pleasure (at least in part), but its more abundant possession, use, and pleasure is to be had in the world to come, worlds without end, to be enjoyed throughout all eternity in a sphere of civilization so high we cannot now measure it.

So we Latter Day Saints who are citizens of another kingdom, the kingdom of God, should seek after the treasures of the kingdom to which we owe our allegiance. This will be a test of our faith, for we are compelled, during our probationary period of mortality, to remain in the world, for as yet our kingdom is in the midst thereof.

But we are not to be of it, for we hear the voice of warning: "Come up out of her, crieth Jehovah; partake not of her sins, that in the day of wrath ye shall not receive of her plagues."

The kingdom of this world is the kingdom of Satan, and it is full of wrath and violence, sin and degradation, and her treasure is filthy lucre, the unrighteous mammon, which in the days of the end (even now) shall become as canker in the possession of all those who do wickedly and repent not, and their glory shall wane unto midnight.

Unwise indeed are the inhabitants of the earth who seek after an abundance of the glory and treasures of this world to satisfy the hungering of a lustful soul, who so do and fail to seek after the kingdom of God, and to establish its righteousness (in themselves), loving pleasure (world treasures and glory) more than loving God.

Ungrateful Man

Unwise virgins are they of the kingdom of God who seek to hoard up unto themselves the treasures of an alien kingdom (the world), a kingdom grossly at variance with their own; a kingdom whose citizens either willingly or ignorantly blaspheme the God who so loved them that he suffered his Only Begotten Son to be slain in atonement for them.

O thou man, how ungrateful thou art? This Jesus, Son of God, came unto you from the courts of real glory and laid treasures at your feet. He beckoned you to partake freely, for freely they were given, but ye would not. Ye had rather roam the face of the earth in sheep's clothing, while inwardly many of you were like unto wolves, seeking whom ye may devour and oppress, that ye might possess more and more of the unrighteous mammon; for the glory of this world is now, and ye could not wait a little season for the full glory of the kingdom of God, which is hereafter.

O thou man, ye who claim to be pious but reveal only your outer cloak. Ye who hoist up a false ensign in this sinful generation and attempt to penetrate the gross darkness, having a form of godliness, but denying the power of an all-wise, righteous, holy, and unchangeable God. Ever learning but never able to come to the knowledge of the truth, the truth that makes man free from error and puts him in possession of treasures laid up in heaven, in glory, against eternity, where moth and rust doth not corrupt nor thieves break through and steal.

So, dear Saints, we are to be in this wicked world and behold its glory, but are not to be of it; content to work in honest labor and possess such of its treasure as will supply our just wants and needs, and to assist in the propagation of the cause of celestial righteousness.

Therefore, we should not feel so badly when we see the laps of those of the kingdom of the world laden with wealth, for it will be but a little while and man shall plant his own vineyard and eat the fruit thereof. One shall not plant and another eat. Then shall the glory and treasures and the fullness of the earth come unto man as his natural inheritance (gift from God), and there shall be no poor among us. All shall have an abundance, for we shall all be obeying the full laws of God, and the windows of heaven shall be opened and remain. And the earth, cleansed of all the unrighteousness of man upon her, shall yield her increase, even as it was in the days before it was cursed, and all shall be filled with the glory and love of God, the eternal Father.

But remember: "He who endureth unto the end, the same shall be saved," and, "Where our treasures are, there shall our hearts be also," and as God, the righteous judge, judgeth from the heart, we should be very careful, and examine ourselves often to see whether we be in the faith, in the kingdom of God, or yet in the world, the kingdom of Satan, selfishly seeking its unrighteous mammon.

The Big Omission

The current number of the *Hibbert Journal* contains one or two challenging articles on the religious situation to-day. But we miss something in them, and it is this omission which is characteristic of nearly all the discussions which deal with what is supposed to be current Christianity. Doctor McGiffert, for example, takes the line that the church needs to deal with living issues, that it is not doing so at present, and that, in order to do so, it must emulate the earnestness of the scientist, and continually retest the fundamental assumptions of our faith.

This is excellent, so far as it goes, and if it applied only to the mere phrases of conventional Christianity, there would be nothing more to say. But Christianity is Christ. One fundamental fact is the lordship of Christ over the lives of men, and it is this that so often is omitted from these religious discussions. "The quest after truth" is a fine phrase, but it may be very misleading if it is understood to sum up the meaning of the gospel. Truth, even religious truth, conceived of as a system, is not the first thing that challenges us. We cannot certainly be Christians and yet indifferent to truth, especially that which is revealed in Holy Scripture. But the first word of the gospel concerns the claims of Christ upon the souls of men. It is not knowledge, primarily, that men need, but salvation from sin and saving for the purposes of God. And Jesus is the sole Savior. Why, in so many religious discussions, is this central fact either omitted, or relegated to an inferior place?—*The Christian*, October 21, 1920.

OF GENERAL INTEREST

THE CHRISTIAN SUBSTITUTE FOR FORCE

In these days of much-discussed disarmament plans, the following from the Society of Friends (Quakers) will prove of interest.

Spiritual forces form the foundation upon which our institutions rest. Great social structures, like the family, church, and state are sustained by the power of faith, loyalty, justice, and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack, and stake were used to protect the faith and preserve the church. To-day in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so widespread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the state be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even prehuman life as selfishness. Kropotkin has shown in his *Mutual Aid* that the popular misconception of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives. Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces—justice, sympathy, kindness, love, and faith—to provide for all that we value in our present social order. When the American Union was formed, the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of justice, have found these far more effective in making life, person, and property secure than the armed peace of the medieval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society are, from

the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomeness and need is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a Nation to deal with the problems of international relations, not by the use or threat of force, but by the agencies of helpfulness and good will. We ought to have a Secretary of Peace in the Cabinet, to direct such work as the sanitation of Havana, Vera Cruz, and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses, and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part, as the presence of soldiers excites.

While waiting for such provision in our Government for the use of good will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good will among us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war could call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost his life; that love and truth were not sufficient to protect Him. But he saved his cause by losing his life. On the other hand, we must not forget that a large part of those who attempt to defend property, life, or country, by armed force, also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a *century* of such a trial, as the forces of force, hate, and national selfishness have had, it would not have failed in 1914 as they failed after having

formed the basis of international relations for *millenniums*.

We draw out from others largely what we give them. War produces hate, and hate produces war. Good will educes a response of good will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation, and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany, and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good will; by the healing grace of mercy, and the ministry of reconciliation. A part of the people of the United States have intrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria, and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of Germany feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved the flags, shouting, "Uncle Sam is our uncle, too?" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

VALUE OF AN EDUCATION

College training is worth nearly a thousand dollars a year to Middle Western Farmers.

The United States Bureau of Education has just published some facts gathered from farmers in some of the Middle Western States.

"That a college education is the best investment a young farmer can make is shown by investigations in various agricultural regions of the country, reported by the University of Missouri Bulletin. Not only do the results show that a college graduate makes more money than a common school graduate, but that a high school graduate also has a monetary advantage in proportion.

"Of tenant farmers in Indiana, Illinois, and Iowa, it is shown that the labor income of the man with a high school education averages \$526 more than that of the man with only a common school education. A further increase of \$453 is earned by the man with a college education, making the difference in labor income of the common school graduate and the college graduate, \$979. Approximately the same result appears from a survey of the incomes of 635 Kansas farmers.

"Of 409 farmers in Nebraska, those who had attended high school made 32.1 per cent more than those who had only a common school course. Men who attended college make 19.7 more than the high school men, giving the college man an advantage over the common school man of 51.8 per cent.

"In an inquiry as to those who earned more than \$1,000 a year, a Cornell University report shows that while 5 per cent of the farmers with a district school education were in the class that had labor incomes of more than \$1,000, 30 per cent of those with more than a high school education were in that class. This report estimates a high school education to be worth as much to a farmer as \$6,000 worth of 5 per cent bonds, and a college education nearly twice as much."

Will it pay you to send your sons to Graceland College, which is better equipped than ever before to meet your every educational need?

For full information and a new catalogue write the President, Graceland College, Lamoni, Iowa.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Eternal City—Part 2

By H. J. Davison

Jerusalem as mentioned in the prophecies of the Bible.

Information concerning the destiny of Jerusalem is couched in the prophecies found in both the Old and New Testaments, as well as in later revelations. Many of the prophecies in the book that all Christendom professes to believe are direct, plain, and easy to be understood from a literal standpoint, yet many stumble. Many cannot believe them, or at least will not believe them in their plainness, and feel called upon to clothe them with spiritual mystery until they mean about nothing, and then proclaim that God does not deal with nations as nations, and cities as cities, any longer, but only with individuals. Whereas, the facts are, God is committed to his word, and therefore must deal with nations as nations and cities as cities, at least until the last authorized prophecy concerning them has had its fulfillment.

The first of these which will be noticed in this article will be found in Isaiah 9: 6, 7, coupled with the declaration of the angel to Mary, found in Luke 1: 31, 32, 33, both referring to the same thing. We will quote from both. First:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Second:

"And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

By the passages we learn that Jesus is to have a kingdom upon this earth; that it will be an everlasting kingdom. It will comprise Jacob, and it will be upon the throne of David that he will reign.

In a previous chapter we have shown that the throne of David when fully established was in Zion at Jerusalem; also that David reigns over the twelve tribes of Israel, which is Jacob.

There are three things quite evident. Jesus cannot reign over Jacob as a whole, until the house of Judah and the house of Israel, or Ephraim, are again united.

Second: Jesus cannot reign upon David's throne in Jerusalem until Palestine reverts to the Jews.

Third: The city where Jesus reigns is destined to become the capital city of the world.

When Jesus of Nazareth was upon this earth, some two thousand years ago, one Herod reigned in Jerusalem, under the emperor of Rome, over parts of the tribes of Judah, Benjamin, and Levi. The "ten tribes" were in some north country, while some remnants were scattered in different parts of the earth.

Jesus could not have reigned over Jacob at that time, even

had the people succeeded in placing him on the throne, for really Jacob was not there; nor has he been there at any time since.

The God of Abram, Isaac, and Jacob must needs have dealings with nations as nations to make it possible for those two prophecies to be fulfilled. Some writers say that it never will be done. Others say it cannot be done. But we are reminded of what the angel said to Abram: "Is there anything too hard for the Lord?"

In connection with the foregoing, we note other prophetic statements concerning the destiny of this wonderful city that may be of interest.

"Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."—Zechariah 2: 4.

"Many nations shall be joined to the Lord in that day."—Verse 11.

"The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."—Verse 12.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."—Isaiah 52: 1.

That must be still in the future, according to the reports of our missionaries who have been there.

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people: He hath redeemed Jerusalem."—Verse 9.

Truly a Glorious Destiny

Yes, the angel told Mary that Jesus should reign over the house of Jacob. Other prophecies teach us that his kingdom shall extend until it shall embrace the whole earth. Malachi 1: 11; Zechariah 9: 10.)

Jesus told his apostles at Jerusalem that when he should come to the throne of his glory, that they also should sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew 19: 28; Mormon 1: 83, 84.)

Here, then, is the set of the government of the future ages. From the very spot that "grew dark with mystery" while nature shuddered and wept at the tragedy of the cross, will God "shine" forth the "perfection of beauty," as he has never shone before, though it has been the center of the "light of the ages" from time unknown.

John, in his great vision of things future (Revelation 21: 22), saw no temple there at that time in "the city that lieth four square" with the names of the apostles in her foundation, and the twelve tribes on her gates. (Ezekiel 48: 31-35.) For the Lord God should be the temple, and the Lamb the light thereof.

Jesus in his kingdom will have no need of the Jewish tabernacle, with all its paraphernalia—the mercy seat and the ark of the covenant, with the perpetually burning *shechinah*, no more than he and the apostles had in the setting up of the preparatory kingdom after the veil was rent, two thousand years ago.

It is quite significant that when John caught a glimpse of things as they passed before him—thrown upon the heavens as the screen for the greatest moving picture production ever recorded, the ark was represented to him in a temple, accompanied with thunder and lightnings, voices and earthquakes, and great hail: a memorial of Mount Sinai and the ministration of death. (Revelation 11: 19.)

In fact, Jeremiah tells us that when Jerusalem should be called the throne of the Lord, the ark would not be remembered nor come into mind. (Jeremiah 3: 16, 17.) And faithful Paul, the "able minister of the New Testament" or covenant (2 Corinthians 3: 6), sought long and hard to cause the Hebrew converts to forget it in his day, but with discourag-

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Some Modern Methods of Relief

(Address at Women's Department Institute, by Mrs. Ettella Kelley, Social Worker from the Provident Association of Kansas City, Missouri.)

I have been thinking how limited we people who do certain kinds of work become in our vocabularies. And that reminds me of a little story. While I was working for the Provident Association, four or five years ago, one of the workers brought a man to me and told me I might give him a good scolding. He had been a heavy drinker and did not provide for his family, and had come to the association for help. I told him just what his obligations were to his family, that his money should be used to support them, and that he should not spend it for drink in his home. He denied that he did this. "Well," I said, "where there is so much smoke there must be a little fire." At once, with tears in his eyes, he said, "Alas; we have no fuel!" So I learned that I must not talk in figures of speech.

I think the people who do welfare work learn these things early. I have been in the work for eight years. Some three and a half years ago the Kansas City Red Cross asked me to take over and organize their home service work, doing welfare work with sailors and soldiers and their families; and it was mostly working with the families, as the men had gone away or were going away soon.

We began our work with a basic idea. There never was a case that did not rest upon that basic idea. That idea is the solidarity of the home and family, the solidarity of community life, the solidarity of state life, the solidarity of our Government. This included the morale of the man at war and the winning of the principle for which he fought. So we began our great work with the basic idea of the family and our duty in keeping it up to the standard.

Early in my relief work there came a letter from our division office saying we were giving less relief than most cities of our size. I felt that we were absolutely giving adequate relief. What did that mean? It means that we had given a careful diagnosis of the family life. We knew that in pauperizing the individual we pauperized the community, and that a community was just as easily pauperized as an individual. So we were protecting our community life by giving less money and more opportunity.

We social workers build to a standard. I expect you know, many of you, what that standard is. It is, help, education, employment, and recreation. When we begin our diagnosis, we try to find out just where the family is out of harmony with our standard.

When we are asked to go into a home to give relief, we may have all sorts of sympathy, and yet we know there is a real fault, or a cause for the condition which we are seeking

ing success in some instances. (Galatians 3 and 5; Romans 14: 5, 6; Colossians 2: 16, 17; Hebrews 7, 8, 9, and 10.) Yet many saw the truth concerning that matter and the ark was forgotten.

Nevertheless, in our day there are many from whose eyes the veil has never been taken away, who are seeking to revive it in the name of Christianity with a zeal and persistency worthy of a better conception of things ecclesiastical; at the same time stoutly opposing the idea of the house of Israel setting up a kingdom in the Holy Land—one of the plainest things taught in the Scriptures.

Inspiration says that when the Lord has done it, the Jews shall know, and the heathen shall know. (Ezekiel 37: 13, 14; also 28.) What about those who are neither? unless the word *heathen* is intended to mean Gentile.

(To be continued.)

to overcome. We must analyze and get down to the basic thing that is wrong. In the old days, we satisfied ourselves by giving; but brief is the good it does. We must systematize relief, finding the reasons for the disease. I think some place in one of Mrs. Eddy's books she calls it "dis-ease."

In the cities, of course, we have what we call exchanges. Then we know, or are in a position to know, what each individual agency has done for any one case. This lady may belong to one church, that lady to another church, that lady to some lodge, etc., and all of them in some way are called upon to attend some one in distress. I once had a case of which I thought I would like to make a synopsis. I went to the president in charge and told him what I should like to do. He gave his permission and I made the synopsis of the case. Well, I found that sixty-eight persons and institutions had helped that family—sixty-eight persons and institutions working on one poor widow and three children! Think of the waste of effort in a case of that kind! And that could happen right here in this community unless you get together in some way in a sort of exchange system. We are apt to spoil or harm a person by too much giving, so we should work together and get together, because we want to do the greatest good to an individual.

I am reminded of a woman I knew several years ago, with three children, the oldest two in their teens. She was very hard to work with. A great many of the churches had been called in, though she was a Baptist. One of my workers once asked me to go with her to see this woman. I went, and this poor woman talked all the time. She was so nervous and excited that I couldn't get a word in. When we left I told my worker that I thought that woman was mentally "off" in some way, as she was too excitable. She said she had never thought of her in that way. She went with me to a physician for examination and diagnosis. I thought perhaps she had inherited a social disease. The physician looked her over pretty carefully and decided she had not. Then the physician said that her record was something like "four plus" and that she probably should be in the asylum. Think of demanding of that woman the functioning of a normal mind! Think of the injustice of the thing!

Before taking this woman to the doctor, I called in all of the workers and each one told her experience with the woman. They decided that she didn't tell the truth, that she had not been "on the square." We figured out what we should do. She had not been "on the square," she had not done the things she should do, so we would not do anything. Is that justice? Sometimes we call this relief work, but there are some of our workers who think we are very cold-hearted. They say we still systematize too much.

Another thing we should do in our work is to take the father into our confidence, and not visit the mother and the children only. We must put some of the responsibility upon his shoulders. Sometimes he steps out of the door and lets the wife do all of the talking; then we must get him back in by some hook or crook.

Then, again, we must be very careful not to let the little children know all the things we do. They are very early pauperized. I remember families that we have worked with for eight years. I suppose you are saying that that is too long a time to aid any family, yet you cannot make people over in a day. Sometimes these people have a great pride in being helped by an organization, and the children will say to a neighbor's child, "Mrs. So-and-So comes to see us every week and brings us things, so we are just a little better than you are." Think of the peculiar reaction.

I know a little Irish woman who has two of the finest boys one ever saw. She came to this country when about eleven years of age. It has been my privilege to help one boy through high school, and in doing this it has been necessary to help this woman a great many times. She deserves it, as she is a hard working woman; yet, I sometimes see such an unfortunate reaction from those boys. I so wish that they had not had to know.

I wonder what it would do to any of us to be helped. Just what effect does it have? So I say, when you have a case to work on, make your diagnosis, form your plan; find the trou-

ble to begin with, and make your plan and live up to it as quietly as possible.

In our modern day we are carrying on in a much more definite way than before. We are analyzing the situation. Sometimes I wonder if we do not spend too much time upon an analysis of the problem. As I said before, we don't want to think we can make the world over in a day. Not long since it was my privilege to look over a report that came to me from one of your own institutions. It was a modern method of diagnosis. The diagnosis began back at his prenatal life. It gave his record at birth and the environment at birth; then it gave his blood test and the date and form of that test; then it gave the physical history of the boy; then his reaction to institutional life; and, finally, it recommended what should be done for the boy. That is the modern analysis.

I say relief work has fashions. Each spring we have a new bonnet, or at least a new bee in our bonnet. A great many reports come to us from other cities. I remember one case of a man who had been shellshocked. I sent to New York for his home history. I was very much interested in it. He had been a soldier for a short time; had a social disease, and had become mentally unbalanced. This history told about how he lived as a child, how he did not play on the streets as the other children did, but played more as a girl would play. This report carried him on into his manhood and told of his peculiar actions, how he traveled the country and roamed about. At our public health service, I asked the doctor who had handled his case to read his history. He read it over and then asked me what I was going to do about it. I told him he could use the knowledge gained by its perusal in his treatment of the case.

Sometimes I think we carry on just a little too far in that work; but there is something that we are going to do about it. There will sometime be certain laws which will prevent a young man from getting into that condition. And if we cannot use these records for any other purposes, they will be valuable for statistical purposes.

In treating a family case we think first of the family. We think of the source the information came from about this family. Who called? Did the minister, or did the jailer? It will make a little difference in your estimation of the individual. We get our resources; what relatives the family has; and what is the condition of finances. What do the relatives say about the family? In this way we find our problem, and plan to help.

I think I cannot leave you without idealizing just a little bit. There is no work of greater satisfaction than working with individuals who are in distress in some way. There is no place you feel so humble as you do in stepping into the life of such a one. It meant very much to me to be able to step into the lives of those two boys, sons of the Irish woman, and direct them. It will mean much to you when you do something of the kind.

A Challenge; What's the Answer?

Omaha has plenty of "welfare" workers; sessions of the juvenile court are always well attended by men and women, who profess to be eager to aid in taking boys and girls from what may be unfit homes and placing them elsewhere. Volunteer inspectors are ready to report cases of negligence they may observe, and officers of the court interfere wherever they think proper.

This probably is the natural working out of the juvenile court destiny. But on Saturday a wifeless father sobbed as he told the judge no woman had ever come into his home to help, or to give instruction to the motherless daughters who are striving to make a home for themselves and their father. Complaint had been made by a volunteer "worker." None made offer of help, however, nor was it shown that any had inquired as to the circumstances before the father was hailed into court on charge of neglecting his family. A God-fearing man, member of a church, honest and hardworking, he told the judge, and none denied his statements; he also told the judge that no woman had crossed the threshold of his home,

even when his oldest child was dangerously ill, and none denied that statement.

The judge expressed surprise that none of the good women of the church to which this man belongs had interested themselves in the case. This surprise will be shared by many. What happened? A juvenile court officer is under instructions to visit that home once a week, to inspect it.

What is the answer to such a challenge? Is there no way by which this man and his children may be kept together, made happy, and the needed instruction in home-making be given, and that they may lead their lives under ordinary conditions and not be subject to official oversight merely because they are bereft of wife and mother?—Editorial in *Omaha Bee*.

A Sister Honored

Sister Franc Hawley, of Lincoln, Nebraska, has recently been appointed chief probation officer for Lancaster County, that State. She succeeds Mrs. Sarah Gregory, who was forced to resign because of failing health. Sister Hawley has been acting as Mrs. Gregory's assistant for several months, and this appointment is an evidence of the confidence and trust she has won. Commenting, the *Lincoln Star* says: "During Mrs. Gregory's recent illness, Mrs. Hawley acted as chief juvenile officer. Before her marriage Mrs. Hawley was an instructor in the Burdette College of Boston and came to Iowa as member of the faculty in Graceland College, at Lamoni, Iowa. After her marriage the family moved to Lincoln where Mr. Hawley was for many years manager of Armour & Company's branch house. A few years ago they moved to Wyoming and took a claim. While there Mrs. Hawley was deputy county clerk of Weston County, and was the first woman in that county to run for a county office, being a candidate for county treasurer. Mrs. Hawley has been active in club work, both in Wyoming and Lincoln. . . . Over seven hundred juvenile cases were handled through the probation office here last year."

The *Lincoln State Journal* says: "Mrs. Hawley has for several months been chief assistant to Mrs. Gregory, and those interested in juvenile court work are certain it will be handled with rare intelligence and energy."

Sister Hawley will be remembered by former Graceland students as Miss Rich. She is a daughter-in-law of the late Brother Gideon Hawley and wife.

The Bureau of Miscellaneous Study

(The following message to the members of the institute arrived too late to be presented. Sister Sears' annual report was substituted and read before the assembly.)

The name of this bureau is self-explanatory. Unlike the other departments, it offers no specially prepared courses of study along any lines. Its function is to help our girls and women find the course already prepared by some other department that will fit their need; it will suggest books and texts already published that will be helpful to groups, classes, or individuals taking up some particular study; it will give earnest attention to the requests of individuals who, feeling the desire to contribute their "mites" of service to the cause we all love, ask for advice and counsel in making preparation for that service.

"What can I do to help?" is the question that comes to the lips of every woman. An opportunity comes, and too often it finds us unprepared to meet the demand of the hour. We were willing but, alas, we were not ready. Too meager knowledge, or a lack of training, kept us from performing the service we would gladly have done. That has been the experience common to all. So, feeling the need of increasing our sphere of usefulness and of broadening our vision that we may see and welcome the opportunities for service that will arise for women more and more, we must make preparation for it.

To the woman who stands at the threshold of the Women's Department, wondering in what way it can aid her, or where

she shall turn for guidance in choosing something to study in the limited time she can spare from her daily routine, we suggest that she regard the bureau of miscellaneous study as the "information desk" of the department that will answer her questions about the various courses offered, give her suggestions of study, and information about the subjects that the department finds our women are interested in and that are specially helpful in preparing them to be of service.

No subject will ever come closer to the women than the home. Every woman is potentially a homemaker, whether that home be cottage, mansion, or a hall bedroom in some stranger's house. Her lot may be cast in the busy marts of the world, but even here she finds that the world's business centers in the home, great industries have arisen because of the demands of the home. She finds that many functions of family life, once dealt with by the individual family, have pushed out into the community and become matters of town, city, and state government. Our interest in home and child welfare, for the advancement of our own dear ones, will lead us into the broad field of civics, where we must study house-keeping on a big scale. For example, compulsory education, public health, clean streets, factory laws, child labor, public amusements, housing conditions are all extensions of home life. The bureau of miscellaneous study will put the women who desire to know more of their civic responsibilities in touch with women of the department qualified to plan and outline a course in civics that can be put to practical use in the community.

To give our best service we must know something of the workings of the human mind, and to the women who are seeking for more satisfactory solutions of their problems in the home, school, or business, or social service, we recommend the study of psychology. Nature's laws, like God's laws, are fixed, but man's interpretation of them changes as his understanding of them advances, so the psychology of to-day is far in advance of the old. In fact, psychology is as new a science as though no one had studied the human mind before the twentieth century. We are learning to apply the knowledge gained through this important study to our human relations.

There is general psychology, which gives us general information of the mind at work; applied psychology, which challenges our interest because it helps to direct our everyday affairs by making us see psychology in action; and there is child psychology, which to mothers and teachers makes a knowledge of psychology a real asset in dealing with children, as it helps them understand how to use the personality of the child and find a stimulus for his guidance in his looks and acts.

There has been a demand for courses in English, elementary and advanced work, reading courses for information, culture, and appreciation of our literature. This demand has been met by offering them courses obtained from the Bureau of Education, at Washington, District of Columbia, and from the courses offered by the best elementary and high schools. There is a growing demand for courses prepared by our own people, and to those who have had training and education a big field of usefulness waits.

Sociology, closely related to the work of social service bureau, offers a broad field of study to those interested in the age-old question, "Who is my neighbor?" and who feel the need of rendering service to the poor, the needy, and to their community.

Parliamentary practice, current events, government, are other subjects the bureau recommends. Any other subjects the women want will be arranged for, if their wants are made known. Through it they may be put in touch with the many pamphlets, bulletins, and the various courses in reading, domestic science, household economy now put out by the Government.

Make use of your bureau of miscellaneous study, that you may be of greater use. LUCIE H. SEARS, *Supervisor*.

A recently patented fixture for curtain poles and window shades is suspended by wires so that the only nail holes are made in the top of window frames.

As Dew From Heaven

(Two letters recently received have contained testimony of blessing received from the divine source of all good. Another that has lain in our desk some time, tells of encouragement given at a reunion. Our readers will catch, on the rebound, some of this spiritual manna which came to our workers as "heavenly dew.")

" . . . The more I thought of what you wanted me to do, the more I felt and realized my inefficiency. True, I had a vision of the possibilities, but did not feel I understood it all well enough. I prayed over it, and fasted, and asked the Lord to make my duty known to me, through some one of his choosing. . . . This morning we went to sacrament meeting. I soon perceived the spirit of love and unity which was present, and, as well, the seeming presence of angels, to which others also testified. Many prayers and testimonies were offered, and the gift of tongues, in which all were spoken to, and three individuals, as well. As the meeting neared its close I said to myself, 'Well, you need not worry; the Lord does not need you!'

"Just then a brother arose and began to prophesy, speaking to all present. Then, suddenly turning to me, he called me by name and said, among other things: "Seek not to lay the armor down, nor be discouraged. Move forward and God will enable you to do much good and to speak many words of comfort and counsel to the daughters of Zion!" There was more, but I cannot remember all. This brother had known nothing, could know nothing, of my prayers or thoughts along this line of work. So this is evidence enough to me that I should at least *try* to do what you ask, which I will, most humbly. . . . "B."

" . . . At the district convention just closed here, our department was given Saturday night. I tried to present our work and its policies under the new order of things, and especially did I try to get the sisters to see *our part* in the redemption of Zion. We had about three hundred out, and I felt good in addressing them. Next morning, at the prayer meeting, which was of a very spiritual nature, the dear Lord saw fit to speak to me through Bishop B., encouraging me in the work I have undertaken to do, and assuring me that my influence would be felt for good in all the districts, and that he would send his angels before me to prepare the hearts of the Saints to receive my message. I was also warned to keep humble and prayerful. This, dear sister, I will always try to do, for I very well know I can do nothing of myself. . . . Surely the Lord is blessing our work and bringing it into such prominence that it can accomplish much good. . . . "T."

" . . . The burden of the Spirit that rested upon me that morning with a message for the handmaidens assembled upon the camp ground, and especially to those mothers upon whom fall the burdens of caring for little ones, was to remind them that, many times as they had rejoiced under the influence of the Spirit in these meetings, their hearts had burned with a desire to be of service to God. They were told to rejoice now, for they were called with a holy calling already, than which there was none holier! They were called to be coworkers with God in fashioning and developing the physical and spiritual natures of his little children. Their prayers and desires were known unto him, and also the fact that the burdens of love they were carrying did not allow them much time for study. Therefore he had raised up throughout the church handmaidens who were free from such duties, who should study and be teachers and instructors unto those more burdened. . . . He also spoke to those mothers whose hearts had been troubled by the censure of the play of their children, which censure came from those who have forgotten the gladness of youth. He told them to be comforted; that play is an instinct implanted by Him who delights in the song of birds in the forest, or the frolic of young animals on the hill-

side. He said that the cooing of the babes and the gambols of the children are as pleasing to Him as are the songs of praise by the older ones in their prayer and testimony meetings, for they are but their expressions of joy in their creation! It was also added, that play was innocent until perverted by man, and the mothers were urged to seek wisdom, and ask of Him in secret, that they may guide their children aright. Also, if it be the desire of His people, there should be those appointed among us to supervise these matters. He expressed pleasure with the children upon our reunion ground, and promised to bless them that they should become a righteous generation.

" . . . He urged his handmaidens to come often before him. As they go about their duties, they should lift up their hearts to him concerning the food and care of their little ones; yes, even concerning their raiment, for the material needs of the children are dear to their heavenly Father's heart. Instruction concerning these things shall be given and his law shall be made plain unto them, if they will but remember that theirs is, indeed, a most holy calling. . . . S."

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XX

Reading

1. What is the main incentive of reading?
2. What sort of reading do children usually like?
3. Contrast the reading interest of girls and boys.
4. Account for the decline in reading in the last two years of the high school age.
5. What influence may the home have at this particular period?
6. What kind of material is read by the average adult American, as furnished by the leading magazines?
7. What is DeQuincey's classification of books?
8. What kind is really literature? Why?
9. What is Barrett Wendell's definition of literature?
10. What should be the effect of books on the youth as compared with the effect upon later life?
11. What place does reading have in the life of the average American?
12. Give the arguments against extensive reading.
13. What have books to do with efficiency?
14. What changes are necessary in our methods of teaching English in the schools? Why?
15. Give the two kinds of "bad" books. Why are they "bad"?
16. What is a good cure of "dime novel" reading?
17. What is the first step to guide a child to good reading?
18. What is the value of reading aloud at home?
19. How can reading be made a development of thought?
20. What should a library include, to give the child the most development?

MAUDE PEAK PARHAM.

Dresser Drawers

Even for the tidy women, it requires effort to keep the dresser drawers in order. They demand constant attention if they would be sightly and the contents be preserved from "mussing." Many a dresser contains a varied assortment of boxes in which small accessories are kept. If cretonne pockets are made similar to a shoe pocket, only made in strips to run around the inside of the drawer, it will greatly facilitate the matter and give more drawer space.

Sister Dennis Hurd, of Ingram, Wisconsin, sends her appreciation to the Saints who have sent her reading matter and subscribed for papers for her children. It has helped the family in many ways and will likely be the means of their getting to move to a community where there are Saints.

LETTERS

A Year of Progress in Zion

Report of the pastor in Zion to the Presidency and Saints.

Since assuming direct responsibility of the work in Zion under the Presidency, and establishing my office one year ago, the needs of the work have been constantly before me day and night, and it has been with much prayerful concern that I have carefully moved forward in the things that I felt ought to be done. Wherein I may have failed, I hope to benefit by such failures in the future; wherein I have succeeded, I give thanks to the Master of life, whom I have constantly sought for guidance, and to the noble and consecrated band of my collaborators in the priesthood who have worked so faithfully for the welfare of Zion. Notably among these I desire to mention the pastors and supervisors under my direction, who have labored and advised with me freely and without friction. I desire to mention especially the services of my assistant, Brother Arthur Allen, who has been faithful and painstaking in the details of the office work, and upon whom the burden of such detail has largely fallen. Indeed, it is difficult to see how the work that has been accomplished, especially in the important field of reporting and visiting, could have been brought to a successful consummation without his aid.

I owe much and the church owes much to the excellent work of my predecessor, Brother Walter W. Smith, in laying the foundation whereby it was made possible to carry on the work consigned to me from his hand. With whole purpose of heart he has rendered much valuable assistance by his kindly suggestions and counsel when sought.

We established our office in regular working order July 1, 1920, and immediately took a survey of all the families of Zion, and turned our attention to stimulating the work of visiting among the various officers of the groups, making various changes where we deemed it advisable and pertinent to the work. Such changes were made with much prayerful consideration, and have resulted for the good of the work. The work of clearing out of dead timber from our quorums and of readjusting them has largely been accomplished, and to some extent they have taken on new life, but much still remains to be done in this respect.

In our opinion, a systematic course of study should be arranged throughout the church for each quorum of the priesthood, so that all could be working to a common end, and developing conjointly to the same purpose. The attention of the Presidency has been called to this matter and we are hoping that something may be done in the near future.

The group system is accomplishing very effective work, and as a result of the large number of visits made by the officers, the prayer services have been constantly growing in attendance, until there are upward of a thousand in regular attendance every Wednesday evening.

Since taking charge three new groups have been organized, two in the Englewood territory, which church we took over from the Kansas City Stake, and one about a mile east of Independence and one half mile north of the Spring Branch road where a number of Saints have recently gathered. Brother A. L. Sanford, of the Sunday school organized in Zion, has just lately organized a Sunday school there.

During the year the Bishopric has bought a lot in Englewood, where it is contemplated building a church as soon as practicable. That congregation has outgrown its old quarters.

A fine church has also recently been purchased on North Liberty for the North Liberty Saints. This church is the most centrally located of any of our places of worship, and bids fair to become very popular, both to our own people and outsiders.

The choir and orchestra have rendered very valuable assistance, and by their faithful services under competent direction have been an eminently contributing factor to our success in our preaching services. The band also has been giving valuable assistance in a half-hour concert preceding

the Saturday evening picture program on the east lawn, which from two to three thousand people attend regularly. These pictures are the best that can be procured for the purpose, and are better this year than ever before. Much credit is due Brother George H. Hulmes for his faithfulness in this service.

The Sunday school work is progressing in all our churches under their various leaders. The Stone Church is very much crowded for room. The attendance has constantly grown, reaching a maximum of nearly fifteen hundred during the young people's meetings last winter. The same is true of Walnut Park church, which is also crowded.

The Religio also is doing good work. Brother John A. Gardner has recently been appointed field worker in Zion to fill the place of Brother John M. Lloyd, who was under the necessity of resigning on account of business affairs taking him out of the city. Brother Gardner is pushing the work with his usual enthusiasm and has an able helper in Brother Henry Stahl, president of the Stone Church Religio. Brother Stahl is developing rapidly and is accomplishing a good work in this field.

We do not wish to fail to mention the noble, consecrated band of young people, literally hundreds of them in Zion, who under the direction of the pastor through the organized classes, have worked untiringly for the welfare of Zion. All are acquainted with the success of our young people's revival. The impetus was given by our young people and the movement is rolling round the world and will become an annual affair in all our larger branches. We reverently and prayerfully say, "God bless our young people," and confidently commend them to the Master, whom the vast majority so faithfully serve.

Independence being the central place where our general church organization centers, as well as those local to Zion, there has been some little overlapping in the working of these organizations; without friction, however. These matters will soon be adjusted, on the return of the President.

We wish here to commend all the various departments of the work, which time will not allow us to mention upon this occasion.

We wish publicly to commend the men of the priesthood working in the groups, for the visiting done. Much care and attention has been given this feature of the work and the perfecting of our group system. We require that every family shall be visited once every six months, and two special visiting campaigns have been launched, aside from the regular systematic visiting which many of our officers do. We have in all 37 groups organized and nearly 203 men actively engaged in group labor. During the year, from July 1, 1920, to July 1, 1921, every family in Zion has been visited, according to our records; nearly every family twice, and a large number several times; some where sickness prevailed, as many as five of six times. During the period above stated the elders have made 1,880 personal visits; the priests, 1,873; the teachers, 1,104; the deacons, 650; making a grand total of 5,507 family visits during the year. This report of visits does not include the financial calls made by the deacons, which work is under the supervision of the Bishop. The work of the auditorium drive, too, was largely done by the group officers.

Brother Allen and the church recorder have been busily engaged in a comparison of our newly revised records and those of the recorder, which is revealing much carelessness in reporting deaths, marriages, and some baptisms in the past which has made a difference in the records. These are now being eliminated as information is procured.

These items record briefly our progress in Zion during the last year. The outlook is hopeful in the main, but with that brightness of hope there is mingled a sadness that some of our people yet fail to comprehend the meaning of consecration. Some apparently have not yet been touched by the Holy Spirit, which is their heritage by the laying on of hands, according to their faith. There are petty bickerings, and unseemly gossiping among some who should be above such things by reason of having named upon them the name of Christ. . . . We call upon the Saints in Zion to come up

higher. Let us put away all that stands in the way of full service and consecration to our heavenly Father.

Ever praying for the welfare of Zion, I am

Your fellow laborer,

ROY V. HOPKINS, *Pastor in Zion.*

The Spirit of Consecration Bears Fruit

The Saints of San Bernardino are not impoverished by giving liberally.

A letter from our part of the field might be of interest to some of your readers, and it might also be of some encouragement to others to know what the faithful Saints in the San Bernardino Branch are doing. It is due the Saints here that some mention be made of their splendid work, and it is due others to know that the spirit of the latter-day glory is working among God's people even away out here on the borderland of the great West.

Much has been said already, in the church papers, of the work being done here, but I wish to speak of some of the more specific things instead of the work in general. My wife and I came to this city in November, 1919, total strangers to everyone here. From the very first reception the Saints received us with open arms, so to speak, and have continued from that day to this to be more than solicitous of our personal welfare and comfort in every material way, and at the same time they have given exceptional moral and spiritual support to every effort to do ministerial labors in this vicinity.

While I have not been engaged in missionary work very long myself, I have been a missionary's son for a long time and have had opportunity of seeing both missionary and Saints in "action" at various places. I am frank to state that it has not been my privilege to be among a better class of people than the Saints of San Bernardino Branch, and I am sure that few missionaries have received a more hearty support than it has been my fortune to receive from these good people, one and all.

At first I was laboring here as missionary and assisted the pastor, Brother Will A. Boren, as best I could, by preaching for him Sunday evenings. His work is such that it is impossible for him to attend night services. Because of the burden of his work, Brother Boren resigned as pastor some nine months ago and I was placed in charge by sanction of the First Presidency and Twelve. Since that time I have conscientiously devoted my entire time to the interests of the work in the branch and the immediate vicinity. Brother Boren has been my right-hand man, and it is with pleasure that I am able to state that his services are of a high order and that they are highly appreciated by myself and others. I have had the unreserved support, also, of each and every other member of the local priesthood, and there is that spirit of brotherly love and good feeling among these members that is encouraging to see.

The branch has been doing good work for a long time. There is a spirit of consecration and of devotion to the interests of the church work that is above the average. But I feel that the real awakening came when the call was made for the new auditorium. There were those who honestly thought it could not be done. They even gave utterance to their doubt many times. Possibly they could not be blamed for this, because it was a big thing to undertake, and as it was the first big thing of its kind that the Reorganization has ever tried to do, we did not know what our strength was until we tried. We set to work, however, with our might and main and placed our goal at four thousand dollars—and we raised it. We only number 146 members now, and at that time I believe we were only 135, including children and young people. Our achievement in this endeavor seemed to fire the Saints with a zeal and a determination never felt before. Everyone was happy in the thought that they had done something in a material way towards the literal upbuilding of Zion.

There were some who predicted that our tithing receipts

would fall off and that other necessary expenses could not be raised. But time has proved these fears to be unfounded. Our branch has raised more money for tithing, for branch expenses, for Religio and Sunday school work, and for Christmas offering since then than they ever raised in the same amount of time before. Not only have the Saints done more in a material way, but they have been greatly helped spiritually. There never was a greater spirit of zeal and consecration in this branch than there has been since that "drive." Instead of being impoverished by their giving, they were enriched an hundredfold. The more they give the more they are able and willing to give. No one here has suffered because of the special efforts made in this thing. There never was a greater time of rejoicing than now, since the Saints have all cooperated in this big effort.

When the call came a few days ago for a special consecration to raise the church indebtedness, there was not one word of complaint, but after the Sunday morning's discourse, which was made in an appeal for this deficit, over one hundred dollars was paid to the Bishop's solicitor, with a promise of much more. Considering the fact that this is our vacation time, when many are away, it will be seen that this was doing well.

The cooperation of the Saints and their good work have enabled us to get the gospel message before the people here as never before. There is not a household in town nor in the suburbs and small towns around here that does not know of our work, for it has been published and republished in the daily papers, upon the front pages and in bold type, what the Latter Day Saints were doing. Our faith is held in respect by the better class of people all over the country. Our church services are being well attended by members and non-members alike. Of course, we have a little outside opposition occasionally, but it always results in good for our cause. We have nothing to fear from outside pressure—that only brings us closer together. What we need to fear is trouble within our own ranks. We are glad to state that none of that has occurred to bother us here of late.

We had a little "brush" with the Baptists here recently and had the satisfaction of coming out with our colors flying and with a great many more friends for the work than before. The First Day Adventists are now trying to run us out of the country and have imported a lecturer from Portland, Oregon, to do the work. The result of this attack is to be a ten-night debate some time in September between the writer and the imported lecturer, a Mr. E. W. Shepherd, of the other faith.

A great deal more could be said of the progressive attitude of the Saints here, but we will refrain. Suffice it to say that there is a wonderful degree of spirituality and determination manifest towards the upbuilding of the kingdom of God, and a placing self and selfish interests in the background. As pastor of the branch, it has created within me a desire to return all that is within me for the good of the work, in part payment, at least, for the many kindnesses shown to me and mine, personally, and towards the work which we are trying to uphold.

With a greater hope for the future of the church than ever before, and with a desire to consecrate all that I have for its advancement, I remain,

Yours fraternally,

D. AMOS YATES.

Street Preaching in Australia

The First Presidency: During the past month my labors have been mainly in the neighborhood of the South Brisbane Branch. In the first two weeks of the month I completed my series of special services, which I had been holding at Eagle Junction.

I have been doing house-to-house tracting in different neighborhoods. I have been preaching on the streets of the city regularly every week, and in this have been well assisted by the local priesthood and Saints. We are being blessed greatly in the work. The interest is of the best. We are able to hold the crowds. There are no interjections, but

there are always many private inquiries. The multitudes are tired of the present order of things and are looking for the kingdom of God.

I have also continued my lectures to the Brisbane priesthood on "Practical homiletics." The young men are also invited to these lectures, and I believe that the result will be good. We will be taking logic, grammar, etc., next, after which we will probably take up lectures on systematic theology, from the three books.

I work in perfect harmony with the local and district priesthood, and while they assist me in my work on the street and otherwise, I assist them in their branch, preaching, etc., when I am asked to.

We have just had a consecration week locally, and have raised about 9 pounds (\$45) for a publicity campaign. We have taken a public hall for nine nights, every Sunday and Thursday evening from July 17 to August 14. We expect Elder Haworth (seventy), Bishop Lewis, and another missionary to assist us. We are advertising well, enlisting the local priesthood and Saints to assist in door-to-door work, organizing, singing, etc. It is to be held in conjunction with the Southern Queensland conference.

May the Lord bless and prosper every department of his latter-day work.

Your brother in Christ,
HERMAN PEISKER.

Faith in the Church Developments

This brother is not worried over the affairs that trouble some others.

I do not see why some of us weak members are wondering why the Herald Publishing Company moved to Independence. I thought we all knew that when it moved here from Plano, Illinois, that Joseph Smith was one of the editors, and he said he thought it was one step nearer Zion. Ever since he said that I have looked forward to the time when it would be moved to Independence, and of course am not in any way surprised. We feel as though an old friend was gone, and the town seems more quiet, yet the one-time Herald Office whistle makes as much noise as ever.

When I first came here in 1906 I heard some call Lamoni the head of the church, which surprised me. This is the second largest branch. Independence is the largest in the world. The Lord said that the center place of Zion was Independence, Missouri; and that Zion should not be moved out of her place. (See Doctrine and Covenants 57: 1, also 98: 4.)

Joseph Smith was a true prophet of God, just as his father was before him, and the moving of the Herald Office is another evidence that he was a true prophet and of his foresight and clear understanding of the work of God.

Some of us are wondering about President Frederick M. Smith and his expensive long trips. I believe that he is the right man in the right place and that he is also a true prophet. His long trips are of great importance to the church and to the world. It seems that he has a greater work to do than his father had, and that no other man could do the work. He has sent young men here to college that in a short time were ordained elders and became shining lights to the church and to the world. I will name one of them: Brother Frank B. Almond.

Some of us are not thankful enough for the very many blessings that we have received and for the many good things God has done and is still doing for us. I have always been thankful for Graceland College. I love its very name. Its teachers and professors are all good men of God, the right men in the right places. God in his goodness and great wisdom placed them there. Great blessings have come to us in that God has placed good and pure men in the Presidency of the church and in the presidency of this stake and also in the bishopric here; men that love God and love to do right, and God loves them in turn. I praise God for it, and that he has set good, wise men over other stakes also. God could hardly have made a better choice for the president of the

Far West Stake, a good, wise, and faithful brother, that I call a product of this stake. Brother R. S. Salyards spent the best of his life here in building up this branch and is able to do much good there.

LAMONI, IOWA.

E. T. DAWSON.

Selfishness Prevents Zion Conditions

A brother writes to the Presidency rather feelingly of the tendency to be petty and selfish, to the detriment of the work and our own progress.

Am inclosing a report that covers some of my work for the month of June; the easier part; other labor cannot be represented in or by figures so easily.

The task has not been a pleasant or light one, in some respects, the past month, nor so far this month. It seems that one no sooner gets difficulties and problems settled in one district or group, than other troubles arise in some other district; the main trouble, I think, is selfishness and self-assertiveness.

You will recall how that prior to the Civil War the States were quite contentious and jealous of so-called rights. One need not but expect the same human nature to manifest itself for some time, as we coordinate and bring hitherto more or less independent bodies into closer relationship, bound together under one head. In time, that recurrent manifestation of insubordination, selfishness, and desire for individual, independent action will give way to hearty cooperation and ready response as a unit, submerging all else for the good of the whole.

We are endeavoring to impress upon those who need it, the thought that we cannot dwell in Zion and remain there, unless we shall develop to the point as above suggested.

Brethren, we are in school, preparing for Zion now. Many will not make grades in this school of preparation good enough to entitle them to occupy in Zion. Many, I think, will drop out before we reach our goal, too selfish and self-willed.

Again, if I am able to read the times, the church may expect considerable defection and falling away.

The Lord gave as one of the signs of his coming, the fact that "because iniquity should abound, the love of many should wax cold." The fact that many will cease in their love and work for Christ, because of the faults they see in others; many, aye, will be developed to the point where they will turn aside also, because they disagree with this or that temporary, or permanent policy, which they, in their judgment, think is not good; also, they will be looking for faults, and though they may not find any grievous ones, they will imagine some one or ones at fault and turn aside just as readily as though some were really grievously at fault.

It will draw the line between those whose fidelity is steadfast for Christ and his church and those who trust in the arm of flesh, and so are affected when they see imperfections in the arm which they trust, or think they see mistakes. The former class will trust and have confidence in flesh, their fellow laborer, and those in authority as they should, but remain unaffected towards the church if they (their brethren) do fail.

Probably I have not expressed myself as clearly as I should, but I hope that you will understand the point I have tried to make. If it seems unnecessary that I should have written you thus, I may explain that I did so, in part, that you might be informed of conditions as I feel they are out away from the central point, though this condition may exist there for aught I know; I think it will become more or less prevalent. But with the sort that can be depended on under any and all conditions, far more can be accomplished than with many more who are not so dependable, so any such sifting may be of service to the church; another case of Gideon and his army.

May the Lord bless and favor Zion and those who labor for her weal.

CULDESAC, IDAHO, July 2, 1921.

Editors Herald: Children's Day was observed at Gifford Branch, Sunday, June 12. The young folks certainly had a day of rejoicing as well as did those of senior years, who enjoyed the young people's activities in the program, such as drills, recitations, songs, etc.

The program was nearly two hours long, and every minute was enjoyed by all. The seating capacity began to be taxed towards noon. There were nearly two hundred people present. The program was well gotten up. Much time and pains were taken to make it a success.

We were fortunate in having with us Apostles J. W. Rush-ton and U. W. Greene, and Bishop J. F. Keir. So, after the program, Brother Rushton gave us a twenty-minute talk that thrilled all with the spirit of service to the Master, Brother Rushton expressing himself that it was a day of rejoicing for him as well as the young, though he was not very old himself.

Noontime came and a bounteous lunch was spread for all, Saints and nonmembers. After lunch and the house was cleared and reseeded, U. W. Greene gave us a splendid sermon touching on many phases of the work and giving us a brief history of the people in Palestine and the downfall of the city of Jerusalem, etc., which was very interesting to a thinking people. After an hour and a quarter of attentive listening to Brother Greene's sermon, all went about one half mile to a beautiful pond of water, where baptismal services were conducted. Five splendid people were baptized, and the good Spirit prevailed.

In the evening services at half past seven, those who were baptized were confirmed, and after the confirmation Bishop J. F. Keir delivered to us a splendid sermon, touching on tithing and other duties of the Saints, and the plans of the bishopric moving out to handle the work intrusted to their care.

This Children's Day will long be remembered by all present, and we are all looking forward to the time when we can enjoy the sweet communion of the children and Saints and friends again.

PETER F. KLAUS.

Council Bluffs Items

The attendance of last Sunday at all services was somewhat affected by the heat.

Elder John W. Peterson gave an illustrated lecture on the South Sea Islands, which was much enjoyed, and favorable comments were heard on all except its length.

Elder Milo Burnett and family, late of Davenport, Iowa, are now located in the city, and we note with pleasure the interest they still evidence in the work of God.

At the last business meeting two were called to the office of elder and one to the office of priest, besides those who were ordained to the office of deacon. The great need of men to occupy in the office of teacher is very noticeable, and we are trusting that the heavenly Father will satisfy this demand soon.

Brother Roy Harrington, of Wisconsin, with his family, is spending a vacation of about a month with relatives and friends in western Iowa, more especially in Council Bluffs and vicinity.

Much comment is heard relative to a sermon delivered by Elder G. J. Harding last Sunday, the 10th. He spoke feelingly and disapprovingly of the demoralizing effects of the bathing resorts, public dance halls, and places where pool and other games are indulged in, which is even affecting the morals of some who are in the church. Brother Harding has occupied for some months the office of justice of the peace in the city and occupies a position to observe correctly the causes of moral lapses. It is certain that modesty is at a very low ebb among the people generally, as it has been prophesied that it would be. Iniquity does abound, and the Christ said it would, while many are saying that the world is getting better. This saying comes from those whose ideals of something better is being brought to a lower plane.

Brother John R. Lentell and family Sundayed with us the

10th, and while making a visit to relatives and friends ministered for us the word. He also spoke at the Religio of the vitiating effects of dress and the exposure of the human body, at the bathing resorts especially. He said that it was the duty of the Religio to set our standards of purity and righteousness higher, and to protest against those conditions which are having a demoralizing effect on the modesty of the people.

The subject of how the Reorganization received its authority was treated at the Religio, and in the evidences produced it was shown that those who held authority in the old organization did not lose their authority by making mistakes where those mistakes were made unintentionally, and they repented of the mistake as soon as discovered, as was the case with Gurley, Briggs, and others. The authority of men became affected when men willfully entered into sin and willfully continued therein, showing no desire to repent. The reorganizing of the Presidency and the Twelve of the church of to-day, it was clearly demonstrated, stood upon as high authority as did the original Presidency organized in 1832, and the Twelve organized in 1835. It was emphasized that the command of God to exercise the authority already held was sufficient to confer all grades of the priesthood on those whom he might call. Men in the old church held the Melchisedec priesthood, that was not vitiated by any willful error, and no crime, and the men holding this priesthood were called upon by direction of God to ordain men called to occupy in the apostolic quorums of the Presidency and Twelve, and God has borne witness and is bearing witness that the church as at present organized is approved of Heaven.

New Zealand Needs More Workers

First Presidency: I have been pleased to read of the onward movements of the church, especially in the realization of the great need for the establishment of Zion.

I have also been interested in hearing of the work in foreign fields and hope to see the needs of those places supplied.

Notwithstanding the urgent need of those fields in Europe, etc., I desire to put a plea before you for more efficient and advanced workers to be sent to this land.

I have just returned home, after spending three weeks in Auckland assisting Brother Robinson. While up there we were pleasantly surprised by Brother Waller, from Honolulu. I received much help and encouragement from him and the work there has been benefited greatly through his fatherly advice and counsel.

We hope to be successful in planting the work among the Maoris of this country. To the present our efforts have lacked the persistent vim necessary for this kind of work, but there is still a strong desire in us to do the business.

I have ordered a lantern outfit from Brother A. W. Smith which we hope to receive and have working in the spring.

Best wishes for your welfare and the success of the church,

Sincerely, in gospel bonds,

ROTORUA, NEW ZEALAND.

ALBERT L. LOVING.

Making Friends to the Church in Australia

Fireside talks are an effective method of missionary work in that far-away land.

First Presidency: Am inclosing a statistical report of labors performed in the Northern District, New South Wales.

When last reporting I spoke of a "new opening" at Kempsey and have the pleasure of reporting good results there since. I have just returned from a tour including the mentioned place, and prior to leaving two names were submitted for baptism, which will be attended to later. There seem bright prospects for future work there and we have made lots of friends to the church. Convincing people—in this far distant land—that there are two churches named Latter Day Saints is a big job, but we have succeeded at Kempsey.

I have also labored at Bulahdelah where we have a zealous

MISCELLANEOUS

Notice of Transfers

Elder John R. Grice has been transferred from Toronto District to Chatham District, missionary.

Elder C. I. Carpenter has been transferred from Kewanee District to the Central Illinois District, missionary.

THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

Two-Day Meetings

Central Michigan: Butman, August 6, 7; Coleman, August 13, 14; Brant, August 20, 21. Everyone invited to attend these meetings, and please bring full basket. Matthew Umphrey, district president, Bentley, Michigan.

Conference Notices

Northern Saskatchewan convention and conference with Pleasant Lake Branch, at Shellbrook, Saskatchewan, July 21-24. All trains will be met at Shellbrook. Those coming by auto, please bring bedding. A charge of 25 cents per meal will be made. W. J. Cornish, president; Eva Land, secretary, R. F. D. 1, Senlac, Saskatchewan.

Spring River, at Nowata, Oklahoma, October 7 to 9. A. C. Silvers, district president, Pittsburg, Kansas.

Southern Missouri, with Beaver Branch during the reunion at Tigris, August 19 to 21. Branch presidents and secretaries will please send their reports and assessments to the undersigned a few days previous to conference. All who contemplate coming by railroad, please come to Cedar Gap on morning trains and notify us several days ahead so that arrangements can be made to transport them out to conference. A. V. Closson, president; Benjamin Pearson, secretary, Tigris, via Cedar Gap, Missouri.

people. I also visited Johns River, where I called upon some of our people and performed a marriage ceremony in our local church building.

Apart from the inclosed "report" I have visited a number of people, both day and night, holding private meetings and discussing church propositions with bright prospects. These meetings are more effectual at times than the public preaching services, and the two prospective candidates are the direct outcome of these talks.

I have accepted the kind offer of the church to undergo the prescribed course in religious education and will be leaving Sydney by the *S. S. Tahiti* for San Francisco on July 23, arriving some time in August. Elder Blackmore will be traveling for the same purpose by the same boat.

I will avail myself of every opportunity for development while in America so as to be better fitted for my high calling, and to this end do I desire the assistance of the Presidency.

Hoping to make your acquaintance in the near future, and with a desire to assist in forwarding the interests of the church, I am

Fraternally yours,

WILLIAM PATTERSON.

BULAHDELAH, NEW SOUTH WALES.

Upon the leaving of Toronto for his new appointment in the Chatham District, Elder J. R. Grice was given a surprise by the Mnemosyne chapter of Temple Builders and presented with an edition of Canadian verse, containing the Canadian colors for a bookmark. In their address they expressed much appreciation of his work in the community and a desire that he might succeed as well in his new field.

The Byrnville Branch, in Harrison County, Indiana, presided over by Lea Byrn, has about ninety members. They are operating a Sunday school with good interest, and prayer meetings are well attended. Brother Metcalf has been holding a series of meetings there which were very well attended.

Reunion Notices

Southeastern Illinois, at Brush Creek (railroad station and post office is Xenia), August 12 to 21. Meals may be had on grounds. For tents address W. E. Presnell, Xenia, Illinois.

Little Sioux and Gallands Grove at Woodbine, Iowa, August 19 to 23, in the city park. In addition to our local ministry, we are to have with us J. F. Curtis, Daniel Macgregor, A. H. Parsons, E. E. Long, Israel A. Smith, J. F. Keir, S. T. Pendleton, and J. B. Barrett. In the interests of the Health Department, Doctor G. L. Harrington and Sister Laura E. Mann, of the Independence Sanitarium, will be present. Meals will be served in the large basement of the local church. Those desiring rooms should correspond with Fred A. Fry, Woodbine, Iowa. For information regarding tents, address D. M. Vredenburg, Woodbine, Iowa. A plentiful supply of good water, electric lights, etc., will be furnished by the town of Woodbine for the convenience of the campers. Everybody get busy and arrange to take a ten-day outing and camp with us. Joseph W. Lane, chairman, Pisgah, Iowa, F. R. Schafer, secretary, Denison, Iowa.

Eastern Colorado, at Ivywild, suburb of Colorado Springs, August 13 to 21. Tents: 10 by 12, \$4.50; 12 by 14, \$5.50; cots, not over \$1; bring bedding. Orders for above should be placed as soon as possible with R. S. Salyards, jr., 920 North Cedar Street, Colorado Springs, Colorado.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Portland, at Portland, Oregon, July 22 to 31 (360, 622).
- Western Nebraska, at North Platte, July 22 to 31 (598).
- Kentucky and Tennessee, at Foundry Hill, July 23 to 31.
- Toronto, at Lowbanks, Ontario, July 23 to August 8 (574).
- Massachusetts, at Onset, July 24 to August 7 (574).
- Southern California, at Convention Park, Hermosa Beach, July 29 to August 7 (598, 622).
- Lamoni Stake, at Lamoni, Iowa, August 3 to 14 (550, 669).
- Seattle and British Columbia, at Bellingham, Washington, August 5 to 14 (526).
- Southwestern Texas, at San Antonio, August 5 to 14 (503).
- Northeastern Kansas, at Netawaka, August 5 to 15 (574, 669).
- Spring River, at Lincoln Park, Pittsburg, Kansas, August 5 to 15 (550, 623).
- Northern California, at Irvington, August 11 to 21 (647).
- Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, near Vicksburg, Michigan, August 12 to 21 (46).
- Southeastern Illinois, at Brush Creek, August 12 to 21.
- Eastern Iowa, at Maquoketa, August 12 to 21 (647, 669).
- Des Moines, at Runnells, August 12 to 22 (647).
- Western Oklahoma, at Eagle City, July 29 to August 7 (622).
- Western Iowa and Eastern Nebraska, at Council Bluffs, Iowa, August 12 to 21 (383).
- Southern Missouri, at Tigris, Missouri, August 12 to 21 (647).
- Eastern Colorado, at Ivywild, suburb of Colorado Springs, August 13 to 21 (550).
- Alabama, at Pleasant Hill Branch, August 13 to 21 (432, 669).
- Kirtland, at Kirtland, Ohio, August 13 to 28 (286, 669).
- Northeastern Illinois, at Elmhurst, August 14 to 28 (550, 669).
- Utah and Idaho, at Lava Hot Springs, Idaho, August 19 to 28 (478).
- Clinton, at Rich Hill, Missouri, August 19 to 28 (598).
- Far West, near Stewartsville, Missouri, August 19 to 28 (383).
- Little Sioux and Gallands Grove, at Woodbine, Iowa, August 19 to 28 (312).
- Northern Michigan, August 19 to 28 (503).
- Nauvoo, at Nauvoo, Illinois, August 19 to 28 (432, 623).
- Independence, Kansas City, and Holden Stakes, at Pertle Springs, Missouri, August 19 to 29 (383).

Arkansas at Bald Knob, August 19 to 28 (669).
 Southern Wisconsin, at Madison, Monona Park, August 26 to September 5 (286).
 Central Illinois, at Taylorville, August 26 to September 4. (622).
 Eastern and Central Oklahoma, at Ripley, August 26 to September 4.

Conference Minutes

SPOKANE.—At Coeur d'Alene reunion, June 25, 1921. Apostle U. W. Greene, associated with district presidency, chosen to preside. Thirteen ministerial reports were read. Statistical reports were received as follows: Spokane District (N. R. Group) 37; Spokane Branch, 396; Gifford, Idaho, 123; Sagle, Idaho, 73; Palouse, Washington, 34; Valley, Idaho, 56; Coeur d'Alene, Idaho, 57. Quite a satisfactory report was read from a committee sent out by the Presidency of the church, consisting of U. W. Greene and J. W. Rushton, of the Twelve, associated with James F. Keir, of the Bishopric, to investigate certain conditions disturbing the work in the district. The report was approved. Recommendation was presented by U. W. Greene that Carl Crum be ordained to the office of elder, and that Harry Fry and Guy Crum be ordained to the office of priest. Recommendation was approved. It was provided that the next conference be held at Sagle, Idaho. Location of next reunion left with district presidency and reunion committee. District presidency, associated with bishop's agent and two others elected by the body, constitute the reunion committee. James Sage and S. N. Gray were so elected. Resolution that all ministerial reports be in hands of district secretary ten days before the convening of conference was approved. Recommendation that W. H. Kelley be president of the district with W. P. Yates as counselor was approved. W. H. Kelley then named Oscar Case as second counselor, which action was approved. Oliver Turnbull was sustained as secretary and W. W. Fordham was chosen as assistant secretary. Rufus T. Smith was recommended to the general chorister for appointment as district chorister. District treasurer was instructed to purchase six dozen song-books for district use. Oliver Turnbull, clerk.

GALLANDS GROVE.—At Mallard, Iowa, June 11, 12. Presided over by District President J. B. Barrett. Reports from all branches in district save one. Officers elected: J. B. Barrett, president; C. E. Anderson and E. R. Butterworth, counselors; Lena M. Talcott, secretary; C. E. Anderson, treasurer; J. D. Talcott, chorister; L. V. Butterworth, district librarian. Preaching during conference by S. T. Pendleton, E. R. Butterworth, J. C. Crabb. On Sunday morning the Saints came fasting to the prayer service and a time of great rejoicing was had which will long be remembered by those privileged to be present. Ward B. Johnson was ordained to office of teacher, under the hands of J. B. Barrett and A. R. Crippen. The attendance was good and the Spirit of the Master was manifest throughout the conference. Adjourned to meet at Deloit in October. Lena M. Talcott, secretary, Arion, Iowa.

Our Departed Ones

DEMPSEY.—Gomer Wells Dempsey, born at Nevada, Missouri, March 16, 1895; died at base hospital, Commercy, France, January 24, 1919. Enlisted in the Machine Gun Company of Nevada, Missouri. Was sent to the border in 1916 for six months. Called to service again in 1917. Spent nine months at Fort Sill. From there was transferred to the 110 Train Ammunition Company. Passed through the Argonne engagement, continuing in active service until the signing of the armistice. Died of bronchial pneumonia, following influenza. His body was shipped to Nevada, Missouri, arriving July 2, 1921. He leaves a father, mother, 2 sisters, and 3 brothers. Baptized July 16, 1908. Funeral sermon by George Jenkins, assisted by A. C. Silvers.

DAHLEM.—Glen G. Dahlem was born May 19, 1898, at Joliet, Illinois. Baptized September 5, 1909. Killed in action in France, August 3, 1918. His body was returned to Madison, Wisconsin, where the funeral took place June 11, 1921. Sermon by W. A. McDowell. He leaves father, 4 brothers, 2 sisters, and many relatives. Glen was loved and respected by all who knew him. He was willing to lay down his life for his friends.

WILLIAMS.—Geraldine Williams, daughter of Brother and Sister Dave Williams, died at the age of 15, at Denver, Colorado. She was loved by all who knew her. Surely a godly character was exhibited in her life. Funeral services conducted by Hale W. Smith from Yeager's Parlors.

TONKS.—Alfred Tonks was born August 21, 1854, at Shropshire, England. Came to America when but a young man. Was led marvelously to the light of the gospel, baptized August 17, 1894. For several years he has been a conspicuous figure in the congregations of the Saints in Chicago. He, with his wife, lived faithfully. Died at the close of a seemingly "perfect day," May 7, 1921, at his home in Chicago. Funeral by Ward L. Christy; interment at Joliet, Illinois.

CHANDLER.—Willis R., eldest son of William and Phoebe Chandler, born July 13, 1859, at Cambridge, Iowa. Departed this life, June 22, 1921, at Colorado Springs, Colorado. Married to Harriet M. Thomas, May 16, 1885. To this union were born 2 sons, Roy and Chester, who with his wife, three grandchildren, one brother, and many relatives and friends remain to mourn. Baptized while yet a young man at Des Moines, Iowa. Funeral at Lamoni, J. A. Gunsolley in charge, sermon by C. Scott.

BRUNSON.—Hiel Brunson was born near Princeville, Illinois, September 4, 1862, and died at his home near Lee Center, Illinois, June 10, 1921. The most of his life was lived in Illinois, except a few years' residence in Wisconsin. Married Laura Whiteaker, February 8, 1883. To this union were born 2 children, Maude, now Mrs. Frank Ford, of Lee Center, Illinois; and Marion Hiel, who preceded his father in death twenty years ago. Baptized in early life and came of a line of people on the Brunson side who united with the church at its inception in the days of Joseph Smith, the Martyr, and who passed through the persecution and expulsion of the Saints from Missouri. Buried from the union church at Lee Center. Services in charge of J. L. Cooper; sermon by F. M. Cooper. Hundreds were in attendance from different parts of Lee County, and all seemed to vie with each other in paying homage to the man who was said to be one of the best men in the entire community. Modest and unassuming in his manners, broad-minded and just to all, firm and steadfast in his religious convictions, made his life a living Christian epistle, "read and known of all men." He leaves to mourn his departure, his faithful wife, one daughter, 3 grandchildren, 2 brothers, and one sister. He leaves behind a life and character as an irrefragable argument demonstrating the reality and utility of the Christian religion as the one moral and spiritual force in the world to make men good.

ANDERSON.—Andrew K. Anderson was born June 24, 1832, at Stavanger, Norway. Came to America in 1857 and married Inger Oiehaven, at Mission, La Salle County, Illinois, on July 5, 1857. To this union were born 8 children; the first, a son, dying in infancy; the others are all living, Andrew, Mrs. Anna A. Dancer, Daniel, Oscar, and Nellie, of Lamoni, Iowa; Benjamin, of Omaha, Nebraska; and David, of State College Pennsylvania. Baptized March 17, 1862; ordained teacher, September 9, 1866, and diligently and wisely performed the duties of this office until within a few years of his death. Was faithful unto his trust until death. Died at Lamoni, Iowa, June 9, 1921. Leaves to mourn 2 daughters, 5 sons, 12 grandchildren, 5 great-grandchildren, besides many other relatives and a host of friends. Funeral in charge of J. A. Gunsolley; sermon by Frederick A. Smith.

BLOWERS.—Ella M. Blowers, born September 28, 1916, at Morrisville, New York; passed away May 5, 1921, at the home of her grandfather, Moses Sheehy, Fall River, Massachusetts. A beautiful, promising child with an intelligence seemingly beyond her years, she was ill but a few weeks and died suddenly of paralysis of the heart. Administrations, expert medical attendance, the loving, devoted service of Aunt Florence and others, failed to restore her, and her young spirit

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor, Granville S. Trowbridge, business manager.

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

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The Church Needs

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THE PRESIDENT
GRACELAND COLLEGE LAMONI, IOWA

departed to join her mother who died 3 years ago. Funeral sermon at the Sheehy home in Fall River by Horatio W. Howlett, interment at Cazinova, New York, May 10, 1921.

MOORE.—Benjamin, born August 29, 1853, at London, England. Married Harriet Yott. Had lived in Windsor the last five years, moving from Detroit, Michigan. Baptized February 2, 1887; died May 1, 1921, at Windsor, Ontario. Besides his widow, he is survived by 3 sons, Bert, Edward, and Thomas, all of Detroit; 2 daughters, Mrs. Wakeman, of Detroit, and Mrs. Deneau, of Windsor; one brother, John, of Port Huron, Michigan; one sister, Mrs. Spencer, of Windsor; 9 grandchildren also survive and one son, Fred, died about two years ago. Funeral at the home, 506 Dougal Avenue, interment at Woodlawn Cemetery, from Detroit, Michigan, by Leslie Brown. Sermon by R. C. Russell.

FIELDS.—Franklin Fields was born April 19, 1854, in Linn County, Oregon. Died at Agatha, Idaho, June 23, 1921. He had been a member of the church for over forty years and was one who was much interested in the welfare of the church. He was never united in marriage. He leaves a sister, Mrs. C. E. Aldrich, besides many other relatives and friends. Funeral services were preached and conducted by O. D. Shirk.

LYTLE.—Mary A. Nigh was born August 24, 1868, at Towanda, Pennsylvania. Married to F. B. Lytle, July 19, 1883. Died June 9, 1921. To this union were born 7 children, one preceding her in death. She leaves husband and 6 children, and a number of grandchildren. Baptized 7 years ago by H. E. Winegar, at Blackfoot, Idaho. Lived a faithful member.

LANE.—Louise M. Scott was born at Canton, Illinois, March 3, 1853. She came to Emerson, Iowa, 1871, and married Joseph W. Lane, November 3, 1873, at Glenwood, Iowa. They went to housekeeping in Dunlap, Iowa, and the spring of 1874 moved to Sioux Township, Monona County, Iowa, where they lived for 33 years and raised their family of 7 children James A., Mrs. J. W. Reilly, Mrs. F. M. Reeves, Mrs. Henry Johnson, John P., Charles R., and Ora Louise, all of whom are living except the last named, who died June 28, 1905. The family moved to their home in Pisgah, Iowa, in the spring of 1912, where she passed away June 17, 1921. Baptized at Garner's Grove, Iowa, October 7, 1889. Besides her immediate family, she leaves to mourn 22 grandchildren, 2 great-grandchildren, and many other relatives and friends. Lived a faithful, consistent, Christian life. Was one whom it was a pleasure to know. Funeral in church at Pisgah in charge of D. R. Chambers, sermon by Sidney Pitt, sr., interment in the Little Sioux cemetery.

GRIFFITH.—Blanch Stoddard Griffith, daughter of Ernest and Lulu Stoddard, granddaughter of I. A. Morris, was born April 25, 1891, in Wayne County, Illinois. Baptized in 1914 and lived a faithful Christian life. Died at Los Angeles, California, March 19, 1921. Married September 26, 1909, to John Griffith who, with an infant son, preceded her in death. Leaves to mourn 3 sons, Dale, James, and John; father, mother, and 4 brothers. Funeral at Brush Creek, Illinois, by R. H. Henson, assisted by William Clements.

BROWN.—Jacob Brown, born February 8, 1838, in New Jersey. Died June 7, 1921, near Galesburg, Illinois. Stricken with heart failure, died within half an hour. Member of the Dahinda Branch. Leaves to mourn, 2 sons and 2 daughters. His wife preceded him in January, 1905. Funeral from the home of his daughter, Mrs. J. T. Thompson.

COFFEEN.—Lucy B., wife of C. C. Coffeen, was born August 19, 1882. Married to C. C. Coffeen, December 24, 1903. To them were born 2 children. Baptized July 4, 1907. Died July 2, 1921. Leaves to mourn: husband, 1 son, mother, 6 brothers, and 3 sisters. She was a devoted wife and mother and an active sister in the church work.

SWAIN.—Frederick Joseph Swain, oldest son of Lorne J. and Frances K. Swain, was born September 2, 1911, at Ontario, California. Baptized June 13, 1920. He had his foot run over by a truck while on a hike with the Boy Scouts, which resulted in his death, June 21, 1921. He leaves his parents, 1 brother, 2 sisters, and a number of relatives and friends. Funeral from Draper's parlors; sermon by F. G. Pitt; assisted by F. B. Van Fleet and R. C. Stone.

NORRIS.—Henry Norris was born in Sunderland, County Durham, England, December 28, 1845. Came to America in May, 1856; lived for a time in New York and Chicago, thence to Kewanee, Illinois, where he spent the remainder of his life. Served in the Civil War. On November 4, 1869, married Miss Alice Mort, who died December 28, 1916. To them were born 6 children, 5 sons and 1 daughter. Six grandchildren survive. Baptized October 10, 1869, and was a faithful member and a devout worshiper during 51 years as a member of this one congregation. Died May 21, after illness of about three months. Funeral from Saints' chapel at Kewanee; sermon by Amos Berve.

MOORE.—Zella R. was born near Saint Joseph, Missouri, November 7, 1859. Died at Saint Joseph May 27, 1921. Baptized at Piper City, Illinois, by T. W. Smith, May 29, 1878. She was faithful and an enthusiastic worker to the end of her life. She was loved by all who knew her, both in the church and outside. She was ever ready to help others in need. She leaves 1 brother and 2 sisters, besides other relatives to mourn her departure. Funeral at Stewartsville, Missouri, in charge of T. T. Hinderks; sermon by F. A. Smith; burial at the Pleasant Grove cemetery.

HOWARD.—Marion Legan Howard, son of George W. and Maria Howard, was born February 6, 1894. Married Emma Wentworth, June, 1915. There were born to them 4 children. Died at the Wise Memorial Hospital, July 6, 1921. Leaves to mourn, his wife and children, and many other relatives and friends. Funeral from Saints' church in Persia, Iowa. Sermon by Sidney Pitt; Frederick Hansen in charge. Interment in Valley View Cemetery.

HARP.—Geneva Almata, youngest child of Edward G. and Zelta F. Harp, living in Harrison County, Missouri, near Lamoni, was born December 9, 1918. Died July 11, 1921. There survive father, mother, 1 brother, and 3 sisters. Services at the home, D. T. Williams in charge; sermon by J. F. Garver. Interment in Rose Hill.

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

5 Jan 22
Mrs Thos France
116 W 8th St
Iowa

PUBLICATION
CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS.

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

VOLUME 68

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NUMBER 30

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917.

EDITORIAL

The Amana Society

Since we have recently referred to the Icarian colony, and to the communistic effort made by the Pilgrim Fathers, we are pleased to refer in this issue to a successful community settlement, namely, the Amana settlement in Iowa. They are using the same constitution that was established sixty years ago. They have continued a successful community settlement for nearly eighty years. Their fundamental law, however, was not a declaration of mental independence nor a scheme of world-wide socialistic brotherhood, for their constitution only provides a sufficient social and civic organization for the religious society, which is primary, according to Bertha M. H. Shambaugh in the July *Palimpsest*, published by the State Historical Society of Iowa.

It is curious to note that this society made its first effort for a community settlement in America in 1842. It is also very interesting to note that the successful cooperative society of England begun by Rochdale Weavers began in 1844, though it has since spread over the world. Owen's New Harmony Society attempted to establish an ideal settlement of model towns in rural community, adopted seven constitutions in two years, but failed, leaving as its relic the city of New Harmony in Indiana. But the Amana Society adopted a new constitution in December, 1859, which still continues.

They were established in Germany and owned several villages. They were an outgrowth of the German Mystics and Pietists of the sixteenth and seventeenth centuries, and became a distinct religious sect about 1714, owning several villages. Their faith is a simple one of belief in guidance through divine revelation; that the same God will inspire his followers to-day as in ages past, and use the same means of communication.

It was Christian Metz, one of their spiritual leaders and prophets, who first conceived the idea of estates in common. He foresaw that the rents and unfriendly government of the Old World would make it necessary to find a home in the New World, so in 1842 a committee of four set out to find a home in America, under the devout belief that their journey was ordained and directed by divine revelation. They suffered both from the rigors of winter and from the unscrupulousness of some with whom they had to do, but finally purchased five thousand acres of the Seneca Indian Reservation near Buffalo, New York, and within four months the first village was laid out and peopled. Soon five more villages were established and the name "Ebenezer" given to the group.

Each village had its store, its school, and its church. There were also sawmills, woolen mills, and flour mills. The constitution provided for common possession, but in twelve years they found it necessary to secure another settlement for the increasing membership, as land could not be readily secured so near the growing city of Buffalo.

Once more a committee of four, again with Christian Metz as leader, were ordained and directed to find a new home. They visited Kansas and elsewhere, but finally purchased land in Iowa County, on the Iowa River. Unlike the French tail-

ors and shoemakers of the Icarian community who settled at Nauvoo, the Inspirationists knew how to farm as well as to labor in the mills.

They built up a number of villages, having sold the old estate in New York piecemeal, and in the summer of 1855 started the settlement of Amana, in Iowa County, Iowa.

The villages are built on a middle European style; no city is built, but only small villages. The board of trustees consists of thirteen members, who are elected annually out of the whole number of elders, and they are known as the "great council." This is the head, both spiritual and temporal, of the order.

Each June a full statement of the real and personal estate of the society is submitted to all voting members, who include all the male members, who have signed the constitution, all widows, and all female members who have reached thirty years of age and have no man to represent them.

The administration of the order is handled by the great council. Each village manages its own affairs and has a spiritual leader as well as a trustee. Kitchens are established, where it appears advisable and convenient, and provide for from sixteen to fifty persons. A woman is appointed in charge of each, who is assisted by younger women. The work is arranged in rotation, so that every third day is part time. Each village is supposed to be self-supporting, but whether it is or not, the equal distribution according to necessities does not change.

No set garb is prescribed, but the members dress more plainly than do their neighbors, and do not attempt to follow the extremes of style. In the cemetery there are no family lots, but each person is buried in order, regardless of family, age, or position. Christian Metz, one of their greatest leaders, was buried according to this plan, and only a simple stone with the name, *Christian Metz*, and the date of his death, has been erected. There is equality in death as well as in life.

Minimum expenditure is not the final criterion, as it might be cheaper to have a unitary dining room, but purity and simplicity of spiritual life is primary, hence, they avoid getting too much together.

Bertha M. H. Shambaugh, who prepared this excellent article, credits its survival and its hold on its fifteen hundred members, to its spiritual and religious ideals, rather than to its communistic aspect. Its fifteen hundred members are not wealthy, but are comfortable, as they possess 26,000 acres of land, principally in Iowa County, which is assessed at considerable over two million dollars for taxation by the State of Iowa.

The society was originally far from the railroad, but now is not only on two railroads, but on one of the interstate auto trails. Their spiritual convictions hold this voluntary association together, even after so many years and so closely associated of late years with the world.

The love of the beautiful is expressed in flowers, for in the villages is a great profusion of flowers, in school yards, church yards, as well as around the home.

However, we learn through recent visitors, that the colony is finding itself unable to retain the young people of to-day.

No provision is made for recreation by the young people. A further reason is that there is no money issued, but only checks or coupons which are good in the Amana stores. There is no difference because of work or education, or limitation of personal initiative. These at least are assigned as some of the reasons for the defection. However, it is noted that they still retain fifteen hundred members.

This fact is of great significance. While so many plans communistic have been tried and failed, this society has behind it eighty years of successful effort, and the reason assigned by Bertha M. H. Shambaugh is also of great interest, namely, that the organization is primarily religious, and that it is the spirit of worship, the religious belief which has made it possible for them to continue so long, even though now so closely surrounded by neighbors who are not associated with them in their effort.

They are in close communion with the rest of the world through the usual methods of communication of to-day. Their separation has ceased, except so far as the land of the colonies belongs to them; yet they have continued to function with an increase of membership.

This confirms the position we have previously taken, that conversion is essential for the establishment of Zion, and that it cannot be accomplished until there is first a converted and united people.

This account also points out some of the difficulties, though, as we understand our plan of Zion, it is not the extreme communistic which excludes individual initiative; also we are already providing for the recreational needs of our people. The plan for Zion is one of beauty and reason upheld by faith.

S. A. B.

Charles Derry an Active Man

During his lifetime he contributed more than ninety articles to the Herald alone.

In looking over our HERALD index file we are rather surprised to find that Charles Derry has written more than ninety articles for the HERALD.

His first communication appeared in volume two, giving his reasons for leaving Utah. His last signed article appears in volume 62, 1915, written in memory of Edmund C. Briggs; but a poem of his, written in 1918, was included in a sermon of President F. M. Smith and printed in the HERALD for November 6, of that year. In this issue appears another of his poems, written about the same time, namely in his ninety-second year.

There is much that he has written well worthy of being quoted, but we find the following extract has been republished in the Church History, as showing his position on favoritism:

"If I lacked an evidence of the impartiality, justice, and liberality of the Reorganized Church, I could not fail to see an indisputable one in the fact of the publication of the article under the head of "Favoritism." In that act the motives of the church are impugned, and charges grave enough, if true, to sink the church in the depths of obloquy and shame. I have had the privilege to sit in the highest councils of the church, and of observing the secret springs, if there were any, that moved the whole machinery. I have helped to consider plans and measures for its onward progress. I have seen and heard the schemes of men tried and examined. I have seen the efforts of the powers of darkness to destroy, by seeking to corrupt the noblest minds; and I can testify before God and men that no base scheme, nor any stratagem of the archenemy, has been able to sway those councils nor fascinate the minds of God's anointed into the adoption of any measure that would crush or injure in the least the very least of God's little ones, much less to betray the church of God into the hands of the enemy."—Extract from letter in SAINTS' HERALD, June 15, 1875, by Charles Derry.

All through his life he has shown the spirit of self-sacrifice, and devotion to the cause of the Master. He seemed never to have felt himself slighted, nor to have wondered why he was not given more of responsibility, or anything else. His faith has been steadfast, his memory and love for his associates without limit.

When his wife passed away on the thirty-first of May, 1917, he wrote a beautiful tribute to her memory.

Recently he wrote the following verses:

"I want to live for Thee alone,
To Thee I consecrate my life;
Thy precious blood for me atones
For all my sins through this dread strife.

"But I am weak, Thy help I need,
That I the victory may gain,
And from the chains of sin be freed,
Through Him who on the cross was slain."

Be Ye Also Ready

The prophecies indicate that all will not be ready, which should be an incentive for preparation.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there! For, behold the kingdom of God has already come unto you. And he said unto his disciples, The days will come, when they will desire to see one of the days of the Son of Man, and they shall not see it. And if they shall say to you, See here! or, See there! Go not after them, nor follow them. For as the light of the morning, that shineth out of the one part under heaven, and lighteneth to the other part under heaven; so shall also the Son of Man be in his day. But first he must suffer many things, and be rejected of this generation. And as it was in the days of Noe; so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. In that day, the disciple who shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he who is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord, shall they be taken? And he said unto them, Whosoever the body is gathered; or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together. This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth. For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness. And there shall be no unclean thing; for the earth becoming old, even as a garment, having waxed in corruption, wherefore it vanisheth away, and the footstool remaineth sanctified, cleansed from all sin."—Luke 17: 20-40, Inspired Version.

At times our hearts feel heavy because of conditions in the

world or in the church, and we wonder what the outcome will be. It should be noted in the above passage that it is the disciple who was up on the housetop or in the field who shall be gathered whithersoever the Saints are gathered.

We find a similar passage in Matthew 24: 40-51. It must be remembered that this is not referring to the time of the Jews, for that was discussed in the earlier portion of the twenty-fourth chapter. It refers to those who have taken upon them the name of Jesus. "Be ye also ready, for in the hour that ye think not, the Son of Man cometh."

Those who think the Lord delayeth his coming are standing on dangerous ground. We cannot afford to look to see what others are doing. He will not excuse us in that great day because some other answer or principle is felt.

The Master plainly told the church in that day, and has told us in this day, that when we see certain times we may know that his coming is nigh at hand. The warning voice has been lifted. Let no one deceive you. The failure to prepare will not forever prevent the coming of the Lord, and those who make ready will truly be blessed.

It may seem a sad thing to ask, "When the Son of Man cometh will he find peace on the earth?" There are some things that should be done. First, there are signs of his coming; but we think that many times we are in danger of confusing his second and third coming, just as the Jews confused the prophecy of his first and second coming.

Of one thing we are certain: no man knows the day or the hour. Of another thing we are certain: that we cannot forever delay the coming of the Lord by failing to do our duty as individuals or as a church, for the Lord is able to raise up those who will do the things essential.

The great question before each one of us is, Am I doing all that I can do to uphold the work of God and to prepare the way for the coming of the Son of Man? Another's failure will not excuse us forever. Man must stand or fall for himself. (Mark 9:)

It would seem evident that part of the church will not be ready. One shall be taken, another left. It seems evident that for some the final gathering will be, not only in haste, but in great haste, yet that need not cause us anxiety if, wherever we are, we are striving to do, day by day, the duty intrusted to our hands.

Nurses Wanted

The annual call of the school for nurses is worthy consideration of prospective students and those who help them decide on future careers.

The good people in charge of the Independence Sanitarium and its nursing staff are frank in their desire for a liberal number of girls to enroll in the nursing school which begins operations each year in September for a three-year course.

The proposition is rather simple in its details. They want girls of good character, sound physical condition, with two years of high school training or its equivalent, and preferably possessing some of the idealism which characterizes Latter Day Saints. There are a few items of clothing the girl is expected to furnish, but no tuition fees are required. In fact, students receive a small sum of money monthly, and are furnished room and board, with free medical care in case of illness.

The training includes special class work at the institution and practical work in hospital service as they advance in proficiency. During the past season eight of the nurses in first-year work were given one semester's work of five days a week in the Kansas City Junior College in the following subjects: Dietetics, anatomy and physiology, history of nurs-

ing, materia medica, bacteriology, practical nursing and ethics, hospital housekeeping, chemistry, and hygiene.

In addition to this, there is an existing arrangement for affiliation with the Mercy Hospital for children in Kansas City, where the student receives four months of actual work in that institution especially to get experience in nursing children. Two at a time, these girls are getting this valuable experience now.

A wonderful spirit pervades the place. And it is not by accident, either, but rather from a studied effort on the part of its executives to provide a high code of morals and religious ethics. They have succeeded so well that a girl gets as good training in this regard here as she would in any average Latter Day Saint home.

She can be assured that the professional men with whom she will be associated are gentlemanly in their demeanor towards her. She may always count on the strong moral support of her superintendents and matrons. Indeed, she will find that her associations daily with professional people of high ideals and exceptional skill ennoble and develops in a very concrete manner. As the days go by and she acquires skill and the power which knowledge brings, she, too, will value greatly the ideal of not only restoring health, but preventing disease. And upon graduation she will realize that she is in a position to help others help themselves perhaps far more than in any average profession one might consider. Even if she were not to use her skill in a public way, she is fitted for far better citizenship and a higher appreciation of the meanings of cooperation.

E. D. MOORE.

Reliable People

Some question if conversion increases honesty. Are the unconverted more honorable?

The statement was printed in a leading scientific magazine that the principal difference between converted people and other people is that the unconverted are the more reliable. This would appear to be and is an extreme statement, taken as a generality. Of course it was limited to the acquaintance of a student, and he was comparing men of deep ability as thinkers with some of his more ordinary friends who were professed Christians.

Later this idea was repeated by a free-thinker to one of our elders. He said he would think more of Christianity if professing Christians around him were as honest in their ordinary dealings as were those who were not professing Christians. That he was set in this sentiment may be inferred from the fact that he asked some sectarians if they really believed that a man is free from sin after baptism and that if he entered at once into the presence of God after baptism, he would be in a saved condition? "For if he is," he said, "and you get a chance to baptize some of these professors around here, if you don't drown them you ought to be hung, as that will be the only chance they will ever have to die saved."

Both of these critics offered as a reason that professing Christians have their minds too much on the other world; that they are apparently too much lifted up to high things to pay attention to their duties here on earth and keep their ordinary promises. Or, as one of them expressed it, they expect Jesus to pay for all their sins, so they are willing to let him do it.

This statement applies much more to the sectarian world than it does to us. It is not surprising, in view of the frequent repetition of such songs as "Jesus paid it all; all to him I owe," and "That will be glory for me." All too many professing Christians are willing to go into partnership with

their heavenly Father and work with him on the same basis as the negro went into business with his wife. He published a notice that all those who owed the firm would please see him; and those that the firm owed, see his wife. Too many are quite willing to enter into a partnership, if their heavenly Father will take care of the liabilities, and leave them to take care of the assets.

It is natural that our profession should be judged by the manner of our life from day to day, and the manner in which we keep our word. We recall that a few years ago a business man related how he went to a man's house at a quarter to twelve Saturday night, because that happened to be the day on which his money was due, and he was kept too busy until eleven p. m. to pay it earlier, and the good effect that this had upon his credit. His word was given to pay that day and his word was inviolate. Then he proceeded to run over a list of various ministers and state how much he would be willing to loan different ones on personal notes. It was a little shocking to have him place the maximum at \$100, providing his wife would sign the note, when he had already indicated that he would loan a young man without security \$1,000 on his note. It was more shocking when the amount dwindled down to one of whom he said, "I couldn't loan him more than \$5, and I would be scared for my life until he paid it back."

Honesty is an individual matter. It is gravely unfortunate that some who profess conversion are not honest. For naturally the world watches more closely the conduct of those who profess to have received a new birth and moral regeneration. They naturally watch closely professed children of the kingdom.

On us who have directly taken His name there is laid a graver responsibility than on the rest of the Christian world. Professing to be the children of God, professing present day communion with him, the world will naturally judge the work of God by the manner of our lives, however unfair that may be to the Captain of our salvation. Having taken upon us the name, they judge the quality of the goods and the value of the name by the sample we offer in the personal package of our life.

Formerly we sang in the Sunday school, "Surely the Captain may depend on me, though but an armor bearer I may be." But can the Captain depend upon us keeping our word when we want him to pay it all? Can our next door neighbors, our business associates, depend upon us? We believe that in a majority of cases they can. But in the least matters we often need to watch ourselves closely to see that we carry fairly our own share towards future salvation and towards bringing the kingdom of God on to this earth.

S. A. BURGESS.

Elder J. F. Curtis is in Centralia, Illinois, engaged in a debate with Reverend Moore, the debate to cover twelve sessions, beginning July 18.

Apostle John W. Rushton has been at the Erie Beach reunion and expects to go to Toronto reunion at Lowbanks, then to Kirtland, returning in time for the reunion at Pertle Springs.

An effort is being made for the settlement of the Irish question, giving to them the same liberty that is allowed Canada and Australia. The principal existing difficulty is that Ulster has organized a separate parliament which has been indorsed by the king. They are willing to associate on purely Irish questions, but insist upon a separate parliament from the rest of Ireland. The question seems to rest on internal conditions in Ireland.

President Smith Returns to Zion

President F. M. Smith left the Deer Park reunion Sunday evening, the 17th, to finish up necessary work in the East. He arrived in Independence Sunday morning and was the speaker at the Stone Church at the 7.30 p. m. service.

This service was held on the lawn and was a meeting of all of the congregation of Zion. There were several thousand present. Hundreds of extra seats had been provided, but not sufficient for the crowd. Owing to the street and other noises, it was not possible for those on the outside edge to hear the sermon. This emphasizes anew the need for a larger assembly hall than is yet available, with proper acoustic properties.

President Smith referred briefly to conditions as he had found them abroad, in fact, in every country, and the great need for a gathering place for the honest and pure in heart throughout the world. He emphasized again the responsibility laid upon the inhabitants of Zion, and that the work before them does not permit of time or strength for external affiliations, but emphasized anew the necessity of the plan of stewardship.

He expects to be in Independence only a couple of days, as members of the joint council are away attending various reunions. He is proceeding westward to meet his family, whom he left in southern California the last of May, 1920, when he went to Europe.

A Pastoral Ideal

The morning speaker at the Stone Church at Independence recently was Pastor R. V. Hopkins. He explained at considerable length his ideal of a pastor. One who goes before, removes obstacles from the path, parts the briars and makes a way for the sheep to follow. Then, when the sheep come into the fold at night, he stands at the gate and anoints their bruises with oil and watches over them while they sleep.

So the spiritual pastor tries to remove the obstacles from the path of the people, to go before them to meet first their danger, to make the way easier. Then, when they are wounded, to stand ready to anoint them. When they go astray, he goes after them. When their spiritual souls are torn and bleeding, he soothes and tries to heal.

The Fort Collins (Colorado) *Express* of July 16 contains announcements of our services in that city, with sermon by George Wixom, formerly of San Bernardino, California.

E. J. Smith, chief accountant in the office of the Presiding Bishopric, has returned after a visit to Washington, Chicago, and Wisconsin.

Sister Mary Curtis, daughter of Apostle J. F. Curtis, was operated on Monday morning at nine o'clock in the Sanitarium for appendicitis. She has been very active in the A. O. Y. P. Z. movement and revival meetings.

Elder John A. Gardner, president of the A. O. Y. P. Z., also in charge of the Religio work in Zion, left the Sanitarium on Thursday, the 21st, and returned to his home. He is making a good recovery from his operation.

President Elbert A. Smith expects to leave to-day, July 26, to attend the Southern California reunion. From there he will on his return trip take in part, as least, of the Eastern Colorado reunion.

In the *Ensign* of July 14 we note reports from thirty missionaries give one hundred and seventy-five baptisms.

ORIGINAL ARTICLES

Relation Between Study and Service

By Walter Wayne Smith

An address delivered at the Women's Institute, May 15, 1921, and reported by Mrs. A. Morgan.

Madam Chairman, Workers in the Women's Department, and Fellow Church Workers: I feel highly honored to be invited to make this initial address in this great women's work convention. The text which I have chosen in connection with the subject which was assigned to me is in keeping with the spirit and nature of this Sunday evening service.

I have thought that in the nature of your meeting, perhaps, no better authority might be cited than the Apostle Paul who, writing to one of his fellow church workers, admonished him to study to show himself approved unto God; a workman that needeth not to be ashamed; and if I should put upon this text considerable emphasis upon the first word of the sentence, *study* to show thyself, it would not be out of keeping with my full thought and appreciation of the meaning of the text. It would not, in any way, be stressed unduly by reason of the nature of the gathering, for I am certain that my work along that line would warrant you in expecting that, if at any time we were discussing that text.

In connection with that, may I invite your attention to a portion of scripture found in the fifth section of the Doctrine and Covenants, the word of the Lord to the church in these the latter days; and while this word was perhaps directed to others than the sisters—to the ordained men of the church—it nevertheless displays the mind of God in relation to the question of study as it relates to service; "seek ye out of the best books words of wisdom; seek learning even by study and also by faith."

These two texts would offer me abundant opportunity to discuss almost at any length the question of training, the question of education, the question of acquiring skill, the question of preparation of all forms, and kinds, but I shall not have time to-night, and the nature of the occasion is such that it might be very prudent for me to confine this discussion more directly to the relation that exists between study and service.

What Service Means

I judge that it will not be necessary for me to make very much of an effort to clarify in your minds the ideas that we are liable to have relative to study. I think you all understand what we mean by "study." Taking it for granted, perhaps, that we have a common understanding on that ground, we shall pass to the second problem presented in this theme, that of service.

I am sure that we do not have a very common idea about service. I am afraid that sometimes when the word *service* is used we unconsciously, I suppose, by what the psychologists call a sort of hiatus, arrive at the idea, or get the idea in our minds, of being a servant; and while the idea of service and being a servant are perhaps somewhat related, to be sure, I am quite sure the main idea and chief thought that ought to be raised into consciousness when the word *service* is used, is very far from one that is under a boss.

The word *service* of course is the act of serving, and certainly the meaning of the word *servicing* is very clear. This is a form of the verb *serve*. Now what sort of vision arises in consciousness, what ideas cluster around each other, and come rushing through your mind when the word *serve* is spoken? What does it mean to you? Well, to serve means

"to work for." That's what it means. To serve means to work for. It means "to labor in behalf of." It means "to contribute to." And I am quite sure that if, with this thought in mind, we could get these three very simple ideas so closely connected together that they would, one after another, arise in our consciousness when the word *serve* was ever mentioned, or when the word *servicing* was spoken in our hearing, or when we see the word—if these three small, simple ideas should immediately follow each other in our consciousness, we should be able to see what we are asked to work for—what we are asked to contribute to, to labor in behalf of, it would be a very, very much different idea than the turning of the matter around, like we frequently do, when we want to know what sort of orders somebody is about to give.

Work and Labor

There is a great deal of difference between giving and getting; between work and labor. Do you know the difference between work and labor? I heard a definition a good many years ago that stayed with me, because I had had an experience that warranted me in believing that what the definition implied was so and maybe more. I heard a man say once, defining the difference between work and labor, that labor was that employment or occupation in which you were a participant, and work was where you got worked. Somebody was the boss, and you did what they said, but in labor you performed a voluntary service. That's the difference between working for and working with; and the Lord says, "We are laborers together with him."

Whenever the idea of service is raised in consciousness, we ought instantly to ask ourselves the question, What sort of service could I render? What amount of labor can I do; what contribution am I qualified to make to the cause I love so well?

In the discussion of this matter there are two problems that present themselves. They inevitably come in regular order. They come to you every day; in the home; in your relation to your family; as fathers or mothers; brothers or sisters; in your relation to the church; whether as an ordained man, or an organization worker or helper, or whatever may be your position in the church. They come to you when the question of obligation is raised.

What Ought I to Do?

The first question is, What to do? What ought I to do? What is it my duty to do? What do I owe it to my fellows to do? You know there are two words in the English language that are associated very closely together in meaning, and very frequently we get them far apart, because you cannot look at both of them from the same angle. The two words I have already used—*ought* and *duty*. They are very simple in their origin. The fact that the human race has linked together the words, *ought* and *duty*, brings to us the thought that God has written in the souls of men the feeling of responsibility.

The word *ought* is very simple. It rises out of what we owe. If I owe anybody anything I ought to pay it. My "ought" bears an obligation. I ought to do whatever it is my duty to do and whatever there is any obligation on me to do; but duty arises out of the thought of what is due, and is your way of measuring what I ought to do. What is my obligation to me is *ought*. What is my obligation to you is my duty. It is your way of saying what I ought to do when you say it is my duty. It is my way of saying what is my duty when I say what I ought to do.

What Is Our Obligation?

I shall not spend very much time on that subject to-night. I have reserved the major portion of my time to suggest the

second thought which I am about to introduce; but I want to ask you this: What is the work of labor or contribution that you are under obligation to do or make?

I shall not attempt to say what is the obligation of these women—these mothers, sisters, and friends—these people who occupy the unique position of being the mothers of us all, and I wonder how it was that men were so slow as to compel the women to be under the necessity of knocking at the doors for the privilege of expressing themselves as freely as the men for so long, when it was theirs in the beginning. I don't know whether it was because they were derelict in their duty and let it slip out of their hands or not, but I am very thankful that the privilege has come to them to work on a common basis, and that women are made as responsible for the upkeep of the nation as men; and it will be well to acknowledge them in the church, for their place is as important as that of the men. I may even make it a little stronger. The world could better dispense with the teaching influence, the molding, directing influence of men than they could of women.

Let me ask, and let these women, and men as well, answer for themselves, What is the work, the labor, the contribution that we ought to do or make? and I shall not try to name the large list of things, for I rather think that it would be an easier matter to tell what they are not obligated to do than to tell what they are obligated to do. The list would be far shorter and more easy of enumeration, but it is the business of religion, of spiritual culture, of prayer meeting influence, of sacramental service, of prayer and consecration to God, to determine for each and every woman as well as every man, what their particular task is.

I doubt very much if any man can point out, with any degree of definite certainty, to any other man, what his particular duty in life is, so that he may enter in, if he himself does not discover it, and if, by the direction of God, he is not made to know it. We shall not say any more of that.

Direction of the Spirit

The second consideration is how to accomplish the task, once it is determined upon, and herein lies the burden of what we want to say to-night. If it is the duty of the direction of the Spirit of the living God, if it is the business, the function, the work, the task or field of the Holy Ghost to help men to find the things, to direct men and women in the field of activity where they are obligated by their equipment, opportunity, or circumstances to occupy, then, my friends, then it is the duty and responsibility of all of us to study to qualify for that work, so it can be done skillfully and well, so that even your Master in heaven may say of you, "She hath done what she could." Any opportunity that may be open to any man or woman in the world, is limited to the ability of the person to enter in and occupy. If a man should offer to me the opportunity of being his private secretary and taking from his lips the dictation concerning the most secret things connected with this church work, or the important things of state, or the weighty matters of business, it would be no opportunity to me, for I have not that ability. I am not qualified. The opportunity would be limited, self-limited in me, because I am unable to write shorthand. There are those to whom such an invitation would be the opportunity of a lifetime, because study had made them ready and able.

It is the duty, then, imposed by religion; it is the duty imposed by spiritual direction and responsibility—it is the business of the individual, whether he be called to teach in the Sunday school, or make a friendly visit for the Women's Department, or lead a class for the Religio, or preach a sermon for the church—in any and all and everywhere a man may

be called to occupy, it is the duty, the self-imposed duty and responsibility, that falls upon the individual, once he has found what he ought to do to qualify to do that with the highest degree of efficiency.

The Question of Integrity

The first consideration, the consideration of what to do, involves the question of integrity, and I would like to say to you, and perhaps I am bringing coals to Newcastle when I do it, but it is a good self-defense, at least, lest some one may perhaps misunderstand me in the fervor of my exhortation—it isn't any use to educate a man, woman, or child if integrity is wanting. The man of ability enough to make a watch, if integrity is the driving motor, the discreet and discriminating preceptor of his life, is well equipped, but if lacking in integrity and yet possessed of skill, it may help him to pick a lock or break a safe. So the first consideration in all matters, whether man or woman, is that men and women may be taught to know God, and knowing God, shall have in their hearts, breaking forth in their emotions, in the feeling of the human soul, integrity, that will make a man feel as badly when stealing a pin as when stealing an automobile. It doesn't make any difference how large or how small the sin may be, if a man is making the law of God the rule of his life, if he has a well-regulated conscience, he is going to feel badly when he does wrong, and the amount of wrong he does will perhaps have something to do with the weight of responsibility that falls upon him; but the question confronting us is, when integrity has once determined what a man ought to do, study enters in as the immediate necessity to show him how he ought to do it.

Three Phases of Activity

I suppose it is well for me to say this. You have heard me say it many times. Perhaps these visiting sisters have not heard me say it. When I speak on this subject I feel like I very frequently repeat myself, which is not as good as a story-teller in our midst who never tells the same story twice.

Conscious activity may be generally classified into three phases or levels or spheres or attributes. We must know about things, or else we couldn't have, or wouldn't be conscious of them—we wouldn't be aware. We must have some sort of feeling about them, their place or disposition, give satisfaction or annoyance and whether we are satisfied or annoyed, is the thing which determines what we will do, so we have the three phases, knowing, feeling, and then action follows. Now accuracy in knowing is truth, and that's divine. Accuracy of feeling is integrity, about which we have just spoken, and accuracy in doing is skill.

Now anyone may choose to be anything that the Spirit of the Lord indicates as needed in this church, and that God would be pleased to have them do. We find women entering and occupying with great skill and with great efficiency. But whenever a woman finds the place where she should occupy, the question is, Can she do that work?

What is service? Service means "to work for." Now, I say, Can she do that work? Can she perform the work required? service also means "to contribute to." Now can she make the contribution, or perform the labor required skillfully? That's the question. She may have chosen wisely, and served freely—and that happens with men, too. Because God has chosen a man, and because the church has acknowledged him in his labors, and ordained him to an office in the church, is no surety, by any means, at all, of an approval of what he may subsequently do. He may be so unskillful that he may be asked to resign.

A woman may be appointed to teach a Sunday school class; to nurse a sick person; to make a friendly visit; to superin-

tend the welfare of children, and she may have chosen exactly what humanity needs to have done, and yet be so poorly qualified that her work will be a menace to humanity.

A Case Where Knowledge Was Needed

Now, that you may just exactly understand what I mean, I want to give you an illustration that came under my particular observation as pastor. I was called out of bed in the wee sma' hours of the night to administer, and when I tell you about it you may laugh, but it was no laughing matter that night, I will assure you. It was a good sister who was given somewhat to fainting spells; no uncommon thing for her to have terrible headaches, and sometimes she needed help. So that night when one of these spells had gotten to a point where it was dangerous, she sent out for her neighbor who lived only two or three doors from her. When the neighbor got there the sister who was ill had become unconscious, and of course this good woman who came in was a most devoted woman, a devoutly godly character. I assure you that she was a person of more than ordinary worth, and she had heard that mustard plasters were used in cases of fainting, so she made a real good and warm mustard plaster and put it on the sick sister's neck—the back of her neck and head, and of course the sick lady went into convulsions immediately. In her struggles she fortunately knocked most of the plaster off, which was a very good thing.

They called in a physician, and I arrived about the time the physician did. I administered without very happy results, but the physician gave her some good advice. He said, "It is true that mustard plasters are used in cases of fainting, but they are applied to the soles of the feet, rather than the neck and head, in order that they may draw away the blood from her head, and not to it."

Now, with this woman, her determination was all right. Her intentions were good. She had chosen to serve, but she filled her responsibility in such a way that she nearly killed the patient. I wouldn't have called her a murderer if the woman had died in the fit, but it would have been a calamity to the husband and children, I assure you.

Study and knowledge would have made her wise in her administration until her "work for," her "labor in behalf of," her "contribution" in the help of this woman would have made her better instead of worse. She would have applied her mustard plasters to the feet rather than the head, which would have brought the blood from her head and relieved the congestion, and she would have promptly become conscious. As it was, the result was doubtful for a while, and a family of little ones stood a chance of being left without a mother.

Study and Service Inseparable

That's exactly what I mean. Study stands in relation to service in exactly that attitude. It is in the consideration of the *how* that study is effective. Study is not the means of regulating the soul. That's God's business. Education can never hope to enter in and occupy in that place, because education does not work in that sphere, but when the person has been directed by the Spirit of God, then study, education, training shall make the worker skillful, prudent, wise, and efficient.

When you go into the house to-night, on your return, if the house should have been deserted in the meantime, you will push a button perhaps, or pull a string, and presently there will be a light in the house, so suddenly you can hardly see the difference between the time you push the button and the time the light appears. Now, I will venture this guess, that you have already thought about this, but perhaps never made an application of this kind, that pushing the button will not sweep the floor, arrange the chairs, decorate the walls, put any pictures on the walls, nor anything of that sort, but it

will reveal what is already there. Now education never gave a man a good soul. That isn't its specialty. Education never made a man loving. It is not its mission. Education never gave a man integrity. It does not belong in that field, but education does show what is there. It illuminates, enlightens, and reveals, and many a man who has walked through his own house and stumbled over a chair could very well wish there had been a light somewhere; and many a woman who, in the task set before her in the Women's Department, Sunday school, Religio, church work, any of its branches of work, could many and many a time have wished, after she has stumbled over something and hurt herself or others, that she had had a little light on the subject, before she proceeded to the doing.

That is the province of study, seeking, learning. It is to qualify for service. It is not the business of education to direct the church as to what it should do. It is the business of education to direct the church as to how it shall do it; and when you first heard a minister preach the gospel you perhaps were yearning for the truth with as much zeal as you are now.

I can only testify for one. I know I was, and laboring as a member of the Methodist Church with as much integrity and zeal as I have now, but I certainly lacked something that was abundantly needful, and that was how I should do the thing that I was yearning to do. It was by the preaching of the word, illumination of my mind that I found out even how to get baptized. I had already tried it once. I knew what to do, but didn't know how to do it; so they did it wrong. The second time I knew how, and so insisted on doing it right.

So all along down the line. It is the same with every phase of the work connected with the church, in all its ramifications. It is the business of God to direct his church. It is the business of the church to study, illuminate, enlighten, open, become acquainted with truth and acquire skill.

Skill

You know what a mechanic is. Most of you live in a house with some wood in it. You know how unsightly it is to see where the carpenter struck at a nail and hit the wood. How unskillful! The carpenter who does these things is a blunderer. A skillful mechanic hits the nail every time. Skill didn't decide him to build the house, but after he decided to build the house it was study, practice, acquiring skill by the doing that leaves his work so nice and even, so that we say, that's what we want.

That's what these sisters need. That's what we men need. That's what all of us need. The church needs, the Sunday school needs, the Women's Department needs skill. We want to do God's will. We know what to do, but do not know how to do it well.

I must say that the relation of study to service is that of an amplifier. It is similar to that of a megaphone. You know if I were speaking to a great multitude, it would require a megaphone, to carry the voice to all. Now, to me, speaking through a megaphone bears the same relation as study to service. It is that which makes it go longer and extend farther; which makes it strong enough to accomplish more; which enlarges, amplifies, strengthens, and extends, and surely the Lord has admonished us to study.

I trust that each who finds his duty, the sisters, brethren, and all concerned in the same great cause of Christ, when he has discovered what is his duty, will then become wise and prudent; become acquainted with all good books and seek learning even by study.

May our Father help us to make our work so skillful that the church shall be proud of us and those to whom that ministry shall be conferred be thereby rendered happy.

Notes and Comments

By Ralph W. Farrell

A criticism of a recent number of the Herald by one who frankly says what he thinks.

A Speaker's Rights

The heading of this article is very old, but it is as good as any other for the purpose for which it is used. Impressed by many of the writings in the late number of the HERALD (volume 68, number 26), I desire to make a few comments relative thereto.

To begin with the editorial on "Fundamentals." This was a sermon delivered at the monthly "Problems meeting." It speaks for itself. In preparing it for the press the author has omitted one or two statements, which were of no special consequence, but the incident raises the question as to the rights one has in preparing spoken matter for the paper. It has been said that certain sermons do not read like they were spoken. Doubtless many disputants would line up on each side of the subject—Resolved, That spoken matter should be different from printed matter. It matters not which side wins, the fact remains that in most cases one says a thing differently than one writes it. Should this be the case? That is another question.

I believe this, however, that a speaker has the right to have his real thought expressed in print, it mattering not just how he may have tried to express it in the heat of speaking (and if there is no heat in his words, he is simply an essayist rather than a speaker). Sheppard, who went over the country delivering lectures on public speaking, tells us, in his book, that the secret of effective public speaking is "fire, life, heat, and more life." As we know, this was Roosevelt's style. Likewise Doctor Aked, Doctor Hillis, Doctor Beecher, and of the latter it may be said that America never had a greater pulpit and platform orator. It may be said further of Beecher, that his secretary once came with a complaint against Beecher's poor English (strange as it may sound). This exceptional man made answer: "When a word gets in my way it has to move out or get hurt." (Substance.) Meaning that he valued the thought, the freedom of action, and all that goes with it, more than he valued pure English. Yet Beecher would recommend by precept and example the most careful study of proper language.

George Wendling, whose words fell like gold from his lips, used calmness and passion as occasion required. I am told that Talmage raced back and forth somewhat like a caged animal. Woodrow Wilson is an exception to it all, being calm as well as scholarly, more of an essayist than orator (of the old school). His style would not fit some of us, and a man would be foolish indeed to imitate anyone, though the student might profit by adopting certain good points in various speakers, for no man has a monopoly on art; what he does was done before his day.

It is well to bear in mind that in the process of weeding out imperfections we see to it that we do not pull up good plants. It is true that if you conserve your originality and possibly get a bit away from the beaten path you may be classed with the "soap-box orators" or the Philistines. But why mind the vaporings of the small-minded? Go on and be yourself, and what you say will be remembered and do its effective work long after the bloodless piping of the weaklings has been forgotten almost before uttered. Jesus has expressed it in his direction concerning Lazarus, "Take off the grave clothes" and let him speak and move.

Must Spoken Words Be Retained?

But I am away from my theme. What I have said has no personal reflection. We were speaking about spoken and written utterances. I am reminded of Frederick W. Robertson. He, considered by a multitude of voices the greatest preacher England ever knew, wrote to some friends who wanted to take down his speeches in shorthand: "There are a great many things said in extempore preaching which pass with the occasion, which are meant so to pass, which have not been deeply examined, and which will, therefore, not bear to be coldly scrutinized in manuscript. A printed or written sermon is always scrutinized as if it claimed infallibility, and positive injury might be done to influence if such a hasty expression were stereotyped as it were. . . . I think the knowledge, too, that what I said was being taken down in this way would hamper entirely the freeness of expression. As it is, I try to speak unshackled by any attempts to please, to form sentences, and to deprecate disapproval." (Volume 1, page 339, *Life and Letters and Sermons*.)

Wendell Phillips, ranking with Edward Everett as one of America's great orators, once said that certain statements imparted to him, unless impressed as sacredly confidential, would "pop out" in the heat of his oration. I imagine this was true of Jeremiah, who, for speaking the truth, was cast into a filthy pit. And of Enoch, called a "wild man" when he prophesied against the sins of his brethren. His pulpit was the hills, but it was free, and God blessed his preaching to the sanctification of the people.

A Worth-while Article

The original article by J. A. Bronson is certainly worth while. The principle he stresses cannot be emphasized too strongly. There is but one law given by which we are to be sanctified; the law of Christ; and if we are not willing to be sanctified by that law we must inherit another kingdom. There is no middle ground about it. I never did understand why there should be a greater regard shown for the feelings of transgressors than for God's word. It is truth that will make us free. By all means let us use care, and be humble, and all that; but let us not lose sight of Jacob's great lesson when he preached with boldness against the crimes of pride and polygamy; or of Samuel the Lamanite, facing death as he thundered against the sins of his times; or of the denunciations of Isaiah, Jeremiah, Noah; in fact, of every servant of God who has been willing to stand in the breach and speak forth the words of God to a gainsaying and hissing generation.

In this article by Brother Bronson we have an illustration where verse can be used with telling effect; it would seem that Isaiah spoke through Brand Whitlock.

Gathering of Israel Still a Problem

As to the issue between the Arab and the Jew, who can tell its outcome? I hardly think that God will allow the sons of Ishmael to prevail against the sons of Isaac. We will go on with full faith in the prophetic word of God. Jacob's face will soon lose its paleness, for his children shall be gathered in the midst of him. God can bring it about—he is bringing it about. "The first shall be last." "Blindness in part has happened to Israel." The natural vine will be grafted into the natural stock in God's due time. The "three books" are our standard of authority on this great problem of the gathering of the Jews.

"The Kaiser Out-Kaisered" as a clipping is interesting, but I do not quite fully grasp the point. Surely the *Herald of Gospel Liberty* would not discountenance the words of the prophets. The "Reverend I. M. Haldeman" may not put it in a way to suit the spiritual and softening taste of the edi-

tor of *Gospel Liberty*, but the fact remains that the coming of Christ is to be terrible, and God had a reason for making the picture awe-inspiring.

Falling Birth Rate

From the Women's Department I take one thought on which to comment. It is the reference to the French who have worried over their falling birth rate. The other day brought us a newspaper statement about the teaching, in public and private, of birth control, in Japan, England, and France. It was urged that there was an excess of population. Passing strange, when we consider the millions lost in war and the millions of women who have no mates. Of course we cannot go into this matter to the point here, but one is amused when he takes into consideration the personnel of the advocates of "birth control." Let us get at the cause of this wild talk about sacred matters—talk usually based on ignorance or made by perverts. Birth control, certainly; but in God's way. The thing which strikes death to the hearts of women in France and England to-day is that they never can become mothers, for under the poppies of Flanders' field lie the men who might have become the fathers of their might-have-been children.

In speaking of foreign affairs, very interesting items of which we have received, from time to time, in the letters of Brethren Smith and Williams, it may be said, and truthfully so, that in the English issue of *The Review of Reviews* are given great accounts by Sir Phillips Gibbs. Without doubt Gibbs is the greatest writer of to-day. In reading him, however, I find one fly in the ointment, he does not give sufficient credit to the power of Woodrow Wilson.

Are Debates Worth While?

The reference to the Curtis-Moore Debate raises the question, Are debates worth while? Personally I am not prepared to answer the question. Arguments can be given for and against the proposition. It might be interesting for our Religians to have a debate to prove that debates are profitless. It may all depend on circumstances. Debating may be a quick way of proving points. It was quite common, in the old days, for other churches to hold these seasons of discussions. If the truth is known, doubtless we would find every church or person willing to discuss differences if they thought they could prove their side of the controversy. Much depends on the temperament and honor of the disputants. A good man with a poor cause will, with the rank and file, make a better impression than a vindictive man with a true cause. I enjoy reading debates; one reaps the benefit of much hard work. Yet, are they worth while?

But I must close with a reference to the "Greeting from the Islands." It reveals the psychology of that people. They are humble, quaint, Book of Mormon like in expression, simple in their make-up, and withal, a pattern to us here, in some respects.

The Kansas City baby clinic examined in the year 1918-19, six thousand children under six years of age and found sixty-two per cent defective. Two years of work in this clinic with babies showing for the year 1920-21 fifteen thousand children under six years of age examined with only thirty-three per cent defective. Still Kansas City is one of three cities of over 250,000 population with a death rate under one year of age in excess of ten per cent.

President Harding has issued an invitation to Great Britain, France, Italy, and Japan to attend a conference in Washington looking to disarmament and also to consider the far eastern problem. All have signified their acceptance and other nations have indicated their approval.

Palestine and Prophecy

By T. W. Williams

*"We have a work to do among the Jews.
Let us continue and extend the Palestine
mission."*

The Promise

"And God said unto Abraham,
Go thou from thy land,
And from thy kindred, and from thy father's house,
Unto the land which I will show thee;
And I will bless thee, and I will make thy name great;
Therefore be thou a blessing,
And I will bless those blessing thee;
But those making light of thee shall I curse;
And all the clans of the earth will bless themselves with thee."
—Hebrew Text.

God's promises to Abraham were clear and comprehensive. They were conditional. All God's promises are. Abraham's faith and loyalty to the divine stipulations were "counted to him for righteousness." The demands were executed in letter and spirit. He did his part. The promise thereof is sure.

God exacted of Abraham:

- (a) To separate himself from the land of his birth.
- (b) Leave his kindred and his father's house.
- (c) Go to a land which God would show him.
- (d) Prove himself a blessing to others.

God obligated himself to:

- (a) Make of Abraham a great nation.
- (b) To bless him as well as his seed.
- (c) Make thy name great.
- (d) Clans of the earth will bless themselves with thee.

Abraham left Chaldea. He entered Canaan from the north. He journeyed its entire length. It was at Moreh where he received his first revelations in the promised land. The former blessing was extended to his seed. Here was created the first Jewish altar. It was dedicated "unto the Lord who appeared unto me." Abraham was given to understand that he was in the land which God had promised him. He builded an altar at the top of Mount Moriah, where the temple afterwards stood.

Description of the Land

And the Lord said:

"Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. And remember the covenant which I make with thee; for it shall be an everlasting covenant. . . . For all the land which thou seest will I give thee, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, thy seed shall also be numbered. Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee."—Genesis 13: 12-15, Inspired Translation.

The Lord spoke to him later and said:

"Thou shalt be a father of many nations."

"I will make thee exceedingly fruitful."

"I will make nations of thee and kings shall come of thee and thy seed."

"I will give unto thee and thy seed after thee a land wherein thou art a stranger; all the land of Canaan for an everlasting possession." (Genesis 17: 8-13, I. T.)

This land was to be from "the rivers of Egypt unto the great River Euphrates." (Genesis 15: 21, I. T.)

It was to embrace the land of ten nations as: "The Kenites and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." (Genesis 15: 22, I. T.)

This covenant was sealed with the sign of circumcision and by an expressed change of name.

When Isaac went up to Beersheba the Lord confirmed the promise to him saying, "Fear not, for I shall be with thee and bless thee and multiply thy seed, for the sake of Abraham, my servant." (Genesis 26: 24.)

Herewith the blessing given to Jacob:

"May God give thee the dew of heaven
And of the fatness of the earth,
And abundance of corn and new wine;
May peoples bless thee,
And nations do thee homage;
Be thou a mighty one to thy brethren,
And let the sons of thy mother do thee homage.
Cursed be those cursing thee,
And blessed be those blessing thee."

—Genesis 27: 28, 29, Hebrew Text.

This promise was amplified at another time when Jacob was on his way to Haran:

"The land upon which thou art abiding, to thee will I give it and to thy seed."

"I shall be with thee, and keep thee in every place whither thou goest."

"I will bring thee again into this land." (Genesis 28: 13-16.)

When Jacob lay dying he gathered his twelve sons around him and delivered his final blessing. There is no question as to the specific character of the blessing given to Judah. He said:

The Blessing of Judah

"O thou, Judah, thy brethren will praise thee;
Thy hand will be on the neck of thine enemies.
The children of thy father shall do homage to thee.
O lion's whelp, Judah!
From the prey, my son, thou dost go up,
He doth bow down. He doth lie down as a lion,
And as a lioness. Who will rouse him?
The scepter will not depart from Judah,
Nor the ruler's rod from between his feet,
Until Shiloh shall come.
Unto him shall the gathering of the people be;
Binding to the vine his foal;
His ass's colt unto the choice vine;
He doth wash with wine his garment,
And with the blood of grapes his clothing;
Dark flashing his eyes with wine,
And white his teeth with milk."

—Genesis 49: 8-12, Hebrew Text.

This promise was a prophecy of the ascendancy of Judah in the land of Canaan. He was to triumph over his enemies.

God indicated to Abraham that these things would not come immediately. He foretold the sojourn of his seed in Egypt, but indicated that the fourth generation would possess the land. He raised up Moses for this specific purpose and the promise was markedly fulfilled.

Disobedience and Scattering

The Lord, speaking through Moses, warned Israel and indicated what would happen to them in case of disobedience. He said:

"If ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you; I will even appoint over you terror, consumption and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none

pursueth; . . . And your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruit. . . . And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you. And your land shall be desolate and your cities waste. . . . And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands. . . . If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob . . . and I will remember the land. . . . And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them. . . . But I will, for their sakes remember the covenant of their ancestors."—Leviticus 26: 14-45, I. T.

Condition of Gathering

"And the Lord shall scatter you among the nations . . . if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient unto his voice (for the Lord, thy God is a merciful God), he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them."—Deuteronomy 4: 27-31, I. T.

Moses emphasizes this in a further elaboration of the purposes of God:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord, thy God, hath driven thee: and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord, thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."—Deuteronomy 30: 1-5, I. T.

Reasons for Dispersion

The people were driven out of Palestine because they forsook God and defiled the land. Future inheritance is contingent upon repentance, renunciation, and a return to God. It will not be enough to yearn for the homeland. Going back because they are persecuted elsewhere will not make for permanent residence. A desire to possess will not suffice. Israel must put away her idols before she can come into her own.

If we base our argument on the major and minor prophets, we must conclude that the specific reason why the Jews were driven out of the promised land was because they set aside the great social plan which Moses instituted relating to land tenure, inheritances, social justice, and equality, and followed after the ways of their neighbors.

The Jews must come back to the divine plan relating to inheritances. They must abandon the ways of the Gentiles which are in contravention to justice and equity. When they do this, God is bound to cooperate with them. It is not imperative that they all believe in Jesus Christ. They may not

recognize Christ as Messiah and King. They must, however, return to the terms under which Abraham and Isaac and Jacob secured possession. This means a renunciation of private ownership, competition, usury, and wage slavery.

Some Further Predictions

Amos, who lived some seven hundred and eighty-seven years before Christ, prophesied:

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them. . . . And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them."—Amos 9: 14, 15, I. T.

Isaiah was optimistic when contemplating the final inheritance of his people.

"The Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isaiah 11: 11, 12, I. T.

Ezekiel, speaking of these coming events, said:

"I will make a covenant of peace with them: it shall be an everlasting covenant with them; and I will place them and multiply them and will set my sanctuary in the midst of them forevermore."—Ezekiel 37: 26, I. T.

Significant Indications

Attention is again called to the Zionist conference held in Pittsburgh some time ago. This declared for a program of colonization which embraced the following:

- (a) Equality of opportunity.
- (b) Ownership and control by the whole people of the land, of all natural resources, and of all public utilities.
- (c) Land owned and controlled by the whole people.
- (d) The cooperative principle should be supplied so far as feasible in the organization of all agricultural, industrial, commercial, and financial undertakings.
- (e) The fiscal policy should be so framed as to prevent land speculation and prevent financial oppression.

With such a program is there anything to prevent the rehabilitation of the Jewish nation? Having such a program does it not afford the Church of Jesus Christ an excellent opportunity to demonstrate to them that the highest ideals of Judaism finds clearer and more complete expression in the gospel of Jesus Christ?

If the bringing forth of the Book of Mormon was for the express purpose to "show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations," is there any possible argument which can be produced which would justify us in not doing our utmost to consummate this purpose?

We have a mission to perform which relates to the whole house of Israel? We have a work to do among the Jews? We cannot ignore it. If we fail in this we fall short of the demands which the Almighty has imposed upon us. Let us continue and extend the Palestine mission.

The pace that kills is stated to be a crawl, according to Doctor Woods Hutchinson. He says there are many instances of men of active life who have passed away within a short time after retirement.

The Utility of Fear

By James E. Bishop

Fear, properly utilized, may become a great incentive for productive action.

To claim utility for fear is to run counter to such theories, that whenever we read of fear in the Scriptures it means reverence, or that "fear is the tool of the Devil." To urge that fear of God always means reverence is to fail to understand human nature, and to say that fear is a tool of the Devil is to miss the mark that fear is the result of definite causes.

It is true that "perfect love casteth out fear" and that fear is the antithesis of faith. But perfect love is a result of development, as also is strong faith. And before that development is attained one passes through several stages of growth, and it is in the lower stages of growth that fear has utility.

Alma 19: 10, 11, appeals to the emotion of fear: "And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good." Doctrine and Covenants, 18: 2, says, "Again, it is written eternal damnation; wherefore it is more express than other scripture, that it might work upon the hearts of the children of men."

Fear is an instinct and is manifested early in child life, and with the majority continues until death. It is a very powerful instinct, but is subject to sublimation into caution. Perhaps if men were born without fear the human race would not live very long, for all would become reckless. When the instinct of fear is aroused through some object, it becomes an emotion. An emotion is an intense feeling accompanied with strong bodily activity.

We All Fear

All men are afraid. Some people are afraid of water (hydrophobia), others are afraid of high places, and others of fire. In fact, there are almost numberless objects that arouse fear in various people. But all these fears inhere, or find their basis in the awful fear mentioned in Hebrews 2: 15: "And deliver them who through fear of death were all their lifetime subject to bondage." The sentiment in this verse, in connection with the fear of death, is identical with the following, which is attributed to Huxley: "It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I would sooner be in hell a good deal, at least in one of the upper circles where the climate and company were not too trying."

Nature of Fear Is a Phenomenon

We are told that the nature of fear is a phenomenon of interrupted conscious action, manifesting itself in two ways. (1) We have a temporary suspension of the forward movement of consciousness, and (2) the overflow of motor impulses into channels leading partly to the involuntary muscles and partly, because of heredity, through the voluntary system.

When fear is thus aroused, the person who allows the major portion of the impulse to go through the involuntary system fails to make the proper adjustment. He makes poor battle, if any at all; and perhaps this is the physiology of cowardice. The person who controls the major portion of the impulse and directs its usage in the voluntary system, usually makes the needful adjustment, and lays the basis of new habits. This latter phase is very important in a gospel sense. When one who has sinned is brought in contact with

the gospel, he envisages the harvest of his life. It causes him to fear. And "the significance of emotion as a fact of consciousness would seem, therefore, to be resident in this monitory function, represented by its compelling announcement of needed adjustments. He who makes the adjustment gives birth to faith, and if faith is nurtured, fear is crowded out, and one is on the royal road to that perfect love that casteth out fear.

A Contrast in Results of Fear

In the lives of various men we find the factors mentioned above manifested. We refer to two. One made the adjustment, the other did not. He who made the adjustment was Alma, and we read of his experience as follows:

"But I was racked with eternal torment, for my soul was harrowed up to the greatest degree, and racked with all my sins. Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments; yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine, so great had been my iniquities, that the very thoughts of coming into the presence of my God, did rack my soul with inexpressible horror. O, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds. And now, for three days and for three nights was I racked, even with the pains of a damned soul. And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world. Now as my mind caught hold upon this thought, I cried within my heart, O Jesus, thou Son of God, have mercy on me, who art in the gall of bitterness, and art encircled about by the everlasting chains of death. And now behold, when I thought this, I could remember my pains no more; yea, I was harrowed by the memory of my sins no more. And O, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain; yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as was my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy."—Alma 17: 10-19.

Here then, we have Alma having brought to his consciousness the consequences of his sin. It caused him terrific fear. This fear announced his maladjustment and the need of readjustment. He utilized the monitory effect of his experience and called upon him that had power to deliver from fear. Faith was thus planted in his mind and it grew until it brought him peace and joy.

Our other case is Felix. Paul stood before him and reasoned of temperance and righteousness and judgment to come, and Felix trembled. Evidently the emotion of fear was aroused in the heart of Felix and he must have envisaged the evil harvest of his wicked life. But he needed not the monitory effect of his experience and told Paul he would hear him at some more convenient season.

Much is written nowadays concerning psychoanalysis and character reading preceding employment. *Leslie's* weekly makes a comment on the recent test of a New Yorker of unusual ability who was made a very tempting offer by a large firm. The expert read him high in latent ability but deficient in self-esteem and selfishness so he was not employed, as he was told there was not sufficient iron in his blood. This, of course, is quite in controvention of Christian principles.

OF GENERAL INTEREST

EDUCATION PLUS

We do well to give homage to education, but we must give due credit to that intangible quality which gives it the breath of life.

Every college commencement, every high school graduation day, tacitly or outspokenly pays homage to learning and education. It is—and rightly—so deep-seated a habit to exalt the powers of schooling that we have come almost to regard it as omnipotent, forgetting sometimes that education, like everything else, has its limitations. The intake of learning nourishes and furnishes the mind as food builds up and renews the body; but neither mental nor physical fare that is not digested and assimilated has the slightest nutritive value.

There are gluttons in lecture hall and seminar just as truly as there are in the dining room. Among the saddest spectacles to be seen at any great university are men who study year in and year out simply for the sake of study. They teach no classes, write no books, engage in no useful research and add nothing to the sum total of human knowledge. They fairly drip with knowledge that spoils from sheer stagnation, but they have less of initiative and constructive faculty than the manager of the college tea-room or the bright newsboy on the corner. Learning unquickenened by inborn gumption or mother wit is like a dynamo without an engine to keep it spinning. Schooling affords the materials upon which intellectual vigor works; but it is not and it never has been the great prime mover.

For every young man who wins a college degree or goes through the high school there are two to envy him the opportunities that were vouchsafed to him and denied to them. Their envy is well founded; and yet many of these boys may have within them that inbred vigor, that inherited momentum that will compensate for their lack of other advantages and enable them to outdistance the very men whose lot they regard as so much happier than their own. It is an old maxim with athletic trainers that, in the long run, the best man will win, no matter how great his handicap.

One of the most eminent of university presidents was once asked which is of greater service to a young man, ability or experience. "Ability," was his wise response, "for ability will get experience." Very often it gets schooling of a useful sort, as well.

The heritage of a vigorous and aggressive mind can scarcely be overestimated, not only because it is in itself a gift above all price, but also because it is likely to be associated with a strong character, a high sense of personal obligation, and a sturdy self-reliance.

Often an unlettered mechanic who has by chance read some great book will get much more out of it and establish a much closer contact with the author's mind than other men who have ten times the reader's schooling, but not his capacity for hard thinking or his power to grapple with new and complex ideas.

Education stimulates the mind and makes for the clarification of thought; but it is by no means the same thing as brain power, nor is it even a passable substitute for it. If it were, we should have only to feed upon the wisdom of the ages to become a race of intellectual giants in a single generation; and yet scientists who have given much thought to the matter declare that the human mind has in no wise added to its powers since the days of Plato and Aristotle, and some of them date the arrest of our racial mental development

back among the unnumbered years of prehistoric ages.

It is right and fitting to do homage to education, but it is willful blindness to ignore those intangible faculties that breathe into it the breath of life and enable it to score the mighty achievements for which it too commonly receives undivided credit.—Reprinted by permission from the *Saturday Evening Post*, June 25, 1921. Copyright, 1921, by The Curtis Publishing Company, Philadelphia.

FINDING RELICS OF ANCIENT CIVILIZATION

William Nevin, archæologist, continues to find remains that substantiate Book of Mormon accounts of American peoples.

In the Valley of Mexico, about seventeen miles from the city, at a place called Atzacapozalco, a Scotch gentleman named William Nevin goes out to dig twice a week. Sometimes friends go with him. Sometimes he digs alone.

Mr. Nevin is digging up Mexico's past history—her remote past. He has already dug up proofs of three distinct civilizations, lying not very far down, and one upon another, like the filling of a layer cake.

Probably where he is digging is one of the richest archæological deposits in the world. Every time he digs he unearths little ancient figures and decorated pottery, much of it intact. Yet nobody pays any attention to his activities. He wraps up the choicest of the day's haul in an old newspaper to take home and leaves the rest lying around the ground.

He finds his treasure usually concentrated in cuts twelve to twenty feet deep and one hundred to three hundred feet across.

Down anywhere from three to fifteen feet below lies the first deposit. It isn't far to dig to all that is left of the conquering and migratory Aztecs.

Lowest Objects Best Preserved

Then comes a layer of gravel—less than a foot—some six to ten inches. Then something very curious, the remains of a sort of cement floor, eight inches. Then more soil, usually some three feet; and here lies the second story. No one has exactly decided just what this story really tells—so they call it simply, the "pre-Aztec."

Then three to six feet of ashes and charcoal, and below that the lowest layer, and the third story, the "primitive."

Strange as it seems, the objects at the lowest level—those that have endured the greatest period of time—are the best preserved—due, undoubtedly, to the superior preserving quality of the surrounding medium. Here are skulls, pottery, household objects, well kept, but all in the wildest confusion.

Those who dream over the buried mystery say death came suddenly to these people. Who were they? Why did they disappear from the face of the earth? And when? Neither history nor mythology gives so much as a hint. But the traces of their civilization are all distinctly Mongolian, while those that came after, and over them, resemble Egyptian.

The ashes and charcoal that lie just above give meditative diggers ground for believing that whoever they were who once inhabited this high mountain-circled valley, a volcano ended them.

A Period of Animals

Was it Popocatepetl, which to-day sends up ominous clouds of smoke, or "The Sleeping Woman," who still sleeps? Who knows?

In the soil that then gradually settled over these ashes and these buried people are now found skulls, skeletons, and pieces of pottery badly broken and not to be matched. It is thought that blood wiped out these, and that then came a pe-

HYMNS AND POEMS

A Song of Gratitude

By Charles Derry

(An unpublished poem.)

Jesus, our great redeeming Lord,
Thou willing sacrifice for sin,
Be thy great name for aye adored,
Thy love did endless glories win.

Not for thyself—thou hadst no need,
The boundless realms of bliss were thine;
Mean would have been earth's brightest meed
Compared with glories so divine.

Infinite glories thus laid by,
To bear man's woes, endure his ban;
Thou didst not shrink for us to die,
Such is thy boundless love for man.

Yea, thou didst die that we might live
And reign with thee in endless bliss,
Enjoy the glory God can give.
Oh, where is love divine like this!

Eternal praises swell my soul,
For love is precious, pure, divine;
Dear Lord, accept me; take the whole
Of this poor soul and make it thine.

riod when man no longer lived here, while great animals roamed at their ease among dense and luxurious vegetation. For here are huge deer horns and elk and javelin teeth.

For man came again—great migratory tribes from the north. The animals were driven out, the rank vegetation subdued. These new people built cement floors to their houses—and laid streets.

These were the last people to sink into the soil of Mexico. Here, only about three feet from the surface, lie the remains of the advanced Aztec civilization.

Here is decorative pottery of a high class. Here are clever tools, finely made from bone, needles for sewing, needles for knitting, spindle whirls similar to those found in Troy, cylinders for rolling manuscript, tools for printing, pipes for high glaze.

Clothes Were Scanty

It is clearly established that these people were the Aztecs who founded the city of Mexico—that they called Tenochtitlan—in the early part of the fourteenth century.

But who those were who went before them, no one can say, although the Aztecs have a vague myth of a great fire and a great deluge, and two great peoples' destruction.

Perhaps the most illuminating idea of the advances made by the successive civilizations is found by putting side by side figures of the women of each period; and pondering on the difference in their style.

The first woman was evidently an ardent devotee of simplicity. In fact, her only adornment seems to have been something in an unpretentious doughnut design worn upon the head.

The woman who came after her had a far more elaborate headdress, and had advanced (or rather descended) to the necklace or collar stage. The Aztec charmer's headdress was overwhelming, and her necklaces without number.—*New York Tribune*.

Resignation

By J. L. Williams

(To an afflicted friend.)

Beneath the chast'ning rod I stand,
 And sore afflictions bear me down;
 Still let me be resigned to Thee;
 Without the cross there'd be no crown.

Lord, give me faith that I may see
 With wisdom's clear, discerning eyes,
 What now appear great trials here
 Are but true blessings in disguise.

Man's earthly days at best are few
 And filled with trouble everywhere;
 Each has his share of sorrow here;
 Sometimes the load seems hard to bear.

Lord, give me strength and courage, too,
 That I may ever faithful be
 To spurn the dross and bear my cross;
 My hope and trust be all in Thee.

When Shall We Be Like Thee?

By Pearl A. Stoddard

Tune: "Glorious things are sung of Zion."

When, O Lord, shall we be like thee,
 Ready for our home above;
 Fit to dwell within thy presence,
 Worthy of thy boundless love?
 Now we walk this vale of sorrow,
 Weary of the ceaseless strife;
 Ever hopeful that thy coming,
 Shall our effort crown with life.

As the morning dawns with splendor,
 With its promises of hope;
 As the gates of day unfolding,
 The eternal portals ope;
 When we take our journey onward,
 In sincerity and trust,
 He will lead us gently upward,
 Till we triumph with the just.

And although the path is narrow,
 Though 'tis oft beset with care;
 If it be where service calls us,
 'Tis our duty to prepare.
 We shall find in helping others,
 That our cross has lighter grown;
 And the joy which thrills our being,
 Greater than we else had known.

Edgar Lucian Larkin, director of Mount Lowe Observatory states in the *San Francisco Examiner* of June 15 that the temple of Ptah in Egypt had walls thirty to forty feet thick and the inclosing wall is one third of a mile long. In the pyramid of Sosis there are rooms filled with scientific instruments and priceless astronomical records. The ratio of the circumference of a circle to its diameter is graphically expressed.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Eternal City—Part 3

By H. J. Davison

*The place of Ephraim and his descendants
 in the history of the Jews.*

When the house of Jacob was divided and became Israel and Judah, or the northern and southern kingdoms, there were ten tribes who followed Jeroboam, who set up his capital at Shechem in Mount Ephraim, and went into idolatry.

The tribes of Judah, Benjamin, and many of the Levites and remnants of the other tribes remained with Rehoboam, who reigned in Jerusalem (1 Kings 12: 20-25, and 2 Chronicles 11: 12-14); not the tribes of Gad, Reuben, and the half tribe of Manasseh, as many seem to think. That division was made by Moses before the settlement of Palestine by Joshua. They preferred to settle on "the other side of Jordan" and their request was granted. (Joshua 18: 7.)

The original tribal territorial lines or boundaries had become largely obliterated at the time of the dividing of the kingdom, some 460 years later, and became more so after the revolt.

About 250 years later, or about 720 B. C., the Assyrians took the northern empire by conquest, and removed the inhabitants into an eastern country, from whence they went into a north land (if the Apochrypha is to be depended upon for history concerning the later move, I think Esdras 3), and are known as the "ten lost tribes," or the outcasts of Israel. (Psalms 147: 2; Isaiah 11: 12.) Among them was the house of Joseph, represented by the two tribes of Ephraim and Manasseh—so understood by both Jewish and Gentile historians. Otherwise, why say "ten lost tribes"?

True, there were scattering ones of both these tribes who did not go—notably the family of Lehi of the tribe of Manasseh (Alma 8), whose destiny we will outline in a following chapter.

Also from the scattered ones of Ephraim came a large portion of the English people, attested by so many patriarchal blessings bestowed upon the Saints of this and other countries, who trace their genealogy through Anglo-Saxon lines.

Many authorities also make the same claim by genealogical research. Other nationalities as well.

Nevertheless, as tribes, there seems to be no question but that both Ephraim and Manasseh went into Assyrian captivity, and are to-day associated with the other eight in some unknown land. Ephraim, always in the ascendancy, to whom belongs the leadership, is no doubt chief among them, and who has been writing the record, of which the Book of Mormon speaks in 2 Nephi 12: 66-70. If so, when that record comes forth, which it will, it will be a record of Joseph, in the hands of Ephraim, and all the tribes of Israel his fellows; or, in other words, the other nine tribes, until it is joined with the writings of the other division of Jacob or the house of Judah, or on its way.

Our friends, the Jews, naturally think they have the last word on Jewish history, and the Jewish situation, generally, but there is a surprise in store for them, that will be appreciated by some when they shall have fulfilled some prophecy regarding themselves, and have access to a few ancient records that will be known, some of which are already familiar to a part of Christianity.

Concerning Ephraim, let the reader remember that when Jacob, his grandfather, placed upon him his patriarchal blessing, he conferred on him the honor of the *first born*. Although his brother Manasseh was really the older of the two, he also claimed them as his; which would place them among the tribes. (Genesis 48.)

God seemed to sanction that conferment when he said, "Ephraim is my first born." (Jeremiah 31: 9.) Why should God claim Ephraim as his first born in the house of Israel unless it meant something? What does it mean to have the honors of the first born conferred upon one? It means that he shall be heir to a double portion, and also to the rulership. This is the birthright. (Genesis 27: 36, 37; 1 Chronicles 5: 1, 2.) Reuben did evil and the rulership went to Judah, in the house and kingdom of Judah. But we read that the birthright was given to the sons of Joseph, and Ephraim was designated. Therefore it is logical for us to look for supremacy in Ephraim outside of the house of Judah.

Among the prophets the term *Ephraim* stood for at least four things, and one should be very careful in reading to discriminate which of these things the author had reference to when writing, whether Ephraim as an individual, a tribe, the whole house of Israel, or the land in which Israel was located.

Especially in the book of Hosea is this true. For instance, Hosea 8: 12: "I have written unto Ephraim the great things of my law, but they were accounted as a strange thing." This could not apply to Ephraim as a man, or Ephraim as a separate tribe, but to Ephraim as a nation; for it was the house of Israel that God was rebuking for doing two especial things that God had forbidden—setting up idols or "calves" to worship, and allying themselves with other nations. (See chapters 5, 6, 7, and 8.)

And it was somewhat strange that others, even idolatrous nations, could become allies and be stronger.

Ephraim as a man did not attain to greatness, yet his descendants, as a tribe, were conspicuous and powerful. And after the revolt the whole ten tribes took the name of Ephraim and as such were taken into Assyrian captivity.

The remnants, also, of Ephraim, which percolated down through our progenitors, were marked with distinction. So one need not be surprised that in the United States Ephraim holds the ascendancy over all other nationalities, and especially Manasseh, who is in the land in the person of the American Indian. Nor that Great Britain should rank high among the nations, and should be the chosen people of God with her modern Joshua—Allenby—to drive the unspeakable Turk from Palestine and secure to the Jews the possibility of returning to their "promised land." And yet leading religious men proclaim that God deals no longer with nations, as nations, but only with individuals.

And what will they do with Jeremiah 30, especially verses 10 and 11: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." This is concerning Israel and Judah. And we will cite many other passages hereafter.

(To be continued.)

"Cut out meat and be happy," was the advice given by Doctor Edwin Antisdale, of Chicago, in an address before the convention of three medical societies. "If you would enjoy life in its highest form, with good health, the ability to think clearly, with freedom from anger and other disagreeable traits, cut out the meat diet and eat plenty of spinach, cabbage, and celery. These foods are rich in minerals and solids."

WHAT WE BELIEVE

The Eternal Judgment

By Elbert A. Smith

A theme of universal interest discussed in a convincing manner.

"The Lord is a God of knowledge, and by him actions are weighed."—1 Samuel 2: 3.

Our theme is not a popular one in polite society. It is not a theme that is often discussed at dances or at card parties or at feasts. Society has agreed to ignore it. It is tabooed.

But God does not always observe good form (according to some standards, at least). He thrust this subject upon the attention of King Belshazzar at a time when he was giving a feast to his wives and concubines and a thousand of his nobles (Daniel 5).

The king beheld a hand in the act of writing on the wall. When the king with shaking knees and quavering voice asked for the interpretation, Daniel gave it. In part it was:

"Thou art weighed in the balances, and art found wanting."

That was in harmony with our text: "The Lord is a God of knowledge, and by him actions are weighed."

What bad taste (some might say) to drag a pair of balances upon the scene of that great social function and proceed to weigh the king and to write the result on the wall for all to see. But God is no respecter of persons. At some time every man who ever lived must be weighed in the balances. Are you ready for the test?

Men Judged Now

In a certain sense judgment is going on now. Men are constantly judged and punished or rewarded, according to the laws of Nature, which are the laws of God.

If you put your hand into the fire you commit a physical sin and you are judged and punished immediately. If you do a mean, contemptible, vile act, the result to yourself may not be so obvious, but it is no less sure. Paul speaks of some whose consciences are seared as with a hot iron.

Spiritual injuries, malformations, and deformities resulting from corrupt thinking and doing are more hideous, monstrous, and terrible than anything resulting to the flesh from violation of physical laws.

Men bear in their own souls the marks of God's judgments on sin. You can see it in their eyes.

Nevertheless, many apparently escape the consequences of their evil ways, to an extent at least; though probably their immunity is more *apparent* than *real*. On the other hand many innocent people suffer for the sins of others, due to the interdependence of humanity; for no man liveth to himself alone. Consequently in the providence of God there is a set time coming when all things will be equalized and every man will get his deserts.

Men may appear to sin with immunity for a time, but it is a true saying: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7.

"Ye have plowed, ye have sowed, and the harvest shall be of its kind;

What ye sowed ye shall gather and grind;

What ye grind ye shall bake, saith the Lord, and, or bitter or sweet,

In the days that shall be ye shall eat."—Shoonmaker.

Special Judgments

There are special judgments of God, as in the case of Ananias and Sapphira (Acts 5). A case in point also is that of King Belshazzar already referred to. The destruction of

Sodom and Gomorrah might be mentioned in this connection. Their object is mentioned in Isaiah 26: 9: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

We must not flatter ourselves that these special dispensations are altogether a thing of the past:

"Did ye deem that my wrath was a cloud that had thundered and gone,

Swallowed up in the smile of the dawn?"

Preliminary Judgment

There are also what might be termed preliminary judgments. We are told that at death: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Ecclesiastes 12: 7.

All kinds of men are dying all the time. All kinds of spirits are ascending to God. Do they all remain with him?

We understand that those who find favor with him are received into paradise to await the final judgment; while the wicked are sent to the prison house to await the same great event. This presupposes a sort of preliminary judgment at death.

To the penitent and forgiven thief Jesus said: "To-day shalt thou be with me in paradise."—Luke 23: 43. See also Revelation 14: 13; 2: 7; 2 Corinthians 5: 1-9.

While of the wicked and unforgiven it is said:

"The wicked shall be turned into hell, and all the nations that forget God."—Psalms 9: 17.

"And they shall be gathered together, as prisoners are gathered in the pit."—Isaiah 24: 22. See also Psalms 55: 15; Zechariah 9: 12; 2 Peter 2: 4-9; Ezekiel 31: 16, 17.

The Final Judgment

But there is also to be a final great day of judgment. We are told:

"He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."—Acts 17: 31.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Revelation 20: 12.

Events Leading up to That Day

Jesus is to come again. He left that definite promise on record: "And if I go and prepare a place for you, I will come again."—John 14: 3.

The angels confirmed this promise at the time of his ascension:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

His departure was real and personal; his second coming will be real and personal:

"For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matthew 16: 27.

At his coming, the first resurrection, that of the righteous, is to take place, and they are to be with him a thousand years:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thessalonians 4: 16.

"And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand

years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection."—Revelation 20: 4-6.

This is followed in John's account by his description of the great judgment, when the dead both great and small were judged.

The events then are: The second coming of Jesus; the first resurrection, at which time the dead in Christ are resurrected and the living righteous meet him; the thousand years millennial reign; the resurrection of the wicked, followed by the loosing of Satan for a time; and afterward the final great judgment.

Characteristics of That Judgment

John tells us (Revelation 20) that both small and great shall stand before God—the king from his throne, the peasant from his hovel, Dives who lived in luxury, Lazarus who lived in rags—all will be there.

"And the sea gave up the dead which were in it." The men who now sleep in the luxurious staterooms of the *Titanic* and the *Lusitania* at the bottom of the sea, in the most splendid coffins ever constructed by man, will be there.

"And death and hell delivered up the dead which were in them." The most remote recesses of the bottomless pit will yield up the lost spirits that cower there. Men must face that judgment bar. It is not a matter of choice, but a matter of necessity.

The judgment will be just. God will be our righteous judge in that day, in connection no doubt with the Master: "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained."—Acts 17: 31.

"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth . . . and with the breath of his lips shall he slay the wicked."—Isaiah 11: 3, 4.

A judge stopped a runaway horse and saved a man. Afterward that man was charged with murder and arraigned before that judge. He pleaded, "Judge, you do not know me. You saved me once; you cannot take my life from me."

The judge replied: "I was your savior then; but now I am your judge."

When Jesus was here he said:

"I came not to judge the world, but to save the world."—John 12: 47.

"The word that I have spoken, the same shall judge him in the last day."—John 12: 48.

Jesus came once to save the world. Presently he is coming to judge the world. He is both savior and judge. By his word we shall be approved or condemned.

The Basis of Reward and Punishment

It is distinctly stated that all men are to be judged according to their works:

"And the dead were judged out of those things which were written in the books, according to their works."—Revelation 20: 12.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Revelation 22: 12.

This idea of merit as a basis of reward appeals to common sense. It is just, as God is just. Yet it controverts the old theological idea of one great, eternal reward of everlasting glory in heaven, and one great, eternal, everlasting punishment in hell—just two places and conditions—heaven on the one hand, hell on the other.

A Line of Men for Judgment

To illustrate; let us in imagination arrange a line of men before us for judgment. At one end of the line is the meanest man that ever lived. At the other end is the best man that ever lived. They are graded down morally from the best to the worst, and stand shoulder to shoulder, scarcely an inch apart physically and morally.

Tell us now, where can we put our hand down in this line and say that all on this side shall go to heaven and all on that side shall go to hell?

And if God fixes the dividing line between two certain men, will he say that this man who has missed hell only by the thickness of a hand shall go into heaven and share celestial glory equally with the best man who ever lived? And that this other man who has lost heaven by an inch shall go to hell and suffer the same punishment that is meted out to the worst man who ever profaned the human form?

We do better than that here, in our high schools and our police courts. We at least try to give reward in proportion to merit and mete out punishment according to degree of guilt.

Drawing the Line Elsewhere

But one says, We will not draw the line in that way. We will draw the line between those who accept Jesus and those who reject him. Very well, we will rearrange our line of men.

But the problem is not solved in that way. For there still exists the utmost diversity of character, service, merit, and development among those who have accepted Jesus. Some are not worthy to *receive*, neither are they prepared to *enjoy* the reward that others merit. And the same great differences exist among those who have not accepted Jesus.

Most noteworthy of all, perhaps, some who have professedly accepted him are not so worthy as some who have failed to accept him. Following is a case from life. It is a true incident, excepting that correct names are not given.

A Case From Life

Henry Clay Bates, a young man, member of a well-known aristocratic family of Virginia, fell in love with a dissolute girl of the neighborhood. He became so enamored of her that he took his young wife, mother of his little boy, riding in his automobile, stopped at a lonely place on the road, took a shotgun from the weeds where he had hidden it, and killed her.

He was arrested, tried, convicted, and sentenced to be hanged. After he had carried the case through the various courts, and exhausted every artifice that money and legal talent could employ, after appeal for pardon had failed, and as the day of execution drew near, and the time approached to set the death watch at his cell door, he sent for a clergyman of an orthodox church (so-called), confessed his crime, "accepted Jesus," received "religious consolation," and declared, "I die happy."

We are asked to believe that the executioner swung him, black-faced and strangling at the end of a hangman's noose, right into eternal glory. Can you picture Peter meeting him, removing the hangman's cap, loosening the noose, taking him by the hand and saying, "Well done, thou good and faithful servant, enter into the joy of thy Lord"? Will John the Beloved and the devout Stephen move over to make room for Henry Clay Bates, up close to the great white throne?

What about Mrs. Bates? She was a good woman, but not a member of the church. She had not accepted Jesus, by formal profession. Her husband gave her no time for confession. We are asked to believe that the explosion of that gun that blew her gentle mother spirit from her breast blew it right into hell. Must Judas Iscariot and Jezebel move over

to make room for Mrs. Bates, up close to the hottest fire forever and forever?

The Theologians' God

If judgment were held before that kind of a God, we believe that some one would be there with courage to stand up and declare, "You may be a God of power, but you are not a God of justice." And that kind of a God would have no answer to that kind of a charge. He might stop that man's mouth with brimstone and fling him into the bottomless pit; but he could not answer him.

But, thank God, such a deity is merely a creation of the theologians. He does not exist. Our God is a God of knowledge, and a God of justice; by him "actions are weighed." By him men are judged, "according to their works," for so his word assures us.

The Glory of the Stars

God has a reward for every man proportionate to his works, his merit, his service, his spiritual development. He has a punishment for those who are condemned, adapted to the degree of moral turpitude of each. And he punishes to reform; not for vengeance.

Paul says:

"The glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Corinthians 15: 40-42.

The heavens refute the theologian's travesty upon divine justice. As the psalmist says, "The heavens declare the glory of God."

The glories and rewards that he will bestow are as diverse as the glories of the stars, the moon, and the sun. They range from the glory of the dimmest star that you can perceive, to yonder constellation of the first magnitude, and on up to glories like that of the moon and the sun.

It is clear, too, that he will differentiate in punishment as in reward. Jesus said of certain people: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."—Matthew 10: 15.

Predestination and Mohammedanism

Needless to say, this basis of judgment according to works is utterly opposed to the old predestination theology, which is stated in one of the creeds thus:

"By the Decree of God for the manifestation of his Glory, some Men and Angels are predestined upon everlasting Life, and others foreordained to everlasting Death.

"These Angels and Men thus predestinated, and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished."

And this creed goes on to say that God did not base his foreordination on any foreknowledge of their faith and good works, or the reverse. He merely selected some for eternal bliss and chose to pass others by, reserving them for hell, and all "to the praise of his glorious justice."

This accords well with Mohammedan theology, which is thus stated by Clarke:

"Accordingly, when God—so runs the tradition—I had better say blasphemy—resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were to be formed, . . . having then divided the clod into two equal portions, he threw the one half into hell, saying, 'These to eternal fire and I care not'; and projected the other half into heaven, adding, 'and these to paradise, and I care not.'—Ten Great Religions.

But it does not accord with the divine love and justice of

God; who is "not willing that any should perish, but that all should come to repentance." (2 Peter 3: 9.)

"For this is good and acceptable in the sight of God our Savior; who will have *all men* to be saved, and to come unto the knowledge of the truth."—1 Timothy 2: 3, 4.

Salvation and Reward

Jesus has worked out our salvation in the sense that he has made it possible for us. He made the sacrifice. He lived the perfect life. He presents the divine plan. It is ours to accept and obey. But while he saves us out of love, when it comes to the question of *reward*, we must work that out. We will get that for which we work.

This is made very clear in the following:

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Corinthians 3: 11-15.

Some, then, may be saved terribly, and as by fire, and receive little or no reward. Others may receive reward according as they have built of precious stones, gold, or silver on the foundation laid for them in the divine wisdom and mercy.

It is conceded that works have a vital bearing on salvation, and acceptance of Jesus has a vital bearing on reward; but broadly speaking, salvation comes by acceptance of Jesus, and reward comes according to works. By acceptance of Jesus we mean sincere acceptance and obedience. Many profess to accept him who do not accept him at all, neither obey him. Others make no outward profession, yet really accept some at least of the truths that he taught.

By and by the hypocrites will be exposed. By and by those who now accept a part will openly accept all—if they follow the leadings of God, otherwise they will go backward and lose that which they now have.

Building Our Mansions

It becomes of the utmost importance, then, that we shall begin now to build wisely and well, that our works may stand the test mentioned above, and we receive the highest reward. Jesus said:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."—Matthew 7: 24.

"In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14: 2.

We do not presume that those mansions will be like rows upon rows of tenements, each exactly like its neighbor, and with no individuality. But each will express perfectly the individuality of its occupant.

In a sense we are building our own mansions on high. Oliver Wendell Holmes, strolling along the seashore, picked up the cast-off shell of a chambered nautilus. Holding it in his hand, he soliloquized:

"Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step the shining archway through,
Built up the idle door,

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

One Moment, Please

Field workers, district organizers, and local officers, one moment of your time and attention, please!

This is just to bring to your attention a certain condition of affairs which we have had to face, and certain adjustments that have been necessary to overcome certain hindrances to the development of our work.

While we are rapidly approaching the point where all the districts in the church will be provided with an appointed organizer, we are still a long, long ways from being as well organized locally. Only about forty per cent of the branches have a women's organization. Most of them, however, have a Sunday school, and, because of this latter fact, we found the cradle roll and home departments active in many places where the Women's Department had not yet found its way.

To meet this, our instructions from the first upon assuming responsibility for the conduct of the work above mentioned, had to be given with extreme care that the work could go on even while we were confronted with every possible combination of local conditions. Likewise, those instructions must be changed from time to time to meet the various steps of our progress and development.

At first, requesting that cradle roll and home department workers, wherever located and active for the Sunday school, accept appointment from us, we instructed them to report directly to our general executive. Later, as we became better organized in the districts, we asked these local workers to report to our district organizers.

This last rule will still hold good in all those localities where there is no local women's organization strong enough, or closely enough in touch with our plans successfully to prosecute, direct, and be responsible for the work of those divisions.

Let it be emphasized now, however, that just as rapidly as the locals become fully organized and functioning, and carefully trained in the various phases of our women's work, they will assume the direct care of and responsibility for that work in all its divisions—always, of course, under the general supervision of the district organizer. This responsibility of the local will include seeing that the cradle roll, home department, and young women's work is active in the branch, as well as the usual child welfare, social service, social purity, civics, community, and other work as shall develop later.

This responsibility upon the local organization will in-

Stretched in his last-found home, and knew the old no more."

Then the poet turns upon himself and with introspective gaze continues:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

The eternal judgment is not a popular theme in polite society. It has been tabooed. Yet it is not such a terrible theme excepting to the unprepared. It is not presented to frighten.

In it are revealed the greatness, love, mercy, justice of our God, "who is not willing that any should perish, but that all should come to repentance."

[Note: The above article may be had in tract form of the Herald Publishing House, Independence, Missouri; No. T1225, 5 for 10 cents; 100 for \$1.75.]

clude, also, the appointment of the superintendents in charge of all special lines, reappointments when vacancies occur, the receiving of reports from all of these officers, and a systematic and regular reporting of all activities to the district organizer. A persistent and consistent effort should be made by all locals to keep our department ideals and objectives in sight, and to direct all organized effort possible to the improvement and welfare of our homes, the establishment of Zionie conditions throughout the church, and a steady increase of consecrated, intelligent, and religious service of its women and children.

Summing up, then, the ideal local organization is one in which all divisions of our Women's Department work are being steadily prosecuted, fully organized, fully equipped, and all officers intelligently functioning, each one in charge of special work or division working in harmony with, and reporting to, the local organization, which in turn is working in harmony with, and reporting to, the district organizer.

Organizers, shall we not set our goals for this ideal local condition throughout all the districts? Shall we see what can be accomplished along this line by January first, next? Fine! "Let's go!"

A. A.

Our Citizenship Division

One bit of good news has been waiting announcement to our readers and members of the Women's Department everywhere. It is the appointment of Sister Dora Young as supervisor of our citizenship division, an appointment which will meet with the hearty approval of all who read and enjoyed her series of lessons last winter.

Sister Young is intensely interested in her subject. She wishes to interest every other woman likewise, and will feel richly repaid for assuming the responsibilities of this important division of our departmental work, if a number of our women are encouraged thereby to inform themselves upon their civic duties and privileges.

We are distinctly gratified in making this appointment, for we feel that in preparing themselves for intelligent citizenship, our sisters will be wisely guided by this supervisor who has taken advantage of several splendid opportunities to obtain and master courses of instruction in her subject. Too, Sister Young has had experience in teaching, which adds greatly to her qualifications for this position.

Suggestions for study, with references to texts, books, magazines, and other helps, will be found elsewhere, and we hope every local of our department will include some study of citizenship in their program for the coming season.

A. A.

Suggestions for Studies in Citizenship

A correspondence course in citizenship presented in a series of papers written by experts may be obtained from the Educational Section of the New York League of Women Voters, 37 West Thirty-ninth Street, New York City. The pamphlets contain information concerning the history, obligation, and privilege of citizenship, grouped under such titles as "Structure of government," "Women's special interests in government," "Questions of the moment," "Public schools and the child problem," etc. Ten cents for a single paper, or one dollar for an order of twelve.

The Missouri League of Women Voters also has a citizenship course, prepared by Miss Marie B. Ames, which may be obtained from Mrs. Richard Edwards, Peru, Indiana. Fifty cents for the course.

The Extension Division of the University of Missouri, Columbia, Missouri, has a series of lessons on citizenship which are sent free to applicants.

References: Beard, American City Government.

Ashley, The New Civics.

Wilson, The State.

Bryce, The American Commonwealth.

Send to your Secretary of State for a copy of your state

constitution, a copy of the legislative manual, and samples of bills passed in the last session of your State's legislature.

Helpful periodicals: *The National Municipal Review*, published monthly at 261 Broadway, New York City. *The Woman Citizen*, published every other Saturday at 171 Madison Avenue, New York City, and edited by Virginia Roderick, for several years the managing editor of the well-known magazine, *Everybody's*.

DORA YOUNG, Supervisor.

From Their Letters

Our district conference has gone into history, with our women's work better understood, I think. I tried to give a brief outline of what the May Institute at Independence was like, and emphasized its benefits. Doctor E. W. Phillips gave us a short talk on child welfare which did much good, judging from the comments heard afterwards. Elder P. G. McMahan lectured on moral education for children, with a few closing remarks on social purity. He speaks from experience along educational lines. . . . One local has raised a good sum of money towards finishing the interior of their church. Another group is laboring hard to complete a new building recently started. . . . Some intense interest among the brethren was aroused at our conference by a statement about the *value of the time* used by our women in raising money to help finance the churches, compared to the time that should be used for spiritual uplift in our homes and for the family's welfare. One brother said, "I think it is a ridiculous shame that the men of this church cannot go down into their pockets and finance it, and let the women spend more of their time in hastening the work along their particular lines of activity in physical, social, moral, and spiritual uplift." . . . We are considering the work to be done at reunion, and were so glad to receive the package of good outlined work and suggestions. . . . Still striving for success.—Cora Henson, Organizer, Southeastern Illinois.

Well, it is nearing our conference time, and every day is full to overflowing with preparation. We had about eight meetings last year under the auspices of the Women's Department, and plan about a dozen, at least, this year. . . . We have not been in a position to finance the coming of one of your institute workers to help us, so it means a lot of study and preparation for us. . . . Had been at my wit's end for some way to demonstrate the cradle roll work, when along came your lovely packet of good things, which was just what I was wishing for! We are hoping to put on both the sketches, the "Mrs. Adams," and the cradle roll playlet. We get much help, too, from the leaflets and papers. Many thanks for the "helps"; they were much appreciated, I assure you. Have been reading all about your institute at Independence. It must have been inspirational. How I wish I could have been with you!—Lottie Clarke Diggle, Organizer, Northern Saskatchewan.

Mrs. Jennie Jones, Seattle, has interested a cradle roll worker of the Methodist Episcopal Church in our work, and ordered for her the child care leaflet course.

I received the package of reunion supplies, and immediately called up the Oriole leader and told her about the playlet, and she was delighted. We are surely pleased with the young women's work in this city. We are fortunate in having successful leaders for both Orioles and Temple Builders, Sister Floye Griffin and Sister Lillian Ewing. The latter organized a circle of eight charter members a few weeks ago, and initiated several new members. Each and all are much enthused. This is the first year anything has been done in the young women's work and we are justly proud. We are going to have a delegation from San Jose, fifty miles south, to attend our regular meeting as soon as we get back from reunion.—Cleda Simpson, Organizer, Northern California.

Well, the reunion at Race Track is over and I hope some good was accomplished and I believe it was. Think they have

a better understanding of the requirements of mothers and the women's work of the district. . . . I think there is better prospect for the work now. One sister who has been an active member all her life—she is now seventy-five—came to me and said, "I thought my work was done and that I could look on now, and see others do their share; but after hearing you this morning, I feel that I must keep on and work harder than ever." I believe every mother, and every other person who wanted them, went away from our reunion with a good supply. I had gotten nearly everything put out on child rearing, and if the mothers will just read them and put what they read into practice, I shall be very glad.—Anna Wyckoff, Organizer, Western Montana.

We are busy getting things ready for our reunion. We want to have a tent, with booths like we had at the institute in Independence. We are assured the reunion committee will supply one for the purpose, and Sister Gunsolley and I are making enthusiastic plans for it.—Ida Monroe, Organizer, Lamoni Stake.

A newspaper clipping coming to our desk tells of a very successful "Baby Week" held in Cheltenham, Pennsylvania, the home of Sister Barbara Milligan, our organizer for the New York and Philadelphia District. This write-up gives Sister Milligan unstinted praise for the work she put upon the various events, and much credit for its success. She worked with the women of the W. C. T. U. in this demonstration, which lasted three days, and ended with a parade in which eight babies took part. Forty-five decorated vehicles gave color to the pageant, and were filled with small children, while three hundred marching school children added interest to the event. These were led by two tiny tots dressed to represent George and Martha Washington. Emphasis was laid upon the proper care of children, and instruction and information imparted to the mothers. It is planned to have this "baby week" as an annual affair.

One of our locals will, I believe, compare favorably with any other in the church of its size. That almost sounds like bragging, but it is not meant that way. I refer to the local at Malad City, Idaho. I visited them some time ago, and invited the pastor to assist in presiding over the meeting which I conducted. Before the session I had discussed the matter with him and he readily assisted me by suggesting those whom he felt would make good workers in the different fields of women's work.

I recommended his selections of those to have charge of relief and service, Mothers' Clubs, Orioles, and Temple Builders, etc., and the report I have just received shows that they acted upon my suggestions. The whole town was divided into wards, with a visitor and assistants appointed over each. They got the church records and went over them carefully, giving a list of those living in the various wards to the visitors.

Every family was visited and conditions noted. If there were any sick, appointed ones rendered service by sitting up with them. Mothers with large families, overburdened with work, were visited by about a dozen sisters who took their lunch with them and spent the day in darning, mending, cutting, and making (or making over) garments. Thus they had a pleasant social time, as well as rendering appreciated service.

The older sisters who love to make quilts are allowed that privilege, but instead of raising money by their work the finished product is turned over to those who are not able to provide that which they need. All of this remedial work is done under the direction or with the approval of the president of the branch.

One feature of relief and service work which originated, I think, with them and is quite unique, is their "missionary calendar." Malad City, like many another place, has a sister who, though not very strong, has a great heart, and her home had become the stopping place for all the missionaries visiting there, as well as for any conducting a series of meetings. Her spirit was more than willing, but her body was

weak, and therefore it at times became really burdensome, although she loved to do all that she could. The sisters got together and made what they call a "missionary calendar." They listed the available places where the missionary could be cared for, and made arrangements for the days when he would visit each. Thus he knew just where he was to go and they knew just when he would stay with them. This has been very successful, and the burden, being shared by several, has been lifted from one pair of shoulders. Too, the missionary is having the privilege of entering, at some time or other during his stay, almost every home in the branch, and each family is having the benefit of the intimate contact with and spiritual ministrations of an official of the church. The resulting good can hardly be measured.

The "mothers' club" has taken up the study of One to Twenty-one, and Mrs. Harrison's Study of Child Nature. They are meeting in their neighborhood circles. The Orioles and Temple Builders have organized, and besides their social gatherings, have a study period together during the Religion sessions.

I might add that Mrs. Flo Richards has been a moving "power behind the throne" in all of this good work. One item I see I have overlooked, is, that in connection with all the other work, several of the sisters at Malad took a course in home nursing which was offered by the Red Cross. So, you see that in more ways than one, the good sisters of that branch are preparing themselves to render service to the church.—Ida Etzenhouser, Organizer, Utah District.

A Few Words for the Women's Department

I want to tell you why I am standing before you on this Rally Day: First, because I was asked to talk to you a few minutes; and second, I consider the work of the Women's Department of great importance, and I want to call it to your attention and emphasize it.

Another very great reason is that the Lord has admonished us to "Come up higher," and this is a means worked out for us by which we can joyfully and whole-heartedly climb a ladder, round by round, which will bring us nearer to the Master.

The work of our women in the church has been given the seal of approval by the General Conference at different times by the First Presidency and by the Lord speaking through his servants.

The work as at present outlined reaches from the cradle to the grave. The cradle roll has been transferred from the Sunday School Department to the Women's Department. In some places there may be a Sunday school where there is no local organization of the Women's Department. Such an important work as that must not be allowed to lag. Everyone—you—can help with this work by suggesting that your neighbor's baby be enrolled if you have none of your own. They are tiny buds of promise and we need them in the Sunday school as soon as possible, and they will surely need the splendid teaching which is given in the Sunday school of the church of Christ.

The work of the home departments of the Religion and Sunday school were, at the General Convention, given over to the Women's Department also. If you have not the opportunity to attend the Religion and Sunday school, are you studying the *Quarterlies* at home? There are no better *Quarterlies* printed than our own, and we gain a wonderful amount of good by studying them, even if we have to do it alone. I demonstrated that fact over a period of a number of years when I was away from the church.

I had the pleasure of visiting for a number of days with the editor of the senior *Quarterly*. Just when she thought she might have to give up her work she was asked to assume the labor of editor in chief of all the *Quarterlies*. She and the other editors need our sustaining prayers that they may be upheld in this work.

There is the greatest feeling of satisfaction over the fact that we are keeping up. If we do not study the word of God and the good books which are recommended to us by

those who are working out plans to help us, we will be the losers—the loss will be ours and the harm will reach down to future generations. It is an immense satisfaction to make an effort, and God will recognize it and bless us in putting forth a greater. We will grow as he wishes us to do, till we become workmen of whom he shall not be ashamed.

One is impressed, as one studies the "three books" with the wonderful harmony in them—they agree absolutely. And those ancient writers had such an appreciation, such a realization of the importance of the work of Christ, especially in these last days. They saw our day, and it seems to me that they may be looking to us now to fulfill our little part of this great work.

It would be hard to say that one department is more important than another, but our home and child welfare department offers much in the way of study for mothers and fathers—yes, I said fathers. While the leaflets are prepared for mothers' classes, they are all good for the father of the family also. The leaflets are interesting as well as instructive, and books can be taken up in connection with them. Four good books which are being used are *From One to Twenty-One*, *The Making of a Teacher*, *Seven Laws of Teaching*, and *A Study of Child Nature*.

The relief and service department gives an opportunity for just what is there stated. The sick and those who need help in any way are to be looked after and cared for. The work of our old aid society may be continued, money raised, the pastor aided. And an opportunity for study is here given also. Sociology is studied. Poverty, Misery and Its Causes, Friendly Visiting, and books of like nature may be read and discussed.

In the Young Women's Department we have the Oriole Girls and the Temple Builders, and if you acquaint yourself with the work outlined for this department you will see how beautifully the teaching harmonizes with the gospel plan and how well worth while it is. The motto of the Temple Builders is, "Build ye more stately mansions, O my soul." The director of the Young Women's Department is to be on the executive board of the Religion.

In the miscellaneous department we may take up such studies, as history (church, ancient, or modern), English, psychology, or any study which we may elect to take; and those who have had little opportunity for study will have great pleasure and profit.

The work of our departments is here only very briefly outlined. Anyone, with a group or isolated, may study to help and improve herself, her family, and others.

One great help in this work is the church papers. The *HERALD* gives splendid lessons in the Women's Department, and *Autumn Leaves* will keep us in touch with the work of the Oriole Girls and the Temple Builders.

Each baby, child, woman, has a part in this great work. The few must not do it alone. We need the cooperation of every one of you and earnestly solicit your help, to-day.

DENVER, COLORADO.

HORTENSE SELLOON CRAMER.

From Our English Sisters

Dear Sisters: We are inclosing two pounds which we would be glad if you would hand over to those in charge of the auditorium building fund, and we feel perhaps you may be interested to know the way in which we have raised it.

It was as follows: Our branch undertook to have a beautiful white-tiled font built in the schoolroom at the rear of the church, which incurred a debt of one hundred pounds. We all made a brave effort to pay this off, and as we are only few in number we found this somewhat of a strain. However, as a last effort the sisters of the Women's Department in this branch decided to clear the debt. We therefor held what we call here a "Sale of Work" and "Jumble Sale." That is, the sisters made garments and fancy ware for the sale of work, then we collected all the old garments, etc., that were to be disposed of for the jumble sale. Having advertised it among the school children's parents, we were

delighted with the result—a grand total of twenty-four pounds. Considering the sisters of the Women's Department here only number about eighteen, we were still more delighted when we found we could clear the debt and also have a nice little balance which we disposed of as follows: branch fund two pounds, Birmingham District fund two pounds, auditorium fund two pounds, and we gave the Orioles (which we organized some months ago) fourteen shillings.

Now I am sure some of you dear sisters will be wondering what we think of President Frederick M. Smith and Apostle T. W. Williams. Well, we were very pleased to make their acquaintance and to find they were such supporters of the Women's Department. While they were visiting this branch we rendered a service of song. President F. M. Smith spoke to us for a short time, much to our edification, and we are looking forward to having Apostle T. W. Williams with us again after Christmas.

We are still continuing to study Forbush's Child Training, and I am writing for leaflets on child study, foods and the body, so that we may study these along with the child training course.

We have been organized just twelve months and have made good progress during that time and we still hope to continue along progressive lines to the glory of God.

AMY NORTON,

Secretary Priestly Road Women's Department.
BIRMINGHAM, ENGLAND.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXI

How to Teach a Child to Pray

1. What two facts regarding the child are evident to the person who gives him his first religious training?
2. How can a child be made to associate God with his everyday world?
3. Is any benefit derived by teaching a child parts of a prayer, teaching him to kneel, or cover his face during prayer, before he is old enough to be told much about God? If so, how?
4. What is the importance of kneeling?
5. What should be the sentiment of the evening prayer? The morning prayer?
6. What should be expressed in a child's prayer?
7. How may the mother encourage the child to make its prayer spontaneous?
8. May the mother use prayer as a factor in discipline?
9. Explain how the child may be taught to think of God as a "Friend" and Jesus as a "Brother."
10. Correlate obedience with the child and Nature.
11. Is obedience any easier if the child know his parents also must be obedient?
12. According to Pestalozzi, what is the best way for a child to learn to "fear God"?
13. What is the need of teaching the child reverence in church? How may it be done?
14. Is this, in your opinion, overestimated by the author? Why?
15. What improvement could we suggest in this particular?
16. Should it be done? How could we as mothers cooperate?

MAUDE PEAK PARHAM.

Parents' Problems

Should children be deprived of food (dessert, etc.) as a punishment?

No, this should not be practiced. Children require the entire meal planned for them. They should early learn that food is eaten, not for pleasure (though it should be enjoyed), but for nourishment; depriving them of it for a punishment would interfere with such teaching.

LETTERS

An Appreciation of Charles Derry

Copy of telegram sent by the First Presidency to Charles Van Eaton, Woodbine, Iowa.

Your telegram announcing the death of Elder Charles Derry was received yesterday. As good a man as ever lived in any land or in any age has gone to a well-earned reward. The late President Joseph Smith and a host of old-time friends and comrades in arms will greet him on the other side. He has taken his last great appointment. We congratulate you and all the members of the family that this able and pious man was spared to you so many years and that he left you such a splendid record of good deeds for you to emulate.

Is All Healing of God?

And how are we to determine whether it be from God or another power?

Your letter reached me some time ago. Also noted your letter in the HERALD on the same subject, and also your article in *Autumn Leaves* on dancing, which I want to tell you is the best that ever came under my observation. It was exhaustive, plain, and not severe, as so much that is written and spoken often is, which has a tendency to create sympathy for the other side, so lessening the effect.

As to this woman healer's power, our minds are open to conviction. This woman's apparent faith in Christ and general teachings, is about as all the other healers of the day. All profess great faith in Him and this will always be the case by those who are healing by direct power of the Adversary. No one will be fool enough to claim otherwise.

Jesus says, "Many will come in my name saying, I am Christ, and shall deceive many." A question may be asked, How can the people be deceived by hearing a truth, namely, that Jesus is the Christ? The deception is in their claim that he sent them, and it is probable that many will perform acts of healing, strong in the belief that the healing is of Christ when it is of the Adversary. The healer will be as much deceived as those who are healed. Those who follow their teachings will have no better means of knowing the source of their power. A clear case of the blind leading the blind.

This idea is supported by the words that will be addressed to Jesus, "Have we not in thy name prophesied and cast out devils?" etc. Jesus did not say that they had not done the miracles, nor would they make such a claim unless they had, but he said, "You never knew me," equivalent to saying, You never did it by my power. This reveals the astounding fact that a class, and perhaps a very numerous class, will actually do miracles, supposing they are doing them by the power of God, being what we might call honestly deceived.

I confess I hardly know where to draw the line. To claim that all healing outside of our church is spurious, is saying a good deal. More than that, we are warned in saying the church has always recognized the fact that God will answer the prayer of faith by whoever exercises it, in the church or out of it. This will take healing outside of the church, limiting it to faith.

Some years ago, when Brother Chase and I were in Cottage Grove, Oregon, we were told of a woman living there who had been almost blind. The doctors thought an operation might help her. Her friends urged her to have it, but she hesitated, fearing she might lose what little she had. She said the Lord could heal her, and made it a subject of prayer for some time, but received no blessing, so reluctantly consented to the operation. When lying on the operating table she suddenly cried out, "I can see." The doctors supposed her mind was giving way, but on examining her eyes were surprised to find they were perfectly normal. Such answers

as this I regard as being direct from God. It may be noted that a second party was not involved in this healing.

The question arises here, If healing is so widespread, how are we going to determine when it is from God and when it is from the Adversary, for both do and will heal.

When the prayer is individual, direct to God, the healing will be from God; but if a second party is in the deal, who claims to be a representative of God but is unauthorized, the healing is pretty sure to be of the Adversary. But you will say, "Cannot one pray for another?" Yes, as many as desire, but a distinction must be made between such, those who presume to be authorized of God. There is where Satan gets in his work.

The Lord cannot answer the prayer of one who is unlawfully representing him, but Satan can and does. I do not believe that God will allow Satan to answer the prayer of any who come directly to him or through an authorized representative. We have a case in mind where one of old presumed to officiate in the name of Christ, I believe, and was immediately set on by the evil spirits.

As time moves on we are going to see a great deal more of this healing, and I hope more in the church, for it is surely needed.

H. L. HOLT.

Holden Stake Conference

Coordination plan adopted and building and loan fund for stake provided for.

The conference met with the Lexington, Missouri, Branch, June 17, 18, and 19, with Stake President D. J. Krahl, F. A. McWethy, and W. S. Macrae presiding. Prayer service was held Friday morning and institute work for the departments in the afternoon. The evening program was by the Religion Department.

On Saturday there was prayer service at 8:30 and business session for all the departments at ten. Reports from the presidency, bishopric, and heads of departments, were read and approved. A new standard of excellence for Sunday schools was adopted, including one point that called for "special and consistent efforts on the part of the officers and teachers to have every member of the school who is a Latter Day Saint, a tithe payer." Another point provided for handwork in first two grades and exhibit at conventions. Promotion standards for each grade were provided for, to be agreed upon by stake and local officers and teachers, with annual promotion exercises and certificates granted.

In the February conference it was voted to create a building fund for the building of chapels in the stake. At the present conference the Presiding Bishop submitted a plan wherein this could be carried out, the same to be known as the "Holden Stake Building and Loan Fund," same secured by donations, subscriptions, etc., from the Saints and friends residing within the boundaries of the stake. The third Sunday of the month in each quarter was designated when offerings were to be received in each congregation in the stake for this purpose. The plan is as follows: That the congregation which raises 25 per cent of the amount required for church building purposes is to receive an additional 10 per cent of the total amount required as a gift from the fund, if there is that amount in the fund, and a loan on the balance at 3 per cent per annum to be repaid in ten installments, which shall amount to at least 10 per cent per annum of the principal. Thus the fund would be kept intact, as the interest would nearly offset the gift. As the principal is repaid it would be available for further service in other branches.

A resolution relative to further perfecting the stake organization by a consolidation of the branches, making the stake the unit of organization, was adopted.

It was voted that all Sunday school and Religion superintendents are to be nominated by the pastor, and that the pastor and heads of the two departments nominate the subordinate officers, subject to the approval of the respective departments.

The stake high council recommended the following names

for ordination, which were approved by the conference: Frank Ball, deacon; Ivan Beebe, deacon; H. H. Schwenson, priest; R. E. Daugherty, teacher; W. J. Phelps, deacon; Willie F. Sisk, priest.

Saturday evening a very fine musical program was rendered, under direction of the stake chorister, Mrs. Lola A. Johnson.

Young people's prayer meeting at 8.30 Sunday morning, Sunday school 9.30, preaching 11 o'clock by Elder George Jenkins. Five short talks along local missionary work in the afternoon. Sermon Sunday night by Bishop C. J. Hunt. Next conference is to be at Grandview, Missouri, time left to the stake presidency.

BLANCHE CHRISTENSON, *Secretary.*

LAKESIDE, ONTARIO, July 14, 1921.

Editors Herald: During the latter part of March, and April and May, Elder C. M. Clifford labored with the Saints of Saint Marys Branch in a missionary effort. The first three weeks in June he conducted a series of open air lectures at the village of Lakeside, about ten miles from our branch, preaching from the back seat of a Ford.

Elder Clifford is quite adapted to open-air work, because of the far-reaching powers of his voice. A good interest was obtained at both places. One characteristic of Brother Clifford's efforts is that he advertises well and stays at a place long enough to give it a fair trial.

After the open-air services questions were asked. One was, "Do you believe in a fire-proof Devil?" On one occasion, after successfully answering a hard question, another one standing by remarked, "The boy has got you."

JOHN V. GLEASON.

Elder Arthur H. Mills is traveling through Michigan in the interests of the Department of Music. He has visited Minden City, Owendale, Port Huron, McGregor, Crosswell, London (Ontario), and Sandusky. He intends yet to visit Flint, Detroit, and the Southern Michigan and Northern Indiana and the Northern Michigan reunions.

Barberton, Ohio, reports that they are still alive and trying to do their bit for the Lord. In the past year they have gained eighteen new members. H. Rhodes baptized six; Ira A. Kelsey, twelve. They have a fine chapel in which to meet, dedicated April 17. The young people are active; the Sunday school is the largest in the district. Paul Corrillion leads the Sunday school and Melvin Corrillion, the Religio, each assisted by able officers. The Women's Department is fully organized, with Mary Romig as supervisor.

MISCELLANEOUS

Appointment of District President

Elder J. A. Grant has tendered his resignation as president of the Southern Ohio District, and Elder A. E. Anderton, now vice president, has been appointed as successor to Brother Grant for the balance of the term of office.

July 22, 1921.

THE FIRST PRESIDENCY.

Transfers

The appointment of Elder William Anderson has been changed from missionary to local, Douglas, Arizona.

Elder J. D. Shower has been transferred from Western Oklahoma District to Southern Ohio District, missionary.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

Sanitarium Needs

The Independence Sanitarium has immediate need for clean cloths, rags, etc., for operating room purposes.

Reunion Notices

President Elbert A. Smith will not be at the Northern California reunion as announced, but President Frederick M. Smith will be there in his stead. C. W. Hawkins, president.

Arkansas, at Bald Knob, August 19 to 26. Price of tents: 10 by 12, \$3 a week; 12 by 14, \$4.50; 14 by 16, \$5.50, plus the freight from Little Rock and return. Bring your bedding. We will try to have cots and springs for all. Tents should be ordered not later than August 10 from W. F. Martin, Box 181, Bald Knob, Arkansas, or J. T. Riley, 109 West Adams Street, Pittsburg, Kansas. Everybody come and help make this reunion a grand success. J. T. Riley.

Oklahoma City reports that they have good crowds and excellent interest in their services. Six were recently baptized.

The *Religio Quarterly* for the present quarter is well worthy of careful study, as was the case with the preceding issue. This one offers two courses of study: First, Ellwood on the Social Problem; second, an outline of the history of the church, founded on volume one of the Young People's Church History. The preceding quarterly offered courses in the first principles of the gospel, also a course in the Seven Laws of Teaching.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

not any man among you have wife; and concubines he shall ok of Mormon, Jacob 2: 36.

VOLUME 68

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EDITORIAL

Utah on Plural Marriages

A brief historical sketch setting forth the position on polygamy taken by the Utah authorities to-day may be of interest to our readers. We note the following in the *Deseret News*:

"In unmistakable terms at the Sunday School Union conference Sunday evening in the Tabernacle President Heber J. Grant announced the stand of the church on plural marriages. The practice is no longer sanctioned, he said, and he declared: 'Any man professing to have the power through revelation to perform plural marriages is a liar, for the church does not sanction the practice of polygamy. Those who enter into such contracts are adulterers. Furthermore, only through the official head of the church are revelations received for the church.'

"President Grant's address followed addresses by Elder Stephen L. Richards, assistant superintendent of the general Sunday School Union board, and Elder Melvin J. Ballard. President Grant commended the Sunday school work and pronounced a blessing on all who are working for the advancement of the work of the Lord, and on all members of the church, that they might have the strength to live the principles of the gospel."

This is one of several recent renunciations and denunciations. Still an occasional statement in their periodicals leaves room for doubt how thorough at times is such renunciation. For example, an article appears in *The Improvement Era* for June, 1921, page 695, on "Marriage and married life," which would give one the impression that it has not been entirely discarded. Still we are glad to note the verbal renunciation of this "abomination." (See the second chapter of Jacob, Book of Mormon.)

At a special conference August 29, 1852, Brigham Young attempted to deliver a prophecy. He forecasted that the ordinance of polygamy he was then instituting in the church should triumph over all opposition. Whether he was a true prophet or not can readily be determined from the outcome.

As the result of this renunciation an occasional statement is made by them concerning its early history. The position taken by the Reorganized Church has been uniformly one of denunciation: that nothing could possibly under any conditions ever make polygamy right. Our opposition to it has been greater and more deeply seated than that of any other church.

It is interesting, therefore, to revive a little of the evidence. As late as July, 1850, John Taylor, at Boulogne-sur-mer, France, entered a direct denial with regard to polygamy, and a defense of monogamy, quoting the action of the General Assembly as set forth in the first edition of the Doctrine and Covenants and as also set forth in our present edition of the Doctrine and Covenants:

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives? . . . We believe that one man should have one wife; and one woman but one husband except in case of death."

Orson Spencer a
in *The Millennium*

"Next to the long Mackneyed and bugaboo whispering of polygamism, is another abomination that sometimes shows its serpentine crest, which we shall call sexual resurrectionism. The teachers and abettors of such a doctrine have no need to hang out their colors in order to show their pedigree. And they have no need to preach it long, in order to make their 'calling and reprobation sure.' Such wandering stars as J. C. Bennett and Higbees, do not seem to be sufficient beacons to keep some restless and aspiring spirits from the maelstrom of pollution and apostasy. 'Fools ever will be meddling,' says Solomon. The doctrines of corrupt spirits are always in close affinity with each other, whether they consist in spiritual wifeism, sexual resurrection, gross lasciviousness, or the unavoidable separation of husbands and wives, or the communism of property."

Everything that was published during the lifetime of Joseph Smith, and even everything published by the Brighamite Church up to 1852 was a denial of polygamy. In this should be included the denunciation of October 1, 1842, of the secret-wife doctrine of Doctor J. C. Bennett, as published in the *Times and Seasons*.

Even after the introduction of this abominable doctrine, George Q. Cannon is quoted in the *Journal of Discourses*, volume 14, page 166:

"It was not on account of our belief in this that we have been hated. Joseph and Hyrum Smith were slain in Carthage jail, and hundreds of persons were persecuted to the death previous to the church having any knowledge of this doctrine."

H. B. Clawson is also quoted in the *Salt Lake Herald*, February 9, 1882: "Polygamy at that time was unknown among those of the Mormon faith. . . . The doctrine of polygamy was not promulgated until they got to Salt Lake; no, in fact, until some little time after they arrived there."

Brigham Young is quoted in the *Alta Californian*, as saying in an interview with United States Senator Trumbull, in 1869, "As to our institutions, we know we are right, and polygamy, which you object to, was not originally a part of our system, but was adopted by us as a necessity, after we came here."

To this may be added from the *Millennial Star* (1920), volume 52, number 53, page 837: "If Mormonism is not true, why is it so reviled? 'Polygamy,' some say. No, certainly not. It did not begin with polygamy, and polygamy is not practiced now." This is ascribed to Fred W. Bennett, in *Liahona*, *The Elders' Journal*, from which apparently it is copied.

Now in *The New Bedford Evening Standard*, of March 12, 1921, Elder F. Wallace Walton, is quoted as saying:

"What is the chief obstacle that you meet in your missionary work?" Mr. Walton was asked.

"Large numbers cannot seem to think of Mormonism in any terms other than that of polygamy," he replied. "This feeling is not so strong though, as in time past. We have to overcome this attitude first."

"What is the present position of the church on polygamy?"

"Of course, it is not practiced now. One of the articles of faith of Mormonism is that men will be punished for their own sins. If those who proclaimed the decree of plural mar-

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riages and those who practiced it, they will suffer from it. The Mormon faith does not permit an individual to pass judgment upon the acts of another.

"Many are led to believe that the harsh treatment accorded the Mormons was solely based upon opposition to plural marriages. But the Mormons were persecuted from the first. Yet the law of plural marriage was promulgated by Brigham Young, after he became the prophet in 1844. How far the facts contradict such a claim is shown in the fact that Joseph Smith and several of his followers were killed by an Illinois mob."

Will the clear statement made with regard to origin of this doctrine be noted? We are quite willing to give them the benefit of this repeated denunciation. We sincerely hope that it will now be entirely eradicated from their lives and teachings. The spirit of repentance is Christian. The spirit of toleration towards those who truly repent is also Christian. Polygamy is and has always been wrong in the sight of our heavenly Father.

Modern history of its origin is of no importance to our faith. It is wrong, no matter who was guilty of teaching or practicing it. It is only a question respecting the character of individuals. Still we are glad to see a reaffirmation of our position—a reaffirmation that it was not any part of the teaching of the early church. And in justice to his character, we are glad to make the additional statement, that to the best of our knowledge and belief, after a careful investigation, Joseph Smith neither taught nor practiced that abomination.

S. A. BURGESS.

The Right to Administer in the Church Ordinances

A contemporary religious publication answers a correspondent's query.

"Who has a scriptural right to administer baptism? Give book, chapter and verse.—Suppose I should ask you who has the scriptural right to officiate at the Lord's table, giving book, chapter, and verse. Could you do it? Surely the validity of this is as important as that of baptism. Yet you could no more answer technically my question than I could yours. The fact that Christ said nothing about who must do the baptizing shows that it is not important. The general principles of the New Testament which teach that the Lord's work should be done by the Lord's people is all that we need on this subject."—*Apostolic Review*.

With regard to the above, it is worth while to note that in the Jewish church only certain officers had the right to administer baptism. It was performed by the priests and was an official duty. It is interesting to note that all of the baptisms recorded in the New Testament were performed by recognized officers. John the Baptist baptized. He was certainly a priest after the order of Aaron. Christ baptized. He was a priest after the order of Melchisedec. His disciples, that is, the twelve who followed him and the seventy chosen and appointed by him, baptized.

Jesus, communing with the twelve, commanded them to go into all the world and preach the gospel, baptizing. Ananias baptized Saul.

But if we take each and every instance we note the one performing the ordinance was one having authority.

So likewise in the case of the sacrament of the Lord's supper. The few instances in which it is specifically stated who acted, we find it was one having authority from God.

Yet it is true that the New Testament does leave a great many questions unanswered. Are we justified in concluding therefore that it is immaterial and that anyone may perform the act?

It is just for that reason that there is a need for further revelation from God. We have the same officers as did the

early Christian church, but it rests upon revelations from God to us to tell us what work these officers should perform.

The New Testament tells us clearly that God set some in the church, apostles, prophets, evangelists, priests, teachers, and deacons, also bishops. It is certain that these officers have been set there for a purpose. That purpose was doubtless well known to the early Christian church, but is not known to most of those who pretend to take upon them his name in this age of the world. It is for that reason that God has not left himself without a witness, but clearly indicated in his word in the New Testament continued revelation.

S. A. B.

Some Recent Church Statistics

Some figures that bring us to July 1, 1921, in which the list shows many changes.

The report of the church statistician to the First Presidency states that during April a complete recount of all the cards in the files in his office was made, giving a total of 94,682. This represents a gain of 575 over the number previously reported, but this is, Elder Russell thinks, largely due to the failure of the branches to make the necessary changes in the records in case of death. The number of deaths was deducted from the numerical statement of membership by the branch clerks, but the items were not set forth in the record and duly reported. A recheck of the records will probably wipe out this apparent gain, as appears to be the past tendency according to reports for May and June. During May there was a gain of 408 by baptism, and 10 by correction. But against this is noted a loss of 102 deaths, 9 expulsions, 197 carried to the unknown list, 8 by correction, giving a net gain of 102 for May.

During June there were 703 baptized and a gain of 115 by correction, principally from branches not hitherto reporting; against this is to be noted a total loss of 592, consisting of deaths 341, expulsions 19, unknown 198, correction 34, or a net gain of 226 gave a membership July 1, 1921, of 95,010.

Elder Russell calls particular attention to the excessive number of deaths. This is due to the fact that in rechecking the various branches there were found many deaths unreported, some of which occurred many years ago.

During May there were 28 ordinations, 74 marriages, 1 divorce, 183 blessings, and 925 transfers reported.

For June there were 34 ordinations, 122 marriages, 2 divorces, and 956 transfers reported. The record of blessing of children for June is not yet completed.

The significant factor in the above report is the number of baptisms, 1,111 for two months, particularly the large number for June, of 703. Although the net gain in church membership is small, this is accounted for by the large number of previous losses through death charged off during these two months. There was a total of 443 deaths deducted and also 395 carried to the unknown list, who are those presumably spiritually dead.

This report is decidedly encouraging, because we are facing directly our losses and charging them off. We are also reporting a decided gain. If the record for June in baptisms can be maintained for the coming year it will certainly be a good year for the church.

S. A. B.

The Bisbee, Arizona, Saints have a class in the study of the Doctrine and Covenants prior to the Wednesday evening prayer services. The Boy Scouts have procured through the influence of their scoutmaster the services of a special lecturer on first aid work.

An Editor Issues a Frank Statement

A Pennsylvania editor disabuses the minds of his patrons concerning the character of our people.

In the *Lambertsville Record*, of Lambertsville, New Jersey, for July 15, there appears a very clear and complete statement of our church history and teaching by the editor of that paper, Mr. Gordon Cooper. It appears that there had been some objection to our people purchasing the seventy-six acres constituting Deer Park. Mr. Cooper was away at the time of the objection, but returned during the reunion, attended some of our services, met the representative men there present, and had quite a talk with Elder Walter W. Smith, Church Historian, who made a very favorable impression upon him.

As a result Mr. Cooper gives a very clear statement of the history of the church and of our people in that part of the country, referring among other records to Doctor William S. Stevens' Centennial History of Missouri. Doctor Stevens, the secretary of the Missouri Historical Society, devoted over one hundred pages to the story of the Latter Day Saints in Missouri. He, of course, is not and never has been a member of this church, but bears quite a testimony to the honesty of the Saints in moral character, and states upon their expulsion \$250,000 of property was confiscated at the low value extant seventy-five years ago.

Mr. Cooper pays quite a tribute to our people in eastern Pennsylvania, and especially Philadelphia, to the conduct and character of our reunion there, which he declares is a credit to the community. He concludes with the following paragraphs:

"All in all, the organization is a credit to the community. Its members are educated, commendable people. They are not bigots, nor are they what some overzealous religionists feared they would be as to morals. They are the kind of people you meet every day in business and society. They are paying their way, and ask for nothing but the good will of the people who are invited to enjoy their music and recreation.

"These things are said in a sincere desire to disabuse the minds of some people in the community who tried to make 'a mountain out of a molehill.' The signed statement of some of the residents of New Hope, disclaiming any connection with these people was rather premature, and as one of them said, 'it was all due to a misunderstanding growing out of the agitation by two individuals.'

"The Reorganized Church of Latter Day Saints are not paying for this statement, nor did they ask it. I am saying these things, after a careful investigation, because I feel they are due this splendid body of people who have conducted themselves admirably and without rancor against the uncharitable things that have been said about them. The community should feel gratified at their coming."

The improvements being made there have favorably impressed the people of the vicinity as is shown in *The Daily Intelligencer*, of Doylestown, Pennsylvania.

Elder J. W. Metcalf has entered the Independence Sanitarium for treatment. He has suffered for years from bronchial and heart trouble.

United States and Canada are one of the great examples of two nations living side by side at peace. There are no forts and no soldiers along a boundary line of several thousand miles; but there has been no war and no danger of war for much over one hundred years. American and Canadian ideals are in common, they speak the same language, basically they come from the same race. They offer a splendid example on which to build an association of nations for peace.

Subjects Being Discussed

Church News

Apostle J. F. Curtis was called home from his mission work on the 30th on account of the serious illness of his daughter Mary, who has been in the Sanitarium about two weeks and has abscess of the throat. At the time of this writing she was a little better.

President F. M. Smith left for California on the evening of the 1st, accompanied by his secretary, O. W. Newton. Brother Newton is afflicted each summer with hay fever, so the trip, though apt to be a busy time for him, will afford a welcome relief and change, no doubt. On the 26th President Smith went to Omaha, returning on the 27th.

President Elbert A. Smith left on the 26th for California, and is in attendance at the Southern California reunion.

Bishop B. R. McGuire is still in the East, at present attending the Onset reunion.

Granville S. Trowbridge went to Chicago to attend the Graphic Arts Exposition and returned July 29.

A. E. McKim, manager of the Publicity Department, and wife left for the Southwest and West on July 24, to be gone about five weeks. In the month of May they spent a similar period in the East. The purpose of both trips is to introduce to the larger newspapers and bookstores of the country the art work for children of Mrs. McKim, as she is gaining quite a wide reputation for her art work.

R. B. Trowbridge, the general church auditor, has been confined to his home the greater part of the time since July 11. Some infected teeth which have produced toxic poisoning, and the strain of serious dental operation are causes. He has been able to spend only a few forenoons at his desk in the past three weeks.

Anti-Zionism

In connection with the several articles published by us on Zionism, it is only fair that our readers be advised that the Jews are not at all united on such a program. During the past few years we have read several Jewish publications, which in a very conservative tone have shown a great deal of opposition.

The Kansas City Star of June 29 contains quotations from Henry Morgenthau, late United States minister to Constantinople, who was there through the war and who also visited the Holy Land. He declares the idea of a Jewish state to be the most tremendous fallacy in Jewish history. For one thing he urges that the land cannot take care of 13,000,000 Jews; in fact, he thinks they would do well to take care of an increase of more than 1,000,000 inhabitants. Others differ from him greatly with regard to the fertility of that land.

He urges that Jews should be Jews in religion, but nationally they are Americans or English, and that the Zion of the Jews is in America, or for the British Jews in England.

It is well to consider both sides of the question.

Opposition in California

Two lectures were announced to be delivered in Colton, California, on "Mormonism," by the Reverend E. W. Shepherd, of Portland, Oregon. The speaker distinguished between the Reorganized Church and the church of Utah, but made an attack upon Joseph Smith as a prophet.

As a result of these lectures the Reverend F. L. Richardson, pastor of the Advent Christian Church, issued a challenge to Elder Yates to debate the proposition: "Resolved that Joseph Smith was a false prophet and that the Book of Mormon and Doctrine and Covenants are not in harmony

with the Bible and are therefore not inspired." Elder Yates submitted church propositions, as the teaching of the church and the gospel of Jesus Christ are much more important than any one man, but this was refused and other propositions of limited range substituted.

One of these propositions which Mr. Richardson would affirm and asks Elder Yates to deny, is not a point of controversy but rather of agreement between the two churches. It is rather amusing for a supposedly intelligent person to select a series of themes for debate without regard to the position of his opponent.

Wanted: A Man of Experience

All requests for pastors in the past, says *The Christian* (London), began with the statement, "We want a young man," but during the last eight or ten years this statement seldom appears, and the majority of demands are now for a man who has had experience; a man who has proved his competency; one who has shown that he can bring things to pass. This is taken as a sign growing out of the strain and confusion of the times, of adjustment to new conditions, and the great need for mature, wise leadership. The crisis of to-day causes the churches to seek earnestly for ministers of fully ripened powers and judgment. So that the large churches of to-day are manned by ministers whose average is somewhere around fifty years.

A careful study of thirty Baptist churches of commanding importance, which have called new pastors within the past year, and which include almost every large city between the Atlantic and Pacific in the Northern Baptist Convention, shows that two thirds of the new pastors have crossed the half century line.

Using Trust Funds for Other Purposes

A writer in the *Christian Work* charges the sectarian churches with obtaining money under false pretenses and points out the usual penalties for so doing. For example, raising money for special purposes, as for Americanization, then perhaps only ten per cent is actually spent for such purposes, the rest of the money going to maintain small churches scattered throughout the country. The point most emphasized is, that money raised for a special purpose is a trust fund, and should be used for that purpose, and not for narrow sectarian purposes.

The Comforter

In the *Christian Science Monitor* some time ago, there appeared one and a quarter columns under the above heading. It states that men and women have longed for the coming of the Holy Ghost, but many have prayed in vain because they held erroneous views concerning what it meant; and also the manner of its operation; and that even to-day the majority are ignorant.

They then quote Mary Baker Eddy (page 55, *Science and Health*), "In the words of Saint John: 'He shall give you another Comforter, that he may abide with you forever.' This Comforter I understand to be Divine Science."

The article then continues in its attempt to define God, as one infinite principle of cause, presence, and power, and including individual man, so that there never can be any separation between God and man. It then continues:

"It will now be becoming evident what the Holy Ghost actually is. The Science of Christianity, or Christian Science, as it reveals Truth, as it makes God known as divine Principle, infinite and eternal, and reveals the unity existing between

Principle and its idea, man, is the Comforter which 'shall teach you all things.' Knowledge takes the place of surmise, the so-called supernatural gives place to the perfectly natural, and God is inseparable from His creation. The Holy Ghost 'descends,' in a measure, on whoever gains some understanding of Truth. The fuller the understanding of divine Principle, the more does the Comforter abide with men. 'Our Master said, "But the Comforter . . . shall teach you all things." When the Science of Christianity appears, it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome.'" (*Science and Health*, p. 271.)

We print this, not because we accept it, but because it may prove of interest to our readers, as to what Christian Science really is and teaches.

New Marriage Law in Ontario

A number of items from different Canadian papers have been forwarded to us, showing that there is a new marriage law which will take effect in Ontario October 1, requiring registration of ministers authorized to perform marriages.

Some of these items stated that only a few of the larger denominations will have such permission; some state specifically that Latter Day Saints will be excluded. So far as the Reorganized Church of Jesus Christ of Latter Day Saints is concerned, this is probably an error, for, as Elder Frank Gray stated in an interview in the *London Advertiser* of July 14, a decision by the Supreme Court at Osgoode Hall in 1892 gave the ministers of our church the right to perform this ceremony. It is, therefore, probable that all that is needed is registration, but this should be attended to.

A list of our General Conference appointees, branch and district presidents, has been sent to Bishop A. F. McLean, of Toronto, to see that they are properly registered.

Our local ministry in Ontario should examine the law, and those authorized to perform this ceremony should register. If any difficulty is encountered, write to Bishop McLean in Toronto. We are not, however, anticipating any difficulty.

Good Work as Police Chief

High Priest Harry E. French has rather recently been made chief of police of Columbus, Ohio. He has been for several years the head of the Bertillon Bureau and was made chief of police in March, 1920. In April, 1921, *The Policeman's News*, a national periodical, states that he is chief in every sense of the term, exercising the fullest authority that ever any chief had in Columbus. Politics plays no part in the police force. All changes and assignments are left entirely with the chief.

Columbus has a charter form of government which authorizes J. P. McCune, director of public safety, to make what changes he sees fit in either the police or fire division, but he has transferred his authority to Chief French.

The work is very heavy on Chief of Police French, but he is decidedly making good and is the choice of all the better element, his excellent example giving a good effect to the work in Columbus.

His position is known to the ministerial union, but the ministers of Columbus are all his ardent supporters.

Two Sunday school classes from the Stone Church, comprising about one hundred and twenty-five young people, held a sunrise prayer meeting Sunday morning in the woods, a few miles from Independence. This was followed by a camp breakfast.

ORIGINAL ARTICLES

Preaching the Gospel

By A. H. Christensen

We should preach more philosophy of the gospel and possibly not less fact; convert not only to the gospel, but the church.

This is without doubt the choicest profession within the realm of human possibility. This is proven by looking over the pages of ancient and modern history; for those who have been greatest in every age are those who have been preachers of righteousness and truth.

When we consider Jesus, the greatest of all, and remember, too, that he was the greatest gift to mankind, we at once ask, Of what did this great gift consist? Was it his body, or his blood, or his person, that was given to mankind, and upon which they manifested their wrath? No; but the greatest gift that this world has ever received was *advice*. This is that which came down to you and me. This was his alms; this his benevolence; and this, too, yours and my greatest gift to our fellow men. Better far that we should amass great wealth and at last die poor because of having distributed all of it to the widow and the orphan. This is indorsed from heaven in the words of revelation to John Whitmer (Doctrine and Covenants 13), saying:

" . . . for many times you have desired of me to know that which would be of most worth to you . . . and now I say unto you that the thing that will be of most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen."

How, What, When to Preach

But the question of how to preach, and what to preach, and when to preach it, are questions that are difficult for the preacher to decide; and here it is that he makes his greatest mistake. It is with a desire to answer these questions that I attempt this article.

Paul, who was a valorous preacher, said, "Yea, woe is unto me, if I preach not the gospel." And again he said, "I have not shunned to declare all the counsel of God." And at another time he said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

And so we believe that the answer to the question of what we shall preach is, the gospel, the whole gospel, and nothing but the gospel. We will say at this point that the "fullness of the gospel" shall be preached as it is revealed in the Inspired Translation of the Bible, the Book of Mormon, and the Doctrine and Covenants. To this plan all the ministers of the church agree in general, but disagree generally in particular; viz, upon the question of when and where to preach the gospel of these three books.

Use the Three Books

Now there is a common idea among the ministry of the church, and among the membership as well, that it is a matter of option when and where the Inspired Translation and the Book of Mormon are to be preached. This is wrong. It is also a common idea that the Doctrine and Covenants was written to the Saints and should be preached to them only. This is also wrong.

In the early days of the church, before the Inspired Translation was available for reference, we were commanded to preach the Bible, (some of the accepted translations,) but after the translation that God and the church were to indorse was available, we were released from the former com-

mandment by another, and in its stead were to preach the Inspired Translation of the Bible, as the following extract will show:

"Thou shalt ask and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldest hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people."—Doctrine and Covenants 42: 15.

This reference will no doubt be sufficient to convince all that the Inspired Translation of the Bible should be preached in and out of the church.

But, some one may say, I am afraid the world will not have grace to listen to me if I shall preach from it. That, God answered properly to Moroni thus: "If they [the Gentiles] have not charity, it mattereth not unto thee, thou hast been faithful, wherefore thy garments shall be made clean."—Ether 5: 37; Doctrine and Covenants 113: 5.

That it was the original intention that the Book of Mormon should be preached to the world is evident from the reading of Doctrine and Covenants 83: 7-9, which it is not necessary to insert here.

The first part of paragraph 7 gives a commandment that we shall live by "every word that proceedeth from the mouth of God." And that word (whose fullness is contained in the three books of the church) is light that enlighteneth every man in the world. And they of the world will come to that light and shall be taught the covenant which He has renewed and confirmed upon us, and not for ourselves only, but for the sakes of the whole world.

Rebuked for Not Teaching Book of Mormon

The eighth paragraph is a rebuke to the church because they had forgotten the Book of Mormon. *Treating lightly, and failing to remember, and saying, but not doing,* was not failing to obey the doctrines contained therein, but consisted in failing to bear testimony to all the world of those things which were communicated unto them. In other words, they failed to teach the things contained inside the book, which were communicated to us. See paragraph 9.

God's preface to the Covenants and Commandments states:

"Behold this is mine authority, and the authority of my servants, and my preface to the book of my commandments, which I have given unto them to publish unto you, O inhabitants of the earth; wherefore fear and tremble, O ye people, for what I have decreed in them shall be fulfilled. . . . Wherefore I the Lord knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world . . . that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."—Paragraphs 2, 4.

The quotation above shows that it was not the *fact* that Joseph Smith had received the things spoken of that was to be proclaimed to the world; but it was the *fullness itself* that was contained in the book (internal evidence) that was to be proclaimed before the world.

In 1 Nephi 3: 192, we read:

"These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them."

Now, in preaching from the Bible upon some subject which is not quite plain in that record, would it not be proper to

turn to the Book of Mormon and there read a clear analysis of the subject, and then depend upon the coherency and the logic of the argument produced therefrom to convince the hearer, rather than to depend upon the authority of the evidence to frighten him into obedience? How shall the latter establish the former except by a free and full use of the latter before the world, and they are they whom we wish to convert.

A portion of the seventh paragraph of the one hundred and eighth section reads thus:

"O inhabitants of the earth, I have sent forth my angel, flying through the midst of heaven, having the everlasting gospel, and hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell upon the earth; and this gospel shall be preached unto every nation, and kindred, and tongue," etc.

This is the angel message, and certainly would be incomplete without the Book of Mormon and Doctrine and Covenants. Furthermore, these three books, which contain the "angel message," "the fullness of the gospel," should be preached more fully and fearlessly than they have been hitherto.

Men Are Afraid

Here we are, almost at the close of "the times of the Gentiles," and the Inspired Translation of the Bible, the Book of Mormon, and Doctrine and Covenants have not been preached to the world in more than a weak, apologetic, inadequate manner. Men have been afraid, like Peter walking on the water, that they would sink. In holding meetings before the world with the objective of converting men to this work, how many times have we outlined a list of subjects, and in support thereof have presented the King James Translation of the Bible exclusively in evidence? And then the last night of the series gave the fact, but not the philosophy of the Book of Mormon a flying salute, and next day "hit the grit" for the next point, forgetting altogether to give another book which was written as well to them, (the Doctrine and Covenants,) any consideration at all. That we may know that we should not fear the consequences of presenting the Doctrine and Covenants to the world we insert the following:

"And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fullness of his gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth to all flesh."—Doctrine and Covenants 108: 12.

The world has a right to hear the warnings which these revelations contain. And the commandments referred to are the commandments of the three books, and not of the King James translation of the Bible alone. They are to be one in our hands in preaching on any subject at any time and place. They were given for the purpose of converting the world, as well as a help to the Saints. If anyone should doubt whereunto such a plan of preaching shall grow, they should read the following admonition:

"Wherefore, I have called upon the weak things of the world, those that are unlearned and despised, to thresh the nations by the power of my Spirit; and their arm shall be my arm, and I will be their shield and buckler, and I will gird up their loins, and they shall fight manfully for me;

and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them."—Doctrine and Covenants 34: 4.

Oh! what a power some of our revivalists would be if they would adopt this viewpoint and rescue the Book of Mormon and Doctrine and Covenants from oblivion!

Waiting for Endowment

Perhaps some are awaiting the "endowment." Did you ever try to anticipate what and how you shall preach when you shall have received the endowment? Let me suggest some of the principal ingredients of the endowment. They are *light* and *courage*, two things lacking to a certain extent to-day. Of course the endowment is Spirit; but it will crystallize in you and me largely in the form I have stated.

So, in times past, our minds were darkened so that we did not know the touchspring of our success; but now let every man lay aside his collection of Bibles and take up the translation which has been corrected by inspiration from God, and the Book of Mormon, and the Doctrine and Covenants, and go preaching by the way, and God will open his mouth as he did that of Nephi of old; and I think it will not be long until we shall find ourselves upon a certain day at Kirtland, experiencing an outpouring of the Spirit that we have not seen for many a day.

I believe we should preach more philosophy of the gospel, and possibly not less fact of the same; that we are to convert men not only to the gospel but to the church; and in order to do this they must hear of present day church law, which is auxiliary to the abstract gospel of Christ, which treats of virtue and sin and salvation; and that church law is to be found largely in the Doctrine and Covenants. To be convinced that this is the church of Jesus Christ, is not only to know that the church now has certain officers, but it is to know how those officers are functioning to-day.

I believe that the Spirit that has prompted the church to prepare a teacher's edition of the Bible, and no doubt to put it in the bookstores, is the Spirit that has prompted some of the ministry to adopt the three standard books of the church as their traveling companions, and is also the Spirit that will soon make this plan universal throughout the church.

Be Safe But Courageous

Some one may say, "All things with me are right, but all are not expedient." To be a safe man is good; but if it carries one into the ranks of the reactionaries, or puts the fullness of the gospel under a bushel or a bed, or under somebody's private lock and key, you may safely say it is false expediency; for the time a revelation is received is the time to preach it, and they are not born out of due season.

Some may be looking forward to a time when the fullness of the gospel shall be "preached upon the housetops," and are awaiting a new revelation or development to inform us that it is now expedient to do so. This revelation came a long time ago, and some of the men are even now, like Nephi upon his tower, upon the housetop holding aloft the fullness of the gospel, and like Samuel upon the wall, the people are not able to hit them with their arrows.

The year I was appointed to the islands, my aged father called me to his side and told me of a dream or vision that he had had, in which he saw the Stone Church, and completely surrounding it a company of young men, arranged upon the lawn in single formation, facing outward to the world, and they were going forth in mighty power. He said the old guard of his time were not in the ranks. The tears were streaming down his cheeks as he told me of his experience. It was near the last time I ever saw him.

Let them come! Oh, let Helaman's young sons arise; let them put on the whole armour and enlist under the one mighty and strong, and go forth modernly equipped for the last great victory!

What Shall the Schools Teach?

By Max Carmichael

An address delivered at the Women's Institute at Independence, Missouri, May 18, 1921.

The subject of school curricula is one in which the mothers should interest themselves in the future more than they have in the past. Perhaps the reason that mothers have not interested themselves in it is because they felt ignorant of the factors that enter into the choice of school curricula, and so, to encourage you to take an interest in it, I shall discuss these factors with you.

I am sorry to feel that many times the only thing in which mothers seem interested in our schools is some little difference of opinion which arises with reference to the discipline of their children. Then they come to the school only to tell the teacher that the teacher has treated their child differently from the others. To treat children differently is the prerogative of the school-teacher, as well as of the mother. There is no mother here who would assume to treat every child the same in her family, and yet she would deny the school-teacher that right, and would wish to accuse the school-teacher of being partial. Your interest in the school should take a bigger aspect than that.

One reason many superintendents are rather afraid of the parent-teacher association at times is because these associations assume to adjust differences of opinion that have already risen, rather than to take upon themselves a propaganda for the future benefit of the school. I have seen superintendents who would like to kill the parent-teacher associations, and have done their best to do so, because these associations have taken on the task of trying to adjust differences that the board of education has had in its deliberative assembly, and adjust differences that have arisen between the superintendent and some parents.

The function of a parent-teacher association is to interest the women folk and the fathers of the community in the future welfare of that school, and there is no superintendent of schools who would not welcome such an association as that.

This is a time in which we must become interested in our schools; and because we are paying higher salaries to our teachers, we are forced to do so, because we must justify the time and money that teachers spend, and we want to know what they are doing with that money, and whether they are doing something worth while or not.

Most of you folk take for granted that the thing the teacher offers is all right, when you know that the teacher has been used to traditional thinking about as much as you are. One of the hardest things we have to do is to get women and men away from traditional thinking. They refuse to think new things. This is one thing that is in the way of our church progress, and I rather think that, as a church, we have an added tendency in this direction because we claim that God is the same yesterday, to-day, and forever, and therefore that once having taken a stand we assume that our mind is identical with God's mind, and therefore we don't try to change. We must get away from it; we must be willing to think new things. I believe the trend of the times will make us think new things.

What are the teachers doing with your children six hours in the day? is the thing you want to ask. Are they giving these children the thing you want to be given them?

Some of the material we give them they have to take. Now naturally the child should study those things of universal value. That's the big factor in determining what the child must have, and therefore that which we demand of every child should be determined from that point of view.

Universal Values

If I had had more time previous to giving this talk, to look over my material, I would have been able to show that educators are now dividing the universal values into seven different heads. I cannot repeat them all. One is the ability to earn a living. Another universal value is the ability to express oneself. Another one is to be a good homemaker, both boy and girl. Another is good citizenship. Another is moral and religious tone. Good health is another one.

Everything we ask every child to take in school should be measured in terms of these universal values. I will speak with reference to each one, one at a time.

Ability to Express Oneself

We will first consider the ability to express oneself. You know that the thing that distinguishes the human being from other animals more than anything else, is the power of expression, and we do concede that grades in expression, in writing and in language, are of universal value, and we do say, too, that these things should go clear through the entire school course. Educators are well agreed upon that fact. The question of expression is one of the seven values that we are agreed upon as being universal. We find the need of it in every trend or walk of life. We see the need of it here. When we get up to speak we see the need of it. We see the need of it in prayer meeting. We see the need among the elders of the power to express themselves.

We have recently begun to see the need of it in our church ministry to a greater degree. We have been too prone to consider that a man of God was so moved upon by God's Spirit that he would say things beyond his own power of expression. We won't deny it altogether, but we think the principle very limited in its application, and many of our ministers now are really so set in their phraseology that they cannot say anything new, and yet because they have these phrases so well in mind that they can deliver an hour-and-a-half sermon without any preparation, they claim to have the so-called "liberty," an expression which is misused very much by us. It is not because they have any message for the people. It is not because they have the Spirit particularly, but because they have a set of phrases that they can get off glibly and because they do repeat them glibly, we think they have a good deal of liberty. It stands us in hand as audiences to judge our ministry, and find out whether they are giving us anything or not, and to demand of our ministry a higher tone of expression. Expression is the thing we need.

Health

The next universal value in our public schools which I wish to take up is the question of health. It is useless to spend our time in teaching a child music if he has ill health. It is useless to spend our time in teaching our children so fundamental a thing as arithmetic when they have ill health. Yet we have no standards of health. We are recently declaring standards of health. The day is coming when the public schools must refuse to teach a child such a thing as United States history, until that child has first had the opportunity to be in excellent health. I have seen the time in my school when the teachers had the task of teaching boys United States

history, when those boys were dead for sleep, and because the boys could not pass they had to repeat. The school spent the money on those boys for one year with no returns. Consequently I think we need new thinking upon this question of health, and to get out of the ruts.

All over the State of Iowa, with the conditions of which State I am best acquainted, it is becoming quite the thing that a boy and girl must measure up in the matter of health before we are going to permit him in the schoolroom.

A custom is growing of providing half-hour rest periods during the middle of the school session for children who are particularly under weight, during which period the child lies down and completely relaxes. I knew one mother who said her girl must pass, whether the girl took the rest period or not. The mother did not want the daughter to miss her history lesson for fear she might not pass the grade. In order to get around this, we told the mother that her child should pass anyway, if she would give the child the chance for a rest period. We would be willing to pass the child upon attainments in better health. This same mother has had some trouble in keeping the child's health up to where it should be. Now what value is that history to such a girl? None at all. Unless that child has good health, she cannot use the history to any advantage.

Some school boards hire athletic coaches at twice the salary that they pay the English or hygiene teacher, upon the assumed justification that athletics are productive of good health. This justification is quite questionable, especially as athletics of an interscholastic nature are administered in the ordinary school. We had better hire some one directly connected with the health of the school, such as a nurse or doctor.

Health is the thing we need, and, of course, that means we should have in our schools a good deal more of hygiene than we used to have. Hygiene has been sandwiched in, and is being sandwiched in, in all our public schools. Of course, our hygiene courses have undergone their revolution. Our good teachers twenty years ago, in order to find something to do during the day, taught us the number of bones there were in the human body, and the names of all of these bones. I doubt if many of you who knew them then, know them now. But a change from this has come and is still coming.

We need to teach, then, something with reference to the science of health. Now, do you know the percentage of the classes of your high school as to health? You will find that perhaps a course for physiology is given somewhere along the line as an optional course. Your children can take it if they want to, but they have in mind the old physiology that used to be taught, and they generally figure on missing this course. That has been the condition. You must see to it that it is changed. I believe that you folks should look well to the question of health, and you should insist that hygiene be given much more than it is, perhaps, in your grammar schools and high schools. You will find subject matter in your school that is traditional in its nature, and cannot justify itself. Insist that in your high schools there should be courses on home nursing, and health maintenance.

Home Making

Another fundamental of universal value is home making. Our girls have not been fairly treated in our public schools in this matter, for the reason they have had to take the old traditional subjects instead of those of universal value. Their Latin is the book Latin I used to learn; and geometry—all Greek to the ordinary girl, and of no use to her whatever.

I knew of a girl in one of our public schools who repeated geometry three times. Her mentality was of such a nature that she couldn't get it. It took three years of her life to

get the concept of a triangle and a parallelogram, as though, perhaps, some day when she became a home maker, she might have to fit a hat to her paralleloped of a head. Of course the girl may in her graciousness some day ask the good Lord to forgive the public for requiring her to waste her time on geometry.

Few mothers to-day are capable of teaching their children how to sew or cook. It is asking too much of the mother, both from the standpoint of time and science. It should be done by an expert, because there are scientific aspects to that problem that the most of us have never heard of, and scientific aspects of that problem, the problem of cooking, are being developed with which we cannot keep up. Consequently I think that you ought to work towards a scientific teaching of these fundamental problems.

Some of you may figure that the servants and the colored people will do the cooking, the washing, and the sewing about your house. I understand that in Independence the only domestic science you have in the public schools is in the colored school. Of course I would not agree with that at all. I agree that they should have it, of course, but I think that the others should have it, and by a scientific teacher, too.

We should attempt to introduce these subjects into the child's life at that time that she cares most for them. It is true that the ordinary girl cares more about home making subjects at the age of nine, ten, eleven, and twelve than at eighteen, and therefore these subjects should be taught at these lower ages and displace some other material of not so much relative importance.

In a great number of our schools, these home-making subjects are taught only when the tendency is towards the boy rather than towards the child. You cannot get girls about eighteen to play with dolls as much as at eight or nine. Their idea is more towards the mating, rather than towards the rearing of children. The girl of eight, nine, or ten will take these subjects with more relish and interest than at eighteen. Hence, we should give her a chance at that time when she is capable of an interested, and hence a scientific, attitude towards it.

At this age she is quite capable of appreciating design and lines in dress, and of appreciating the question of balanced rations. The problem of a balanced ration is much more easily understood than some of the problems in our eighth grade arithmetics. I could give you problems out of some of our less recent eighth grade arithmetics that would be hard enough to stump a college graduate, three fourths of whom would have to stop a long time to think about the method of solution. Yet we have been feeding our eighth grade girls these hard and oftentimes impractical problems, and refusing to give the easier and more practical problems of balanced rations and other questions of home life. The question of a balanced ration is easy, and is quite capable of being understood by the smaller child.

Religion

The question of more and religious values is another one of the universal factors entering into curriculum making. Our public schools have studiously left religion and God out of consideration in their curriculum. This is because of some historical situations and developments which need not be discussed here. Nevertheless, it is a shame that we have to teach in the public schools with religion and God left out. We teach medieval and modern history with God left out. We teach physics with God left out. We are slowly changing and are allowing these subjects to be taught with God considered as a requisite factor. This tendency ought to be encouraged, as this mode of religious teaching in our public schools can

be done to a far greater extent than it is now being done without bringing in denominationalism.

How are you women folk going to secure this further and proper introduction of religion into our public schools? It is a very delicate problem, but it must be solved. Your greatest avenue is in organizing a parent-teacher association, perhaps. Be sure that you secure wise leadership. Remember that the school is yours; not the teacher's. Remember that the school belongs to the state; and not to the teachers. It is your privilege to criticize and to improve. Remember your own limitations, but get together, and there is no superintendent of schools who is worth while at all, but who is willing to consider constructive policies for the future with you folks, and if he is any good at all he should be willing to jump in with you and go out to educate the rest of the community, who are still traditional in their thinking.

It is probably true that on account of the possibility of the charge of denominationalism, our public schools will never be able to put God and religion into its curriculum to the extent and in the form that we Latter Day Saints as a denomination would like. It will be up to our Sunday school and college to supply the deficit. Our Sunday school must interpret public-school science, public-school history in the light of Latter Day Saint religion. Yet there seems to be a fear in the minds of some that there may be put into the Sunday school something besides the Bible. Yet the fact that I have studied medieval and modern history with God in it has been more proof to me that God is, and meant more to me than all the elaboration of Jewish history in the light of God as we find it in the Old Testament.

Vocational Guidance

I have but two minutes more to speak of another factor of curriculum making of universal value, that of vocational guidance. I imagine but little time is given in most of our high schools to give a child a vision of the world's economic relationships or get before the boy or girl the opportunities to earn a living. They were not taught to me. I happened into the trade I am now in. The ordinary mother doesn't know, or the ordinary father is not acquainted with all the opportunities of making a living. The boy is growing. He hunts around and hunts around and goes to his father for advice, and father has no advice. Vocational guidance must be put more definitely into our schools. It is an entirely new field, but it is bound to come. Absolutely.

I think that this very problem of vocational guidance is one of the greatest before our church to-day. We are bringing thousands of people into this community who have no knowledge of what they are going to do after they get in here. They just come in to get a job, and as a result so many come in that are without a job that we give the world the idea that we are an indolent people. They should have had some vocational guidance in their childhood. They should have some now. Then we may as well, as intelligent followers of an intelligent leadership, face this problem. It is a problem of fitting our children into a large and intricate economic system. It is a problem of guiding them in choosing their vocation from among the many. Yet the public school offers the best permanent agency to solve this problem.

The Missouri Legislature this year fixed the age of majority at twenty-one. This places young women in the same class as young men. Under twenty-one they are minors, at twenty-one they are of age, and can vote, and make contracts, including the contract of marriage. Young women cannot marry in Missouri now under the age of twenty-one without the consent of their parents, for under that age they are still infants in the sight of the law and under parental supervision.

Vision

By J. E. Vanderwood

"Where there is no vision, the people perish."—Proverbs 29:18.

In my childhood days I heard a number of discussions concerning the matter involved in the foregoing text. Childlike as I was, these discussions puzzled me, for I was not able to understand the reasoning of those who were discussing it. At that time I had a very limited concept; in fact, I could only understand vision as some kind of apparition or nightmare, and it is needless to say that I was perplexed beyond measure.

Since growing older I have discovered that the word has meanings that at the time referred to I had no idea could be related to it. But in mingling with my fellow men in the various walks and vocations of life, I have observed that a goodly number of grown-up people understand the word in the same limited way that I did when I first heard the subject discussed. I am therefore going to attempt to write a short treatise on the matter involved in the text, that peradventure I may be able to assist some one to extend his vision, for I believe I can quite fully appreciate the philosophy which says: "Where there is no vision, the people perish." I ask, therefore, that it may be considered carefully.

Meaning of the Word

The first thing necessary for us in considering this matter is a clear understanding of the meaning of the word *vision*. The Intercollegiate Dictionary defines it thus: "The act or sense of seeing: anything seen: anything imagined to be seen: a divine revelation: an apparition: anything imaginary."

It will very readily be observed that the prime meaning of the word is, "the act or sense of seeing." It is from this angle that we wish especially to consider this matter, but we may later consider in part some of the other phases of its meaning, but in any event they shall be treated in the light of this prime meaning. It will, I am sure, require but little argument to enable us to see and understand that where people have no sense of seeing they must necessarily perish. To express the idea in other words, it is simply this: My life must be as limited as my vision. This confronts me with the awful reality that convinces me that I can only see that which I have the capacity or the disposition for seeing. In other words, a limited vision spells for me limited possibilities, but an extended vision means extended possibilities, and an enlarged vision prophesies for me enlarged possibilities. A clear vision means a clear understanding of the real and sometimes perplexing problems of life; while a clouded vision means a darkened mental state for me. Cause and effect is the order of the universe, and I must determine my own destiny thereby.

One of the most prevalent errors with which man is circumscribed, is that he is prone to mistake a part for the whole. I would like to urge thinking beings to guard against this error. If, however, we were to paraphrase our text, it would read like this: "Where there is no act or sense of seeing, the people perish. When this idea is rightly grasped it is very closely allied to the statement made by the Prophet Hosea, which reads: "My people are destroyed for lack of knowledge."

Knowledge Is Power

It has been said, and rightly so, that knowledge is power. This being true, we are safe in concluding that the lack of knowledge is weakness. Power protects and invigorates; it is dynamic, but weakness destroys because it has a tendency to paralyze. It is therefore literally and scientifically true that "my people are destroyed for lack of knowledge." Even

a weakling, with knowledge, can conquer and subdue a giant who is destitute of knowledge. It is well to observe, therefore, that that which distinguishes man from the lower animals is his power and ability to acquire knowledge. That which distinguishes God from man is his superior power and knowledge. And we should remember always that we can acquire knowledge only in so far as we possess or acquire the art or sense of seeing things correctly.

In his book entitled *Personal Efficiency*, Professor James Samuel Knox makes the following statement: "The great American need is for a vision of larger life and its possibilities. Our vision is limited, our aspirations are limited, and therefore our possibilities are limited. Our vision is limited because we lack a definite aim, a definite ambition, a definite purpose."

The serious situation in the life of the average man is that he is willing to content himself in the mediocre things of life when he ought to be extending his vision and thus enlarging his possibilities in life. One must energize beyond the ordinary if he would attain unto the extraordinary. Energy rightly expended means achievements. Again Professor Knox says: "Unless an individual's vision is bigger than the boundary of his own business or his own country, it isn't big enough to help him solve his own problems."

We Must Appreciate Philosophy of Others

This is simply saying that unless my vision is broad enough to grasp the other man's philosophy, as well as my own, I am not able to rightly understand or develop my own. It is really appalling when we begin to discover our limitations, but we are so circumscribed with the commonplace that we have permitted the ego to stand between us and the Eternal. We have permitted the personal rather than the universal to dominate our thought and action. We cling to a shadow, but let the real thing escape our notice. We have been exclusive, and hence have set our own limitations. That is to say, man is too prone to exclude the truth if it is in any way connected with other than his own cult. He rejects the good others would give him, but he clings very tenaciously to his own error. He interprets everything in the light of his own concepts, and measures the corn of others in his own peck measure.

Thus, in carrying into the problem the further definitions of the word, we are confronted with this difficulty, viz, our act or sense of seeing will determine for us the whole matter. When the idea of a divine revelation or an apparition is involved, we must fully realize that our understanding of that divine revelation or apparition will be limited to us in just such measure as we are limited in our sense of seeing. So it is obvious that a divine revelation or an angelic visitation can mean no more to me than I have the sense of seeing. I am here reminded of a circumstance that may serve to illustrate my idea. At one time a very scholarly man told me of his trip through the Royal Gorge in Colorado. He said that the train stopped in the gorge, the tourists got out and began to look about, and as they beheld the grandeur of the art of nature, they in their ecstasy expressed appreciation for what their eyes beheld, when rather an ordinary man, whose slumbers were disturbed by their exclamations, came out to see what was arousing the ecstatic vision of the tourists, evidently supposing there were some wild animals in evidence. As he came out of the coach he asked, "What is it?" They answered, "See the wonder and beauty of nature, of that mighty cliff, that overhanging rock, and the wonderful blending of those colors on that picturesque mountain side." The man, with a disgusted look upon his face, said, "Well, I'll be dog-goned!" and turned and reentered the coach.

The limitations of this man obscured his vision, and he was unable to see the beauties of God's creation. He was so circumscribed that he was unable to appreciate the art of a master hand. He was dead so far as the art of nature was concerned. He had no way of comprehending the finer phenomena of nature. The idea is quite fully and beautifully expressed by President Smith in his work, *Higher Powers of Man*, when he says: "Each dreams his own fantasy according to the nature of his own brain and special stimulation to which he is subjected; for our fancy magnifies or reduces, just as the telescope enlarges or reduces according as we look through the ocular or objective.

We Are Limited by Our Own Capacity

We see only that which we have the capacity or inclination for seeing, we comprehend only that which we have the capacity for comprehending; nothing more and nothing less. So it is again verified that when there is no vision the people perish. If another sees that which I am not able to see, because he has energized up to that point where his vision has been enlarged and clarified, I have no moral right to say he is a deceiver or a dangerous person, just because his vision is capable of taking in that which lies beyond my horizon. That is to say, if I put myself in a dungeon, my vision will be circumscribed by the darkness of that dungeon, but if I put myself on the mountain peak, my vision will be clarified and extended by reason of the higher and clearer atmosphere that I have penetrated. Lethargy may put us in the dungeon, but it requires energy to place us on the mountain peak.

Christ stands on the mountain peak of wisdom and knowledge. Man is in the mist-bound valley of tradition and superstition. Nothing short of wisdom and knowledge can lead us out of the dark valley. We must learn also that it is only as we ascend the mount of wisdom and knowledge that we are able to approach unto the Christ life. And as we ascend our vision will be clarified and extended, and when we reach the crest we will be able to see over into the borderland of eternity. Latter-day revelation informs us that "the glory of God is intelligence, or in other words light and truth." In the proportion that we acquire the art or sense of seeing light and truth, to just that proportion shall we partake of the glory and power of God.

Algebra is obscure to me so long as I lack the art or the sense of seeing algebra, but when I have acquired the art, or the sense of seeing algebra, it is no longer obscured. At first I see only figures and they confuse me, but when the art or sense of seeing is acquired, I see an exact science, a workable problem. So, in like manner, when I have no vision of the Christ life, I am and must necessarily be dead to that life; but when I acquire the art or the sense of seeing Christ as he is revealed in the universe around me, I find that his glory, his life, is an exact science, a demonstrable problem.

What We Vision Determines Our Destiny

It is well here to observe that the thing we vision is the thing that determines our destiny, for it is a well-known and scientific fact that we must grow into the likeness of the thing we most earnestly and habitually contemplate. In the measure in which I am able to vision the truth will I be able to approximate the divine ideal. That is simply to say that in the manner in which I see the word of truth shall he be made flesh and dwell with me. If I see him as he is, I will surely be like him when I have energized up to that point that will push me beyond the mundane limitations, but if I fail to see him as he is, I will never be like him, worlds without end. If I see imperfectly my life will develop imperfectly, but if I see more

OF GENERAL INTEREST

AN EXPERIMENT IN MISSIONARY METHODS

Kansas City pastor tells how his church expects to make more use of the printed word in European mission work.

Doctor Everett Gill, pastor of the Westport Baptist Church, who will leave September 1 to take charge of the activities of the Baptist Church in southern Europe, discussed his new work last night in the Central Baptist Church, Tenth Street and Park Avenue.

Doctor Gill will represent the Southern Baptists of this country and his duties will extend throughout the countries of southern Europe, from the Atlantic Ocean to the Caspian Sea. Northern Baptists will be represented in northern Europe in a similar manner.

Doctor Gill described a new type of missionary work last night, and he said that it was to be an experiment. Instead of sending Baptist missionaries into communities where that church is not known, the aim will be to strengthen the little Baptist groups that are in existence. In some cases money will be loaned them, and in other cases there will be gifts. In every case, an attempt will be made to arouse a spirit of self-reliance.

Preaching by means of the written word will be used on a larger scale than ever before in the missionary field, Doctor Gill said. Propaganda has been used with telling effect in every other line of endeavor, and written messages will supplement the voice from the pulpit in this new enterprise. From a central office Doctor Gill will direct a corps of writers, and what they write will be translated into many languages. The doctrines of the Baptist Church will also be sent out by executive boards in each nation of the group.

"It is difficult for the average American to think of Europe as a missionary field," Doctor Gill said. "That continent has been the center of Christianity for centuries, yet it is a simple fact that the gospel has never taken a very deep hold on Europe. The church in most European countries has been entangled with the government. Priests and bishops have often received appointments through governmental influence.

"Only in recent years has the gospel begun to take hold. The simple gospel did not have a fair chance to grow. All attempts to return to the original faith were suffocated by persecution.

"The missionary executive in southern Europe will work through national boards. One important duty will be to organize training schools for ministers. Without such training little can be accomplished. The executive will deal with a particular country only after the national board is organized."
—*Kansas City Times.*

clearly and more nearly perfectly, my life will more nearly approximate the life of the Matchless One.

A broader vision then will lead us into a clearer atmosphere, and that clearer atmosphere in turn will give us a more extended vision. And if this clearer vision be once caught, it will continue to beckon us on until we have reached the coveted prize. The conclusion of the whole matter then is simply this; if I have no sense of seeing I can never choose the most valuable, and I will therefore perish in my ignorance, but if I have a clear vision, my sense of seeing will enable me to make choice among the things that surround me, and the right choice will give me the necessary intelligence, which is the glory of God, and as I acquire this I may be able to enjoy the more abundant life.

A BRITISH COMMENT ON SPIRITUALISM

To the novice in psychical affairs it must seem a wonderful thing that all these great or notorious men and women should come back and honor us again with a friendly greeting. But the only wonderful thing about it is that anyone listening to the post mortem discourses of these spirits should have any doubts as to the veracity of the entities who claim to be the persons they name.

So old in the history of Spiritualism is this nauseous folly that the Hampstead Heath Bonfire on Guy Fawkes night would be a small affair by comparison if all the records of such impostures were collected together, and met the fate they deserve in the flames. True, it may be urged that Mr. Munnings cannot help it. That he has gathered around him a group of lying, mischievous and earthbound spirits is reasonably certain. Impersonating spirits are as old as the hills. We know of seances conducted in America to-day where for one dollar Queen Victoria, Julius Cæsar, and Shakespeare are guaranteed at each sitting. The singing of "Lead, kindly light" in quick time, followed by "Way darkies down the Suanee River," and "There are angels hovering round," is enough to produce a voice.—*Light*, June 25, 1921.

Something for Nothing. Is It Possible?

Millions of people have been greatly disappointed throughout life because they have not been able to secure something for nothing. In God's economy of the universe there is no such provision as will enable one to secure worth-while things except on payment of their full value.

It may be that the postponement of full or partial payment is possible. That is true in the case of a college education. The tuition paid by the student covers only 20 to 50 per cent of the cost of his education. If every student paid full value received for the cost of his education he would pay from two to five times as much as he does in the way of tuition. Because the church feels that her young people will be so much better qualified to render efficient service, both to the church and to the community, she is willing to help in your education. By attending college you are apparently receiving something for nothing—you are receiving from two to five times as much as you are paying for—but in reality you are preparing yourself to repay in the form of service to society and to the church many times what it cost you and what it cost the church.

If you are looking for a place for quick returns and large dividends you need look no further than in the securing of a college education. You can make no better investment!

Graceland's doors will swing open September 15 for the new college year.

Her catalogue with full information is available, showing the added courses in pre-law, pre-medicine, pre-dentistry, liberal arts, teaching, secretarial work, engineering, commerce, public speaking, all fully accredited college courses.

Write to the President, Graceland College, Lamoni, Iowa.

In Great Britain the consumption of liquor has greatly increased since the war, though it is less than it was seven or eight years ago. On the other hand, the amount expended for liquor is nearly three times what it was before the war, namely nearly 470,000,000 pounds. It is surprising to learn that the British expenditure for drink in 1919 exceeds the total amount spent for meat and bread, yet the drink bill was "only" eight pounds, eight shillings per head, while for 1920 it was ten pounds.

The Reverend A. B. Curry in the *St. Louis Globe-Democrat*, says: "If you will look at all the conditions to-day, all the dishonesty, the holdups, the oppression, the bloodshed, the murder and violent deaths, you cannot escape the conclusion that man is not right with God. He is either serving his own depraved nature or serving another master."

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Eternal City—Part 4

By H. J. Davison

It is an opportune hour for the hopeful Israelite, says the author, who shows reasons for his belief.

The loyal Israelite has all along the ages cherished the fulfillment of promises made to them by Jehovah through the prophets. Even the smooth, wet stones at the wailing place of the pilgrim Jews by the wall of Old Jerusalem testify to the grief and disappointment, because the dawn of a better age did not come in their day and generation. And that Messiah did not come.

It is not strange that Christendom has made so little impression upon the Jew in the matter of proselyting. Christianity heretofore has offered them no Messiah to reign on the throne of David in Jerusalem, and only a Zion beyond the clouds. One Jewish lecturer of note recently said, "There is so much of Christianity that is Christless."

Alas, that has been too true, both as to genius and program. They read of the "meek and lowly," but see so little of the reflection. They read of the angel's proclamation to Mary concerning the Christ, but who of Christianity believes it?

To-day there is a spirit working in the heart of the Jew, vitalizing the prophecies which have for ages been but an empty sound to the masses. The star of hope beams brighter than ever before in the hearts of the loyal and true.

One of the executive board of the Zionist movement recently said, "It is the psychic moment of the ages—the pivotal hour in the history of the race. The tears and graves of the disappointed dead, and the golden dream of the idealist who looked for a shining Messiah from heaven to transform the world and place Israel into a kingdom of transcendent glory, without an effort upon the part of the Jew, has given place to a more practical faith, and a more rational conception of their future. A faith not only in God, but a faith also in the higher qualification and moral excellencies of the Hebrew race. God, he says, will fulfill his promises, but it will be when Israel is ready as he was once before, to pull away from the lash of the taskmaster and the leeks and onions of Egypt, and strike out under divine direction for the promised land. Also that they were being imbued with the spirit of Caleb and Joshua, and were more willing to make sacrifice and put forth effort for liberty and a national home.

Ishmael Still Lives to Oppose

The informed Jew is alive to the magnitude of the situation, and aware of many of the obstacles that are to be overcome.

Ishmael still lives, and Esau is not dead. The blood of the Canaanite still flows, and is yet warm with hatred towards the seed of the followers of Joshua.

Mohammedanism, Catholicism, and a great part of Protestantism will join heart if not hand to oppose the Zionist Movement.

The Jewish hope from a national standpoint is in the strength and integrity of the allies. Their only outlook is emigration. But where! England is full; France has no place for ten millions of emigrant Jews, with more to follow; Australia has said, No; United States would say the same to colonizing. They have no faith in Africa, South America,

Eastern Europe, or Asia. Where, then? Palestine—only Palestine.

And yet they recognize their own inability to organize and perpetuate an independent government in the world, and cope with all the forces of nations with experiences and foundations of centuries.

Future Is Bright

Still, with all that, the predictions of Holy Writ gleam with a brightness never before realized:

"Behold, the days come that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jeremiah 23: 5, 6.

Again,

"For, lo, the days come, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."—Jeremiah 30: 3.

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."—Jeremiah 3: 17, 18.

The Jews know full well that these, with a score of other prophecies along the same line, have never been fulfilled, and also are not susceptible to a spiritual fulfillment only, as some proclaim; neither do they antagonize the prediction of the broken bottle found in Jeremiah 19. For that had reference to the house of Judah alone.

Ezekiel, in chapters 36 and 37, is quite clear and very strong touching the coming together of the two divisions of Jacob, and becoming one nation in Palestine.

The Jews furthermore know that the spirit of the gathering is working mightily in places where it did not, a few decades ago. Although they do not know concerning the "dispensation of the fullness of times" and that God is also working mightily in the hearts of the remnant of the seed of Joseph, even Ephraim and Manasseh, and is establishing among them the foundation of the very government that will finally obtain in the Holy Land, when they shall have passed through the transitional periods of gathering and constructive operation, ere the righteous branch shall sit upon his throne. The central activities of said foundations are now fostered and perpetuated in America—the land promised to the remnant of the seed of Joseph, even by Jacob in his patriarchal blessing, and elsewhere.

An Opportune Hour for Israel

That there must be a period of construction along international, civic, commercial, social, and industrial lines before the more religious features of the prophetic program can be woven into history, is quite evident. The duration of that period, however, may not be known. Yet it must be in a time when some nation, friendly and strong, is in a position to throw around the protecting arm and extend a fostering care. And at no time since the Romans expelled the Jews from Palestine, have so many powers and forces converged to such a point as at the present. At least, so it would appear to us who are not behind the stage settings of international dictation and diplomacy.

It is an opportune hour for the hopeful Israelite, though it be a compensation for four years of the horrors of war upon

the fields of Belgium, France, Italy, Russia, and elsewhere, besides the hills and vales of Palestine.

Hosea 11:1 says: "When Israel was a child, then I loved him and called my son out of Egypt." We do not know why there should be long years of degrading, rigorous slavery, the death of the "first born" of Egypt, and all the calamities of the seven plagues, to make the liberation of the child "Israel" possible, nor do we know why the death of Herod and the slaughter of the innocents should precede the calling of the Great Antitype, the child Jesus, out of Egypt, back into the land promised to Abraham and his seed, no more than we know why in the great scheme of the final planting of Jacob upon his God-given possessions should be the result, or at least accompanied by the blood of thousands not interested.

The end not yet being accomplished, we may not hope that the shedding of blood is ended. Jealous and merciless religionists will seek in every way to influence the rulers of state against the movement just as soon as it begins to take visible shape. The enemies of the allies will seek to sow distrust in the heart of the Jews, and ruin their confidence in the agencies chosen of God to aid their emancipation. All this and much more which would occur in any age and under any common circumstances will be brought to bear against the Zion movement. Nevertheless, the project will succeed, either now or in the near future. God has spoken upon it many times in ancient days, and has renewed his decree, touching the movement, in modern revelation.

Latter-day Work at Beginning of Restoration

It is a matter of fact, as well as of general record, that at the very proclamation of the latter-day work, announcement was made by the Seer of Palmyra, that the time was at hand for the restoration of the Jews, as well as the gospel. And it became a part of the faith of the Saints; at a time when all outward appearances were decidedly against even the possibility of such a thing—no doubt the first of any people of any phase of Christian belief to take such a stand. That record cannot be changed (nor indeed do the Saints wish it changed). By that record will the Saints with their first prophet of these days stand or fall as interpreters of heavenly message—both among the Gentiles and the Jews.

Upon the fulfillment of that proclamation will faith be engendered in the mission of the latter-day prophet, with the record of the remnant of the seed of their brother Joseph, which he translated by the power of God, by which agency will the Jews with their adherents be brought to a knowledge of their Messiah. Then will be presented to them not a Messiah that shall reign eternal in the heavens, but a literal descendant of David, who will more than fulfill their fondest expectations.

When this takes place, and they have accepted a covenant in which the ark of the ten commandments with all that it embraced will not be remembered nor come into mind, then the spiritual phase of the gathering prophecies will be realized. Then Judah shall be saved and Israel will dwell safely.

Hear, O Israel, this is the day in which God has set his hand the second time to recover his people. Despise not the hour of your visitation.

AUTHOR'S NOTE: As a sequel to the foregoing, there will be a continuation of the subject matter under the subtitle of, "The New Jerusalem the Zion of America."

(To be continued.)

Audentia Anderson, general superintendent of the Women's Department, left with her family July 30, for Colorado, where they plan to spend a month in recreation, also attending the reunion of the Eastern Colorado District, at Colorado Springs, August 13 to 21.

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician.

Typhoid Fever

Four hundred thousand persons annually contract this disease and thirty thousand deaths a year result. Yet it is, compared to many "catching" or contagious diseases, readily preventable. Typhoid fever prevails in nearly all parts of the United States, and thus the loss of life and economic waste from typhoid is many times more than the trouble of preventive measures.

Typhoid fever is caused by a germ that originates only in human refuse, and is taken into the mouth when contained in water, milk, etc. The germ, under favorable conditions, will multiply at enormous rates, often dividing itself into two germs every forty-five minutes. It is but one-twelve-thousandth of an inch long, colorless, and causes no disagreeable taste or odor. Thus milk and water that look sweet and pure may be teeming with germs. These are carried, if sewage and human refuse are not properly disposed of, by washing rains or by surface drainage, into water supplies, springs and wells used for drinking purposes, truck patches, orchards, and yards where children play.

There are three ways to prevent typhoid. (1) By increasing individual resistance. (2) By protecting against contamination with human refuse all food and drink. (3) By disposing of sewage in a sanitary manner.

Typhoid inoculation, or vaccination with dead typhoid germs, has proved very successful. The injections, three in number, are made by any physician, inexpensively, at ten-day intervals, causing no appreciable inconvenience on the part of the person inoculated. According to results obtained in the United States Army, the inoculation gives protection for at least two years. While this is not absolute immunity against infection in a highly concentrated form, experiments have shown that, upon equal exposure, inoculated persons are one fourth as likely to contract the disease as those who have not been inoculated.

This must not, however, be regarded as a substitute for sanitation.

Flies are a great source of typhoid infection and spread. Swat the fly. Get rid of it in the home and the community as much as possible.

Water for drinking should be obtained from known pure sources. If any doubt exists, the water should be boiled or treated with chloride of lime. This may be done by keeping a tightly corked solution containing one teaspoonful of fresh chloride of lime to one quart of water. To two gallons of water for drinking, one teaspoonful of this mixture should be added, and allowed to stand twenty minutes before using.

All milk which is not known with reasonable certainty to be free from uncontaminated sources, should be pasteurized by being heated to 145 degrees for twenty minutes and quickly cooled.

In rural communities each home without sewage should be equipped with a sanitary privy. Unsanitation in this respect is a grave source of typhoid infection.—Article printed by the Red Cross Society.

Measles

This is the disease of which it is commonly said that the children "should have it young and be through with it."

No graver misconception could exist, because measles is really a dangerous disease, as following it occur many of our active cases of tuberculosis. An attack of measles in childhood leaves an unusually fertile field for the development of tuberculosis germs. A child ill with measles loses most of its strength, and great care must be taken during recovery, as, in addition to the danger of tuberculosis, other aftereffects to which the child is rendered liable without proper care, include pneumonia and kidney trouble.

The first signs of the disease are sneezing, running at the nose, and a slight cough. The eyes are often red and watery and the child complains of the light hurting them. In the beginning, there is very little fever, but shortly the tongue is coated and the patient's skin becomes very hot, and the mouth and throat red and inflamed. About the fourth day red spots commence to break out on the forehead and face and rapidly spread downward over the body, grouping together into large red blotches.

As soon as the first signs of the disease appear, be sure to keep the child away from other children, as measles is highly contagious. The discharges from the nose and throat are dangerous to healthy persons who have not had the malady. Send for the doctor at once, and put the child in a darkened, airy room. Give it light food only, and keep the bowels freely open. It is important to keep the child in bed a few days after the temperature has returned to normal.

When the rash has faded the skin begins to peel, which may last several days to a few weeks, according to the severity of the case. When the skin is peeling the body may be oiled, or bathed in warm water. Be sure to keep the mouth, ears, eyes, and nostrils, perfectly clean.

As many persons die from measles as from scarlet fever. It is a dangerous disease which no child needs to have.—Article printed by the Red Cross Society.

Adenoids in Children

The human lungs need filtered air just as much as does the general system need pure, filtered water. One child in every ten, according to estimates and results of examinations of large numbers of children, are not getting filtered air because of an obstruction in the nasal passages called "adenoids," which cause mouth breathing.

Air breathed into the lungs should be moistened and filtered by passing through the nose and coming in contact with a moist cushion or filter of tissue. If this tissue becomes abnormally enlarged, it stops up the common avenue of breathing, and air must then pass directly through the mouth and into the lungs without filtration.

The strain upon the lungs in receiving this unpurified air lessens the child's resistance to disease. It is likely to have repeated colds and soon show signs of nasal catarrh. The nose, shut off from its normal supply of air, becomes an ideal breeding place for disease germs. The development of chronic catarrh, a frequent result of adenoids, may lead to loss of the sense of smell, altering of the facial expression, and disfigurement of the jaws and teeth.

Adenoids can be detected in children by a variety of signs, sleeping with mouth open, snoring, and frequent strangling coughing spells, being among the most common symptoms. Backwardness in school is a very frequent result of the obstruction in the nose.

If there are signs of an obstruction in the air passageway, the child should be examined by a reputable physician, and if adenoids are discovered they should be removed. If the child is under ten, the operation is a very simple one.

Even a few months neglect of adenoids may result in considerable damage from mouth breathing, and a permanent physical defect.—Article printed by the Red Cross Society.

Diphtheria

Take no chances with a sore throat in your child. Be sure to go to a doctor, as this is one of the first symptoms of diphtheria, which is an acute disease of the throat and is very dangerous.

It is caused by a germ, which not only causes a sore on the spots where it grows, but distills a poison which attacks the heart, tending to weaken it. Diphtheria is contagious and it may be contracted by children who use spoons and cups that have not been cleansed since use. Do not allow your children to cultivate the habit of putting in their mouths candy or

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Practical Child Welfare Work

We recall a story read in childhood which illustrated by the simple picture of a large door swinging open upon small hinges the fact that upon apparently trivial happenings important events will turn. The impression received through the reading of that story is revived somewhat as we contemplate the fact that as a child is guided in the small beginning years of its life, so will its life develop, and we may safely prognosticate its general trend if we are familiar with the direction of its early days.

That the most practical thing one may do for the betterment of the human race, for the community, and the Nation at large is to concern one's self with the tiny citizens, whose bodies and intellects are to-day in the shaping processes and whose future usefulness will be determined by the influences which to-day are being brought to bear upon them, is a truism all students of social conditions might easily concede. Granting this position, one would not wish to withhold from a group or organization whose purpose it is to improve the condition of the infants and preschool children of the community, a full measure of commendation and whole-hearted support in the movement.

Miss Rosamond Losh, executive secretary of the Children's Bureau of the Welfare Board of Kansas City, came before our workers at the May Institute with a clear and definite message whose burden was the good of tiny children in the homes of the people. She explained the work of the bureau with which she is identified, and made a strong appeal for similar work to be prosecuted all over the country. There is no reason why the sisters in any of our branches cannot duplicate some of the essential things Miss Losh presented, and insure to the childhood of their group correction of physical defects (possible at an early age), removal of handicaps and weaknesses, and, through the careful instruction and training of their parents, an environment favorable to their best development.

Miss Losh's address will appear in our columns in two installments. A. A.

Mrs. L. Edna Hawman, who has been named on the board of directors of the new bank in Philadelphia to be run and managed by women, owned and managed for ten years the "Dutch Kitchen," one of the University of Pennsylvania's "home" restaurants.

pencils that have been in the mouth of some one else. You are taking chances with their lives if you do.

If the child contracts diphtheria, place it in a room alone. Take out all unnecessary furniture, and if possible, choose the room on the top floor of the house. It must be well ventilated and sunny. Select the brightest and most airy room in the home. Do not allow any person not taking care of the child to enter the room. Boil all dishes thoroughly after use in the sick room. Before washing, all soiled clothes and linen of the patient should be soaked an hour in a tub containing one pound of carbolic acid in five gallons of water.

If the doctor says that antitoxin should be used, be sure that it is done. It may save the child's life. Before antitoxin was used, one out of three children who had diphtheria died. If antitoxin is used the first or second day, 98 out of 100 children recover.

Do not allow the child to get up too soon. It may affect the patient's heart if you do, and occasionally result in paralysis.

Only after the doctor has stated that the throat and nose are clear of diphtheria germs should the child be allowed to go out of the house or to play with other children.—Article published by the Red Cross Society.

Welfare of Preschool Children

Address of Miss Rosamond Losh before the Women's Institute, May 17, 1921, Independence, Missouri. Reported by Mrs. A. Morgan.

A healthy child is the pledge of a healthy, live nation. Along with the evils that we feel were the outgrowth of the war, we have learned one lesson that has been a blessing to millions, and that lesson has to do with the conservation of human life. When our Government began examining boys for the selective draft by thousands, tens and hundreds of thousands, some startling discoveries were made regarding their physical condition. They discovered that thirty-five per cent were physical discards. A much larger percentage were found to be physically under standard, but not so much so but that with a great deal of reclamation work they could be worked over and put into service, but *thirty-five per cent*, between the ages of twenty-one and thirty-five, when they should have been men, fit, were put in the physical discard class, absolutely and hopelessly.

The encouraging and yet pathetic aspect was this, that seventy-five per cent, had they been taken in the earlier years, in the preschool years, could have been cared for, if we had just known about it; and these same boys and girls could have grown to strong, vigorous, healthy manhood and womanhood.

As a result of the appalling discovery, a survey was made throughout the whole United States of the conditions of the younger children, and we were more appalled by the discovery made in this survey: 62 per cent of the children in our own Kansas City were found to be under standard, and found to be suffering from physical handicaps that were just almost intolerable. The condition was about the same throughout the United States. Just think of it! Sixty-two per cent of our children so physically handicapped that they were not able to climb the ladder of life because of the mental and physical defects holding them back, and sentenced to see their healthier companions pass them in the race for success!

A manufacturing plant that turns out 10 per cent defective product fails. The discards must be cut down to 3 per cent in order for that plant to succeed. The only reason the human product has not failed is because of its peculiar rebounding powers. With this reconstructive, reclamation work, we are able to save a good many of what would otherwise be discards. When any of us reach a certain degree of understand, we can call in medical aid, or aid of some kind, that we can be put into some sort of condition again.

When England awoke to the gravity of the situation (they had made a similar survey and discoveries), they immediately set about doing something; and notwithstanding the fact that their rations were reduced at that time, and the necessity for conservation on all sides was great, yet they were able to reduce the rate of infant mortality far below what it was in the prewar period.

Statistics have shown us in this country and England that one child out of every ten born dies before one year of age; and about 33½ per cent die before they are six years old. So you see what a critical period is this preschool age. As many deaths occur between birth and six years as between six and fifty years; if they survive these first six years, the probabilities are they will last somewhere near fifty years, even with their physical handicaps.

As soon as the United States realized the size of the problem they had before them, they set about doing something. All that was necessary was to point out the enormous need, and something was done; and now, throughout the whole United States, while we are not doing all we would like to do, a great deal is being done to correct the conditions. Practically every county and small town now, as well as the large cities, has some sort of organization working to raise the standards of their children. It is surprising and very encouraging to note what has been done.

Child welfare is now receiving the attention it should have

received many, many years ago, and we are hoping for still greater things. In Kansas City, at the close of a campaign launched by our Government, the mothers, realizing how important, it was to do something and to work in an organized way, insisted that we make the bureau, or organization, a permanent one. They hadn't any idea where funds were coming from, or anything like that, but the demand came from the mothers of Kansas City that the work be made permanent.

The city's far-sighted Chamber of Commerce volunteered to finance our work, because they realized that while they had never financed anything of that kind before (their work had always been charity), it would in time eliminate the necessity for a great deal of other charity work. So they volunteered to finance our organization which, completed, was modeled after the Children's Bureau at Washington, where Julia Lathrop is the head.

Our work was known as Child Welfare before, but when we became a permanent organization, we chose "Children's Bureau" because it gave us larger scope. We didn't intend to stop with the limited amount of work, such as weighing and giving physical examinations, but we wanted to do more effectual constructive work. We wanted to get at the root of the thing, so we chose the name, Children's Bureau, because as a bureau we could do a greater number of things, in the future, as our organization grew. We chose the broadest name we could think of.

The Children's Bureau is managed by a board of trustees composed of thirteen trustees, people who are interested in children's welfare, and people who are of sufficient prominence and standing that they can put the work across where necessary. We have on this board two members of the city board of education, in order that our work may be closely connected with the public school's health program. We have six men and seven women on the board. They are responsible for the organization. In addition to that we have a revised medical board, composed of men prominent and representing different lines of medicine, such as physicians, dentists, dieticians, a child specialist, and others, in order that we may have the very best along these lines. These men have standardized the physical examination given to the children of Kansas City of the preschool age, so that every child now receives the same sort of examination. They are all examined for the same points—the same things. It makes it more satisfactory; every mother feels her child gets the same care as every other.

We also employ about fifty-eight physicians for our work. The names of the physicians must be submitted to this board before they are employed, and they decide whether he is peculiarly adapted to succeed in this sort of work. In addition to this, we have four paid employees in the office, the executive secretary and three field executives, and the secretary's stenographer. However, in times of urgent demand, we forget what we are, and we are all out in the field. We are all helpers—field helpers—in such rush times. The paid employees in the office are kept just as few as possible. In fact, we don't want paid help. We want merely enough to manage the machinery and keep things going.

The greatest value of the work, as we feel, is in getting all the mothers of Kansas City back of the movement, and to-day we have quite a few over two thousand. We have not prepared our statistics yet: we won't have them until after the latter part of June; yet it has reached something like two thousand of the mothers of Kansas City who have become interested. Not only mothers, but many other women of Kansas City and community are interested in our work.

This volunteer work comes from various organizations, such as parent-teacher clubs, Women's Catholic Clubs, women's civic clubs, civic organizations, eighteen of the fraternities of the city, many city clubs, and the Amber Girls of the Catholic Church. All of these volunteered to help with the general work throughout Kansas City. To help in all the districts we have parent-teacher associations, and after three years of the work we have a considerable force of trained volunteer serv-

ice that we can send anywhere in the city to help get behind any piece of work.

However, the majority of the work is done by the parent-teacher association. These women are organized in fifty-five districts where there are parent-teacher organizations, and they do the work, with the help of two or three of these associate volunteers in each district. We get the mothers together simply because we want to make it educational as well as put the examination across. We want a good deal of educational work done; so we get the workers together, perhaps twenty-five or thirty in each district.

I may explain, very crudely, what we are trying to do, and the message we wish to get over. These workers take a square block or two, and make a house-to-house canvass, and explain to the mothers everything in favor of physical examination in order to determine the physical standard of the child and to learn if there are any defects that need following up. If we do not educate our mothers to the ideas of prevention of disease, of raising health standards, and of keeping children to those new standards, we are not getting very far. We feel if we do a thorough piece of work, educational work, this year, it won't be necessary to do it next year.

You may judge of the progress we have made when I tell you the first year we began this work—which is three years ago—we examined something like 5,118 babies; the second year it jumped to 8,200 something, and this is our third year. We will finish in about two more weeks after this, and we are getting so close to the 15,000 mark that we are very hopeful of reaching that in our home classes. So you see it almost doubled the second year, and almost doubled again the third year.

We are reaching every home in Kansas City with the educational end of the work, and we are getting out to the examinations and meeting with the cooperation of over 85 per cent of our mothers. It may go even a little higher than that because districts yet to be gone over (fifteen or sixteen remaining to be done), are districts that will cooperate more than this. We always begin with the most difficult and work up to the ones most easily done, because our efforts are spent by that time. We need work less in districts where we have a large force to assist us. We will be disappointed if we don't reach the 15,000 mark this summer, which I think will represent about 87 per cent of the children in Kansas City.

This year we have ever so many "100 per cent" districts, but are unable to say how many until the year closes. Out of the 12,000 children we have examined to date, 8,000 of them show physical defects of some kind—something that needs attention. We have been able to get follow-up reports on 5,000 of these cases. That is, we learn that something has been done, the child brought to a clinic, or (in the majority of cases, of course in the well-to-do districts,) they took their children to the family physician and had the defects attended to.

In other districts we have to go to a great deal of trouble getting them into clinics, and we consider it encouraging that we have succeeded in getting 5,000 follow-up reports on the cases which our workers found in the homes.

One of the most encouraging things is the way our physicians have been cooperating with us, as well as the schools. Doctor Parker, who has charge of the health programs in the public schools, tells us the children are now coming into the public schools 50 per cent better physically than ever before. As a result of our work, too, the work of the doctors has increased 33½ per cent, showing that after these defective tonsils, adenoids, etc., have been pointed out to the mothers, they have had something done.

(To be concluded.)

In less than a century, four women occupied the throne of Russia, and one of them—the Empress Elizabeth, the able daughter of Peter the Great—proved herself far in advance of other rulers of her time by conferring on women full civil rights.

For Both Sides of the House

In reading the letters in our column and other matter on social needs in general, I have often noticed how much more emphasis is laid on the responsibilities and duties of the wife or mother than on those of the husband or father.

Allowing that the mother is with the children more, and is seemingly more interested in social affairs than the average man, does that relieve or excuse him from even the least of his family and social responsibilities? I cannot see that it does. Women cannot solve all these home and community problems until men are willing to cooperate with them, and will train along the same channels.

It seems to me this work has been left altogether too much to the woman, and the man seems to take it for granted that if he holds the authority of the home and church in his hands, his duty is done when he gives wordy advice and looks after the money end of the proposition!

If the men of the church, both old and young, husbands, sons, and fathers, had a department on the same lines as the women's, and would study the same problems we are studying, and try honestly to bring to pass the desired ends, we might arrive at our goal much more quickly.

The women of the church have always been willing, and in most cases, capable, in meeting the needs of every occasion, but in many instances they have been misunderstood and their efforts unappreciated because the men did not know what was being attempted. There are many things in the social lives of the membership which it is not within the power of the womanhood of the church to correct without the intelligent assistance of the men, educated along the same lines.

I believe this social and child welfare training includes obligations on both sides of the house, and that men should have an educational department and competent instructors, and then we will see what we will see! Then would our dreams come true, our goal be more quickly reached!

MICHIGAN.

MRS. J. H. ELLIS.

Child Welfare

The subject that has been allotted to me is a very large and difficult one, and the more I see of it, the deeper it seems.

Within the last few years our country has awakened to the needs of the child.

Our children of to-day will be the men and women of tomorrow, and a great responsibility rests upon us as parents in caring for these children:

We will start with the child from six to nine years of age. This is the habit-forming age, and a great deal depends on the training, as many of the habits formed at this time last through life.

If they are good habits, the child will grow up and find it much easier to fight the temptations that will present themselves.

On the other hand, if the habits formed are not good, the child will have a much harder struggle to overcome them.

At this age the child is asking questions. Curiosity is aroused, and here the wise parent will answer the questions in a way that the child can understand. In doing this, you gain the confidence of the child, and see that you do not lose that confidence in later years, or you may awaken to find you have a stranger within your doors.

During the adolescent period the child needs the most careful training. If we have taught them properly, we have laid the foundation for the time when they need the guidance and protection of the parent. At the beginning of this period, the boy or girl is very active. Some boys like the outdoor life, playing vigorous games, craving adventure, and exploring new places.

Others are students and prefer getting off in a corner with a book and excelling in school. They love heroism, but they prefer reading about it.

It is the same with girls. Some like to work in the house, and garden, roam in the fields, and others are students.

Good books should be chosen for all of them, as reading leaves a great impression on their minds for good or evil.

They seem to feel a freedom at this time and resent any authority over them, which makes it very difficult for parents. This is the time boys sometimes leave home.

A little later on they find their highest pleasure in associations with the opposite sex. They want to attend parties; social affairs of all kinds, where young men and women are together.

They fall in love, and sometimes fall out again just as quickly. Their minds change rapidly. This is the period that criminals are made, and the papers reveal the fact that many of the robbers, train wreckers, rioters, etc., are around twenty years of age. This makes it important that our young people should choose good company, for the stronger will prevail, and many a boy or girl has gone astray through the influence of companions. Keep their confidence, that they may feel free to come to you and tell you all their troubles. Warn them of the dangers and pitfalls that lie all around them. Don't keep them ignorant of the evils in the world; and teach the results of sin.

Many an innocent girl has been led astray simply because she was kept ignorant and was not prepared to fight temptations when they presented themselves, for to be forewarned is to be forearmed.

As they crave for society and parties, let them entertain their friends at home. See that proper entertainment is provided. Be one of the young folks yourself, that they will feel proud of mother and father, and will not be ashamed to present their friends to you. Be their chum, then they will feel like coming to you with their troubles.

We are living in an age when the world seems to think mainly of having good times, wearing fine clothes, caring nothing about where they are drifting. Walk down our streets and see some of the clothes that are worn (or not worn) perhaps would be more correct.

It seems to be a common thing to see exceedingly low necks, dresses very thin, and very little under them. Faces painted and powdered, lips colored, and eyebrows stenciled. This has not all come in a day. A few years ago a person dressing as they do to-day was attracting very much attention and was very severely criticized. But to-day we seem to have gotten used to it, and don't pay as much attention. But where is it going to end? Each year seems to bring a little more, and those who first introduced these extreme styles were considered people of questionable character.

I have heard it said that people first abhor, then tolerate, then embrace. That seems to be what the people as a whole are doing.

These styles seem to be originated to appeal to man and not the higher senses either, and then we wonder why there are so many bad men in the world.

Now, I am not here to say we are not to wear fashionable clothes, but we as Latter Day Saints should set the example and teach our girls to keep themselves neat and clean, dress becomingly, and not revealing too much of the body. There is no objection whatever in having clothes made in the latest fashion, but our idea is to avoid extremes, whether it be plain or fancy. Some go to the extreme in plainness, and are just as proud as persons in the finest clothes, and attract just as much attention.

Our aim should be to train our boys and girls, that they will be best fitted in life for the responsibilities that come to them; that they may make good, honorable, law-abiding citizens and good homekeepers; that they may be a credit to the country in which they live.

LEAH B. KNIFFEN.

HAMILTON, ONTARIO.

Cleaning Lace

To dry-clean tatting or crochet soiled in the making, use equal parts of salt and corn meal, rubbing the soiled parts briskly with it.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXII

The Bible and the Child

1. What is the value of the Bible for "stories"?
2. Why is the Old Testament more familiar to us than the New Testament?
3. Why do Bible stories appeal to children?
4. How does the style of the Bible compare with that of Homer? Name two qualities similar in both.
5. Why does the Bible make a strong appeal to the child?
6. In what does the moral strength of the Bible consist?
7. Discuss the Bible as an ideal storybook: (1) as to amount of material; (2) nature of the material; (3) natural effects upon the child.
8. Aside from "story" value of the Bible, what appeal has it to the religious nature of the child?
9. Trace the genetic development in the child as represented by the Bible.
10. When should the Bible be first presented to the child?
11. What are the arguments for and against children having the Bible when quite young?
12. What is the method used in grading the Sunday schools to-day?
13. In what way should the child get his first knowledge of the Bible?
14. What advantages in telling the story over reading it to the child?
15. Discuss the correct method of presenting a Bible story to the child.
16. What are some of the things to be brought out in the telling of the story? For example, the story of the Creation.
17. What place has imagination in these stories?
18. Give the advantages of children's versions of stories of the Bible over the Bible itself for their first reading.
19. What are some of the problems of Bible study for children?
20. What are some of the errors of parents in teaching the Bible to the child?
21. Suggest some things that parents should strive for in religious instruction in the home.

MAUDE PEAK PARHAM.

Maternity Bill Passed by Senate

Washington, July 23.—The Sheppard bill, providing for cooperation between the Federal Government and States in "protection of maternity and infancy" was passed Friday by the Senate and sent to the House.

The vote on passage was 63 to 7, after sharp clashes between advocates and opponents. The former declared the legislation was a great humanitarian step, denying that it contemplated interference in the home, and the latter asserted it was "socialistic, paternalistic, and bolshevistic."

The Federal Children's Bureau would administer the act. The bill carries initial appropriations of \$1,480,000, which the States would be required to match.

Things to Forget

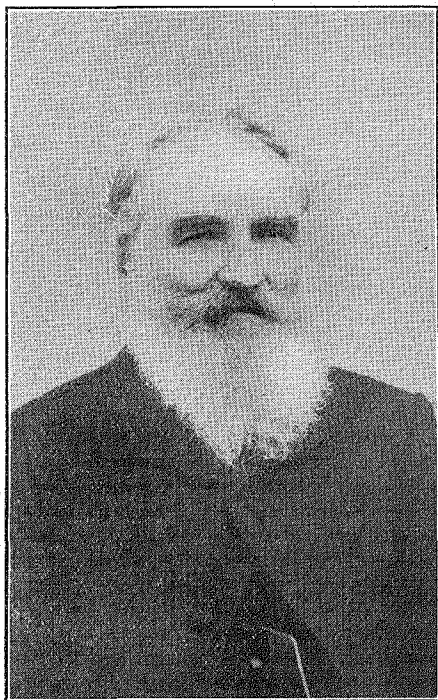
If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember only the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life. They will come, but will only grow larger when you remember them, and the constant thought of the acts of meanness—or, worse still, malice—will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet to-day, and write upon it only those things which are lovely and lovable.—Exchange.

LETTERS

Sketch of the Life of Apostle Josiah Ells

Some reminiscent notes about one of the church's noblemen by one who knew him intimately.

A few weeks ago Brethren O. J. Tary, Samuel Martin, and myself visited a cemetery about two miles from Bridgeport, Belmont County, Ohio, across the Ohio River from Wheeling,



JOSIAH ELLS

Born March 4, 1806; died October 15, 1885. The accompanying article presents interesting sidelights on his life.

West Virginia. It is beautifully situated on a high hill, and all the surrounding country is very lovely. Within this magnificent burying ground are to be found two Latter Day Saint graves, which contain the mortal remains of Apostle Josiah Ells and his beloved wife, Eliza. Sister Ells died August 2, 1880, and our brother's demise took place on October 15, 1885, at the home of Brother Gomer T. Griffiths, Wheeling, West Virginia.

Very few men, if any, have left a better record behind them than the subject of this sketch. Brother Josiah Ells was born March 4, 1806, at Lewis, County Essex, England. At the age of twenty he united with the Methodist Church, and was ordained a local preacher in said church at the age of twenty-four. In 1831 he emigrated to the United States and after four years resided at Monmouth, New Jersey. Here is where he heard for the first time Elders Benjamin Winchester and Orson Pratt preach the gospel of Jesus Christ. He was baptized by them and soon afterwards ordained an elder and elected president of the branch which had been organized by these two elders. It was at this place that he first met the Prophet Joseph Smith, and, acting upon the advice of the Seer, he later moved to Nauvoo, Illinois, April 1, 1840.

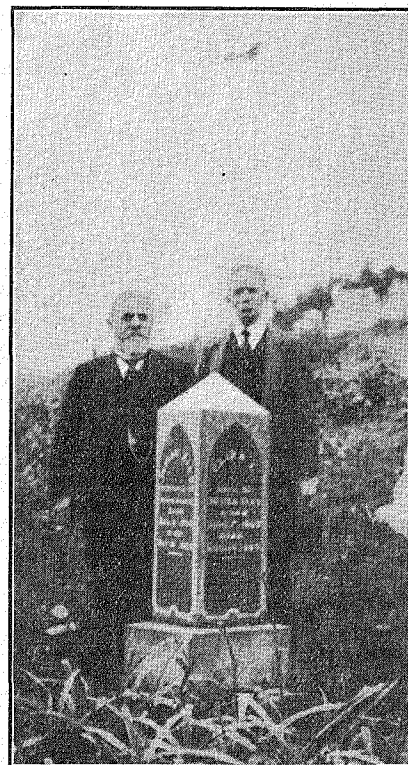
In June of the same year, the Prophet Joseph appointed him to conduct a discussion at Quincy, Illinois, with Reverend David Nelson, who at that time was president of the Presbyterian Theological Seminary at Quincy. However, the doctor became confused and his friends requested him to desist. He

remarked before he took his seat that Brother Ells had treated him courteously. The Seer then challenged all the clergymen present, but none of them felt disposed to accept the challenge. (The Doctor Nelson in question was the author of the well-known work entitled, *The Cause and Cure of Infidelity*.)

Brother Ells was ordained an apostle in April, 1865, at Plano, Illinois, and he continued in said office for over twenty years. He prosecuted many important missions, went to England, was sent to the Utah Mission, and traveled in all the Eastern States, as well as the Central and many of the Western States.

During his last sickness Brother Ells told me that his family were next-door neighbors of Joseph the Prophet, and that they were very intimate with each other, visiting back and forth almost every day among the families, and he himself was closely associated with the Seer in church affairs. "He came into my house very often, and I visited him in his house. Therefore, do you suppose if he taught and practiced polygamy that my family and I would not have discovered it?" said Brother Ells. He told me time and again that there was not a word of truth in the statement made by the Utah people that Joseph Smith was the author of polygamy and that Emma Smith knew it to be a fact.

Brother Ells was one of the brethren who accompanied the party consisting of the Seer, his brother Hyrum, and a few others, to Carthage. The heat being intense, the party stopped at a well by the roadside for a cool drink of water. On his deathbed, he told me of the following conversation between the Prophet and his brother. The Seer said, "We must go and lay our heads on the sod, or they will go into the city and murder the women and children," adding that it would not be necessary for his brother Hyrum to die and for him to



GRAVE OF JOSIAH ELLS AND WIFE

To the left is Apostle Griffiths; to the right, Elder O. J. Tary. Sister Ells died in 1880.

return to the city. But Hyrum answered him, "But I must die, for the mob will not be satisfied until they shed my blood. Brother Joseph, if you die I will die, too. I am going with you, and if they kill you they will have to kill me." Brother Ells

returned to the city that same day and it was the last time he saw the two brothers alive, whom he loved so dearly.

Just a short time prior to his departure he called me to his bedside and requested me to kneel where he could place his hands on my head and pray over me. I willingly complied with his request. In the beginning of his prayer his voice was very weak, but as he continued to pray his voice grew stronger, so much so that my wife heard him very distinctly downstairs. He predicted, under the influence of the Holy Spirit, that I would live many years and would, in the due time of the Lord, take his place in that mission. He also intimated that I would occupy in the office that he then held, namely the apostleship. In less than two years I was called to the apostleship and was appointed in charge of the mission of which he had been in charge. I presided over it for many years. Hence, all of his predictions that I can remember, were fulfilled.

A few weeks previous to his death I sent him an invitation, to his home in Pittsburgh, Pennsylvania, where he lived with his only son, to accompany me to Glen Easton, West Virginia, where we were going to hold a four-day meeting. On the Friday preceding the meetings he arrived in Wheeling and seemed to be feeling fine in body and spirit. He was elegantly dressed and had just procured a new high silk hat, which was very becoming to him. He surely looked grand. We never had a minister who was more particular about his appearance than Brother Ells. He was a handsome man and his large, beautiful black eyes would penetrate into your soul. The old and young loved him because of his kindly disposition and his thoughtfulness of others. It was "thank you," and "God bless you," for each little service up to the time of his passing.

On the last Sunday afternoon of the special meetings he was spoken to in prophecy through Sister Dobbs, who has also gone to her reward. He was told in this prophecy that the hour of his departure had come, and that the Lord was going to take him unto himself. His work on earth was at an end, and he was commended for his faithful service to God and the church. He was told that his soul would soon rest in the paradise of God.

Strange as it may appear, that same night the brother was taken very ill, and the next morning he sent for me and requested that all the Saints gather at the home of Brother Joseph Wayt, where he was at the time. I realized that he was a very sick man and gladly complied with his request. We experienced a good spiritual meeting, and at the close of the service he was so much better that he insisted that I take him to my home, where he said he wanted to die.

A few days before he arrived in Wheeling, I dreamed that he came to our home and took sick and died. I related the dream to my wife the next morning and jokingly told it to the aged brother soon after he arrived, for I had not given it serious thought at that time. However, he remembered the dream and called my attention to it. When his son was notified of his serious illness he directed that a doctor be called. The doctor informed me that nothing could be done, for he was sick unto death. At his son's insistence we called the second doctor, who said he could do nothing for him. Brother Ells told this doctor that he was going to die, and told me not to have him call again, as the church would have to pay the bill. He himself told the doctor not to come the next day. The doctor replied that he was coming just the same, and that it would not cost Brother Ells nor the church one cent. He kept his word in that respect, for he never missed a day for about six weeks and never presented a bill. He would often stay an hour at a time and Brother Ells would preach the gospel to him. He explained all about paradise, the prison house, and the doctrines of the church in full.

The doctor who attended Brother Ells contended that he was a rank infidel, and, on the afternoon that our dear brother passed away, came into the room just as we thought the spirit had left the body. The doctor came close to me and said in a low whisper, "The old man is gone." To our great surprise the dying man answered in a weak voice, "Doctor, I am dying, but all is well." The doctor broke down and cried and left the

room. When he returned he said that Brother Ells was the first Christian he had ever seen die and he had witnessed a great many deaths. The same doctor soon afterward united with one of the sectarian churches in Wheeling.

On the Sabbath prior to his demise he remarked to me that he would be with the brethren with whom he had been associated in the church on the next Sunday, in the paradise of God. He arranged all about his funeral, selected his pallbearers, the passages of scripture from which to read, and the speaker. He noticed that I thought it strange that he talked as he did about dying, so he said to me, "Now, I want to say to you that I have been preparing for this very event for fifty years." I have often thought of those words within the thirty-six years that have passed away since they fell from the lips of the dying brother. Am I prepared to meet death as sweetly and calmly as did our brave and worthy Brother Ells?

Just a day or two before the end came he informed me that he had made a last request of the Lord, that it was the desire of his heart that he be conscious while the spirit was leaving the body. He then told me that the Lord had made it known to him that his request should be granted. He asked me to watch him while dying, so that I would have the evidence that what the Lord had promised would come true. As the spirit of this grand brother was passing out of the body, I was on the bed fanning him, and his son was holding his hand. He said good-by to his son soon after he had spoken to the doctor, and his voice died out with the words. He could not move his head nor open his lips, but he raised one of his fingers and, pointing it upward and in my direction, I understood it to mean, "I am going to my heavenly home; good-by."

That the reader may be able to form a proper idea as to the greatness and faithfulness of this brother, I herewith add to this article the resolution of condolence that was presented to the General Conference by his brother apostles, April, 1886:

"Whereas, since our last General Conference, death has entered our ranks, and stricken down our venerable brother and fellow laborer, Josiah Ells, as a tribute of respect we offer the following: While with profound reverence and respect to God, and a desire to exhibit a becoming resignation to the dispensation of his providence, we nevertheless are made to feel sad at the loss of so worthy and able an exponent of the faith, who through long and tedious years, and life's changing scenes, stood unyielding to the opposing powers brought to bear against the latter-day work.

"During his earthly career he bore the cross as a noble soldier, evincing by precept and by example a virtue and love for equity and truth equaled by few and surpassed by none. In his death we lose a wise and able counselor, and the church a faithful, competent, and worthy representative. Let his name be kept in memory as one of earth's noblest men."

Yours in gospel bonds,

GOMER T. GRIFFITHS.

Baptisms From Tent Work in Arizona

Some people will hear the gospel if it is taken to them, but otherwise would not.

The past forty days has found us very busy in the Lord's work. We have been engaged in active church work every evening save one during the past forty days. During this time a series of tent meetings was held in Warren, Arizona, beginning June 1, and ending July 3, resulting in the baptism of one. Three more have handed in their names for baptism, and still others are investigating. Elder William Anderson, missionary to Arizona, came up from Douglas, and assisted us during the third week of the series.

The latter part of May the writer went to Warren to look for a location for the gospel tent. We first made application to the Copper Queen Company, as they had lots of vacant land there. After waiting a couple of days we were informed by the general manager, through his secretary, that he would prefer that we get a private lot upon which to erect the tent. We made several inquiries, but could not seem to

locate a vacant lot belonging to private parties. After making several trips to Warren, we returned to Bisbee somewhat discouraged, but as a last resort, dropped into the office of a real estate man with whom we were quite well acquainted, and inquired of him if he knew of any private parties holding vacant lots in Warren, stating that we were looking for a place to erect a gospel tent. He at once spoke up and said, "I have a vacant lot there in a very good location. You are perfectly welcome to use that and it will cost you nothing. You surely will do no harm, and you may do some good."

I at once wrote Brother Taylor at Douglas, asking him to bring the tent to Warren on a certain day. I went to Warren on the morning of the day set, in company with Brother Henry Goldie, where we met Brethren Taylor and Farley, of Douglas. Together we erected the tent on the lot, about twenty or thirty feet from a brick house. After we had finished setting up the tent and before leaving the spot, Brother Goldie went into the brick house to telephone to his wife. The inmates of the house questioned him regarding the purpose of the tent, and when Brother Goldie told them the Latter Day Saints were going to occupy there, the lady of the house said, "Oh! Mormons." Brother Goldie said, "No, we have no connection with them, whatever." The lady remarked, "I knew you would say that; I made up my mind that if you were Holy Rollers I would put some dynamite under you and blow you up."

This lady attended every meeting and at the close was the first to offer herself for baptism, and was heard to remark since that she was very thankful that the gospel was brought to her, and said that if it had not been brought to her she no doubt would never have gone to it. Now she is rejoicing in the new-found faith and hoping and praying that other members of the family will obey in due time. This lady had been a Baptist since she was a girl of fourteen.

Another woman who is to be baptized, had all arrangements made to be baptized in the Baptist Church, but after attending most of the tent meetings, notified the Baptist minister that she had decided to join the Latter Day Saints. We feel like saying to Brother Garnett, of the Baptist Church; "We are very sorry for you, but we could not help it; they would come to the meetings, and it is not our fault if they have changed their minds; and if you would give yourself the same chance we would get you also."

The other man and wife who have given their names for baptism are members of the Methodist Church. This will cause the Methodist parson sorrow also. The Methodist minister, meeting these people on the street one day after they had become interested in our meetings, told them that a person could prove anything from the Bible; that he could prove from the Bible that Christ hung himself, and that it could not be proved that Christ was ever baptized by immersion; that the only baptism Christ ever received was when he was sprinkled in the temple when he was a child. No wonder the world is not becoming Christianized, when such men as he are being sent out to teach the people the way of salvation.

The good Spirit has been with us during these meetings, and we are rejoicing in the fact that the Lord is blessing his work, but sorry that some have deprived themselves of this joy and of the reward that might have been theirs had they placed themselves in the way to receive it.

We ever pray for the success of Zion's cause, and are hopeful that the ingathering of souls may continue until all have obeyed who will. We are still desirous to press onward and labor while it is called to-day, lest the night come when no man can work.

E. R. DAVIS.

BISBEE, ARIZONA.

INDIAN RIVER, MAINE, June 14, 1921.

Editors Herald: I have been in the church most fifty years. I was shot down in the field of battle on June 18, 1864, with a bullet in the leg and head, and have been a cripple and on crutches thirty-seven years. I have had a hard time of it in this life, but God has been with me in all my

trials. On my next birthday I shall be eighty-seven years old.

I was ordained a priest in 1874 and soon after an elder. I have never done much, but I have done what little I could for the cause of Christ, and when I got so I could not meet with the Saints, I gave up my license. I kept going to meeting when it was where I could, but, for the last few years, I have not been able to attend.

My hearing is bad and my eyesight is bad and no Saints call on me to encourage me in the great warfare. If God had not made known to me that the latter-day gospel was true, I should have been discouraged and fallen by the way. I have not had the privilege of partaking of the sacrament for three years.

Now I want to say a few words to these young elders, priests, teachers, deacons, and Saints. If you know of one isolated Saint, old or young, be sure to call on him or her and give him a good talk of the gospel and the coming of the Lord to redeem his people. These Saints who are left alone and never had any great experience in the gospel will soon give it up and go back into the world where they love their own.

I know something about their feelings, for it has been over three years since an elder has called on me. They pass by on the other side. I do not have a very pleasant feeling for them when they call on Saints a few hundred yards from my house.

A. W. KELLEY.

"Revive-all" Meetings at Webb City, Missouri

Sixteen baptized and others convinced as a result of the preaching of Elder R. D. Weaver.

Efforts having been launched in several directions to land a speaker for a special series of meetings at this place, June 19 to July 10, all were failures until that peerless Apostle U. W. Greene "got busy" and dispatched a genuinely grand man to our assistance, which was Richard Darwood Weaver, of Cameron, Missouri, and one of the most successful series of meetings ever held in Webb City was the result. Good audiences came from the first and continued until the last meeting.

Preceding the beginning of the series, the priesthood were subdivided into four bodies, and separated into as many different sections of the city, and held special prayer meetings, the theme of each being the "special meetings."

Publicity was given through the advertising committee of the local branch, assisted by the efforts of the membership, each responding nobly to the trust placed in their care. It seemed that each vied with the other to see which could be of the most worth in the effort, this thought being most noticeably manifested among the younger members of the branch. Brother Weaver attended some of the young people's prayer meetings and made the remark that he had not been privileged to attend many prayer meetings with more spirituality manifested, there being, sometimes, seven or eight prayers offered before arising from their knees.

The newspapers gave us a write-up in their columns nearly every day, which gave us quite a degree of publicity.

The local committee provided two electric fans for the comfort of the audiences, who greatly appreciated them, as the weather was extremely warm, and with the exception of one night in which the rain came down in torrents, the weather was exceptionally excellent.

Brother Weaver laid special stress on the statement that he was only a backwoods lad whom God had condescended to bless, and we have come to the conclusion that God surely did bless him, judging from the high degree of esteem which the people seem to hold for him.

The outside people seemed to be particularly interested in the message he brought. Many came nearly every evening, one family each night excepting the night it rained. Sixteen fine people were led into the cleansing waters of Lakeside Park and took on themselves "newness of life," nine of

whom were adults. More are nearly ready to come over, and we pray that ere long their convictions may be realized.

Three special collections were taken up, one for expenses, and the last two were for Brother Weaver's benefit.

The meetings were grand, and those who were partakers of the feast of good things accompanying them, still rejoice in the wonderful degree of the Spirit that seemed to flow from heart to heart, in the lives of each one since the advent.

Let us each breathe a prayer for Brother Weaver, that as he goes out on life's tempestuous voyage he may have the anchor of God's love and the compass of his guiding hand pointing the storm-clad way to that bright hereafter which indicates the haven of rest he is trying in his efforts to tell lost mankind.

Des Moines Buying Another Building

New ordinations, many baptisms, and a spirit of activity reported from Iowa's capital city.

We have not been dreaming dreams, but we have seen visions. Visions of greater possibilities made possible by more consecrated service. Supplementing our ever-inadequate intelligences, the ineffable Spirit of Christ has enlarged our horizon, cleared our vision, and made possible the seeing of our work in relation to world problems in a truer perspective. Moreover, we have sensed as never before the meaning of the statement, "For we walk by faith and not by sight." Our visions have not been natural sight, but insight. While some temperaments demand to walk by sight, all should walk by insight, or faith, such as characterized the life of father Abraham when he "looked for a city which hath foundations whose builder and maker is God." "The substitution of judgment for sight and verified realities for the appearance of things, is one of the greatest steps of progress," says a contemporary writer.

The work in Des Moines is onward. It must be. Our responsibility is great, greater than the average branch, for during the past two years the most able men of the church have ministered to us. From the First Presidency down, the best talent of the church has been brought to us and has left us without excuse. We have heard President F. M. Smith in his fervent appeal for Zion to rise and shine. We heard President E. A. Smith in fatherly counsel and spiritual admonition. We heard the inimitable Rushton for a week on "Essentials in religious philosophy." Then there was that never-to-be-forgotten week when Professor F. M. McDowell preached to the young people. We have heard Floyd many times, but never did he preach as he preached that memorable week. Besides the above we have had U. W. Greene, of the Twelve, who left a distinct message with us, the dynamical Bishop Keir, the ponderous Macgregor, the resourceful Dowker, and many others, including a loyal band of local helpers.

In answer to fasting and prayer, five young men were called to positions in the priesthood, and two others assigned other positions, which makes our priesthood force more nearly adequate to meet the needs of the work in this city. Still we need more, for the harvest is great and the laborers few.

During the last few weeks fifteen have been baptized. In fact, of late almost every Sunday, some one asks for baptism. One of the most effective accessories of missionary work is a live and active branch. We lay claim to being alive and active, although we must admit that all activities engaged in by everyone are not in the right direction. This, however, is being gradually eliminated, as the Saints learn that the essence of the kingdom of God is right relationships, a fellowship of justice, equality, and love.

We have outgrown our church building and are buying another in west Des Moines. This is a substantial brick building, well located, and with the necessary repairs will make a splendid home for Saints living in the west side of the city, of which there are more than fifty families.

Our greatest task seems to be to get our people to think in terms of the group. Extreme individualistic attitudes are prohibitive of catholic thinking. We must learn that ours is

a social gospel, and that that which is best for the group is best for every individual in the group. The problem, then, is one in psychology. We need, many of us, a new psychology of religion. We must think and labor in terms of the group, at the same time retaining our proper individuality and initiative. The poet has expressed it thus:

"Thou seemest human and divine;
The highest, holiest manhood thou.
Our wills are ours, we know not how;
Our wills are ours, to make them thine."

Some Old-time Opposition

[The following letter to the Presidency shows that the opposition is resorting to some of their favorite arguments of days gone by. Our men have stood verbal mud slinging, they have even stood up as did these brethren against personal attack, but when the attack was shifted to the congregation, the people were afraid to come out. Such a mob spirit will not be long sustained in any civilized community.]

We have just finished a week, during which we have had a somewhat exciting experience. On Wednesday night, after our service at Gillespie, West Virginia, we, Brother McConaughy, myself, Brother and Sister Cole (who reside here) were assailed by a shower of eggs, from a gang of grown men who were barricaded behind a pile of cross ties. I fortunately escaped with only a splash on the leg of my pants. Brother McConaughy was struck on his back, the egg bursting and messing up his coat. It was a fresh egg, so the damage was not great. The interest here had been good up to this date. On Thursday I preached unmolested, but on Friday they bombarded the outside of the hall in which we were preaching, and on Sunday evening I was preaching with excellent liberty. About half an hour after I had started, they threw eggs right in the midst of the congregation. Some of those attending were badly mussed up with the eggs, and the meeting broke up in confusion.

Brother McConaughy and myself were fortunate in escaping, with the exception of a spot or two, which was easily removed. We feel it would be unwise to try to continue meeting at this place, as the people are afraid to come out, so we are now going to Orlando. The Devil is raging, but we feel that good is being done, and I am confident that seed has been sown at this place that will yield a bountiful harvest in the near future.

THOMAS NEWTON.

Rally Day at Lancaster, Wisconsin

First Presidency: After the Chetek reunion I attended the rally day gathering on Sunday, July 10, under the shade trees on the farm of Brother George Nobel, near Lancaster, Wisconsin. The day was fine, but very warm. The Saints came from far and near, so there were about two hundred Saints and friends. The day was spent in meetings. At a very good prayer meeting at 9 a. m. some of the gifts were enjoyed. At 11 a. m. Brother J. O. Dutton preached. At the noon hour a basket dinner was enjoyed by all. At 2 p. m. the sermon was by W. A. McDowell, and a good spirit pervaded the assembly. Immediately after, the Saints and friends returned to their homes, feeling glad they had thus spent the day together, and thankful for the encouragement they had received.

In the evening, Brother Fred Smith, of Independence, spoke in Lancaster, and Brother B. C. Flint in Ellenboro. The writer and Brother Nobel were called to Plattville, some sixteen miles away, to administer to Brother F. Lighty, who has been poorly for some time. I learn that he is improving some.

Last Sunday a friend took Brother F. M. McDowell and the writer in his auto to the branch at Mission, Illinois, where we attended the Sunday school at 10 a. m. At 11 a. m. Brother F. M. McDowell was the speaker. His discourse proved interesting to all present. We returned to Plano in time for Brother F. M. McDowell to preach at 8 p. m. So we think the day was well spent, even though it was one of the warmest days of the season.

W. A. McDOWELL.

MISCELLANEOUS

Notice of Expulsion

This is to notify the Saints in general that the name of Robert Newby, a former missionary representing the church, has been stricken from the church list. This action was taken pursuant to the recommendation and findings of an elders' court, proceedings being instituted at the request of Robert Newby himself, who wished to be released from church membership.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI.

Appointment of District President

Elder J. L. Benson having tendered his resignation as president of the Idaho District, the Presidency with the concurrence of the Quorum of Twelve has appointed Elder R. C. Chambers to fill out the unexpired term. Those concerned will please note.

Appointments and Transfers

The First Presidency and Twelve have approved the following changes:

A. H. Christensen transferred from Clinton District to Oklahoma Indian work; missionary.

P. R. Burton transferred from Nauvoo District to Nebraska Indian work; missionary.

Charles J. Smith released from Indian work and appointed to labor in Nauvoo District; missionary.

J. W. Paxton appointed to Holden Stake, Atherton objective; local.

The appointment of Otis D'Arcy has been changed from missionary to local, Southern Saskatchewan District.

John F. Sheehy transferred from Brooklyn to the Massachusetts District; missionary.

William B. Hartley transferred from Nauvoo District to the British Isles Mission; missionary.

Richard Baldwin transferred from Massachusetts District to British Isles Mission.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

The Bishopric

Idaho District: Owing to the removal from the district of Brother J. L. Benson, we have arranged with Brother Ed. Haas, Rupert, Idaho, to continue the work of Bishop's agent of that district. Solicitors in the various branches which have hitherto been reporting to Brother Benson will kindly report hereafter to Brother Haas, and scattered Saints may forward their tithes and offerings direct to him.

The Idaho District has been making a splendid showing in the last few years, which will be shown by the increase in tithes and offerings since 1914: 1914, \$339.83; 1915, \$890.04; 1916, \$1,620.34; 1917, \$1,416.20; 1918, \$996.26; 1919, first six months, \$889.61.

As the Lord prospers the Saints in this district, we feel confident that they will continue to support the Lord's work in even greater measure.

Brother Haas is well known to most of the Saints in the district, and we solicit for him your valiant support.

We take this opportunity of expressing our appreciation of the splendid work of Brother Benson during his term of office.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Conference Notices

Western Maine, at Vinalhaven, August 20, 21. A profitable season is anticipated. Those who possibly can should attend. A. B. Phillips will be with us, also H. A. Koehler. Archibald Begg, president.

West Virginia, at Parkersburg, September 9 to 11, instead of August 12 to 14 as announced. Thomas Newton, Van Voorhis, West Virginia.

Reunion Notices

Eastern Colorado, August 13 to 21. There will be present: Elbert A. Smith, of the First Presidency; R. S. Salyards,

president of Far West Stake; Bishop Ellis Short, representing the Bishop's office; Chief Red Fox of the Blackfeet Indian Tribe who will dress in his native costume, James E. Yates, Patriarch Ammon White, Charles May, J. B. Wildermuth, H. W. Smith. J. D. Curtis, district missionary supervisor, will also be with us. Sister Letha Tilton, former director of the Lamoni choir, has charge of the music; Sister Hildebrand will be head nurse; Religio, Sunday school, and Women's Departments will be given plenty of time for their work; those willing to assist in Friday night's program please notify A. C. Shupe, 1305 Grace Avenue, La Junta. Tents 10 by 12, \$4.50; 12 by 14, \$5.50; cots not over \$1; meals at cafeteria on grounds at 25 cents to 35 cents. For tents and cots write the undersigned. If coming by rail notify C. H. Rich at grounds about your baggage; bring extra bedding for missionaries. Reunion grounds are across Cheyenne Road from the new Cheyenne schoolhouse. One fare on either Canyon or Broadmoor car lines takes one within four blocks; two fares on Canyon line takes one within one block. R. S. Salyards, 920 North Cedar Street, Colorado Springs, Colorado.

Little Sioux and Gallands Grove, at Woodbine, Iowa, August 19 to 29. Tents: 8 by 10, 3-foot wall, \$4.25; 10 by 12, 3-foot wall, \$5.75; 12 by 14, 3½-foot wall, \$8; 12 by 14, 6-foot wall, \$11.75. Orders must be in the hands of D. M. Vredenburg, Woodbine, Iowa, not later than August 8. Cots may be secured on the ground. Please specify with your tent order if cot is wanted. D. M. Vredenburg.

Monona Park, Madison, Wisconsin, one of the finest in the State, on south side of Lake Monona and containing no less than thirty acres, with plenty of native shade, and good wells of cold water; the grounds rolling enough so there is no marsh land, so no danger of malaria and kindred diseases. As to beauty, Madison is hard to excel as a city, the capitol being one of the finest in the Union. Illinois Central, Chicago & North Western, and Milwaukee & Saint Paul railroads are at your service. Tents: Wall tents with 4-foot walls, 12 by 12, \$4; 10 by 12, 3-foot wall, \$3; and a few 14 by 21, 6-foot wall at \$5. Breakfast and supper, 20 cents, dinner 30 cents, at the dining hall. Speakers of the reunion will be Apostle U. W. Greene, Elders F. F. Wipper, C. H. Burr, B. C. Flint, E. J. Lenox, and J. O. Dutton. August 26 to September 4. Send all orders for tents to J. O. Dutton, 120 North Second Street, Evansville, Wisconsin, not later than August 15. For the committee.

Two-Day Meetings

At Delhi, Ontario (in London District), August 13 and 14. Lucy Yerks, secretary.

Pastoral Notices

Little Sioux District: A change in the district presidency has become necessary by the removal of J. C. Ballantyne to Lamoni Stake, leaving a vacancy in the presidency. Elder C. B. Woodstock, of Pisgah, has been chosen to fill the vacancy. Joseph Lane, district president.

Requests for Prayers

G. H. Shell of Brewton, Alabama, requests the prayers of the Saints for his wife, that she may be cured of stomach trouble.

Lena Madison Craton desires the prayers of the Saints that if it is God's will she may be healed of the infirmity which is upon her.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

Toronto, at Lowbanks, Ontario, July 23 to August 8 (574).

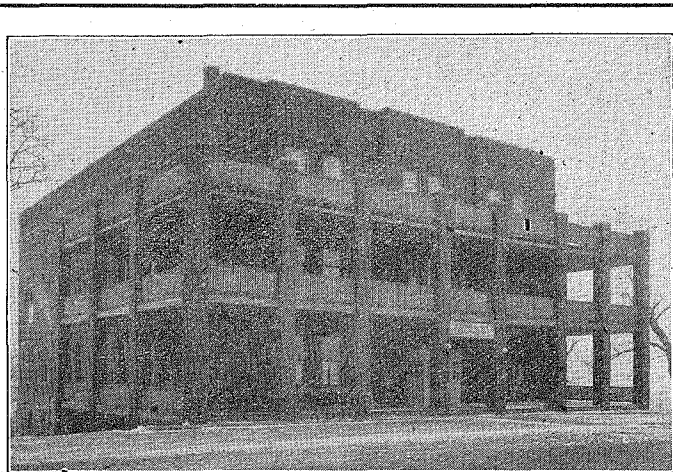
Massachusetts, at Onset, July 24 to August 7 (574).

Southern California, at Convention Park, Hermosa Beach, July 29 to August 7 (598, 622, 719).

Lamoni Stake, at Lamoni, Iowa, August 3 to 14 (550, 669).

Seattle and British Columbia, at Bellingham, Washington, August 5 to 14 (526).

Southwestern Texas, at San Antonio, August 5 to 14 (503).
 Northeastern Kansas, at Netawaka, August 5 to 15 (574, 669).
 Spring River, at Lincoln Park, Pittsburg, Kansas, August 5 to 15 (550, 623).
 Northern California, at Irvington, August 11 to 21 (647).
 Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, near Vicksburg, Michigan, August 12 to 21 (46).
 Southeastern Illinois, at Brush Creek, August 12 to 21 (694).
 Eastern Iowa, at Maquoketa, August 12 to 21 (647, 669).
 Des Moines, at Runnells, August 12 to 22 (647).
 Western Oklahoma, at Eagle City, July 29 to August 7 (622).
 Western Iowa and Eastern Nebraska, at Council Bluffs, Iowa, August 13 to 21 (550, 694).
 Southern Missouri, at Tigris, Missouri, August 12 to 21 (647).
 Eastern Colorado, at Ivywild, suburb of Colorado Springs, August 13 to 21 (550, 694).
 Alabama, at Pleasant Hill Branch, August 13 to 21 (432, 669).
 Kirtland, at Kirtland, Ohio, August 13 to 28 (286, 669).
 Northeastern Illinois, at Elmhurst, August 14 to 28 (550, 669).
 Utah and Idaho, at Lava Hot Springs, Idaho, August 19 to 28 (478).
 Clinton, at Rich Hill, Missouri, August 19 to 28 (598).
 Far West, near Stewartsville, Missouri, August 19 to 28 (383).
 Little Sioux and Gallands Grove, at Woodbine, Iowa, August 19 to 28 (312, 694).
 Northern Michigan, August 19 to 28 (503).
 Nauvoo, at Nauvoo, Illinois, August 19 to 28 (432, 623).
 Independence, Kansas City, and Holden Stakes, at Pertle Springs, Missouri, August 19 to 29 (383).
 Arkansas at Bald Knob, August 19 to 28 (669, 719).
 Southern Wisconsin, at Madison, Monona Park, August 26 to September 5 (286).
 Central Illinois, at Taylorville, August 26 to September 4. (622).
 Eastern and Central Oklahoma, at Ripley, August 26 to September 4.



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Our Departed Ones

MOORE.—Mary, wife of Thomas Moore, of Beloit, Wisconsin, was born March 28, 1888, at Blaine, Boone County, Illinois. Baptized September 14, 1913. Died July 15, at her home in Beloit as a result of burns received from an accident with a kerosene stove. Her suffering was for but a few minutes. She leaves her devoted husband and 4 small children. She was a devoted wife and mother and did what she could in church work. Prayer by William Darmon; sermon by J. O. Dutton; interment at Beloit.

HIDY.—William C. Hidy was born in Fayette County, Ohio, October 3, 1855. Came to Iowa with his parents when a baby. Baptized when sixteen. Married Caroline Hampton, December 19, 1877. To them were born 4 children, 3 of whom remain to mourn. Died April 23 at Des Moines General Hospital. Funeral at Lilly's Funeral Home, conducted by A. E. Warr.

MONROE.—Theodore M. Monroe was born at Springfield, Ohio, January 26, 1859. Died at his home at Mayville, Michigan, July 13. Married Eva Putman, January 19, 1884, who departed this life June 2, 1919. To them were born 7 children, 3 boys and 4 girls. Baptized October 23, 1903. Ordained elder, October 11, 1915. Funeral at Saints' church, in Rose City. Sermon by Elder Fisher, A. E. Burr in charge.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

man among you have
and concubines he shall
rison, Jacob 2: 36.

VOLUME 68

INDEPENDENCE, MISSOURI, AUGUST 9, 1911

NUMBER 32

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EDITORIAL

The Next War

There is a quite general belief that there will some day be a "next war" and that its horrors will greatly surpass those of any other, even those of the late World War.

It is easy to wax prophetic and give emphatic assent to what others are saying. And in these days of international tensivity, when the future bodes ill, we might believe almost anything said about that which is to come if we are at all inclined to do so.

Yet we must admit that one of the distinguishing features of the name of our church is "Latter Day Saints," which at least implies a fundamental belief that our day is near the end of the last dispensation, when the various calamities prophesied of by men of God in all ages shall be fulfilled.

Our ministry have consistently and persistently preached on the signs of the times, basing their conclusions on various scriptural passages, such as "In the last days perilous times shall come."—2 Timothy 1; and the justly famous twenty-fourth chapter of Matthew, wherein the Master evidently foretells both the destruction of the temple at Jerusalem and the scenes at the close of time, the whole prophecy concluding in the following prophetic chapter with its account of the parable of the ten virgins, the five talents, and the description of the judgment. These are some of the passages, though there are many others of a similar nature well known to all scriptural students, portraying with much vividness the signs by which we might know that Christ was soon to come again. (Those who wish should read Joel 1: 4, 10-12; 15, 17-20; 3: 1, 2, 9, 12-14; Isaiah 29: 6; 30: 30; Jeremiah 30: 11, 16; Isaiah 8: 9; 13: 4, 6; Ezekiel 38: 1-23; Zephaniah 1: 14-18; 3: 8; Malachi 4: 1, Inspired Translation; Doctrine and Covenants 85: 25; 94: 5; 45: 4; 61: 3; 2 Nephi (Book of Mormon) 11: 116-118.)

A careful reading of the scriptural prophecies, together with a fair exercise of rational judgment, would indicate that as the world ripens in iniquity it will hasten its own destruction. In fact, it seems to us the greatest argument against the commonly accepted idea that the world will go on as it has been doing for centuries and millenniums with its repeated cycles of history is in the marvelous development of the "art" of destruction. Of this we shall speak more fully later.

Not only do men and women nowadays madly seek out new pleasures and indulge in destructive vices which hasten their individual physical and spiritual destruction, but society at large is so impregnated with selfishness that the effects of sin are becoming as a virulent cancer, eating at the vitals of our civilization.

When nations and peoples lose the ideal of common brotherhood, there is little to suppress the racial, economic, and religious antagonisms that are soon fanned into world conflagration. The Golden Rule becomes an allusion only, its true import lost deep in a riot of pleasure-seeking, business

pursuits, and self-serving. From its lack we see these things degenerate into mobs, riots, lynchings, and similar eruptions on the face of society, to say nothing of criminality in its ever-increasing frequency.

In 1830 the church was given a revelation, very striking in its details, concerning the closing scenes of time, from which we quote as follows:

"... the hour is nigh, and the day soon at hand, when the earth is ripe . . . that which was spoken by mine apostles must be fulfilled . . . for I will reveal myself from heaven with power and great glory, with all the host thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. But, behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for, behold, my blood shall not cleanse them if they hear me not. Wherefore, I, the Lord God, will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets; and it shall come to pass that the beasts of the forests and the fowls of the air shall devour them up; and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign."

That we may associate with this and other similar predictions the belief of men of the world who have studied the question, one of them being Hudson Maxim, whose predictions in years past concerning future military developments have been remarkably fulfilled, we offer the following from his pen, appearing in the *New York Tribune*. He says in part:

"In the next great war we are going to see germs of the most deadly diseases sown broadcast by airplanes. We are going to see inland cities smothered in poisonous gases and tens of thousands of inhabitants, men, women, and children, killed in a few minutes.

"Fleas and cooties, or body lice, will be infected with bubonic plague and typhus fever and other deadly ailments, and sowed by billions over the inhabitants of enemy countries. Rats and mice will be infected with bubonic plague and let down from airplanes to spread contagion. There will be no place that one may hide himself and be safe from attack. All noncombatants will be exposed to destruction, as the sinful, according to Revelation, are to be exposed on the Judgment day.

"Bombs carrying from half a ton to a ton of high explosives can now be carried by airplanes and dropped with most disastrous results, either upon or about enemy warships, and upon enemy fortifications and enemy cities.

"Warfare to-day has lost most of the old heroics of combat between man and man, with pistol and clanking sword. Present-day warfare is viperous work; it is murder, pure and

simple. There is nothing glorious about it, for there can be nothing glorious in smothering with poisonous gases a city full of women and children.

"As chairman of the committee on ordnance and explosives of the naval consulting board, I had an opportunity during the war of examining more military and naval inventions than anyone ever before was called upon to examine in the same time. Among the inventions submitted was a poisonous gas which the inventor claimed would be far more deadly than anything yet produced. I have lately seen in the press announcements that we have a poisonous gas three drops of which, striking the body of a man, will result in certain death, and the vapor from one drop will surely be fatal. Possibly this is the same gas that was submitted to me. We mean by 'gas' the vapor of the poisonous substance that produces the gas or vapor.

"Mustard gas, so-called, is not a gas; it is a liquid with a boiling point higher than that of water, but dissolves in the air quite rapidly and the air impregnated with it is very deadly. Chlorine, however, is much more volatile. Chlorine is carried in cylinders in liquid form, and the instant that it is liberated it becomes gaseous, whereas mustard gas, or the liquid from which mustard gas is evolved, will remain in a liquid state for many hours. Some of the positions of the allies attacked with mustard gas by the Germans were so saturated and covered by the Germans with that material that it is said that mustard gas actually ran down the gutters of village streets.

"Is it possible that we have reached a stage of intellectual development and mechanical accomplishment that is going to be suicidal? Is it possible that the human race is going to turn all its wonderful instrumentalities of this great mechanical age to the destruction of humankind? Are the same instrumentalities which have lifted mankind out of barbarism to be employed to send him back to barbarism?

"I have often, in lectures and writings, called attention to the fact that the human race has advanced more in everything that makes for human progress during the last hundred and fifty years than it had previously advanced in all the long-drawn ages that had elapsed since man came out of the cave.

"I am sixty-eight years old, and during my lifetime have seen wrought three quarters of all the accomplishments to which man to-day owes his elevated position. In terms of human progress, I was born more than half the way back to the cave man. Is it possible that I shall live to see the work of the past century and a half undone? I expect to live another twenty years, perhaps thirty. Is it possible that I shall live to see Mars undo all that the inventor and his inventions have done in one hundred and fifty years for human betterment?

"It is time for the nations to take counsel of one another—time to make serious inquiry as to whether or not there is some better use to which we can put our science and our inventions than mutual destruction."

Then there is the late book by Will Irwin, the war correspondent, on *The Next War*. He saw the late World War. He once stood on a hillside overlooking the Ourcq in France and watched two American infantry divisions charge in the open in broad daylight. Yet he suggests that such an event will never happen again, for—

"The final form of human strife, as I regard it, is germ warfare. I think it will come to that; and so far as I can see there is no reason why it should not. . . . We must envisage these new forms of warfare, and as far as possible expend energy, time, and money in encouraging our inventors to study the waging of war on the wholesale scale instead of . . . thinking so much about methods that will kill a few individuals at a time."—Irwin's quotation from Major General E. D. Swinton, of the British Army.

But this is the climax to the development of terrible gases that are so terrible that with one like the Lewisite gas, which was being manufactured at the time of the Armistice, "a few planes could visit New York as the central point of a territory

one hundred miles square every eight days and drop enough gas to keep the entire area inundated. . . . Two hundred tons of phosgene gas could be laid every eight days and would be enough to kill every inhabitant."

In discussing this Lewisite gas that was being manufactured, but had not been used in warfare at the time of the Armistice, Mr. Irwin says:

"At the time of the Armistice we were manufacturing for the campaign of 1919 our Lewisite gas. It was invisible; it was a sinking gas which would search out the refugees of dugouts and cellars; if breathed it killed at once—and it killed not only through the lungs. Wherever it settled on the skin it produced a poison which penetrated the system and brought almost certain death. It was inimical to all cell life, animal or vegetable. Masks alone were of no use against it. Further, it had fifty-five times the spread of any poison gas hitherto used in the war. An expert has said that a dozen Lewisite bombs of the greatest size in use during 1918 might, with a favorable wind, have eliminated the population of Berlin. Possibly he exaggerated, but probably not greatly. The Armistice came; but gas research went on. Now we have more than a hint of a gas beyond Lewisite. It cannot be much more deadly; but in proportion to the amount of chemical which generates it, the spread is far greater. A mere capsule of this gas in a small grenade can generate square rods and even acres of death in the absolute."

He is speaking of the developments among American chemists. What has been done along the same line by the experts of other countries which led in this awful thing can well be surmised.

As a church and as individuals, we can wish every success for the disarmament conference being called by President Harding, at which all the great powers may discuss measures to prevent another world holocaust. None of us would seek to hasten these terrible things by furthering strife in any way, but it is evident that they cannot finally be evaded when the time is ripe. Hudson Maxim believes they might be evaded were it not for the politicians, who always dominate.

The hopeful element in it all for Latter Day Saints is that no matter how dire the calamities ahead, we have had ample time and opportunity to know of them and be prepared for them. Whether or not these men are right in their predictions about a "next war" matters not. As in all ages, God will allow the wicked to slay each other, but though some righteous persons shall lose lives and many good people will endure tribulations not brought upon themselves, his gospel shall triumph and Christ will come to establish a peace that man cannot disrupt.

E. D. MOORE.

In *The Literary Digest* for May 23, it is stated that at Harvard University no student will now be permitted his bachelor of arts degree until he passes an examination in the Bible. The study of the Bible is developing everywhere in our colleges and universities to a much greater extent than ever before. In some instances it is being introduced in the hope that it may tone down the tendency towards frivolity and carelessness.

Printers Wanted in Zion

The Herald Publishing House is badly in need of experienced printers in the composing room and press room. If you are an experienced linotype operator and are willing to work for from \$30 to \$35 per week in an open shop, please let us hear from you at once. The call is urgent. Will you respond?

Follow Thou Me

Though we may be distracted or discouraged by the conduct of men, we can safely follow Christ.

Near the close of the life of our Master here on earth, after Peter had made his own request that he might soon be with the Master, Peter, seeing the disciple that Jesus loved, asked, "What shall this man do?" and Jesus answered, "If I will that he tarry till I come, what is that to thee? Follow thou me."

The statement continues that the saying went abroad that the disciple should not die, yet Jesus said not he shall not die, but, "If I will that he tarry till I come, what is that to thee?" (John 21: 21-23.)

The principle of this applies much further than to that one instance. We are responsible according to the gifts and calling of God unto us. There is a certain extent to which we are responsible for one another. Still, in the end we are not to be judged by what another has done, but by our own life and effort.

We can, if we listen, hear the voice of the Master, saying, "What is that to thee? Follow thou me." He is the one pattern, the one example, that has been given unto us, that we may follow in his steps.

At times we see conditions among our brethren and sisters to which we object. No two people are exactly alike in their tastes. We have after all to remember that our own salvation depends on no one except ourselves. Nor do we in this question the responsibility we owe as members of the church to association or refusing to sustain the officers of the church by our votes. It is necessary that we judge, every time that we vote. It is necessary that we exercise some judgment at least when an elder's court reports, but we should judge righteous judgment and watch closely our own faults.

Some refuse to accept a position in the church because of education. The church may help a few. But most of those who receive an education must do so at their own expense and without any financial recompense thereafter, and often without the opportunity to use their special qualification. They object to the strong urge that is made on behalf of education, when they consider the effort and expense it means and that others without such preparation are remunerated as much, or more in some cases. Again, they become discouraged because of some of the foolish things that are said on behalf of education.

There certainly have been said some foolish things, so foolish that they are only exceeded by some things which have been said against proper preparation. If our aim is what we can get for ourselves, it may seem doubtful at times how far an education will pay, but if our desire is, how much can we do? what service can we render? proper preparation or education increases our possibility for giving, as it means the development of our natural talent. In education is included all that tends to preparation, as well as school work, though school work is usually the quickest and easiest way of securing the necessary preparation.

Others object because of some who fall away, but the Apostle Paul suffered also from fallen brethren, but continued also with the work intrusted to him.

Others object because they find human weakness among those to whom they have given their confidence. We are commanded to worship God, and him only. Our brethren are workers with ourselves. When we consider the mistakes we make we should be lenient with our brethren and sisters, and when we examine the intellectual objection, or the objection on account of finances, we find that a similar reply can be made. If others do not sacrifice, if others are not

consecrated, our responsibility still continues, and we may rest assured that when we strive to do our part our heavenly Father will sustain, encourage, and instruct us, and help us to learn and understand.

It may be at times we do not understand the work that a brother is trying to do, but if our Master calls another to a different service, what is that to us? Our duty is to follow one only; namely, the Lord Jesus Christ. S. A. B.

Jazz Music

Jazz music persistently leads to immorality, and the saxophone is charged with being primarily a jazz instrument.

In The Staff of this week Elder Mills presents an urgent appeal to our musicians and those who would be members of a church orchestra to avoid the excessive use of the saxophone. In his letter sending this article he writes very feelingly upon the subject. He says, "I assure you the necessity for this article is very real. Everywhere I go, where there exists an orchestra in the church, I find from one to four or more of these muchly overrated instruments." One of our orchestras actually consists of seven saxophones, with only three other instruments, including the piano.

Elder Mills refers to it as an instrument of jazz music. Elsewhere we have seen it referred to as the instrument of red colorature or of passion in music. Jazz has its origin among the voodooes of Africa. It is used to work up the hearers to indulgence in orgy. Some writers declare that has been the only use of jazz, that it has been proven that it has not under any circumstances an exalting effect, but invariably arouses the basest passion and throws its force in the end towards immorality. One writer goes so far as to say, if there is one thing that is musically universally bad, so as to be positively and continually immoral, it is jazz. Jazz is the syncopation of melody and harmony. It should be distinguished from the syncopation of rhythm which occurs in Slovak music, and which is often to be found among oppressed people.

It may be amusing for a change to watch the mechanical dexterity which is attained by some musicians on a single instrument. We recall hearing Les Miserables played on a mandolin. It was a wonderful performance as an instance of manual dexterity, because he succeeded in playing two and three note chords. But from the point of view of real music, it was travesty to anyone who had heard a good orchestra render that masterpiece.

Yet, according to Elder Mills, the mandolin is in quite a different class from the saxophone, for the mandolin is cheerful in tone. It is true that it is thin in colorature and tone quality, but it certainly is not the instrument of jazz, even though it, along with other instruments, may be degenerated for that purpose. But the true lovers of music will never run to the extreme in the use of instruments of such limited variety of tone quality, though they may properly utilize such instruments, when well balanced with either orchestra or band instruments of fuller tone quality.

Our interest in the question is not alone from the standpoint of music, though that is important, for good music is the most joyful of all sounds and the most fit instrument for the praise of the Lord. But our interest is deeper than that, as the moral question is involved.

Instruments of jazz react directly on the nervous functions and have a tendency towards immorality, which at times becomes very marked. It may be seriously questioned if the public demand for jazz is nearly as well established as some have thought.

Doubtless the saxophone properly used, along with other

instruments in sufficient number, will add a pleasing touch. It may provide a pleasing change, though we note that Brother Mills states that parts for the saxophone are not being written. Jazz music has no right place anywhere, and especially not in a church orchestra.

The Constitution of Missouri

Missouri voters have given assent to the formation of a new constitution.

The constitution of Missouri has been a subject for intense discussion for many years past. There are certain clauses in it which appear to limit progressive social work. We have known of men meeting to discuss an essential problem of great importance and spending from a day to a week trying to solve a difficulty, which originates in the constitution of 1875, the one still in force in Missouri.

Tuesday, August 2, was an election day in Missouri to vote for a constitutional convention to revise or rewrite the constitution in the light of present industrial and social problems. Yet the vote was surprisingly light. In Jackson County there was only about one sixth or one seventh of the vote cast at the general election last fall.

We regret to say that the Herald Office force, those who came from Lamoni, could not vote; as they had voted in Iowa last fall and had not resided in Missouri for a sufficient period of time. But all those who have resided in Missouri for one year and in their present precinct for sixty days could do so.

We may talk at great length about the need of political reform and better government, but this is without value unless we vote, and the question submitted to this election particularly the question of a constitutional convention, was of far more real importance for the citizens of Missouri than has been the case with any recent election, for the constitution provides the fundamental law of the whole State.

It is not our place to take sides on political questions, but so fundamental a question as this rises above partisanship and is of so great importance that it deserves the attention of every citizen. If Missouri is unprogressive for the next ten years, the responsibility will rest with those who did not vote. Even those whose business required their absence from the State are left without excuse under the absentee voters law.

As persons interested in good government, as citizens of the United States, and especially those who are citizens of Missouri, we should watch closely the development of this measure. Fortunately, it appears to have carried, even though the vote was so very light throughout the State.

The next step will be the election of delegates to the constitutional convention, and then the work of that convention. Finally the new constitution will be submitted to popular vote.

We should be quick to see in the interest of good government, that honest men and wise men are sought for diligently. Good men and wise men should be upheld.

"Saints' Herald" Files

When the Herald Office removed to Independence, all HERALDS on hand prior to January 1, 1920, we turned over to the Church Historian to enable him to prepare complete files of the HERALD where needed for church work. All of the extra copies in the office, bound and unbound, were also turned over to him. It is useless to send us requests for HERALDS prior to 1920 as we have no copies available. The Historian's office may have some extra copies in excess of those needed for completing volumes.

Any requests for back numbers of the HERALD should be addressed Historian's Office, Box 255, Independence, Missouri.

Subjects Being Discussed

Church News

At the Sunday morning sacrament service at the Stone Church, Independence, Sister W. S. Pender was blessed under the hands of Presiding Patriarch F. A. Smith and Apostle J. F. Curtis, for her mission to the Isle of Pines. She and Brother Pender had labored in the Southwest of the United States, where he died while at the post of duty for the cause of the Master. They both of them became fluent in the Spanish language. Sister Pender has been asked to go to the Isle of Pines to conduct classes for children and do other work as her time and strength permit.

This week Doctor G. L. Harrington, church physician, and Miss Laura Mann, superintendent of nurses at the Sanitarium, leave Independence to attend five reunions in the interests of the Health Department. They will deliver lectures at each place and hold clinics for medical examinations. They will have with them a stereopticon machine and slides to illustrate lectures. Their itinerary provides for two days each at the reunions in Northeastern Kansas, Eastern Iowa, Des Moines, Little Sioux and Gallands Grove, and Far West.

Estella Wight, editor of *Stepping Stones* and *Zion's Hope*, went to Lamoni, Iowa, the 5th, to attend the reunion of that stake.

A post card from Bishop B. R. McGuire informs us that about forty from the reunion camp at Onset, Massachusetts, visited Plymouth and attended the pageant, which proved a thrilling event. He reports splendid meetings at Onset, with thirteen baptized on the 31st, and delightful weather. The camp saluted President Harding as he sailed by Cape Cod Canal Monday morning, as Onset is but a short distance from the canal.

Elder McKiernan's Picture in Wrong Place

Several weeks ago there appeared in the *Des Moines Register*, a picture of our worthy brother, Elder James McKiernan, as one of the few thirty-third degree Masons in Iowa. Under the picture was written the name of C. B. Jones, of Farmington, Iowa.

We wrote to Elder McKiernan at once, and in return, learn that he was selected by the board of the American Legion and G. A. R. to deliver a memorial address, May 30. As a result there was a write-up of his address by the local correspondent, who requested his photograph.

At the same time the Des Moines paper had requested the photograph of Mr. Jones, who is a high degree Mason. The pictures were sent together and, although marked, were mixed in publication. In other words, it was simply a mistake and Elder James McKiernan pleads not guilty. He also writes very highly of Mr. Jones, who is a neighbor and friend.

Far West Lost a Good Man

The Saints of Saint Joseph, Missouri, and of the Far West Stake have been made sad by the passing of Elder George W. Best. Brother Best has been a power for good in Saint Joseph for many years, and his absence will be sorely felt. The Far West Stake conference, held at Saint Joseph, Missouri, March 12, 1921, adopted some resolutions of respect at length, setting forth his virtues as an elder, and as a member of the Far West Stake high council, as well as a member of the church and a man.

Elder R. C. Chambers reports from Rupert, Idaho, that he has recently baptized three.

ORIGINAL ARTICLES

Chocking the Log

By E. G. Hammond

Synopsis of sermon at Cleveland, Ohio, February 13, 1921, urging that we retain the essentials of our faith.

I have read a few verses from the seventh chapter of Acts, and our text will be the fifty-third verse, the words Stephen spoke to the Jews as to those—

"Who have received the law by the disposition of angels, and have not kept it."

In connection with this it will be well for us to keep in mind the inquiry of Jesus as to whether, when the Son of man shall come, he shall find faith on the earth.

Dear friends, I am glad to be here this morning, and my heart is happy as I stand before you, for, although I am a stranger, I feel welcome among you.

I hope you will not require an oration this morning, but that you will be contented if I shall just talk, and continue in the same quiet spirit manifested in the exercises before this service began.

There is something fine among you here, I can assure you; and as I sat observing the play of intellect on the discussions in the classes, there was occasion to notice that "the teacher is no better than the learner," which seems a beautiful thought to dwell upon as we reflect that our Great Teacher has admonished us to be equal.

We often emphasize the importance of equality in temporal things, and we hope we shall become willing to be equal also in spiritual things, and in intellectual things, and in all things.

But as I sat apart, giving attention to the discussions, I suddenly realized that in a few minutes it would be necessary for me to stand up and speak to these same people, and the thought was attended with a little pain; such pain, perhaps, as only preachers know. For I wondered what one who is little more than an amateur could teach to those who are so old in learning. However, as the anxiety deepened, in the kind mercies of Heaven there came to my mind some thoughts we shall try to use.

While I was yet a very small boy, small as these boys here, we lived among the hills of West Virginia, and had to cut the trees from the clearing, draw them to the edge of the field, and roll them in piles out of the way of plows and harrows and instruments of husbandry.

Chocking the Log

It was necessary for each one to work in those days, including the children. And you might wonder what one of my size, the size of this boy here, could do at a log-rolling where strong, heavy men were employed: daddy, and the hired men, and a big brother. They could break the strongest handspikes, and the cant hook handles snapped, and burst into splinters in their hands. What could a boy do in such a place?

Well, when men are rolling logs and have turned them just so far, they must get a new hold. If they let loose to do so, the log will roll back, and they'll lose what they've gained. But a boy with a chock can avoid all of that, and can hold the log just where you want it.

Now the importance of something similar to this in our efforts as Saints will appear, I believe, if we notice the work of those engaged in former days as we are now. The Jews, you know, failed to chock the log. They lifted, and put forward their work with great show of power. Pleased with

their labors, Jehovah talked with them face to face, parted the sea out of their path, scattered their enemies before them, and when they were poor and had little to eat, he sent supplies from heaven, so that men enjoyed the taste of angel's food. But, after all this, they failed to chock, they failed to make their gains secure, and Stephen told them, ye have received the law by the disposition of angels, and *have not kept it.*

To keep is the hard thing, as we shall see. As Wordsworth says,

"'Tis difficult, yea, it is a thing impossible to keep the heights the soul is competent to gain."

There's where our trouble lies; the angels, even, we have been told, "kept not their first estate," and were cast down.

We excuse not ourselves by their failure; and, in fact, many did not fall; but we mention these to show what difficulty there is in keeping those conditions we prefer.

Keeping the Stream Pure

A stream at its source is pure. But it will not have gone far in its way till other streams flow into it and there discharge the dregs of baser soils, and it is spoiled. It *cannot keep pure.*

A gentleman recently told me of what they call The Sinks in Greenbrier County, West Virginia, where, in the top of the mountain are great fissures, whence issues an incalculable supply of pure water, clear as crystal. He says it is so pure and clear that you may see objects through it to a great depth. And, as though the Creator planned a huge irrigating system, it forms in a goodly sized lake on the top of the mountain, and from thence it flows out to the sea in four or five different courses, watering widely separated regions. Some goes out by the Tygart's Valley River, some through other valleys; and I believe he said some down through the Little Kanawha.

This was the more interesting to me because I had played on the banks of this stream, and had fished in the depths of its waters. But I had to think of how muddy and thick they were, by the time they flowed past our place. Having such a pure source as he gave them, they *did not keep* their purity.

This difficulty of keeping things pure in the earth dates from the time that individual was cast into it and the cry went forth, "Woe, woe to the inhabitants of the earth, for Satan is cast down among you." And perhaps the best examples of it are to be found in the case of the farmer, "Whose God doth ever instruct him to discretion."

Pure Seed

Being so instructed, of course, the farmer knows the importance of starting with pure seed; and having obtained it, he selects a good piece of ground, clears, fences, prepares it well, and plants his seed, government-tested and certified pure.

We will suppose he plants corn, the purest white. His hopes are high, as he works away, and the neighbors watch anxiously, perhaps jealously, till a marvelous crop is harvested, the wonder of the neighborhood. How white it is!

He gets a harvest or two; but across the field a little way, his neighbor also, who is not so particular about purity in seed, is raising corn, an old-established strain; and after a few seasons gathering from his pure white variety, one day the soft breezes of summer shake off a little pollen from the tassel of his neighbor's plant, it sifts through the air, the merest speck lights on the silken shoots of his pure white, and that fall you notice a yellow grain here and there.

Next year it is still more contaminated, from this and other sources, and waxes worse and worse each year till his bin no longer shows clean white, but a medley of color, a

spotted variety, a veritable "Bloody-Butcher," as they call it.
He did not keep it pure.

The clover crop gives an illustration embodying principles we shall need, and we will suppose that you try a crop of this. You get the best seed, warranted free from buckhorn and dodder, make costly preparation, sow, and for a year or two you harvest the cleanest and most excellent hay. How fine it is!

But one day a swollen stream carries a stalk or two from your neighbor's swath, lodges it against a willow at the edge of your clean field, and next spring you are astonished with the poison yellow of the dodder vine inserting itself in outermost clusters of the patch. You uproot it, but thereby you ascertain that it thrives very well without roots, and draws strength from the plants. Strive as you will, in a year or two it takes the field, notwithstanding how pure at the beginning, and lest the whole farm become infested, that one field is plowed up and destroyed.

However, you cannot go out of business merely because you have lost one field, so you straightway obtain a fresh quantity of clean seed from the seed house, and sow it again—in the same field.

Well, no, not if you have any discretion at all you won't, but you'll let the hogs run in the old field, and the briars and weeds have it, select a new patch where there's no trace of dodder, and begin all new.

Now the point we are driving at is that, as with the streams of the earth and the crops of the fields, so is it impossible to keep doctrine pure.

Doctor Holmes knew this very well, and he said,
 "Keep any line of knowledge ten years, and some other line will intersect it."

You cannot keep it pure.

Corrupted Doctrines

That there has been a similar pernicious creeping in of impurities and evil doctrine into the work of Jehovah himself in the earth, is shown by the fifth chapter of Isaiah where he says:

"I will sing to my well beloved a song of my beloved touching his vineyard. My well beloved had a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine . . . and he looked that it should bring forth grapes, and it brought forth wild grapes. . . . What could have been done more to my vineyard that I have not done in it? And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof and it shall be trodden down; and I will lay it waste; it shall not be pruned nor digged, but there shall come up briars and thorns."

You see how that field of the Lord, though planted with the "choicest vine," became so corrupted it had to be destroyed. That choicest vine did not continue to be choice.

But Jehovah did not go out of business because one field had been spoiled. In due time he sent a fresh lot of clean seed to sow by his Son, and when he came and began sowing it without regard to former sowings, the stewards of his Father that had charge of his corrupted fields complained of him, that he did not go into business with them, and sow in their fields, seeing "We keep the whole law."

But Jesus answered them saying, No man soweth clean seed in an infested field.

No, these were not the exact words he used, but to the same effect he did say,

"No man putteth a piece of new cloth on an old garment, lest the rent be made worse."

He had better judgment than to intrust pure doctrine to

a corrupted organization, a corrupted church, even though that church was of his own planting, and its beginning pure. Its rejection came because it did not continue pure.

They would not admit, however, that they had become corrupt, and when Jeremiah told them so, they opposed him, and devised devices against him, trying to assure themselves that "the law shall not depart from the priest, nor counsel from the wise, nor the word from the prophet." (Jeremiah 18: 18.)

But Jesus rejected them, and sowed his clean seed in a new field.

Now, over this new field which Jesus sowed in person, the world makes the same awful blunder as over all those before it, by supposing that no evil could ever get into his field, and that it could never become corrupt.

However, Jesus knew better, and of the church he organized he said:

"The kingdom of heaven is likened unto a man that sowed good seed in his field; but while he slept his enemy came, and sowed tares among the wheat."—Matthew 13: 24, 25.

He knew that evil ideas would be worked right in among his pure doctrinal principles, and he warned the world that ever since the time John began to preach them before him the kingdom of heaven had suffered violence, and the violent would take it. Tares, weeds, false principles got in. Paul noticed them in his day, and he said, "The mystery of iniquity doth already work." (2 Thessalonians 2: 3, 7.) Peter told the church there should be false teachers *among* them that would bring in damnable heresies. (2 Peter 2: 1, 3.)

The field Jesus himself planted, then, was to become corrupt; it did not keep pure, but became contaminated. And what then? Shall the Creator of all the earth nourish a foul field and market wild grapes because they happen to be found growing in his own field? Nay, but as of old, he will tear down the hedge, and break down the walls, and give it over to briars and thorns and poisonous vines and weeds.

Then after all this, after the church he himself planted has become corrupt and been rejected, will he go out of business in the earth? And again we say unto you nay, but he will obtain a fresh quantity from the storehouse above, and as before will send it to the earth by the disposition of angels, as our text says he did before Jesus' time, even as John, when he was viewing the things that should occur after his day saw it coming, and he said:

"I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation."—Revelation 14: 6.

Yes, John saw that as of old it would come in the hands of an angel, and as of old you may be assured that it will not be sown in an infested field, but begun in a new.

Now this was the beginning of this very church we are laboring to establish; and after all this we again voice the inquiry, "When the Son of man shall come, shall he find faith on the earth?" Shall we be able to keep pure what has been given, or shall we cross it with improvements and allow new lines of strange doctrine to intersect?

Well, it would seem like a wonderful thing indeed if this church should escape having a little of the same difficulty that has injured the work of the Lord in all ages; and so, in Doctrine and Covenants 50: 2 we find him saying: "Behold, I have seen abominations in the church that professes my name."

Yes, they got in there; and as you notice weeds springing forth in most fertile spots of the ground, so doth iniquity often find root in high circles. Jesus chose twelve, and one became a devil. So in this church the adversary found an agent in Brigham Young, of the Twelve, who drew away a

great following to the acceptance of evil principles, leaving the church almost a wreck, indeed.

But "gleaning grapes were left in it," we are glad to reflect, "as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outermost fruitful branches thereof," and these that were left united their forces in the Reorganization. The corruption that got in formed into a body and went out, leaving sound principles behind, so that we who are left are still the custodians of the pure word and doctrine, and the question for us to consider with solemnity is whether we shall keep it pure, and be able to keep our trust as a church.

Will Faith Be Found on Earth?

I believe when Jesus was here he knew this church would be organized, and he seemed to question whether it would not go the way of all the rest, when he inquired whether he should find faith here on his return.

We believe this is the only church with which heaven is well pleased, the only one that has authority to administer the word. I believe this with all my heart. But if false principles do not creep in here and there, and if false teachers do not arise right among us, it will be something different from all that has ever happened in what is now a fairly old world.

It seems to me I have noticed the mystery of iniquity working in the disposition of so many of our people, to modernize the word of the Lord so as to have it harmonize with the wisdom of this world.

Recently I heard an elder whom we all love and trust where he is known, explaining with emphasis from the stand, that faith to the amount of a mustard grain could not move a mountain in reality, but that it was a developing principle, and that that seed would so develop (I suppose he wished me to believe it would become a bushel, or a million bushels), and then!

Well, when a grain becomes a bushel it is no longer a grain, and I believe it will do the work before it even sprouts. I believe Jesus meant what he said, and that we do not have to excuse him to the world with the suggestion that he meant mountains of sin, but that he meant real earth, with rocks in it; and that he did not mean we should cause them to work down through ages by erosion and abrasion, but that we could speak the word and it would be so!

Like as before the little faith that Moses had, "the sea saw it and fled," not by a slow process of evaporation, *but at once*, and stood up like a wall. "The mountains skipped like rams, and the little hills like lambs. The rock turned into standing water, the flint into fountains of waters." (Psalms 114.)

Wonder how many Latter Day Saints believe these things are literally true.

God is a God of miracles, saith Isaiah (29th chapter), and to me it seems a bit dangerous to have our opinions of him bound by indenture to harmonize with all the theories of a world that knows him not.

How often have I heard my excellent brethren explain that God never does anything in a hurry, and cite an oak tree as an example of his miracle working power, that it takes a hundred years to produce.

Too Much Explaining Away?

The same argument makes out the six days of the creation to be long periods of time, in order that there might be time enough for God to create great forests, and bury them in the earth that we might have coal. The same argument makes it necessary when Jesus desired to feed the multitude and

had only five loaves and a few fishes, that he first sow some wheat, develop it into high straw that blooms and bears grain, then harvest it, thresh it, mill it, mix it into dough, and bake it in a pan before the multitude could eat. So also must the fishes first be pinheads in a pool, go through all that developing business to become big fish, then some one must dig bait, catch them, and cook, all this before the multitude could eat.

Well, my faith is different.

No wonder Jesus questioned whether he should find faith on the earth; and you need not be surprised if the mysteries of iniquity work right among the people that profess his name.

Well, what shall we do, then? And with the answer to this we shall hope to chock the log.

What shall we do when we are convinced that these corrupting powers may get in and work right among us?

Why, this is what ye shall do, ye shall remember, "Ye are the body of Christ, and members in particular."

Consider then, what you would do if you were the member of a fleshly body, and that body would get something wrong with it, whether you would cut yourself off in order to avoid partaking of the disease. If you were a foot, and the back became afflicted so its weakness would reflect in you, you would scarcely cut off yourself to avoid the embarrassment. If you were an arm, and the heart had poison blood in it, and you knew that that poison must flow out to you and through your veins, you would scarcely sever yourself to be free from contaminating influences, for the arm could not live at all when cut off.

And again, if you were a hand, and the head should go wrong, causing you to partake of things you did not approve, still you would not sever yourself to be rid of the error, for the hand cannot live when it is severed; and the only sensible thing is to prop up that dizzy head, and put ointment on it, and present nostrums, hoping it some time will come well again, and *abide in the body*.

Abide in the Body

Our chock is, therefore, our only hope of life that I can see, to abide in the body. Be fixed to that purpose. Be established in that determination. And when you are so fixed and established there is glad tidings for you, to calm your distresses, in this, that the Great Physician, if he sees it needful, knows how, skillfully, to adjust that spine and relieve its palsy. He knows how to rowel the head as a vent for the froth of worldly-mindedness; how to tap the heart and draw out its impurities, and drain every such thing away from the body. And these things he has promised us firmly to do, saying that before the coming of the Son of Man he "shall send forth his angels and the messengers of heaven, and they shall gather out of his kingdom all things that offend, and them which do iniquity."—Matthew 13:41.

Well, I desire for myself to be of those who are left in when the impurities are drawn out, and all wickedness is put away, for I know of no other society, either in heaven or in earth, that has even the promise of being so cleaned up and purified, none other than the kingdom, the church, the body of Christ.

Wherefore we shall abide in the body. Our firm purpose to do so will be our security, our stay, our chock, if you will. And if you think fit that the burden of your anxieties settle to this stay, then I bid you to take a new hold, and to lift as you have not done before.

May He who enlightens us give us more light, and help us to keep what he gives.

The Solution of Women and Farm Problems

Synopsis of lecture by Charles E. Irwin, Professor of Economics at Graceland College, delivered at Women's Department Institute, May 19, 1921.

I feel that I ought to congratulate the Women's Department; I suppose everyone who has spoken for you has felt about the same way. I therefore take this privilege of congratulating you on the success that has so far attended your services. You can do the things which perhaps no other group would dare attempt to do.

But I come to you to-night with a message of the farmer, the farmer's wife, the farmer's son, the farmer's daughter. I presume I come to you with this kind of a message very largely because I was reared in a farm home. I was a farmer's son, and perhaps my earliest recollections are things which come to me as I recall the times I walked over the old cow path in those cold mornings in the fall when I had to walk first on one side of my foot then on the other side, to keep the middles warm. There are, however, far more unpleasant things, connected with rural life, and the stories I have to tell you to-night are not pretty play stories.

I am not presuming to discuss this problem specifically from a woman's viewpoint. I have tried the best I could to do what Sister Anderson said she wanted me to do; but I cannot divorce the women's problems specifically from the problems of the men, of the boys, of the girls. So my theme to-night will be much broader, as I shall try to discuss the thing as I see it, though not especially as a woman's problem.

The time has come when we are facing the necessity for intelligent cooperation, the united effort of both the men and the women—the boy and his father, the girl and her mother. It is a partnership affair. So the time has come when we shall be required to put aside our pink teas and our stag parties, and attack the problem from a conscientious point of view in the hope that some solution will be forthcoming. We must eliminate functionless organizations, and put our energies in the things which make for accomplishment. Our present position, therefore, is serious, exceedingly serious.

Many Have Lived on Farms

I wonder how many women in this audience are women from the farm. May I ask you to favor me with a show of hands? Does that mean that you are now living on the farm? Some of you indicate that you are not. There is the point, exactly. What, then, is your interest? Some of you who are living on the farm are interested as farm women. Some of you are interested because it stirs up pleasant or unpleasant memories, and some of you who have never been on the farm are probably interested in it from the point of view of an "investigator."

Of course there are disadvantages of rural life, just as there are disadvantages of our urban life. There is isolation, for instance. Three days ago, I had occasion to go out in the country adjacent to Lamoni and I visited a typical farm home, three miles from a small town of perhaps five hundred. For the first half mile, the roads were quite passable; farther out than that, they were little more than cow paths. That house was built on a plot of ground between two swamps—just room enough to drive between them. That yard has, once upon a time, had a fence of two wires around it. In most places, the wires were down and it was part of a pasture. The house had not been painted for twenty-five years. There were no screens on the doors. Now, that is a sample of a typical farm home, much as we may be ashamed to admit the fact.

Then there is illiteracy to be found in the rural districts.

That is too weighty a subject to be discussed here, but how many of you have visited the rural school? If you have, you know something of the nature of that institution. It is usually a one-room structure twenty feet wide and thirty feet long, with a few seats which are usable. Usually the teacher who holds forth there is a young, immature, high school girl, who is getting experience with the idea that she is going to leave there just as soon as she can.

There is the matter of health. It is, of course, the "delight" of every doctor to have to drive four or six or ten miles across the country, especially in the winter months, over that kind of roads. So, there you have it. All of these things are staring us in the face. They are disadvantages which we would not know if we lived in the city.

This organization, this church of which we are members, encourages us in the custom that we call each other brothers and sisters. In riding across the country, a friend of mine said: "Oh, how I would hate to live in a place like that!"

The Farm Is Fundamental

But we must not forget that they are human beings just the same as we, and furthermore, we depend upon them very largely for the good things we enjoy. The farm is fundamental. All progress in this country or in any country actually dates from the beginning of their agricultural industries. It precedes manufacturing. You would not think of capitalizing a \$100,000 corporation for the manufacture of products if it were not for the fact that there was in view a source of supply for raw materials.

In 1919, we produced 640,000,000 bushels of wheat; 2,900,000,000 bushels of corn—more than all the rest of the world put together; 12,000,000 bales of cotton. In 1918 we had 165,000,000 head of live stock on our farms. And yet, in spite of these things, in spite of the fact that we say agriculture is fundamental, basic, we are inclined to poke fun at the farmer and minimize his importance. We are coming to realize that we are depending not upon the industrial mills for our cotton goods, but we are depending upon the cotton producer of the South. The bread we eat makes us obligated to the farmer of the North and his wheat. For the corn from which our live stock is produced we are dependent upon the farmer. All these emphasize the fundamental aspect of our problem.

Problem of Marketing

What are some of the problems? First, the market problem. Sam went to his grocer and wanted an extension of credit. The grocer said, "Sam, what happened to your cotton crop?" And Sam answered: "De ducks got it, sah." "The ducks got your cotton crop—how could that be?" "Well, sah, I sent my cotton down there to market, and dey deducts for shortage in weight, and dey deducts for weed seed, and dey deducts for commission and for freight. Yes, sah, deducts got de whole blame shootin' match!"

Too many deducts; too many intermediate steps through which the crops must pass. And to make bad matters worse, the consumer has had it in his head all the time that the farmer was the robber. And when the farmer declined the invitation to unite with the laboring man, the laboring man turned around with: "You profiteer." So the farmer has had to be subjected to indignities both going and coming.

In the agricultural yearbook for Missouri are some startling facts. The consumer thinks that sixty cents a pound is a high price to pay the farmer for wool, but he does not understand that a suit of clothes costs as much as the farmer got for one hundred pounds of raw material. And it is not worth more than half that now. You are paying fifty to sixty dollars for raw wool worth \$2.50. The cost of wheat has increased four hundred per cent from the time it leaves

the farmers' hands until it reaches your table. There are two goats—the producer and the consumer. A piece of calf-skin made into shoes sells for more than the farmer got for the calf alive.

Some of these things, if they do nothing else, ought to serve to open our eyes to the problem before us. These people who live in the rural communities are, and of necessity must be, the backbone of our Zionitic program, because they are the producers of the raw material. It may be that because this is so common to us, we may refuse to think about it.

But we might be able to do something. In other words, I am quite sure that unless this Zionitic program does do something, we shall fail miserably. It is a condition which needs changing.

That is not the most important problem; but perhaps it is one of them. Take the problem of farm credit, for instance. About sixty per cent of the farmers of this country are not land owners—they are tenants. That tenant would be a land owner if he could. And the man who says the farmer does not work hard is misinformed. The tenant farmer is a hard worker, and if there are any of them here, I think they will bear me out in that statement. One reason we have the problem of absentee landlordism is because we do not have an elastic credit system.

We are very fond of lambasting our friends of North Dakota because, we say, they have adopted the bolshevik program; but they still have some things that they could teach us. No worthy tenant farmer in the State of North Dakota need quit if he does not want to. The State has placed at his disposal a credit machinery which will make him a land owner if he desires to be one. Contentment, efficiency, and happiness go with ownership; and the moment you detach the farmer from his soil, he ceases at that minute to become an interested, efficient producer and citizen.

Then there is the problem of farm parents in relation to farm boys and farm girls. We have been asking the question for a long time, Why does the boy and the girl leave the farm? It is an actual fact—our farm population is constantly on the decrease; the movement is away from the soil towards the centers of population. This is the way we have it summed up in the 1919 yearbook for Missouri:

“Why did you leave the farm, my lad?
Why did you bolt and leave your dad?
Why did you beat it off to town,
And turn your poor old father down?
Thinkers of platform, pulpit, and press
Are wallowing in deep distress;
They seek to know the hidden cause
Why farmer boys desert their pa's.
Some say they long to get a taste
Of faster life and social waste;
And some will say the silly chumps
Mistake their suit cards for their trumps
In waging fresh and germless air
Against a smoky thoroughfare.
We're all agreed the farm's the place,
So free your mind and state your case.”

“Well, stranger, since you've been so frank,
I'll roll aside my hazy bank,
The misty cloud of theories,
And tell you where the trouble lies:
I left my dad, his farm, his plow,
Because my calf became his cow;
I left my dad—'twas wrong, of course—
Because my colt became his horse;
I left my dad to sow and reap
Because my lamb became his sheep;
I dropped my hoe and stuck my fork
Because my pig became his pork.
The garden truck that I made grow

Was his to sell, but mine to hoe.
It's not the smoke in the atmosphere
Nor the taste for life that brought me here:
Please tell the platform, pulpit, press,
No fear of toil nor love of dress
Is driving off the farmer lads;
But just the methods of their dads.”

That, I am afraid, is too true. We have not yet learned to appreciate the psychology of youth on the farm. He likes to be a manager, an enterpriser. Give him that opportunity and that responsibility and in the majority of cases he will stick.

Rural Schools a Failure

But the most important problem of all, it seems to me, is the problem of our rural schools. To make the matter to the point, and as brief as I can, it seems to me that the trouble with our schools in the country is that the development which they have had has been towards the city instead of towards the farm. We have urbanized our rural schools. The kind of arithmetic we have in our schools has tended to teach the boy to think in terms of ledger balances and yards of cloth; not in terms of bushels of corn. The English we teach is the kind of English we expect to use when we go to the city. To the teacher in the rural school the great land of opportunity lies yonder in the city, rather than here in the country. We tell the boy and the girl that they have a future if they go to the city, the implication being that they shall be able to do nothing worth while if they remain on the farm. The whole trend of our educational program has been to take the boy's mind away from the farm to the city.

The rural school could and should be made a social center about which would center all the interesting activities of the community. We are just beginning now on our Zionitic program. At least we say we are. The time to be interested, to be alive to the issues of the day, is *now*. If we learn the lesson now, we will not have to be humiliated later on. There are two types of people—wise and otherwise. These two people have this experience. Those people who are otherwise do not learn the lesson with the first bump—they have to be pulverized before they learn it. Let us not be otherwise. Let us learn the lessons as we go along. The issue is coming.

More than three million farmers have registered in the American Farm Bureau Federation, and they are becoming acquainted with the fact that they have power. No one group in this United States or in any other country can wield such a tremendous weapon as these three million men if they chose to do it.

Other Organizations Succeeding

Understand the fact of interdependence between us—between you and the other fellow. Let us feel that we are a part of one great whole. Failing to do that, we will of course be a very miserable failure. The Farmers' Union and Equity has been doing and will do a wonderful work in this direction. We can do equally as well. And if all of us have faith strong enough so that we will be willing to make the trial, and having tested it out in our laboratory, we shall be able to discern the right from the wrong, and casting aside these functionless organizations, let us organize and build one which will function and achieve. This should be one of the objectives of the Women's Department.

I would suggest that the Women's Department organize a rural life bureau in connection with the work of our agricultural commission, that the two of us may join hands in this affair. Your farm women, those living in the rural districts, ought to be encouraged, ought to be working along with you. The representative of the church must be able to speak in the language of those whom he or she seeks to serve.

OF GENERAL INTEREST

HYMNS AND POEMS

ANTI-PROHIBITION PARADE

The anti-prohibitionists claimed that in New York on the Fourth of July 250,000 marchers would be in line. But in fact the Anti-Saloon League had an official count made and there were just 14,922, including twenty-four policemen and nine hundred and twenty-two bandmen. This represents only about one quarter of one per cent of the inhabitants of New York City, though an effort was made also in the surrounding territory, as New York City and surrounding territory was closely organized into wards and districts in an effort to get out people for a monstrous parade.

From the New York City papers it would appear that at least eighty per cent of those in line were middle-aged or older, and eighty to ninety per cent were of foreign birth. There was but little enthusiasm, except in the case of those who had managed to secure too much of intoxicants. The claim was made that the heat prevented many from marching, but over 50,000 lined up in a parade on behalf of Ireland.

Another "wet" parade attempted in Baltimore registered 375 in line.

It would appear from this that there is no overwhelming demand against prohibition. Still those who are opposed are organized and will make an energetic effort to secure the election of favored candidates as executive officers. In the New York parade there were fifty-five ex-soldiers on foot and three in an automobile. It had been announced that ten thousand women would be in line. There were less than two hundred. But with only about one quarter of one per cent in line, New York City is represented "wet," in the United States Congress. To make the law effective men must be elected who will enforce it.

Every branch, especially in the cities, must fight the tendency of the season, to ease up in activity because of the hot weather. While we must recognize the natural lack of energy resulting from extreme heat during the summer months, we must also avoid the establishment of a habit which easily degenerates into an avoidance of all responsibility when the weather is warm. The necessary demoralization resulting from vacations and travel trips should be counteracted by special attention to the possibilities of outdoor social times, which are sources of inspiration alike to young and old. Preaching can be held outdoors, and Religio classes have been known to greatly increase in interest and attendance when thus taken close to the heart of nature. The more recognition we give to the hot-weather let-down, the more insidious it will become in our ranks.

The farmer should be able to see God in his field, in his harvest. He should be able to see God when he measures the proper amount of fertilizer to adjust his soil to the type of crop he wishes to bring forth. He should be able to serve God in building up his registered herds and in the bounty of his harvest.

So far as I know, this question has not been discussed throughout the church. I hope that it will be. I hope that it will spread from you to others. What I am particularly concerned about is that your literature shall find its way to the farm home; that the Women's Department will find its way to the farm home. But you must go with a spirit of understanding, with a spirit of helpfulness, that the work you do will redound to the honor and glory of God, to the building up of Zion here and now.

Our Eternal Shepherd

By John R. Gibbs

Jesus, our Eternal Shepherd,
Guide us always with thy rod,
Keep us in thy fold forever,
Holy, holy Son of God.
Feed us in thy richest pasture
That forever groweth green;
Let us drink that living water
Which shall from thy presence stream.

We will follow thee forever,
Wheresoever thou shalt lead;
Thy strong arm is always able
To supply our every need.
Keep us safe from every danger,
Lead us forward with thy rod,
Till we end our earthly journey;
Holy, holy Son of God.

Thou alone shalt be our leader,
Thou canst all our wants supply;
From thy fold we'll part, no never,
Till the dawn of thy great day.
Lead us onward, onward, onward,
Guide us safely with thy rod,
Till we join that host in heaven;
Holy, holy Son of God.

Lonesome

By Hattie Hughes

I once spent pleasant Sundays
In worship, prayer, and praise;
But, oh, how blessings vanish
When we at home have stayed!

They're all at camp reunion,
Enjoying Spirit's power,
Where blessings flow more freely,
Than e'er was known before.

I never once imagined
That days could be so long,
When separate from service
Of prayer and praise and song.

But this I know most truly,
That next time I will go
With them to camp reunion,
Where blessings freely flow.

I'll not stay home complaining
Until I get the blues,
But I'll go right 'long with them
To hear the joyful news.

I hope the Lord forgives me;
I know he's good and kind;
I pray he'll send his Spirit
To those who're left behind.

Near to My Side

By Pearl Stoddard

Tune: "Nearer, my God, to thee."

Near to my side he walked
 All through the night;
 Beat back the power of death,
 Gave me the light;
 But when the morn appeared,
 All evil I had feared,
 Vanished as mist away—
 Vanished away.

Then with the trial o'er,
 Feeling secure,
 I took my journey on,
 Thought to endure;
 Careless as days passed by,
 And as the moments fly,
 I walked by sight alone—
 Walked quite alone.

Then as I journeyed on
 The flower-strewn way,
 Seeming to be the path
 To endless day;
 But as the morn advanced
 The pathway led, it chanced,
 Where snares and pitfalls lay—
 Where pitfalls lay.

Darkness descended then
 Over the way;
 In fear I cried again,
 Oh, come to me;
 Though I have strayed afar,
 Lend now thy guiding star,
 In mercy hear my prayer—
 Oh, hear my prayer.

My Supplication

By Emma Erwin

Out of thy treasure house, oh, give me, Lord,
 Sweet-toned and fitting words to praise thy name;
 And give me reverence for thy holy word,
 And boundless faith in Him who earthward came.

Oh, teach my stubborn heart how weak and mean
 Were every human effort, save for thee;
 And teach me now—e'en now—on thee to lean,
 Both when in need and when my soul is free.

And if need be that through the deep I go,
 Of human sorrow, human suffering, too;
 Then, Father, oh, let it be even so,
 That I may rise thence wearing virtues new.

Honor and glory be to thee alone
 Who bendest down to hear thy weak one's prayer,
 And sendest peace from out thy very throne
 To those oppressed with weary, worldly care.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Eternal City.—Part 5

By H. J. Davison

The new Jerusalem as the Zion of America is the theme of this the final article of the series.

The Bible being essentially a Hebrew book and written in the land of Jerusalem or Palestine, it would naturally deal with conditions, events, and associations that cluster around that city and country. In the main it does; nevertheless, there are statements and prophetic utterances which reach even to the Western Continent, notably in the combining of the blessings of Joseph by Moses and Jacob. (Deuteronomy 33: 13-17, and Genesis 49: 22-26.) The Bible is furthermore committed to the authenticity of another book which deals with America historically and prophetically from shortly after the confusion of the language at Babel to the end of time. A notable reference and indorsement of this book can be found in Isaiah 29.

This book, the Book of Mormon, claims to be an abridgment of a record of the people of Nephi, and also of the Lamanites. Both peoples were descendants of Lehi, of the tribe of Manasseh, who migrated from the land of Palestine to America some six hundred years B. C. (Alma 8: 3.) It also contains an abridged account of the people of Jared, who came to America from the dispersion at the Tower of Babel, who had become a great people, but were all extinct except one man when found by the Nephites.

This book was written primarily to the Lamanites; also to the Jews and Gentiles. (See introductory note, and 2 Nephi 12: 43.)

It could be truthfully called the book of the remnant of the house of Manasseh, since it was in the custody of and written by the descendants of Manasseh concerning the people of Manasseh to the people of Manasseh, with others. It could not consistently be called the book or record of Manasseh, as a whole, for Manasseh as a tribe went with the other nine tribes into Assyrian captivity and their record has not yet come forth. (2 Nephi 12: 69-72.)

A Colony From Jerusalem

About 600 B. C., Lehi, with his family, consisting of his wife and four sons, left Jerusalem by instruction from the Lord. Accompanying them was a family consisting of Ishmael, his wife, with five daughters and two sons with children, number not given. Also one man, Zoram, a servant of Laban. It is not stated as to what tribe these people belonged. They did not become prominent and had nothing to do with the sacred writings, so far as we have been able to determine from the records, the writers of which claimed lineage from Lehi, even to Moroni, which record was written by Ether, whose progenitors antedate by perhaps three centuries the family of Jacob.

Lehi and his little colony left Jerusalem. Let the reader note that it was from Jerusalem that they migrated, not Syria nor Moab, but Jerusalem; and traveled southward to the border of the Red Sea; thence south southeast to the sea—probably the Persian Gulf, from which place they embarked in a ship which they had built, and finally landed on the west coast of South America.

They had hardly begun their journey before they began to have visions of a Zion upon their new promised land, the

government of which would include the reign of Christ. And all the way through their record we find that matter at times brought before the people.

Zion to Be Built Up Unto the Seed of Joseph

It is quite remarkable that in most cases it is especially stated that this Zion should be "built up unto the *remnant of the seed of Joseph*." (Italics mine.) (Ether 6: 1-13; 3 Nephi 9: 47-52.) And also quite remarkable that from the very first they were taught not to confuse this Zion with the Zion of Jerusalem, nor to think that it would supersede it in point of governmental powers as pertaining to the "whole house of Israel" or "Jacob," but to the contrary, as seen in Nephi's vision (1 Nephi 3: 114-116), where it is shown that the "twelve" that should be chosen on this continent should judge the seed of Nephi, but they themselves should be subject to the judgment of the "twelve" apostles of the Lamb; which agrees precisely with what Mormon writes (1: 84):

"And I write also unto the *remnant of this people* who shall also be judged by the twelve whom Jesus chose in this land. And they shall be judged by the *other twelve whom Jesus chose in the land of Jerusalem*."

This is in harmony with the statement of Jesus found in Matthew 19: 28. Speaking to his apostles: "Ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

And later on in the Book of Mormon, attention is called to the prophecies of Isaiah, and a number of them are quoted quite lengthily concerning the gathering of the house of Jacob to their land, and Jerusalem should become the Zion of their hopes and expectation, showing that none of those prophecies are to be disturbed, or that none of the readers of later prophecies are to be disturbed as to their import and fulfillment.

No, these Bible prophecies have lost nothing of their force during all these years of changes and conflicting thought, but on the other hand, are shining out clearer and more definitely beautiful since the unseen forces behind the national and international vicissitudes of our age are rendering their fulfillment more imminent.

Therefore, though we as a church are committed and contend for a Zionistic movement in this country for a remnant of the house of Joseph, who was of Jacob, and as many Jews and Gentiles who will come into the covenant and assist (3 Nephi 9: 65-68; 9: 85-95; 10: 1-8), yet we do not for a moment lose sight of the great world-wide movement pertaining to the land of Palestine. Neither do our standard books deteriorate from its importance and grandeur, but to the contrary, they verify and confirm it. Thus in 3 Nephi 9: 67, 68:

"And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, *which is the promised land unto them forever*, saith the Father."

Also, Doctrine and Covenants 108: 4, speaking of the people of this country: "Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee into Zion. And let them who be of Judah [House of Judah—H. J. D.], flee unto Jerusalem, unto the *mountains of the Lord's house*." (Italics mine.)

Agreeable with Micah 4: 1, 2; Isaiah 2: 2, 3; and Jeremiah 3: 17, 18:

"At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem. . . . In those days the house of Judah shall walk with the house of Israel."

To those who have objected to, and may yet object to, that program, on account of the size of that country, we would

commend the reading of a prophecy recorded in 3 Nephi 10: 10, 11. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited."—Isaiah 54: 2, 3. The above language should settle all doubts as to territorial limitations.

The Book of Mormon being a record of the people of this country, containing prophecies concerning their destiny, it is but natural to expect more in it concerning their Zion. And it certainly does not leave us in doubt upon the matter of their being one, nor much room for doubt concerning the general nature of it. In all that is said of it, there is no intimation of anything like competition, or antagonistic rivalry, but in its inception it precedes Jerusalem in point of time. For let it be understood that there is doubtless to be a political or national Zion in Jerusalem or Palestine some time before the spiritual Zion, when Christ shall sit upon the throne of his father David, will be consummated; whereas, in America the spiritual aspect of it comes first. In fact, the writer is not cognizant of any distinctive political or national feature that will ever enter into the program, except that which will come by natural evolution and divinely aided transition, which indeed will be more social and industrial in its nature than political.

True, there has been a center city with a temple site set apart and dedicated by divine appointment, and the hope of the Saints is largely wrapped up in the progress, development, and sanctification of Independence, Missouri, and her surrounding stakes. But the type of methods of propaganda and development will be of such a wholesome nature that the fair-minded of the populace will hail it as a boon to be fostered and cherished, rather than a menace to be antagonized, being grounded in the principles of Christian altruism, even the benign foundations of the Golden Rule.

This, of course, can be done only by the centralizing of individual conversion and consecration; for a Zion which does not comprise the "pure in heart" and is not perpetuated by the light of divinity, is but an experiment of humanity, and is doomed to decay if not to more sudden destruction.

A writer in the Book of Mormon makes this statement (3 Nephi 4: 7): "Behold our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph?"

And Jesus while visiting the Nephites in this country, after his crucifixion, said (3 Nephi 7: 13), speaking to the twelve whom he chose: "Ye are my disciples; and ye are a light unto this people who are a remnant of the house of Joseph." And again (3 Nephi 8: 42): "Verily, verily I say unto you, thus hath the Father commanded me, that I should give *this* people *this* land for their inheritance." (Italics mine.) And again (9: 58): "And behold, *this* people will I establish in *this* land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a *New Jerusalem*." (Italics mine.)

The New Jerusalem

Moroni is very explicit about the term *New Jerusalem*, and is exceedingly clear and plain upon the distinction between the New Jerusalem and the Jerusalem of Palestine, also as to whom these cities should be built. Ether 6: 7, 8: "And that a New Jerusalem should be built up upon this land unto the remnant of the seed of Joseph." Paragraph 10: "And then cometh the New Jerusalem; and blessed are they who dwell therein, for . . . they are they who are numbered

among the remnant of the seed of Joseph, who were of the house of Israel."

And lest any should doubt as to who should inhabit Palestine, the writer adds: "And then also cometh the Jerusalem of old; and the inhabitants thereof, . . . they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham."

The reading of Ether 6:1-13 is strongly commended.

While we cannot show that any of the tribe of Ephraim came to America in Book of Mormon times, yet to-day the United States and Canada give the remnant of Ephraim a splendid showing in the Anglo-Saxon race.

Upon this latter point, as pertaining to the United States:

"William S. Rossiter, former chief clerk of the census bureau, and now chairman of the advisory committee to the director of the census of the American statistical and economic associations, writes to the August number of the *Atlantic Monthly* of an exhaustive study of American census returns. . . . He discovered that 55 million persons are of British ancestry. . . . Further that it is this group which manages and controls the United States with the Anglo-Saxon thought and ideals. The Anglo-Saxon, even in those sections where he is greatly in the minority, is still in the position of management, authority, and prestige."—SAINTS' HERALD, December 1, 1920.

Out of this group many have had their patriarchal blessings, assigning them to Ephraim. These doubtless are not of the tribe of Ephraim that was taken into Assyrian captivity as a body, but of the remnants who did not go.

Does anybody remain blind to at least a partial fulfillment of the blessing bestowed upon the sons of Joseph by Moses (Deuteronomy 33:17): "and they are the ten thousand of Ephraim and they are the thousands of Manasseh," in all this?

What a wonderful thing is prophecy; and what a wonderful thing is "the testimony of Jesus, which is the spirit of prophecy." And what a gloriously wonderful thing it would be if the posterity of Jacob could be possessed of enough of it to discern in this great Zionistic movement the purposes of Jehovah, relative to their peace and final triumph. And withal, what a transcendently wonderful thing is the patience and fatherly love of God, to care for and arrange the plan of the centuries for the consummation of the redemption of Israel and the glory promised to their fathers thousands of years ago. Would, like Jacob of old, his children could rise up from their sleep with heads pillowed upon the stones of adversity, and exclaim, "Surely the Lord is in this place and I knew it not. This is none other but the house of God, and this the gate of heaven."

However, it is written in connection with the building of the New Jerusalem: "And then shall the power of heaven come down among them; and I also will be in their midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. [The Indians—H. J. D.] Verily, I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance."—3 Nephi 10:4-7.

(The end.)

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

Why the Saxophone?

Elder Mills warns aspiring musicians against this over-popular instrument.

Just now there exists in society an almost unexplainable craze for the saxophone, a musical instrument invented by a musician named Saxe. This craze seems to be at its height and might almost be described by using the title of a one-time catchy song, "Everybody's doing it." We have saxophone solos, saxophone duets, saxophone trios, saxophone quartets, quintets, sextets, octets, and even saxophone bands and orchestras in which this instrument is exploited in various ways. Musical organizations touring the country, bands and orchestras that appear on Chautauqua circuits, all, or most of them, feature prominently this instrument. And the public invariably applauds the appearance of this novel instrument, the performers usually having to respond to demands for encores.

Not only has the public "raved" about the saxophone, but ambitious music students everywhere have embraced it enthusiastically. Does Johnny, or Susie, or cousin Harry, or Mary Jane's beau desire to cultivate his talents and learn to play some musical instrument? It is an even break that every one of them will pass by every other instrument and take up the saxophone as the choice vehicle of his musical expression. The manufacturers of musical instruments have not been slow to take advantage of this universal tendency, and have pushed the sale of saxophones to a thriving degree of success. The result is, that everywhere one can find students striving to master this instrument, and its somber tones are heard in many quarters.

As we said, the craze for this instrument is hard to explain. It is comparable to the mania that flourished about a quarter of a century ago for the mandolin, a pear-shaped, stringed instrument imported to us from Spain. Then everybody wanted to learn to play this tinkling instrument, and mandolin and guitar clubs and orchestras (!) flourished in varying degrees of perfection (or imperfection). Or, it is comparatively similar to the more recent craze for the ukelele, a small, strummy, wooden guitar from Hawaii; which obsession has fortunately not lasted very long.

Some of the phases of this saxophone craze are peculiar. We recently read a timely little squib captioned, "Did jazz music produce the saxophone or has the saxophone brought jazz music?" Certain it is that this instrument has been made a principal factor in the novel and often unmusical effects of so-called jazz music. This matter of novelty, we think, affords some measure of explanation for the present craze for the saxophone.

We feel it is necessary to warn the Saints against this unnatural craze. From every quarter of the church we hear of our "young men and maidens" taking up this instrument, earnestly desiring, doubtless, to master a musical instrument and to obtain musical culture thereon. We feel that in most of the cases, those who do so are destined to meet with real disappointment, and we are going to tell them why.

The saxophone is a band instrument, made of metal, with a quaint, Dutch, pipe-looking shape, getting its tone from a bamboo reed of same shape as the clarinet, and fingered practically the same. In fact, it has been styled the "illegitimate offspring" of the clarinet. But, unlike its respected parent, it is an instrument of very limited capacity and range of tone color. But little in the way of real expression can be realized from it; its tone qualities are always reedy and its tone color always somber and grotesque, and if heard to excess become tiresome and oppressive. In these respects it is totally unlike the clarinet, which has a wide range of expression, from grave to gay, and a variety of beautiful tone color; so much so that it has been styled the "dramatic soprano of the orchestra."

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Welfare of Preschool Children

Address by Miss Rosamond Losh before the Women's Department Institute.

(Part 2.—Concluded.)

After we have examined a child at the center, and given it a card with the doctor's findings on it, we make another one for our own office, which will finally be sent to Washington. This card goes back to the office, and a permanent physical history is made from that. So that if we get a child in its first year and keep it until it is six years, that card will be a complete physical history record of that child from birth to six years of age. This history can be turned over to the public schools to form a basis for their health program—a decided advantage to the teacher. One will know if there is a trace of tuberculosis in the child and will see that it enjoys plenty of fresh air and sunshine; that it takes advantage of all the play periods, and that it is safeguarded in other ways. If it has defective eyes or hearing, she will know how to direct the studying of that pupil in the schoolroom. He needs safeguarding, too, in his physical activities. So we feel a great many of the teachers' problems will vanish when she can take advantage of this record and act accordingly for the child's best physical good. We don't want to classify these children as stupid when they perhaps are merely physically handicapped. We know very often from our experience mothers are not able to detect physical defects, and teachers might think a child stupid when it wasn't measuring up to the standard, until it is discovered that the child was physi-

As a solo instrument the saxophone does not rank very highly on account of the limitations just described.

Another thing that calls for great consideration by those who are thinking of taking up the saxophone is the place it now holds and will continue to hold in bands and orchestras. Many of our instrumental students doubtless are studying their instruments with the hope of later using them in either bands or orchestras. They should, therefore, understand the measure of opportunity that awaits those who play the saxophone.

First, the saxophone is distinctively a band instrument, and in most large military bands of fifty or sixty players a trio, or perhaps a quartet, of saxophones may be found. But on account of its limitations and character, it is not given serious prominence, being used mostly to add "body" to the *ensemble* rather than tone quality and color. P. S. Gilmore, the famous conductor of the military band which bore his name, and which was famous in the eighties of the last century, occasionally placed a saxophone solo on his programs, but he was noted for resorting to novelties, and his example has not been followed by succeeding bandmasters. In the modern orchestra and the orchestral scheme, the saxophone is not recognized, orchestral authorities and conductors refusing to introduce it anywhere. It has, therefore, remained for the jazz orchestra, or the orchestras that feature the unusual, to use it to the extent it is now heard.

In fact, it is very hard to accommodate the saxophone to the present orchestral scheme. Orchestras and orchestral arrangements do not include saxophone parts, and hence, whenever the instrument is allowed to play at all, it has to play a part assigned to some other instrument, frequently with unsatisfactory results.

We feel, therefore, that our young who desire to master some musical instrument will do well to consider carefully before adopting this limited instrument. There are a number of other very fine instruments, of proven qualities and resources, that our young people could just as easily master, and they would have the assurance that their labors would result in their being able to play an instrument of worth and recognized possibilities.

ARTHUR H. MILLS.

cally handicapped in some way that was not at once apparent.

We have no record of any physician in Kansas City having failed to cooperate with us by bringing their own children to our centers. Not that the children need it, but it was done simply to add the strength of their indorsement to our work. This has certainly been a wonderful help to us.

We have all the child specialists of the city either on our board or examining for us. All these specialists, and those on the board, go out for our examinations. They can give only a limited time to us, but they give us what they can.

The prevention idea is spreading all over the entire country, as you know. For a long time, in eastern parts, it has been the custom for people to pay the physician by the year to keep them well: but I was astonished to learn to what an extent this custom has reached Kansas City. A few weeks ago one of our most prominent physicians told me he had over a hundred patients who were paying him by the year to keep them well. He said out of 107 of those patients, 105 were men, professional men, who could not afford to be ill; so they paid him by the year to keep them well. Once a month he gives them a thorough physical examination: kidneys, lungs, skin, blood pressure, and all, and in this way can detect the slightest approach of danger, and is able to ward it off, and the man goes to his business. It seems to me if it is a good investment for the head of the house, it isn't a bad one for mother and the children. However, out of this physician's 107 patients of this kind, 105 are men.

We insure our automobiles and houses, our Liberty Bonds, and sometimes our jewels, etc., but it doesn't seem to me we have been doing very much about insuring the health of our children. The periodic physical examination referred to is a sort of health insurance. Through it we are able to detect the approach to danger, and ward it off before it becomes worse and jeopardizes the whole future of the child.

It is sometimes thought that because a child has no striking defect there's nothing the matter, but we have learned it requires a great deal greater skill than is possessed by the average individual to tell when a child is up to standard. Our Government has furnished standards for us on the basis of the normal, healthy children of the entire country, and it seems to me that every mother should wish to know if her child is or is not up to standard. She oughtn't to be satisfied to merely *think* they are all right, but she should *know*, and as I say, there are many afflictions that only a skilled physician, a specialist, can detect. Take curvature of the spine, heart trouble, tuberculosis, and many other things; we are not able to detect them at the beginning when they might be easily overcome.

Two or three weeks ago we had with us the national president of the Tuberculosis Society, and she told us physicians have thrown up their hands and said it is absolutely impossible ever to wipe out tuberculosis unless we can educate mothers in *prevention*. The element of success lies with the mothers. Our mothers must do it if we are ever to stamp out disease. The tuberculous case comes to the attention of the physician when well advanced, and then it requires a long, hard pull for people to overcome it; but if we would keep our children up to standard we make it possible to prevent the development of this dread disease. When mothers learn this fact, they will help to stamp it out by doing what they can in this direction.

We ask people to get behind this movement, even if their children are well, in order to safeguard their own homes. A child is no safer than the most understandard child it comes in contact with. If a tubercular child and other diseased children are present, they are a constant menace to the well child. We ask the mothers of well children, even though under the care of child specialists and getting every attention that we could even suggest, to get behind the movement for the sake of all children. We want to raise the standards of *all* children in order to safeguard the *well* child.

The normal, healthy child is not the result of accident. It is simply intelligent care and right health habits which are necessary to bring the child up to standard, and just as necessary to keep it there. In the schools we often found children were as much as 78 per cent under standard. Im-

mediately milk food was introduced, which brought them quickly up to standard. Then they thought it was all right to relax, with the result that the children dropped down again; and ever since it has been sort of an up-and-down movement. Don't you see that it is just a clear waste of time trying to raise this health standard if we don't try to keep it there? If we will just do this we will have little further trouble.

The healthy child is the happy child, and a saner companion for other children. We have specialists who tell us that such a child is more wholesome and has more wholesome thoughts. This seems a very excellent reason why we should try to keep it in the best of condition.

Statistics show that 90 per cent of the juvenile court offenders and reformatory habitues are physically handicapped. Not only that, but 75 per cent could have been helped if taken in the preschool age. Some were crippled, 50 per cent of which could have been returned to normal if taken at an early enough stage. Curvature of the spine is a thing that is very easily cared for if taken in time, and almost anything can be corrected if taken in the preschool age. Call attention to the posture, using simple corrective exercises, and the spine is straightened, but let it go until the adult age and the probabilities are it can never be corrected. If at all, it means a long, hard pull.

The same thing is true about tuberculosis and heart trouble. Heart trouble is so often from very small beginnings with merely a heart murmur in the child of preschool age. If the intelligent mother is aware of the fact she knows the child needs safeguarding that he may outgrow a tendency which, if neglected, becomes chronic. If the child is allowed strenuous physical exercise the probabilities are the heart will be seriously strained.

You see how much the home can do, and the same is true of tuberculosis. These things come to the physician when they are more advanced and more difficult to deal with.

Mr. Codding, formerly of the State Penitentiary of Leavenworth, Kansas, and familiar with juvenile court subjects, tells us 90 per cent of the people coming into the penitentiary are physically handicapped, and 75 per cent could have been corrected if taken in childhood. So, you see, there is a big relation between crime and understandards.

There is another very, very important reason why we should raise the standards of our children to the very highest point possible. We like to give our children the very best advantages possible. We want to see them go into the public schools and do the work there the other children are doing. We don't like our children to be repeaters. A child takes nine years to do the work that it should do in eight. It cannot do better because of physical handicaps. He easily gets to thinking of himself as a failure and finally adjusts himself to that thought in life.

It is an age of progress, and methods of child care and home training are progressing just as well as methods in school work. It is the duty of the mother to keep herself in the march of progress as well as for the teacher to do so. You know our teachers go to summer schools and universities, and take advantage of special courses in order that they might be fitted to give children better advantages in their mental, moral, and physical training. The responsibility of the home is surely no less than that of the school.

Now, is it worth while to raise these physical standards? Higher physical standards mean higher mental, moral, and spiritual standards; mean a bigger, more useful life. When we go to the children's hospitals and see the little physical wrecks, our hearts are touched, and we think we would like to do something, but how much more important it is to prevent these wrecks in the first place, for prevention is so much more to be desired than correction afterward.

Question. "Is there any practical way for the organized women of rural places and small towns to carry on the real child welfare work?"

Answer. "Yes. If you have parent-teacher associations I certainly would work through them as a unit. We have nine different counties in Kansas and Missouri that have been coming to us for just this help. I suggest that they organize just as we have in Kansas City. Have as many

representatives of as many organizations interested in child welfare as possible. Then most of these counties I mentioned in Kansas and Missouri got their executive secretary or field worker or nurse at the expense of the Red Cross through their local chapters and parent-teacher associations, and they get behind this work. We were called out to Olathe, Kansas, some two or three months ago to start the work there. The Red Cross people helped, going all through the county, speaking at the different schoolhouses, the work being directed from the county seat at Olathe. They found the children with bad teeth because they had no dentist there and the distances were so great, and they had not realized the importance of caring for the children's teeth. A dentist volunteered to go out there and take care of them. In four districts we have well children's stations opened once a week, and in these districts we have a nurse from the visiting nurses' associations who does intensive work. There are some districts where we have no people up to standard, and we need to do much educational home work. These centers are open weekly. We ask sick and well to come to these centers. By all means do not overlook your physicians. They are a little peculiar. They are perfectly willing to help if you go to them and enlist their cooperation; but if you go your own way and do not consult them, you are apt to get in on the wrong foot. When they understand what you are trying to do they will help you direct the work."

Q. "Is this medical service given free, or is it always paid for?"

A. "We have about 50 per cent paid and 50 per cent free service. The big public specialists can only afford to give an hour here and there. Our centers are open only from 9 a. m. to 4 p. m. It would injure our own work if we didn't have a man there at nine o'clock. So in order to be sure of that, we employ men trained for this work; but we can always use extra physicians, and have about an equal number of physicians who drop in. If information on this work is wanted, write the Children's Bureau at Washington, which supervises our work. That is, we are supervised to the extent we wish to be. If we wish to initiate something new, it is all right. You can have, absolutely free, every advantage they have to offer. Two years ago Julia Lathrop came to Kansas City and talked for several days to a number of our groups. The bureau also sent a field expert and office expert to organize our work in connection with clinics, etc., and tried to standardize the work in Kansas City. This was done at Government expense. You have the same privilege. If you write to Miss Lathrop to send Miss Hunter, the office expert, they will help you to put on foot any health program."

A. Mother's Duty Three-fold

Character Study

One great writer has said, "Talent develops itself in solitude; character in the stream of life." Therefore, in fitting yourselves for the future, do not shut yourselves away from things. We are told that Christ, as he worked in the carpenter shop, learned obedience and grew in wisdom and favor with God.

Do not complain of the cares and vexations, the temptations of life, for these may be the things God has appointed unto you for the forming of your character. It is having its work in making you patient, humble, generous, and kind. Perhaps this character is growing more beautiful each day, though you do not realize it, and every temptation may add to its perfection. So do not isolate yourselves from people, nor from troubles and difficulties, but go into the midst of things, never forgetting to "pray always" lest you enter into temptations.

Home Building

Brother Charles Derry once said to me, "Govern your household with love." I have always found that a good motto, for it seems to assist in solving all the problems of everyday life. Listen carefully: "Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, un-

selfish, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things!"

Did you ever watch a bird build its nest? It builds so true, so well, so strong. It sings as it builds, and when the home is done and ready for occupancy, it is a place of comfort rather than luxury. Birds know nothing about wealth, but they are happy. They have a shelter and a place of refuge which brings them contentment and rest.

So, in building your homes, let love be your foundation, and all these other things will be added to you unconsciously. Differences will arise; problems will have to be worked out; you must learn to give and take; but by living up to your motto, you are sure to find happiness. There is only one thing greater than happiness in this world, and that is holiness, which is not in our keeping alone. God has put in our care the happiness of those about us, which can be secured by our being kind to them.

See to it that your home is a place of refuge, rest, contentment, where the body may be rested and the mind comforted from the cares and buffetings of the busy, unsettled world. Keep your home clean, in order, and free from unjust criticisms; then it will be a place of rest.

Child Study

The laugh of a child will make the holiest day more sacred still. "Strike with the hand of fire, O weird musicians, your harps strung with Apollo's golden hair! Fill the vast cathedral aisles with symphonies sweet and dim, deft touches of the organ keys! Blow, bugler, blow, until thy silver notes do touch and kiss the moonlit waves, and charm the lovers wandering mid the vine clad hills. But know your sweetest strains are discords all, compared with childhood's happy laugh. The laugh that fills the eyes with light, and every heart with joy."—Ingersoll.

The training of a little child, O what a responsibility! To undertake the molding of the character of a little child!

Have you ever seen parents cruelly whip a little child? and did you ever stop to think that that child has inherited from the mother and the father, and its forbears a temper, a disposition, a great many characteristics, and that it is being whipped for something it is not accountable for?

Education should begin with the parents; they should study to meet these temperaments as they are manifested, and meet them with firmness, but never unjust punishment. Some are apt to whip a child as the quickest way out, when a little patience and reason would have solved the problem.

Do not make a promise to a child unless you are sure you can keep that promise. The foundation in the building of a child's character is obedience. Try never to lose the confidence of your child, for it means much through all the years of its life to know that all its sorrows and troubles can be brought in confidence and love to mother. Study to make yourself approved, that it can be said of you, "Mother understands, and she will know what to do and how to help us."

I never look into the face of a little child that my heart does not go out in love to it, and these words come to me, "Of such is the kingdom of heaven." I love to read in the book of Alma where Christ appeared to the people of this continent, and after he had talked and ministered unto them, he asked that they bring their children to him, that they be placed on the ground around him. He took them in his arms and blessed them, and prayed to the Father for them. And he stood in their midst, and we are told that he wept. He cared for them, he loved them, and prayed for them; he understood!

That is the example for us to follow—a prayer always in our heart for the little ones, that we may be guided, and directed, in our training of them.

(Read at the Southern Nebraska conference, Lincoln, Nebraska, February 13, 1921, by Pearl Schofield.)

Mrs. Elizabeth Cowan, elected a member of the Australian Parliament, has the distinction of being the first woman in that country thus honored.

A Coming Treat

The general supervisor of our Young Women's Bureau, Sister Mary Steele, submits an announcement of prizes to be offered in connection with the coming special "Girls' number" of *Autumn Leaves*. We all look forward to this number with pleasant anticipations of a real treat, for it is the first to reflect exclusively the activities of the girls of the church, and who will claim that the girls lack either "pep" or cleverness? We have had issues devoted to the interest of the boys. These have been exceedingly pleasing. But in this new age, this "age of woman," are we not justified in feeling that when the girls of the church get "on their toes" for a number of the young people's magazine all their own, we are sure to get something worth while?

Now, let the mothers who read this column pass along the good word to their daughters, the Orioles and Temple Builders, and each one do what she can to create a lively interest in this initial effort. Sister Steele is happily to become still more closely associated with our Women's Department work, and the Lord is using her, as he does all truly consecrated souls, as an instrument of good to work out his will among the people. Let us get behind her efforts, and help her make this November issue of the *Leaves* a brilliant success. The contests are varied, and open to all girls, and we mothers who are justly proud of our lovely and capable daughters should help to kindle the fires of enthusiasm in their hearts—for who knows to what great future service they may tend?

AUDENTIA ANDERSON.

For Girls; Attractive Awards for Effort

The November issue of *Autumn Leaves* is to be a special "Girls' number," and we hope that all the girls of the church will feel a personal interest in making it a success from first to last. We want it to be the means of enthusing our girls, enlarging their vision, raising their ideals, and giving them many practical suggestions which will add to their local pleasure and profit. Too, we hope it will arouse latent talent to the pleasant opportunities which are open to them in assisting to advance the cause of the girls of the church.

We want to hear from every live group throughout our broad land. Circular letters are being sent to the monitors and leaders of Orioles and Temple Builders, but we make this public announcement in order that knowledge of these contests may reach all.

We are offering the following awards for the first and second best articles and pictures sent to me at Independence, Missouri, Box 255, before *September 10*. Remember the date, and do not lose your chance by unnecessary delay.

For pictures of Oriole or Temple Builder groups in uniform, with a write-up of what they have accomplished since organizing:

First prize (to Temple Builders), Kodak; second prize, Temple Builder pin.

First Prize (to Orioles), Kodak; second prize, Oriole pin.

For best original article on any of the following subjects:

1. "The kind of woman I want to be."
2. "How girls may serve."
3. "Plans for good times the year around."
4. "What a fine girl avoids."

Prizes on each: First, Choice of Eversharp Pencil, or material for Oriole or Temple Builder uniform.

Second, Choice of Oriole or Temple Builder pin, or silver thimble.

Which will you win?

MARY STEELE,
Supervisor Young Women's Bureau.

Runners may be prevented in hose that are too tight over the knees by splitting the back seam down halfway and neatly inserting a V-shaped gore taken from the back of a discarded hose.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXIII

Sunday

1. What are the four types of Sundays?
2. What are the two viewpoints of the Sabbath of the Old Testament?
3. What element did the Sabbath of Jesus give?
4. The Puritan Sabbath was a revolt against what practices?
5. Discuss the Continental Sabbath: (1) its good points; (2) its bad points.
6. What is meant by a day of opportunity?
7. What abuses often arise in this observance of Sunday?
8. Can you suggest things that will make Sunday an enjoyable and yet profitable day for the child?
9. How can the Sabbath be made a Fathers' Day?
10. What are the advantages of attending church on the Sabbath?
11. What are the arguments in favor of church-going for the child?
12. What is the value of the Sunday school?
13. Are there any limits for Sunday hospitality? What?
14. In your opinion what is the ideal Sabbath for the adult? for the child? for both adult and child?

MAUDE PEAK PARHAM.

Family Singing

"Why," asks a contemporary writer, "do so few parents nowadays sing either to or with their children?" She goes on to urge a revival of this fine old custom.

Perhaps, as she suggests, the phonograph, with its music-making facilities, or the automobile and the movie, forever dragging people from their homes, or jazz with its exotic and difficult cadences, have driven the old sweet airs and the habit of family singing from the American homes.

Old hymns of noble verse and nobler music, beautiful old ballads in setting of simple but perfect melody, are a valuable part of the equipment of any life and memory. Every little while music of real merit is produced which should be added to the collection as pearls are added to a string.

Home in which such songs are sung, homes in which fathers and mothers sing such songs first to and then with their children, are among the greatest influences of civilization. More important than the songs or the singing is the habit instilled in early life of finding pleasure in home itself.—*Concord Monitor*.

A Plea

God grant me these: the strength to do
Some needed service here;
The wisdom to be brave and true;
The gift of vision clear,
That in each task that comes to me
Some purpose I may plainly see.

God teach me to believe that I
Am stationed at a post,
Although the humblest 'neath the sky,
Where I am needed most,
And that, at last, if I do well,
My humble services will tell.

God grant me faith to stand on guard,
Uncheered, unspoke, alone,
And see behind such duty hard
My service to the throne.
Whate'er my task, be this my creed:
I am on earth to fill a need.

—Edgar A. Guest, from *Over Here*.

LETTERS

With the Religio

Howard W. Harder, General Secretary of the Religio, gives us some important announcements.

Through the kindness of the editors, we are going to be permitted occasionally to occupy a column in the HERALD to inform Religians, and others, as to what is being done by the Religio Department. We trust that, as this column will appear only occasionally, we may be able to make it of sufficient interest to insure its reading.

Constitution and By-Laws

Religians will remember that at the last General Convention, held in April, 1920, a motion carried to empower the executive officers of the Religio and the First Presidency of the church to draft a plan of operation for the Religio Department consistent with the new phase of Religio activity as outlined by the coordinating committee, upon the adoption of which plan the old constitution was to be automatically discarded. This, as you know, has been done; and the Religio for a year has been operating under the new plan, the object of which is to enable the Religio to do the work for which it was specifically set apart, that of furnishing opportunity for the social and recreational expression of our young people, which will make for physical, mental, and spiritual strength.

However, while the Religio has been operating under this plan for some time, we have delayed issuing in printed form the new rules for the guidance of locals, as we desire first to be sure that the new plan was feasible. This has now been demonstrated, so we have issued a 16-page pamphlet containing these rules. This will take the place of our old constitution and by-laws, but we have called it Rules for the Operation of the Religio Department.

This pamphlet is now ready for mailing, and will be sent postpaid to locals and individuals upon receipt of request. The price is five cents each, or fifty cents per dozen. Stamps in small denominations will be accepted. Send requests for this pamphlet to the Religio Department, Box 255, Independence, Missouri.

What Can We Do at Our Religio?

Some who read this may not have seen announcements of the publication of the Religio's new 48-page manual, *What Can We Do at Our Religio?* To those, we want to say that this little book is brimful of suggestions that will help any gathering for social purposes. There are suggestions for outdoor games and indoor games, games for boys and games for girls, community programs, pageants, etc. Rules for playing a great many games are given, and a very complete bibliography of recreational literature is included. While this is essentially a Religio manual, it will be found useful at any gathering of young people for social purposes. This booklet is sold by the Herald Publishing House, Independence, Missouri, and the price is twenty-five cents, postpaid.

God Is Everywhere

This brother finds many object lessons in nature.

This beautiful morning I feel that I would like to speak to you all, and if possible try to make each one feel that in spite of trials we may encounter, there is a kind and loving God watching over us. I am just back from a little stroll in the Waterworks Park and I could not help feeling that this is a wonderful old world that we are living in. The sun was shining brightly, the sky was cloudless, and a gentle breeze seemed to whisper comfort and love to me. I passed a patch of wild flowers, and each delicate little blossom was facing the sun; it made me feel happy, as each flower seemed

to convey a message of faith and its result. In the far corner was a little flower all by itself, yet it was in full bloom, as God had not forgotten to take care of it. The rain had fallen on it and the sun was shining on it just the same as on the other flowers, and to me it looked better and brighter because it was alone, and it brightened up the lonely, dismal spot in which it was growing.

What a great object lesson we can learn just from that little wild flower! Many of us feel at times that we are alone, and some of us are deprived from the association of the Saints, but if we can only shine out pure and bright and cause as much cheer and happiness as that little flower, I am sure that we will not feel so lonely, and God will bless us to the extent that we will feel happy to know that we are helping others who need us so badly.

God is everywhere and is speaking to us in many different ways. The warm sun shining up in the sky proves that there is a never-failing God. The tall, stately trees prove that God protects everyone who puts his trust in him, and the beautiful flowers speak of the joy and happiness obtained from having faith in God. Nature depends solely on God for help, and that is why we see perfection in nature. Oh, dear Saints, if only we can exercise enough faith in God I am sure that he will protect us just the same as he does the trees and flowers, etc. He says that even the very hairs of our heads are numbered, and also that never a sparrow falls to the ground but what he sees it. I find that just as soon as I kneel down and ask help from God, when I am feeling discouraged, then my very body seems lighter, a feeling of happiness comes over me, and I see the world in a different light. Never has God failed me, and I can plainly see that when I feel lonely and discouraged it is my own fault, because I have failed to put my trust in God. Dear Saints, when you feel that way, go to the Lord in prayer, and then take a walk in the country, or, if you are living in the city, go to the park and look at the beautiful flowers and the tall trees and listen to the beautiful singing of the birds; when you step on the soft grass, try to think clearly who made all those beautiful things. There is only one answer, but what did God make them for? Entirely for us, that we might feel happy, and that we might not forget him; also that we might see the results of putting our whole faith in God. Dear Saints, my prayers are for you all that we may always be an unbroken family, firm in faith, and faith with works, and works with love, remembering that prayer is the key to spiritual success.

DETROIT, MICHIGAN.

BERT COOPER.

New Zealand Mission

Saints much benefited by visit of Elder G. J. Waller. Mission work among Maoris very difficult.

It is some time since I have written you anything directly concerning the mission here in New Zealand. It is concerning the visit of Elder G. J. Waller to this mission that I would interest you at this time. Elder Waller arrived here about a fortnight ago and found our address by wiring Dunedin. They gave him the address at 31 Eden Terrace, Auckland, New Zealand, and he visited the house the next morning after arriving.

The address at the close of this letter is that of the writer when at home. I am now visiting the Saints in Auckland as a result of developments of recent date. Some little time before Elder Waller arrived, we had arranged for Elder Loving to visit Auckland to attend a meeting to be held in the concert chamber of the town hall in Auckland, where Elder Robinson, who is stationed in Auckland, made reply to misleading stories told by the Utah people regarding this church and the conduct of Elder Loving and the writer when we attended the mission conference of the Utah church at Huntly, New Zealand.

I shall not detail the Huntly affair just here, but will outline it for you separately from this letter. Suffice it to say here, that the Utah people manifested the usual spirit of Brighamism, or rather reverted to the spirit of 1852. For

they attacked us and ejected us from their camp grounds within five minutes after we asked them for the privilege of speaking to the people at a time when they had no meeting in progress. Then they lied about us, saying that we had conducted ourselves in an ungentlemanly manner. We replied to them on the streets of Huntly and elsewhere, hence the meeting in the town hall above referred to, and Brother Loving's visit to Auckland, where he was laboring with Elder Robinson when Elder Waller arrived unannounced and unknown to any of them in Auckland.

Though very busy with the affairs of his company, Elder Waller felt the need of the blessings of the Lord through association with the church, and the church has been blessed through his coming among us. And we are pleased to learn that he shall be with us till September; for his advice and counsel have done much already to help us get in line with the church work at headquarters, and the Saints here seem blessed with the Spirit of God through being brought closer together in the attitude of prayer and service under his direction and counsel.

I think it is proper that I should refer just here to a spiritual dream given to Elder Robinson just a few days before Elder Waller arrived. I quote his words:

"Just a few nights before Brother G. J. Waller arrived in Auckland (who, by the way, came unexpected and was not known to any of us other than through the church papers), I dreamed the following:

"We were sailing in a beautiful new auxiliary ship. Everything seemed in perfect order and the ship rode the mighty waves all right, and we thought everything was going along all right. Presently a man stepped up and took hold of the wheel. We had not seen him before. He began giving instructions, and the people did not want to carry them out, but when I looked in his face I turned to the people and said, 'Why do you refuse to carry out his instructions? He is a safe pilot.' Then they began to carry out his instructions. He ordered the sail to be set properly, and gave instructions for the benzine to be turned on, so that the motor might be set going. We were soon to realize why the instructions were given so hastily, for when we looked ahead we saw that we were sailing straight for the rocks on the shore. The pilot was just in time, and he turned the ship. So close were we to the rocks, it seemed we could touch them from the side of the ship. He guided the ship into the right channel and the danger was passed, and then the pilot left us.

"During Brother Waller's visit he gave us good instructions, and whilst I was presiding at our midweek meeting, the above dream came before me again, just as clearly as though I were dreaming it all over again. This was impressed upon my mind. I began to pray about it and asked God to shut it out of my mind if what had been given to me was not of him. As I prayed, the plainer it became, and this is what was given to me as the interpretation of the dream.

"The ship was the New Zealand Mission (which is really a new mission, especially this end), which was fully equipped with the gospel. We were riding over the waves of opposition, and thought all was going along all right, until this pilot came and gave his instructions. (I asked that I might see the face of that pilot again, and Brother Waller's face came before my eyes.) He showed that the Spirit of God was the all-important thing to carry us into the right channels, and then he left us.

"We feel that Brother Waller has indeed turned on that tap which has given us fresh courage and hope, and he truly has given us spiritual food in time of need. His instructions and counsel will help us all to live closer to God.

"A. V. ROBINSON."

The writer has been much encouraged by the arrival of Elder Waller, and his advice is being taken by the Saints. There is new hope, courage, and energy manifest. The Saints are moving in the direction advised by Elder Waller and we expect that a branch will be organized in Auckland while he is with us. The Spirit of God is manifest in his preaching and counseling us, and the message is being borne

into the hearts of his hearers. The little craft (the New Zealand Mission) is moving forward. We have passed some dangerous rocks, guided by the hand of this kind-hearted and experienced pilot, and we feel that we shall have further cause to be thankful to God for sending him among us.

Elder Waller wished to be remembered by the Saints and friends in prayer, that he may receive the spiritual support he needs, as well as the blessings of health and strength. He wishes to be excused from writing long letters to you, as his business takes much of his time and he feels the need of rest from letter writing. He is making a short business trip to Australia and will be back in about three weeks. He expects to be with us till September. We shall miss him, we know, for he has endeared himself to us here already.

Elder Loving and the writer have been engaged in working among the Maoris but have not adhered strictly to that work. We have done some preaching and tracting among the Europeans as well during the past three months. This was necessary on account of misrepresentations coming from the Utah people, who have spent years in this field while we are just newly opening our work among them. I think I never found a place where people more persistently confounded the true Latter Day Saints with the church in Utah, commonly called the Mormon church.

The natives here, as well as many Europeans, have been led to believe that the Utah church is the only church known as Latter Day Saints. They are surprised to learn that the church in Utah was organized by Brigham Young seventeen years after the inception of the latter-day work in 1830. The Utah elders publicly deny that Brigham Young and all his coadjutors submitted to a new baptism in 1847 in the creek where Salt Lake City now stands, thus repudiating their former baptism and completely severing themselves from the church organized by Joseph Smith by that act and their new confirmation, and their entering into the practice of polygamy.

These people are astonished, many of them, to learn that the so-called revelation on polygamy was not known to the church in the days of Joseph Smith. I have heard the Utah elders tell them that the polygamous document was in the Doctrine and Covenants of the church in the days of Joseph the Martyr. We have never let such a falsehood pass unchallenged, and have shown the 1835 and the 1852 editions of the Doctrine and Covenants to prove the fallacy of their statement. They have even then deliberately lied to the people, telling that we have "faked up" those books. But when requested to produce a genuine edition of the Book of Doctrine and Covenants of an early date they make excuses.

Elder Loving and the writer have walked many miles through the back country, from camp to camp of the natives, preaching and delivering literature to them. By the help of the Tahitian and the Tuamotuan dialects, which I acquired in the Society Island Mission, I have been able to get a start in the Maori language. Most of the young people understand English, but many of the adults need to have things explained to them in their own native tongue. We feel that the Lord has blessed us in this work and in the study of their language. Elder Loving has made splendid progress and can speak quite a good deal of Maori.

Our work is up hill all the way, due to the very scattered settlements of the natives and the great distances we have to walk and carry our blankets and books, and, worst of all, the falsehoods of Brighamism, which must everlastingly come up, and the muck be cleared away before the minds of the people will open to the truth. We have walked about one hundred miles, forded streams, swam a river to get potatoes to cook in a hot spring, camped out under the trees, slept many nights on the hard boards of the floor, glad to get shelter. When the road seems long and dreary we turn off into the bush and pour out our hearts to God in prayer, and he knows and understands our needs, and gives the comfort of his Holy Spirit, which we cannot do without.

For reasons mentioned above, and the fact that polygamy has been common among the natives from of old (in fact, a polygamist was looked up to as a great man), I am frank to say, that the introduction of the gospel among the natives

here is the biggest undertaking I ever tackled in my life. But we meet with some kind-hearted people, and some of them manifest interest which I hope will grow into activity. The numerous religions of the Europeans and Maoris also, have made the people very slow to act. They are very suspicious of Europeans until they have had time to satisfy themselves that we have not come to rob them of their land, which is a very sore point with them, and not without cause.

Sincerely, your brother in Christ,

H. W. SAVAGE.

MALFOY ROAD, ROTORUA, NEW ZELAND.

Workers' Conference of Eastern Michigan

The usual good results attained when the workers get together for an exchange of ideas.

A workers' conference convened at Minden City on June 18, 19, in charge of department leaders. Meetings were held at the church on Saturday, and in the opera house on Sunday, the attendance being far too large for the church.

The opening session each day was a prayer service. On Saturday morning the theme was unity. The sentiment expressed and the spirit prevailing were in harmony with the theme. It brought peace and comfort to all, strengthening the tie that binds our hearts in Christian love.

On Sunday morning, at 7.30 a. m., a young people's prayer meeting was held. The plan was to have the meeting at the grove one half mile from the church, but conditions changed the plan so it was held on the church yards. The general prayer service following this one was well attended, but did not reach the spiritual height we had hoped for.

The eleven o'clock service on Saturday was a speech of welcome by Patriarch A. Leverton, which was seasoned with the spirit of the preceding prayer service, that of unity and love. At this session a motion prevailed that a message of sympathy be sent to the local branch president, Brother C. K. Green, who was at the Bad Axe Hospital where he had undergone an operation for hernia. The message, with a beautiful bouquet of flowers furnished by Brother W. Parks, was taken to Brother Green on Sunday by the Oriole girls. In return, a message of appreciation was sent by Brother Green, but reached here too late to be read at the conference, which he regretted very much.

On Sunday at eleven o'clock a Sunday school session was held, in charge of the district and local superintendents. The song service at this session was a pleasing feature, the first conducted by Brother A. H. Mills, of Independence, whose coming on Saturday evening was a pleasant surprise to all. The well-selected songs by the district Sunday school chorister and the little incidents related as to the origin, etc., by Brother Mills, helped to bring the true spirit of song into the service.

The afternoon sessions were taken up by department meetings in charge of leaders, short talks, discussions, a round table, conducted by the district president, Brother W. H. Sheffer, with special musical numbers by Crosswell and Minden City workers. A scout dialogue by members of Minden City Sunday school, and a reading by Brother Tennyson Summers were features.

Music was furnished by the Sandusky orchestra, under the leadership of Brother Lewis Binder, whose efforts along this line are commendable. In his talk on music he expressed some splendid ideals. Following his effort was a talk by Brother A. H. Mills, also in the interest of music and song. He referred to section 119:6 of Doctrine and Covenants, which states quite clearly that it takes music and song properly rendered to make our church service acceptable in God's sight. Among many other good thoughts expressed, he said that if opportunities for developing musical talents do not come our way, we should try to make opportunities. God helps those who help themselves. When striving faithfully to advance along any line we will find means of help

coming our way from time to time. This we know to be true, from experience.

The district Sunday school superintendent, Brother Lewis Grice, spoke in favor of a uniform program for Children's Day, including promotion and graduating exercises and baptism of children.

Religio field worker, Brother Willard Parks, spoke mainly on the social and recreational work of the Religio. This was followed by a discussion, whether a lesson study would be continued in connection with the Religio, and the nature of it. According to a statement made by the editor of the *Religio Quarterly* some months ago, there will always be a lesson study of some kind connected with Religio work. Brother Wells also gave a very consistent explanation in June number of *Autumn Leaves* as to the rights of the Religio, that to have study classes on religious subjects was its secondary privilege.

District President W. H. Sheffer gave several short talks on general lines. In one of his speeches he said he was glad that all Latter Day Saint churches are not in obscure places.

In the absence of our district organizer of Women's Department, Sister Lewis Grice and Sister F. S. Brackenbury gave talks on women's work. Sister Grice explained the different departments of the work, emphasizing the great need of more study classes, which is a means of qualifying for better service.

Sister Brackenbury spoke on general lines of women's work, and in a later talk told some good things she heard and saw demonstrated in the institute of Women's Department at Independence, which was very interesting and instructive.

Sister Jennie Booth, district Sunday school secretary, speaking in the interests of Sunday school and Religio work, said that great care should be taken in selecting officers in the different departments, choosing the best qualified for the particular work, and when a good secretary is found, do not make a change unless it is necessary, not simply for handing the honors around.

Brother Myron Carr and G. St. John spoke on, "Learn your duty, then act," both expressing good thoughts on the subject.

On Saturday evening Brother St. John lectured on the Christ ideal, taking up his life of service. He referred to an experience in his own life when, afflicted and discouraged with his efforts in the work, comfort came to him in these words, "If serving to the best of our ability, be that little or much, it will bring eternal life."

The closing service on Sunday evening was a sermon by Brother A. H. Mills on the second coming of Christ, in which he expressed some consistent original thoughts which many appreciated.

Hoping and praying that the desired results of encouragement and more effectual work will follow this workers' conference.

EMMA VOLZ, *Press Committee.*

BAY CITY, MICHIGAN, July 20, 1921.

Editors Herald: On July 16 and 17 the two-day meeting convened with branch at Bay City, Michigan. Matthew Umphrey presided. It was well attended, there being about two hundred Saints.

Several States were represented, along with local branches, all having an enjoyable time and being blessed with the divine Spirit.

The speakers were: Patriarch G. W. Burt, Saginaw, Michigan; H. E. Syckle, El Reno, Oklahoma; E. Fultz, Beaverton, Michigan; O. J. Hawn, Bradner, Ohio; B. H. Doty, South Boardman, Michigan; G. E. Burt, Ottawa, Canada.

The congregation enjoyed Elder Syckle's discourse on "The Indian and his religion," and then Elder O. J. Hawn took the Saints for a one hour and forty-minute boat ride from earth to heaven, which was enjoyed by all excepting those who might have gotten somewhat seasick on the journey.

All attending were well taken care of, everything being furnished free by local Saints.

Looking forward to a repetition and renewal of the Spirit.

From the Island Mission

After being here four months we took a trip to the different islands where help seemed to be mostly needed. We helped in every way we could to strengthen the natives spiritually and develop them mentally and physically. Frank was on the go from morning till night, preaching, teaching, administering, baptizing, translating new hymns, and teaching singing, having fireside or rather oceanside talks with Catholics, etc., and I helped the sick as well as I could, besides teaching the women cleanliness, cooking, care of children, etc. We thoroughly enjoyed our work. Came home just in time for the island conference, which was in Tahiti.

Immediately after conference Frank went out to the distant islands, about a thousand miles from Tahiti. It took him six weeks to get there. Brother and Sister Elliott started at the same time on their first trip. May was not very well, so they will stay in the near-by islands for a time. I wanted to go, but I came back sick and run down from the last trip. I just suffer martyrdom on those small boats. They are not fit for an animal to travel on. Honestly, my bones are sore right now from a trip we took six months ago. While we were returning to Tahiti, a terrible storm came up, and we lay in a bed of water for two days and nights. . . .

Sister Blanche Edwards is a very dear friend of mine. I want to see her so badly. The church has started in fine shape to help England. I know they did in the early days, but for years it seems that England was badly neglected. I am well acquainted with London, being born and raised there, and I could do a good work in the slums if there is an opportunity for our church to clean up such places. . . .

Of course, my mother being Jewish, I have a natural interest in the Palestine work. I have always loved the Jewish women and children, but it seems rather queer that I never cared a great deal for the men. I am interested in Doctor Garnett M. Brickner's address, as published in the *HERALD* for March 30, because it agrees so well with the prophecy given through R. V. Hopkins two years ago. . . .

There is always a lump rises in my throat when I read about the young people and the good spiritual times you have been having. My heart aches for something like that for these young people. I remember one time, especially, when we felt moved by that same sweet guiding influence of Zion. It was during the islands conference. Frank and I were very anxious for young people's meetings, but some thought it would not be wise to have them too often, so we managed to have two. I think the first in the history of this mission. The young people were very active; every minute was occupied. They were fully enjoyed and the children wanted more. . . .

There has been talk of a school, or children's home, and the translation of some books, but it all looks far in the distance. How I wish something or somebody would get started. Miss Hanson and I were talking the other day about translating some books, or getting our teachings in booklet form so that they could go out to all the islands, but the big question is getting them printed.

There are no schools in the coral islands where most of the natives and all our people are; no books or games or amusements of any kind. Teaching health and modern household science, or young people's organization, is like teaching Greek, because they have never been used to it and do not see the necessity for it. However, they have responded to our teachings better than we expected. Music appeals to them more than anything else. Sister Ellis did a splendid work along that line. Many of the young people and the ones who can play so well are teaching the younger children. Sister Brown is also helping to teach the children to play our hymns. Frank is teaching singing. Paia is about the only one who really realized the necessity of all our teachings. His people tell me that when he first returned from America they would sit up all night listening to him tell about his experiences the wonderful things of the church, and of America. We stayed at his home in Manahi and he used to talk to us for hours. We felt the spirit of that General Conference every time he talked.

When the steamer came in from America the other day I took my native girl all through, let her stop and play the piano and see everything. She marveled. Said that Paia had tried to explain, but she could not realize anything so beautiful. She said she wants to go to America. "Well," I says, "you will have to study English and the ways of the foreigner." "Yes," she says, "I realize now, that was like a dream to me." She went to bed that night and dreamed about what she had seen. She is studying music and I am teaching her English and domestic science. I wish I could send her to Graceland College. Many times I wish I were there myself, but that is selfish and I am enjoying my work here, though I could do ever so much more if I was real well. I hope the Saints in Lamoni will pray that I might gain strength to carry on more faithfully the part intrusted to me.

PAPEETE, TAHITI, May 24.

MARY ALMOND.

More Misrepresentation

[In a letter to the First Presidency, J. L. Cooper, president of the Northeastern Illinois District, reports that persecution is but strengthening the Saints and has opened the way for the proclamation of the word of God.]

I was notified by Brother William Pinkerton, of Belvidere, Illinois, of the intended lecture by Mrs. Frances J. Diefenderfer, the topic being, "Is Mormonism a menace to our country?" But being unable to be present that evening, owing to another engagement, I asked him to see that notes were taken, and if she dragged us into the mud we would endeavor to get a correction later.

Well, she pulled us in all right, stating in answer to the question put by the wife of a Baptist, "Is there any difference between the Reorganized Church and the Utah?" that we were the thin edge of the wedge; that we tried to be more respectable than did the members of the Utah church, but not to let us fool them; that we were all the same. She also involved us otherwise.

Upon learning of the facts I went to her sponsors, she having gone, and asked that I might bring proof to them of her error, but they were busy, etc. I then got permission to speak on the street, and spoke that night, telling the people that we would be back in a few days to hold a series upon the street for their further information.

I immediately got in touch with the missionary director of our district, Elder Christy, and on the tenth of this month opened up on the street corner. Our crowds varied from one hundred to three hundred, standing with us through the entire service some of the evenings. Brother Christy did the speaking on the street and I looked after the hall meetings. The Saints and myself surely felt proud of Brother Christy and thankful to God for the outpouring of his Holy Spirit upon us all, and oftentimes to the confounding of those who would attempt to belittle his servant and distort the truths of God.

We closed our effort on the 17th, amid much rejoicing and greater humility among the Saints. They say that this has been the greatest thing to the local church that has ever happened. Some are interested and feel very kindly towards the Saints; others are raging. We also tracted different parts of the city.

[A challenge was printed in the *Belvidere Republican* as soon as it was clear that those responsible for the lecture were unwilling to be informed or to make correction. But no reply has been received.]

Council Bluffs Items

Much rain and warmth has caused vegetation to advance beyond its usual maturity. This causes the Saints to return thanks to the Giver of every blessing. On account of a low price for grain, but little profit is realized. Trying times are being experienced in the industrial and social world, and many are out of work, and several out of touch with spiritual ideals because their love for God and godly things has waxed cold, as the Savior said would be the condition preceding his second coming.

The Oriole Girls have an organization, and preparation is being made for an organization of Temple Builders under the direction of Sister W. T. Spanswick, who has charge of the girls' movement and will have such charge at the coming reunion.

Sister Lucy White has been associating with the young people in their church work while making an extended visit with her sister, May Skinner.

Sister Nellie Turpen and two sons, Stephen and Eugene, are located here and show an interest in the work of the church.

Brethren Civits, of North Platte, and T. J. Elliott, of Omaha, Nebraska, were present at the prayer service, Wednesday evening. Brother Elliott is looking after the Religion work for the reunion.

Elder Carl Self and wife, of Omaha, worshiped with us Sunday evening, August 17.

Brethren Edwin Lowe and Milo Burnett are seeking to deepen the interest at Riverside Mission, both having lately moved into the city.

The departure of Elder Charles Derry, of Woodbine, from earth life the evening of the 16th, has caused many to recall his excellent labor performed among the Saints now living here, but the purity of his life and humility of ministrations contrasted with many others. Unflinchingly he has ever stood for the truth and against error and evil, and his instruction on modesty has been of great benefit to both young and old.

The young people's class with friends held a picnic Monday evening at one of the city parks, where a pleasant time was had. About forty-one gathered, and had it not been for the very heavy rain on Monday morning, many others would have been there.

The boys and young men's department are enjoying baseball exercises about every week. The younger boys have been organized into a Boy Scout band. Preparation is being made along this line for various exercises during the reunion.

We are hoping to hear good news from President F. M. Smith on his return from his first missionary journey. We look for a forward movement in missionary work among the nations. Some of our young men are becoming very deeply interested in a preparation for whatever work the Lord has for them to do, whether at home or abroad.

Australians to Attend Graceland

Two new students for the class in religious education.

During the month of May I have been engaged in carrying on the propaganda campaign started in Kempsey. I have been doing quiet work, confining myself principally to home fireside talks and conversational effort. We are pleased to report a measure of success as several people are now awaiting baptism.

I am pleased to say that though people generally do not want religion we have made some good friends to the church in that district.

Recently I received from the president of Graceland College, G. N. Briggs, a notification that upon the recommendation of Apostles Butterworth, Hanson, and Rushton, and the approval of the joint council, I have been designated as one to enter Graceland College for the Religious Course, commencing September 1.

I have accepted that notice, and have made arrangements to sail from here by the *S. S. Tahiti* on July 28.

Elder Patterson is responding to a similar invitation. We intend traveling together, and expect to arrive in San Francisco by August 17. Will get in touch with the local bishop upon arrival.

As I am missionary supervisor of Northern New South Wales District, it will now be necessary to appoint another during my absence. I am reporting this matter to the Quorum of Twelve.

Sincerely,

JOHN BLACKMORE.

UPPER BARKTOWN, SYDNEY, NEW SOUTH WALES.

Richard Baldwin Blessed for Foreign Mission Work

Blessing service at Kirtland Temple, Apostle Griffiths officiating.

On Sunday afternoon, May 15, we drove Brother G. T. Griffiths from Cleveland, Ohio, to Kirtland, Ohio, to meet Brother Richard Baldwin at the Temple, as per previous arrangement.

The priesthood had been called to gather at the house of the Lord at three o'clock, to witness the blessing of Brother Richard Baldwin for his foreign mission. My sister and I, being stenographers, were requested to attend the service and take the blessing, which we esteemed a great privilege.

The service was opened by Apostle G. T. Griffiths, who was in charge, with the singing of "Guide us, O thou great Jehovah," after which Patriarch Squires offered a most spiritual prayer. God's Holy Spirit was present to a marked degree. "Nearer, my God, to thee" was then sung, and many were touched by the divine unction from on high. Many eyes were wet with tears and voices faltered in the singing because of being filled with the Holy Spirit.

A few short prayers were requested by Apostle Griffiths and many of the priesthood fervently prayed for a continuance of God's blessing upon the assembly. After the prayers were offered the assembly sang "Jesus, I my cross have taken." Speaking for myself I was so filled with the divine favor of God I could not control my voice to sing. Surely God was looking down and smiling upon us.

Apostle Griffiths blessed Brother Baldwin, assisted by Patriarch Squires, and set him apart for foreign mission work. Many precious things were told our brother, and God reminded him of his blessings in his official work in the past, also of the many trials and disagreeable circumstances he had been called to pass through, and told him he would be with him in his new field of labor, and while he would be greatly blessed there, he would be called upon to pass through times of lonesomeness and discouragement, for none are exempt from these things while surrounded by earthly environments, yet, if he would put his trust in God, he would uphold him and bless his labors abundantly, and he would be a comfort and help to God's people in the lands he should visit.

After the blessing, Apostle Griffiths spoke to the priesthood of the near approach of the great endowment God would bestow upon his holy priesthood, and warned the brethren to prepare themselves for it. Long and earnestly did he speak to them of the many experiences of God's dealing with his priesthood, and related many things of a personal nature.

The service was brought to a close by singing the doxology, and Brother Richard Baldwin offered the benediction.

SISTER FREDERICK T. HAYNES.

MISSOURI VALLEY, IOWA, July 26, 1921.

Editors Herald: The hot weather has had its usual effect upon the attendance here, or in other words the summer slump is on, but we hope that the cooler weather, which will soon be here, will have an opposite effect upon the slothful ones.

Brother Parsons is working very hard to get the branch better organized. Since his coming the coordinating system has been adopted, and is proving very successful. The pledge cards and one treasury is putting the finances in much better condition.

He has started an orchestra, and though nearly all are beginners, they show marked progress; and if they will only stay by Brother Parsons, Missouri Valley will soon have a fine orchestra.

The Boy Scouts, Orioles, and Temple Builders are planning to camp at our reunion at Woodbine; we feel this will be a fine thing for our young people.

The last Sunday morning in each month Brother Parsons has planned to preach especially to the children, and the Sunday school choir will furnish the music for that service.

He has also started the young people's prayer meeting every Sunday at 8.30 a. m. They report splendid meetings.

BOOK REVIEWS

CONQUEST.—By Gerald O'Donovan. Published by G. P. Putnam's Sons, New York and London. \$2. The charm of this book lies chiefly in its delightfully sympathetic character portrayal. The emotionalism and romance, the strong prejudices and stronger loves and loyalties; all the charming inconsistencies of the Irish temperament so endearing the world over, are to be found in the characters of this story. The book has a serious purpose which is more or less successfully accomplished. It would be difficult to comprehend how anybody could read it without absorbing a more tolerant and understanding attitude towards the Irish question. The author does not try to solve it, but seems to attempt a very conscientious elucidation of the Irish problem from all angles: English, Ulster, and Sinn Fein. This explanation of the complex issues and factors involved is presented in bits of clever dinner talk which sometimes degenerate into page-long monologues. The reader's interest is caught in the first chapter, however, and is held throughout the book by the mixture of humor and pathos, of tragedy and comedy which makes up the plot. The book is well written and is surely worth while both from the viewpoint of entertainment and of information. It does not fail to amuse, yet has a big message which is faithfully delivered.

There were thirty-four in attendance last Sunday, and nearly all took part in the service.

Last Sunday, July 24, we were favored with a visit from Apostle McConley and Patriarch F. A. Smith, of Independence. Brother McConley occupied in the morning and Brother Smith in the evening. There was a good crowd out at each service, and the sermons were very fine. Brother McConley preached again on Monday night, giving a very powerful sermon on "True Americanism"—one that thousands should have heard. These two are visiting all the branches in the district, getting acquainted, and studying local conditions. Brother Hills is also in the district at this time, giving his Book of Mormon lectures. He will be in Logan next week. He surely has a message all should hear, adding another great testimony to the truthfulness of this "marvelous work and a wonder."

This will be my last report of Missouri Valley Branch, as we move to Logan next week, but we have the greatest confidence in the Missouri Valley Saints, and it is with reluctance that we sever our connections. Nevertheless we shall always have a prayer in our hearts for the ultimate success of the great work that has been launched forth by Brother Daniel Macgregor, and which is now being so ably followed up by our pastor, Brother A. H. Parsons.

Sincerely yours in gospel bonds,

OLIVE MCLEAN, *Press Correspondent.*

That the United States ranks very high in the number of divorces has been known for a number of years; for there are more divorces in America than in most other civilized countries. A recent survey found six counties scattered through five States in the United States where there are more divorces than marriages for the year. In Kansas City there is one divorce for every three or four marriages. This is a very high number of divorces as compared to most of the cities. Utah reports seven and sixty-one hundredths marriages for each divorce.

A report to the *Christian Work*, by its editor, Frederick Lynch, who has recently traveled in Europe, says that Germany is making heroic efforts to get on her feet. The worst conditions in Europe are in Russia, Poland, and Austria, and even a month ago, hundreds and thousands were perishing in the cities of Russia. Outside of Russia, the worst conditions are in Vienna and the Slovak states. In his opinion, American relief must be continued in Poland, as well as Russia and Austria, for another year. Poland is getting on its feet, but its children still need help.

MISCELLANEOUS

Quorum Notices

Detroit District First Quorum of Priests will hold an all-day meeting at Orion, Michigan, August 14. Bring your families and a basket lunch with you and enjoy the day. All priests in the district, whether members of the quorum or not, are cordially invited. John L. Hall, secretary.

Two-Day Meetings

At Saginaw, Michigan, August 27 and 28, in the church on 1534 South Jefferson Street. The church will be dedicated on Sunday. All are invited. Bring full baskets. Matthew Umphrey, district president, Bentley, Michigan.

One-Day Meetings

At Midland, Michigan, September 4.
At Tawas City, Michigan, September 11. Matthew Umphrey, district president, Bentley, Michigan.

Conference Notices

Wheeling, at Wellsburg, West Virginia, September 3 and 4. O. J. Tary, Wheeling, West Virginia.
Central Nebraska, at Inman, September 2 to 4. All communications to the district president should be sent to F. S. Gatenby, Clearwater, Nebraska. All other reports to Mrs. J. H. Butler, Inman, Nebraska. Mrs. J. H. Butler, secretary.

Reunion Notices

Southwestern Kansas, at Wichita, in Linwood Park, south part of the city, August 26 to September 4. Plenty of shade and good water. Come prepared to enjoy tenting. Committee has sent stamped envelopes and letters to all the Saints over the district for donations to finance this reunion which will require between \$200 and \$250 to start with. Some have responded very nicely with donations, while others have not up to date. Let everyone give according to circumstances. Donations from 25 cents to \$25 will be gladly accepted. For speakers we will have J. F. Curtis, apostle; Ammon White, patriarch; T. W. Curtis, missionary in charge; local men and missionaries of the district. Order tents at once of J. W. Wooten, 857 North Saint Francis, Wichita, Kansas. Tents for entire time, covering drayage both ways: 10 by 12, \$4; 12 by 14, \$5.50. Remember this is your reunion, whether you attend or not, and we would ask for the support of all, that it might be a success. Annita Wilson, correspondent.

Pertle Springs reunion, August 19 to 29. Arrangements have all been completed for the Independence, Kansas City, and Holden Stake reunion, August 19 to 29, at Pertle Springs. Announcements have appeared from time to time in the HERALD and *Ensign*. Definite information as to tents, cottages, etc., has been published and reference made in the reunion calendar of the HERALD as to page on which such information appears. Reservations are going rapidly. Anyone not yet having made arrangements should phone or write Bishop F. B. Blair, 811 Lydia Avenue, Kansas City, Missouri. We have a strong corps of speakers and workers for this reunion. D. T. Williams, beloved by our young people for his services among them, will have charge of the young people's prayer services and the recreation. Walter W. Smith will supervise and direct the school, which has proved so beneficial in the past. Of the Twelve, Myron McConley and John W. Rushton will be present. We feel grateful to have secured the services of these two brethren. Presiding Patriarch F. A. Smith will be present, as also James Keir, of the Presiding Bishopric. Other speakers in attendance will be J. A. Tanner, D. J. Krahl, J. W. A. Bailey, R. V. Hopkins, and possibly others. The music will be in charge of Sister Johnson, of Lexington. Sister Etta Hunt has general supervision of the women's work and submits the following program: 10 o'clock session each day will be utilized in the Women's Department for lectures on the following subjects, followed by questions and discussions: Saturday, "How to study"; Monday, "Social purity"; Tuesday, "Child welfare"; Wednesday, "Organization"; Thursday, "Citizenship"; Friday, "Adolescence"; Saturday, "Essentials of good health." The girl leader in each stake will have charge of the girls from her stake. Special entertainment is being planned for the Orioles and Temple Builders. Every girl is requested to register at the Stewart Cottage as soon as she comes on the grounds. We will have with us, to assist in the Women's Department: Mrs. D. J. Krahl, Miss Dora Young, Mrs. I. M. Ross, Mrs. W. W. Smith, Mrs. C. J. Hunt, and others. Every woman who can do so should plan to be present every day and receive the full benefit of this very helpful course of lectures. No one should come to this reunion for the primary purpose of enjoying a vacation or recreation. This feature may be an object, but should be only secondary to the great purpose of feeding the spiritual man with the good things of God. If a reunion does not do this, it fails in its purpose. Let us all pray and prepare for this end. R. V. Hopkins, president.

Pastoral

To the Saints of the West Virginia District: The annual conference of the West Virginia District will convene at the North Parkersburg town hall at Parkersburg on Friday, September 9, at 2.30 p. m., continuing over Sunday. Business for the Sunday school will be attended to on Friday. Visitors please take the Market Street and North End cars, getting off at the Emerson school, then walk east about two blocks until you come to the town hall. I trust that all the Saints will make a special effort to be

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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present and make this the most spiritual and successful conference we have ever had. Branch secretaries please have your statistical reports ready, also officers of the priesthood make out the reports of your labors during the last conference year so that these reports may be presented to the conference. Our semiannual district priesthood meeting will be held during the conference. Let all the priesthood make a special effort to be present, as I am sure great benefit can come to us as a result of these meetings.

We are hoping one or more of the Twelve may be present with us during the conference, so everyone come prepared to have a good time. Thomas Newton, district president.

Reunion Calendar

(The figures in parentheses give the page of the HERALD on which details have been given.)

- Lamoni Stake, at Lamoni, Iowa, August 3 to 14 (550, 669).
 Seattle and British Columbia, at Bellingham, Washington, August 5 to 14 (526).
 Southwestern Texas, at San Antonio, August 5 to 14 (503).
 Northeastern Kansas, at Netawaka, August 5 to 15 (574, 669).
 Spring River, at Lincoln Park, Pittsburg, Kansas, August 5 to 15 (550, 623).
 Northern California, at Irvington, August 11 to 21 (647).
 Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, near Vicksburg, Michigan, August 12 to 21 (46).
 Southeastern Illinois, at Brush Creek, August 12 to 21 (694).
 Eastern Iowa, at Maquoketa, August 12 to 21 (647, 669).
 Des Moines, at Runnells, August 12 to 22 (647).
 Western Oklahoma, at Eagle City, July 29 to August 7 (622).
 Western Iowa and Eastern Nebraska, at Council Bluffs, Iowa, August 13 to 21 (550, 694).
 Southern Missouri, at Tigris, Missouri, August 12 to 21 (647).
 Eastern Colorado, at Ivywild, suburb of Colorado Springs, August 13 to 21 (550, 694, 742).
 Alabama, at Pleasant Hill Branch, August 13 to 21 (432, 669).
 Kirtland, at Kirtland, Ohio, August 13 to 28 (286, 669).
 Northeastern Illinois, at Elmhurst, August 14 to 28 (550, 669).
 Utah and Idaho, at Lava Hot Springs, Idaho, August 19 to 28 (478).
 Clinton, at Rich Hill, Missouri, August 19 to 28 (598).
 Far West, near Stewartsville, Missouri, August 19 to 28 (383).
 Little Sioux and Gallands Grove, at Woodbine, Iowa, August 19 to 28 (312, 694, 742).
 Northern Michigan, August 19 to 28 (503).
 Nauvoo, at Nauvoo, Illinois, August 19 to 28 (432, 623).
 Independence, Kansas City, and Holden Stakes, at Pertle Springs, Missouri, August 19 to 29 (383).
 Arkansas at Bald Knob, August 19 to 28 (669, 719).
 Southern Wisconsin, at Madison, Monona Park, August 26 to September 5 (286, 742).
 Central Illinois, at Taylorville, August 26 to September 4 (622).
 Eastern and Central Oklahoma, at Ripley, August 26 to September 4.
 Southwestern Kansas, at Wichita, August 26 to September 4.

Conference Minutes

SOUTHERN SASKATCHEWAN.—At Weyburn, Saskatchewan, July 14 to 17. Daniel Macgregor and A. Otis D'Arcy were present. The past year has been a trying one financially in the district, and not the usual gathering of the Saints were present, but a profitable time was had. Sunday school reelected their old officers; the Religion field worker in person of Sister I. M. Bergersen was present, and some good papers read. Sister Zella Maldum, of the Women's Department, gave an instructive lecture on food, its preparation, and care of children. The adoption of the budget system by the Sunday school and district is considered an advance. A. Otis D'Arcy, of Regina, was elected president, with J. R. Neil and John Tomlinson as counselors. All other officers remain as previous. A winter institute was provided for if found practical. C. B. Bergersen, secretary, Radcliff, Saskatchewan.

It's Up to You Are You Shaking Up or Rattling Down



Do you know that when a number of big and little things are shaken together, the big things go up and the little things go down? The same bump that sends one up sends the other rattling downward.

The same law holds in our everyday lives. The same bump that sends a big man up sends a little man down. The same trial that makes the strong man still stronger makes the weak man still weaker.

The only way to meet the trials of life and go up in the jar of life is to grow bigger.

Grow Bigger Mentally

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WESTERN COLORADO.—At Bayfield, July 16, 17. Conference was not as large as usual, owing to the heavy rains in the vicinity. The prayer meeting was very spiritual, the Spirit being present in a marked degree. Edna Slick as women's organizer was present and spoke on the women's work in the church, which was greatly appreciated by all present. Women's Department was established at Durango at this time. Election of officers: District president, Chester Young, Ridge-way; first vice president, J. T. Scannell, Durango; second vice president, Josephus Hubbard, Delta; secretary, Jewel Harshman, Cory; bishop's agent, David S. Boyd, Ouray; chorister, Albert Rose, Delta. J. T. Scannell, secretary.

Our Departed Ones

BOWER.—George Franklin, son of Mr. and Sister O. T. Bower, was born October 26, 1919. Died after a brief illness, July 24, 1921. Funeral service from the home near Dorchester, Nebraska; sermon by C. H. Porter.

SITES.—Mary Janes Sites, was born October 20, 1854, at Louisville, Kentucky. Died July 27, at her home in Ava, Illinois. Baptized February 5, 1911. She is survived by a host of friends. Funeral from Saints' chapel, sermon by G. E. Meisenheimer, interment in Ava Evergreen Cemetery.

MILLER.—Alice, wife of George Miller, died at Canuck, Saskatchewan, from convulsions, July 18. Baptized June 1, 1921. Was a faithful Saint for the little while she lived after entering the kingdom.

AMMENHAUSER.—Lille May Bentley, wife of Gerhard Ammenhauser, was born November 20, 1876, in Laurence Township, Van Buren County, Michigan. Died June 23, 1921. Baptized August 7, 1885. Funeral at Ottumwa, Iowa, sermon by D. T. Williams.

THE SAINTS' HALL

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"They save it have no

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n, Jacob 2: 36.

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EDITORIAL

A Few of the Evidences of the Existence of God

The existence of a Creator is seen manifested in various ways throughout the universe.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for to see God, for to see the living God; when shall I come and appear before thee, O God? My tears have been poured out unto thee day and night, while mine enemies continually say unto me, Where is thy God? When I remember these mine enemies, I pour out my soul unto thee; for I had gone with the multitude; I also went with them to the house of God, with the voice of joy and praise, with the multitude that kept holyday. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance."—Psalms 42: 1-5.

The writer of this psalm had an experience that many of us have had. He had gone with the crowd, he had even gone with the crowd to the house of the Lord. He had not then received the consolation he needed, for his enemies had turned on him and asked, "Where is thy God?"

It is true that some have challenged the existence of God. Some have attempted to explain the universe in clearly materialistic terms. Hudson Maxim stated in the *Scientific American Supplement* in 1889 that—

"All events of all history and all phenomena and all evolution of organic and inorganic, animate and inanimate nature during all time, have been exactly those which have resulted from the sum of the combined forces of all the atoms in existence acting upon one another. The sum of all the forces of all nature at the present moment is exactly that of the sum of gravitative force and of the momentum acquired by its ultimate atomic solid units in their nearer approach to one another, occasioning the passage of matter from rarer to denser form.

"Every atom in existence follows a course mathematically exact—that which is determined for it by the combined forces exerted upon it of all the other atoms in existence. And every atom in existence follows a course as mathematically exact under the combined influences exerted upon it as do the heavenly bodies."

Haeckel, in his *Law of Substance*, made, in the end, force the determining factor, but found in the electron the source of all thought and energy. One emphasizes the existence of the atom. The other emphasizes the primary value of force.

Planets Move in Regular Courses

It is easy for us to believe that if the heavenly bodies were set back fully a thousand years that they would pass through exactly the same course through which they have passed, for we are able to perceive they move according to set laws. We are able to determine where they will be a hundred or a thousand years from now, always provided that no external powers or law intervenes.

For comets have been moved out of their course by coming too near the sun or one of the planets. The comets have had

some effect on the motion of _____ also for inanimate nature, so far as the movements of electrons and atoms are concerned. But it is not as clearly certain that they follow a predestined course.

If acid be poured upon a rock, it dissolves it. There is here a change in the molecular structure by dispersion and a change in the atom movement. But when it comes to a free acting agent, like man, in history, the proposition is somewhat different.

It is true that the word of God says that we are foreordained and predestined. Christ and certain prophets were chosen before the world was, but what he has predestined is that those who are worthy shall be saved. There is no compulsion or limitation of the individual human will.

Influences That Affect Us

It is true that we are influenced by our surroundings, animate and inanimate. Our thought is influenced by our physical body, as is also our power of observation by the ability of our eyes and ears, though thought beyond power of eye and ear has not been prevented by this fact. We are also affected by endocrine action and hence by heredity. Our physical ability influences our thought and will. But so far as we can determine from observation and experiences, it does not absolutely limit either intelligence or will.

Mind affects body as well as body affects mind. There is a controlling monitor or censor which is coming to be more clearly recognized by leading psychologists.

The old idea of a supreme being, who interferes with the laws of nature in an arbitrary manner and without reason, but according to whim, is not so generally held to-day. But that does not mean that a supreme power of intelligence cannot and does not act according to law to bring about logical results by a new combination of forces acting according to natural laws.

In the familiar example, to hold a ball in the hand does not suspend the law of gravitation. If gravitation were not acting the ball would not remain in our hand, but would be carried away by every passing breeze.

The existence of a supreme being is seen in these great eternal laws of nature, that every planet moves according to the same laws that govern all the stars; the sun and this earth itself act by a like law; then under a microscope we find the same laws in force in the infinitesimal. Such facts presuppose intelligence rather than chance. It would be impossible to suppose that going over the same thousand years a second time the result would be always exactly the same without one single variation. According to the law of probability, such a thing could not occur if it were left to pure chance.

Nothing Creative Just Happens

There is the instance of a watch, which infers a maker. Has, then, the universe a Maker? or, is it the result of a thing of chance?

There is the other instance of the globe. According to this story a certain agnostic or atheist had insisted that there was no ruling power in the universe, no intelligent creator, that things had just evolved and happened. One day he en-

tered the study of a certain minister and noticed there a very fine globe of the earth. He admired it very much: "My, that is a fine globe. I never saw a finer one. I must get me one like that. By the way, who made it?"

"What are you talking about? Who made it? Why, nobody made it. It just happened. It just evolved out of pre-existing matter. Go and evolve one yourself," replied the minister, turning the agnostic's argument back on him.

Yet how trivial is the creation of such a globe compared to such an earth as ours, let alone compared to numerous other worlds and suns throughout the universe! And how wonderful is the adjustment of this earth for the life of man!

We have previously noted how marvelously this earth is located for size, temperature, relation to the sun, the necessity of deserts and of dust, that there may be rain. We may add the very significant fact that wherever a disease is found, a form of fever or other organic disease, there is found so often an antidote right at hand, usually vegetable in nature, that it is believed to be a universal rule. The existence of such vegetable antidotes would seem very strongly to infer a direct intelligence, which has made it possible for humanity to win its battle over a myriad of insects and bacterial foes.

Deepest Evidence in the Soul of Man

But, after all, one of the deepest evidences rests in the soul of man himself. However he may scoff, in the hour of greatest trial he prays. Men who are agnostic in health, when approaching the great transition of death, pray.

A story is told of an English bishop, at sea in a great steamer, who asked the captain if there were any hopes. The captain told him he could not be bothered, but just to watch the men. So long as they were swearing, there was no particular danger, "But if once they begin to pray, prepare to meet your God." The story goes that the bishop sent a man down to find out what the men were doing and when he returned with the reply, "They are swearing something awful," he lifted up his hands and said, "Thank God!" apparently caring more for his own physical skin than their souls. But the vital factor is that this captain, from long experience, knew that when the men were in real danger, they prayed.

Agnostics in the face of death of loved ones have spoken of the life to come, beyond the curtain. Several agnostics have died with the name of God on their lips. But it is only fair to add that of some who have been called atheists, they did not in fact deny God, but only attack the errors of the organized church of their time.

It is such facts as these that have caused men like Doctor G. Stanley Hall to declare that if no such a person as Jesus ever lived, mankind would have had to create him, for there is planted so deep in the soul of man this belief in a supreme being and in a divine type that is a very son of God.

Perhaps of lesser weight, but not without importance, is the fact that so many men of science credit their greatest discoveries to a flash of inspiration, from a power outside of self. A book has been written in Germany of several hundred of such instances of inspiration of a power beyond the man himself.

These degrees of inspiration give an added testimony to a supreme power by whatever name it may be called.

A Child of God Not Confined to Reason

But the true child of God is not left to such a reasoning, or such an attempt through logic to reason the existence of God. For to this other testimony, to his own experience of this light that lighteth every man who cometh into the world, there is added a deep personal testimony, until like the Psalmist he cries, "As panteth the hart after the water brook, so panteth my soul after thee, O God."

How wonderful is that imagery, which is repeated by the Master in the Sermon on the Mount (Matthew 5:8): "Blessed are they that do *hunger* and *thirst* after righteousness; for they shall be filled with the Holy Ghost."

For they that hunger and thirst after righteousness. As man long deprived of drink longs for water, so does a hungry soul thirst after the waters of life. Having tasted thereof, having the assurance of God, renewed and strengthened, there is a longing akin to the imagery of a physical thirsting.

Such a one can tell us, "I know that my Redeemer liveth." Such a one may see God and live, though not after the carnal man. Such a man will find the so-called sacrifice of Zion a little thing to achieve that greater end of the coming of the Lord, as their souls are raised in prayer. "My soul thirsteth for to see God, for to see the living God; when shall I come and appear before thee, O God!"

Why Not Use the Inspired Version?

Many a point is made clear by the use of the divinely corrected version of the Scriptures.

Perhaps one of the reasons the extant and current editions of the Inspired Version of the Bible are not more generally used is that the type is small and that the book lacks concordance and index. We admit that this is a handicap and hopefully look forward to the day when the committee now charged with this duty shall have finished their task, and the long, tedious task of printing the entire book in its new form is completed. But we must not delude ourselves that it will be next fall or next spring. In fact, it is not safe to make any predictions, for it will take many months after the work of the committee is finished, and even that is an unknown date. Already some are sending in tentative orders for the new books, but this should not be done at this time. Announcements will be made when the time of issuance can be estimated.

But we have a very usable book in the editions now in our hands, all from the same plates which have been in use since 1867. Though bindings differ, the type is the same. We realize that with the King James Version of the Bible available in any desired style and size of type, with concordances, helps, maps, and pictures of all kinds, in any language or dialect, we must note the difference, and are apt to leave the better rendering on the shelf unused.

Aside from the advantage one has with the correct viewpoint in a general way from an intimate knowledge of the book, we cannot but wonder at the amazing number of arguments made by our own writers from an incorrect translation existing in the King James Bible. Often the mere expedient of turning to the new version and reading the clearer wording would clarify the argument and even remove wrong premises.

For instance, how many have stumbled over John 4:24: "God is a Spirit: and they that worship him must worship him in spirit and in truth"? Many weighty arguments have been advanced over this by otherwise intelligent persons who had the following at hand in the Inspired Translation:

"Ye worship ye know not what [said Jesus to the woman at the well]; we know what we worship; and salvation is of the Jews. And the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. For unto such hath God promised his Spirit. And they who worship him must worship in spirit and in truth."—John 4:24-26.

We quoted more verses from the Inspired Version in order to give the setting for the statement. Altogether, it makes a

most consistent proposition, and agrees with other passages concerning the character and attributes of God.

It is just possible that many of our people rather tacitly prefer the Authorized Version because to use it exclusively does not arouse unnecessary antagonism. They fear that they are not equipped to answer objections to the idea of a different version. Others may dislike the possibility of a main argument being diverted by a counter attack which would dissipate the force of the underlying theme.

We have sympathy with both these attitudes in those who have not had opportunity to acquire self-confidence, but not in those who should know better, for even a cursory acquaintance with the matter in the preface of the book would give one ample historical material upon which to base his arguments. The reading of a few other books on the subject, along with the exercise of common sense evaluation of situations and a working knowledge of other versions of the Scriptures in common use, would give one sufficient debating information. Yet not one person in ten thousand is going to call in question the use of the version.

The testimony of one of our prominent men is: "I have no fear in using the book, either outside the church or inside the church. I believe that the time has come when, moving in harmony with the command of God, it should be in general use in the church, and if put in more general use would be the means of helping to get our new edition with its references and such helps as may be desired to use." This is from the pen of Presiding Evangelist F. A. Smith, in his article in the HERALD of February 25, 1920.

For over sixteen years he has used it exclusively in his pulpit work, and says, "I have been wonderfully surprised to find quite a number of men, ministers of other churches, who had the book and have conceded that it was an excellent version of the Scriptures. On the other hand, I have been quite surprised to find how few of our missionaries and local ministers are using the book."

We are not making this plea for the book as a personal matter, but for the principle involved. It seems to us the inferential command in Doctrine and Covenants 42:15 is very clear: that we should now teach the Scriptures in this form to all nations, kindreds, tongues, and people.

Our newer and younger members who have not had occasion to know the leading differences in the versions would do well to order the tract listed by the publishing house on "The three Bibles compared," as it will give in convenient form some of the major differences. But a consistent perusal of the books themselves is one of the best methods.

We should study the Bible more because of its own internal value, on account of its literary excellence, but primarily because it is the great basic source for our religious beliefs. And all too few of us in these busy days are studying the actual texts of the Book of Mormon and the Doctrine and Covenants. Because we study occasional lessons based on a set of selected texts we conveniently delude ourselves by thinking that is sufficient. It is the right thing to do—if we do not let it be our only method. But there is no finer educational assignment than to peruse carefully and yearningly the pages of the Bible, especially in the clear light of divine inspiration shed on it by the newer version we have suggested here.

E. D. MOORE.

Sister Lillie Maud Cox writes from Paris, Texas, that she enjoys reading the HERALD and that she is feeling sad over the loss of her daughter, Sister Virgie Hall.

The command, "Love your enemies," is not a hard impossibility on the one hand, nor a soft piece of sentimentalism on the other. It is possible because there is a human, lovable side, even to the worst villain, if we can only bring ourselves to think on that side, and the possibilities it involves.—Hyde.

Health Work of Church

The church physician insists that we must extend our disease-prevention program.

At the problem meeting at the Stone Church, Sunday afternoon, Doctor G. Leonard Harrington spoke on the public health work of the church. He stated that the purpose of the department was not only to treat the sick and prevent certain diseases, but to help people to live happy lives by following the laws of health. One great task is the prevention of disease.

We should have some arrangement by which people are examined periodically. There are certain illnesses which may be latent for years, then carry one off suddenly; while with proper treatment he could live on for many years.

Doctor Cabot reports that at a certain hospital the patients they were sending home well often came back sick. What is needed is a medical social department to follow the patients into their homes, determine the causes of the sickness, and eliminate them. We need medical social workers to help to do this work. We should have a social medical supervisor and a nurse in each group. We need sanitary workers to instruct people in public health work. We should have doctors of health, not doctors of medicine.

To accomplish this we need lectures and demonstrations. Milk that looks all right may be full of typhoid germs. If one could see a test demonstrating what is in milk there would be no difficulty in preventing people drinking infected milk.

An autopsy in every case of death would be a great help. Doctor Cabot says everyone should ask for it. This helped in Vienna to develop physicians whose diagnoses seemed almost miraculous. Doctor Harrington believed that no one should refuse the privilege to physicians desiring it.

In the past it would be the policy of the doctor not to talk to the patient frankly of his condition. It was a shame that they did not dare to talk honestly. We should not expect too much of the doctor, or expect the doctor to know everything. Let us meet him half way and enable him to talk honestly with us.

We as a church have received instructions how to prevent disease in the Word of Wisdom. Live the simple life. We need lots of fresh air. Even the damp air outside is better for us than the air in the house. We need instruction concerning our diet. This is given largely in the Word of Wisdom. We must have rest, we must have sleep, we must have work, but we must have play, too. We must not worry. Worry is nothing but going around in a circle and accomplishing nothing. By following the Word of Wisdom we should prevent the disease developing. Cure it on the inside before it develops.

Diseases may be classified under three heads: physical ills, mental ills, and social ills. The first are largely preventable. As to mental ills, some think the mind and body are of one organism. Kipling said that a woman was "a bone and a rag and a hank of hair." I think there is more to us than that. There are the emotional powers and the higher powers. The emotional powers may be considered like the lower part of an iceberg; the higher part to the upper part of an iceberg. So often the iceberg moves in the face of a strong wind because it is borne along by the submerged part which is in the grip of a very strong current.

Plato laid down the axiom, "Know thyself." Socrates, a pupil of Plato, "Be thyself." Aristotle, a pupil of Socrates, combined them: "Study nature and you will have both."

The world is disintegrating. Family and home life are being destroyed. This brings up the question of the delinquents. Zion must be the pure in heart. When a delinquent comes we must know something of the physical as well as the mental condition. The trouble may be due to an insufficiency of

the thyroid. We are surrounded by morons, with the intellect of a child from seven to twelve. It is very important that we have some idea of what age the person is mentally.

For here in Independence we have asked for some workers who are going to come here and help us work out this problem of delinquency. There are so many people emotionally unstable it brings up the problem of accident; and it is astonishing how many come into a hospital and die as a result of accident. Some one must get busy and learn what social work is and come back and help us. We need some one to go out and learn what the laws of health are and then come back and teach us.

We need some one to help with mental cases. A few of us do not know it all. We need workers of all lines of knowledge and of training.

We need nurses at the Sanitarium, we need them badly—girls who have the three I's, Integrity, Intelligence, and Industry. Give this serious consideration.

If we carry through this program we will have to have nurses to help us. It is harmful to lay out this beautiful program and none of us pay anything or help to earn it in any way. As a philanthropic institution it cannot stand. The people must make the thing to come to pass and that takes finance.

We will have to get on the stewardship basis. Pay enough so that workers can live comfortably and business can expand and grow. If this splendid plan is carried out it will require the support of all of our people.

Church News

Bishop B. R. McGuire is still in the East and is expected to return about September 1. Bishops J. F. Keir and Robert T. Cooper will leave Thursday of this week for Lamoni on church business, and expect to attend at least part of the time at the Little Sioux and Gallands Grove and Stewartsville reunions ere their return.

The Women's Department is being represented by various leading workers of the department at several reunions. Mrs. William Madison is in Oklahoma. Mrs. J. A. Gardner has been in attendance at the Northeastern Kansas reunion at Netawaka, and expects to attend the Central Illinois reunion at Taylorville. Mrs. Ward L. Christy has been working in the vicinity of Chicago and in Wisconsin and Michigan. Mrs. Dora Glines has been at the two California reunions.

President F. M. Smith, accompanied by O. W. Newton, his secretary, is in attendance at the Northern California reunion at Irvington. President E. A. Smith is now at the Eastern Colorado reunion at Colorado Springs, having returned that far from Southern California.

Walter W. Smith, church historian, is expected back in Independence this week, as he has charge of the study course at Pertle Springs reunion. He and Sister Smith have spent the summer at Columbia University, also attending the reunion at Deer Park. Sister Smith has continued her special study in kindergarten work. Brother Smith has continued work in his specialty and has spent much time in the New York City Library, in historical research work. Because of his position as historian he has been granted special privileges, which have greatly assisted him.

A. M. Carmichael has taken work this summer at the Columbia University in religious education and Sunday school work. He has also attended the reunion at Deer Park, Pennsylvania, and Onset, Massachusetts, and has assisted also in the Sunday school work in Brooklyn.

The Auditorium Orchestra of thirty pieces, of Independence, under the leadership of Bishop R. T. Cooper, rendered an excellent ten-number program at the Girls' Home near Independence on Sunday, the 14th, with about five hundred

visitors present. The opening prayer was by the Reverend W. E. Brown, of the First Methodist Episcopal Church. An excellent address was rendered by Judge Allen C. Southern, and the benediction was by Bishop J. F. Keir.

Passing of Joseph S. Snively

Again we were made sad, to learn of the death of Joseph S. Snively on the morning of August 11, at his home in Lamoni, Iowa.

Elder Snively was born on February 21, 1844, at Springfield, Illinois, and was baptized June 20, 1867. He was ordained an elder on April 9, 1868, by Jason W. Briggs, and was sent that year on a mission to Canada with John H. Lake. He continued to labor in that field for many years, so he was frequently referred to in the conference minutes as "J. S. Snively, of Canada."

In 1873 he was recommended for ordination to the office of seventy, but declined. As late as 1890 he was still appointed to Canada, but in 1892 was assigned to Decatur District (now Lamoni Stake).

In 1890 he was ordained counselor to E. L. Kelley, as president of the First Quorum of Elders. On April 19, 1894, he was ordained a high priest, by William H. Kelley, and continued to labor in Decatur District until the middle of the year 1896. He then labored in Southeastern Illinois a short time and in the Nauvoo District from 1896 until 1901, when he was appointed to Nodaway, Missouri. In 1903 he was appointed to the Fremont and Pottawattamie Districts.

Of recent years his services have been principally confined to Lamoni Stake on account of failing health. His service therefore, in his office in the Melchisedec priesthood and as a minister of the church, has been long continued. His heart has been with the work of the church and he has spent the best part of his life in work in the missionary field.

The Statistician's Office

An interesting system for keeping the records of membership.

Recently business took us to the office of our church statistician, Elder F. A. Russell. The business completed, he very kindly explained to us their arrangements and what they are trying to do.

In view of the fact that the general church record is the important record and we are members of the church rather than of any particular branch, and because of numerous errors which have crept into the records in times past, his office is now made the place of original entry of birth, baptisms, marriages where the bride is a member of the church, and deaths.

They maintain there a card index of every member of the church, alphabetically arranged, giving name, dates of birth, baptism, ordinations, marriage, branch affiliation, and transfer, together with registration number.

This is again checked by slips giving the more important items filed in the order of numerical registration.

Then there is a file of small cards, arranged according to branches and States, giving just the name and age.

There is, fourth, an ordination index classified according to office, alphabetically arranged. We note from this there are more priests in the church than any other office. Probably second, all members of the Melchisedec priesthood.

Those who cannot be located have their cards transferred to a loss and gain drawer. Those who are dead or expelled from the church, and all who have clearly withdrawn from the church in any manner, have their cards transferred to

(Continued on page 789.)

The Country School

The country school is the basis of our educational work in America, yet Forrest Crissy, in the *Saturday Evening Post*, states that there are about 200,000 one-room, one-teacher country schools, of which 20 to 35 per cent could be at once consolidated, with great advantage to the pupils and the country as a whole.

The country school is the basis of our educational system. A professor of the university teaches from fifteen to twenty hours per week. Twenty-five hours is considered very near a maximum for high-school teachers, though in some cases there are members of college faculties teaching twenty-five hours and high-school teachers thirty hours a week. This, however, is considered excessive. Yet these teachers usually handle but one or two subjects. The country-school teacher, on the other hand, often handles as high as forty different classes in a day, on many different subjects.

It would seem that such a teacher should be paid well, for it would be false economy to have such basic work poorly done. But to the contrary, they are the poorest paid, and conditions and conveniences are such that they teach often there only as preparation for teaching in the city grades.

United States Commissioner of Education states that 62 per cent of all money spent on elementary, secondary, and higher education is expended for elementary schools. This is nearer the percentage that it should be, especially when we remember that by far the greater mass of education is done in these early grades.

One authority is quoted that 4,100,000 pupils are now in the first grades of the schools of this country. Two and a half millions have their first school experience each year. The presumption is that they will continue until the grade work is completed. Educational laws are built on that presumption.

But in the fourth grade, four per cent are absent without leave. In the fifth grade, we find only 57 per cent of those who started in the primary are still in school. In the eighth grade, there are only 976,000 of the 4,100,000 who started in the first grade.

Of those beginning their education in grade one, less than one fourth enter high school. The reason for this is assigned primarily to the inadequate way in which it is handled in the lower grades.

Zionism, What Is It

What is meant by Zionism has been a subject of some dispute. To some even of the Jews it represents merely a place of refuge for the persecuted Jew of Europe, hence, a place in which the British and American Jew is personally but little interested, and only so far as he may be able thereby to help his coreligionists. But in this connection the *Jewish World* says:

"But when we come to contemplate Palestine in this respect sheer practical consideration forbid. If an asylum, or a refuge, is to be found for persecuted Jews, Palestine should be about the last place on earth to be chosen. It has not the capacity for rapidly absorbing large numbers of immigrants, while its natural resources are not such as are capable of supporting for many years to come a vast population such as would be a sensible relief to the millions who live in Eastern Europe. Palestine can be made to flourish only by the expenditure of a large amount of capital and great energy and patience, which can be expected only from those to whom the country becomes their *patria*. And to the Jew—the true Jew—whose life is Judaism, and to whom Judaism is life, even Palestine cannot be fatherland unless it be bound up with Judaism, unless, that is, it be Jewish."

This same publication for July 6, has much to say concerning the riots in Palestine making it rather less safe than other

places for the Jews as a place of refuge, and they also discuss adversely Mr. Morgenthau's attack on the Zionist program.

The *Jewish World* is distinctly an Anglo-Jewish publication but it is also distinctly Zionist, though recognizing the seriousness of present conditions.

A Statement of Church Aims

The reunion at Erie Beach for 1921 is now past history. Good fellowship is stated by the *Chatham Daily News* to have been the keystone of this reunion, which has given somewhat over a column in the *News*, including a brief statement by Elder J. W. Rushton on the aims and object of the church, and something of its history.

The statement of these aims as published in the *Daily News* is as follows:

"Our church takes this position, that it has returned to the original and simple Christian ethics to be found in the New Testament Scriptures. Its line of operation is to get men and women converted to Jesus Christ and to show that conversion by obedience to his teachings—faith, repentance, baptism by immersion, and the laying on of hands for confirmation.

"The object is to organize such people into a society that will become the kingdom of God—Christianized men and women living their social life under the direct influence of God. We believe that the union of the Christian world can only be brought about by that recognition of the supremacy of Christ, and the acceptance of his teachings as the basis of that union."

The Rent Law

The decision of the United States Court concerning the New York rent law and that of the District of Columbia has created a great deal of discussion. The law permitted the tenant to renew a lease at its expiration without an increase of rent. This was held by its opponents to be the taking of property without due process of law, contrary of the Fourteenth Amendment of the United States Constitution.

However, this decision is supported in principle by a long line of previous decisions by this court, and some state it is as old as the common law itself. In the Slaughter House Decision, 1872, the Supreme Court ruled that the Fourteenth Amendment did not deprive States of their piece power, for on that power depends the social order and life and health of the citizens in the thickly populated community.

In *Canfield versus the United States*, the same court declares that the piece power extends to all great public needs. Justice Hughes, in the *Chicago, Burlington & Quincy versus McGuire*, laid down the principle, "Liberty implies an absence of arbitrary restraint, not immunity from reasonable regulations and prohibitions in the interest of the community."

These rent laws will expire November 21, 1922. The general principle, however, is far-reaching.

The Lamoni Stake High Council met prior to the reunion on their reunion grounds one mile south of Lamoni, and decided to recommend the purchase of fifteen acres, more or less, on the west, for an addition to the ground now held. This will give a fine camp for the Boy Scouts, for the Oriole Girls, a fine athletic field, and a place for a pool, and a better place for the big assembly tent. They state it will be one of the best and most beautiful reunion grounds in the church. They have decided not to erect an expensive permanent tabernacle, but will probably build a permanent dining hall and use it for a store room; also a permanent pulpit platform, and steel frames on which to stretch a canvas tent.

ORIGINAL ARTICLES

Scientific Versus Extraneous Preaching

By J. E. Vanderwood

"The scientific preacher speaks with authority, and not as does the extraneous preacher."

There is a tendency on the part of almost all mankind to find fault in others, but to justify in themselves all manner of weaknesses. This is quite nicely illustrated in the case of the good old Quaker, who said to his good wife: "The whole world is queer but me and thee, and thee's a little queer sometimes." This left only the Quaker as being beyond criticism. While this is the natural tendency of man, it seems that the time ought to be now when those who love truth should get beyond this childish state. The Scotch poet expressed the idea that should form the ideal towards which we, as Christian believers, should be striving. It reads:

"Oh, wad some power the giffie gie us,
To see oursel's as ithers see us!
It wad frae many a blunder free us,
And foolish notion."

If we could once acquire the ability to see ourselves as we are seen by others, we would be making progress towards the cherished goal. If we could only acquire the art of seeing straight, what a boon it would be to the race of mankind. I mean by this, that if we could just learn the principle laid down by the Master Teacher, when the poor unfortunate woman was brought before him, who had been taken in the very act of sin (and I have always wondered why the other party to the act was not brought also), and he answered them, "Let he that is without sin among you cast the first stone." If this philosophy were learned and carried into effect, there would be less heartaches, less suffering, and less sin. There is one thing above all else that should enter into our lives, and especially into the lives of those who profess to be followers of the meek and lowly Jesus, and that is the philosophy expressed by Shakespeare in these words:

"This above all, to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

One Must Be Honest With Himself

I take it that no man, be he whomsoever he may, is qualified to represent Jesus Christ or to preach his gospel, unless he is absolutely honest with himself, honest with his fellow men, and honest with his God. For the moment a man resorts to any kind of double dealing or trickery, he that moment severs himself from the presence of the Highest. No man can be true to God who is not true to his fellow men, and no man can be true to his fellow men who is not true to himself. It is admitted that the finite mind is subject to error, but the point I wish to make is, that our profession demands of us absolute sincerity.

When I say absolute sincerity, I do not wish to convey the idea that I am always orthodox, and the other man is always heterodox; far from it. But I do mean to say, that we ought not to deny to others that which we claim for ourselves, because absolute sincerity will forbid this. The unfortunate thing in life is, that the man whose mind and attainments are limited is always ready to set boundaries for the minds of other men. That is to say, the individual who is circumscribed with mediocre understanding or attainments, gener-

ally seeks to put shackles on the man whose mind is enlarging and whose vision is extending. This is a great tragedy, for truth should mark the only limitation that should be placed on anything. We should be content always to abide by the truth. We should make truth our guest, and, having discovered it, we should be willing and ready to be governed thereby.

What Is Truth?

Of course a difficulty arises here, because each one says, I have the truth, and all that is outside of my little horizon is error. But pause a moment, for I would here like to reason with you a little. We may be able to make a discovery. Pilate asked, "What is truth?" and it may be possible that many of us, like Pilate, may be asking, What is truth? Well, one says, my theory is truth; and another says, No, you are wrong, for my theory is truth.

What is the trouble, pray tell? Simply this: Each one has a fragment of truth mixed up with a goodly amount of error. But, what is truth? Latter-day revelation informs us that "truth is knowledge of things as they are, as they were, and as they are to come." Truth, then, is absolute knowledge of things, past, present, and future.

It was said of Christ that he had no need that any man should teach him, for he knew all things. That is to say, he had the truth, for he had an absolute knowledge of things as they were, as they are, and as they are to come. I have truth in part only; my brother or my sister have it in part only; but they fragmentarily possess that which I am lacking, and I in turn fragmentarily possess that which they are lacking, so that unitedly we may more nearly approximate the whole truth, but individually we are materially lacking. If I would know the truth I must understand what my fellow men understand as well as what I may have discovered individually.

What Are Scientific Sermons?

Our caption says, "Scientific versus extraneous preaching." This may sound queer to a goodly number of people, but in the light of the foregoing definition of truth, I believe we may profitably give it a little consideration. That I might illustrate the matter, permit me to say that not long since a certain minister was told by his presiding officer that complaints had been made to the office concerning his preaching. The nature of the complaint was this: This minister had been preaching wonderful scientific sermons, but he had not preached to suit the ideas of this informant. This we must admit is a very nice criticism, but it involves a principle that I believe is worthy of more than passing notice. We therefore wish to draw especial attention to it.

Suppose that another informant should have written to the same office and said that another minister had been preaching wonderful extraneous sermons, but he had not been sufficiently scientific in his preaching. What would this presiding officer have concluded? Evidently this, That the first minister had been giving reasons for his conclusions, while the latter had been making assertions that were not warranted in fact. I wonder if the informant who criticized the minister for preaching "wonderful scientific sermons," really knows what the term means?

When but a boy I learned a little motto, that if learned by all of us would help us over many a difficulty in life. It is simple, but it is excellent. It reads:

"If Wisdom's ways you'd wisely seek,
Five things attend with care:
To whom you speak, of what you speak,
And how, and when, and where."

In order to get right down to the real facts, permit me to ask, What is scientific preaching, anyhow? We should know that he who speaks disrespectfully of that which he

does not understand is foolish. Prudence would demand that we give a reason for our conclusions. It is childish in the extreme to answer "Just because," and have no good reasons for our criticism. Before we can determine what is scientific preaching we must get a definition of the term *science*. The intercollegiate dictionary defines it thus: "Knowledge systematized; truth ascertained; pursuit of knowledge or truth for its own sake; knowledge arranged under general truths and principles; that which refers to abstract principle as distinguished from 'art'; preeminent skill; trade; a department of knowledge."

That the idea may be more nearly complete, we must also get the definition of the adjective *scientific*, which is as follows: "Producing or containing science; according to or versed in science; used in science; systematic; accurate."

Therefore, reasoning either *a posteriori* or *a priori*, this presiding officer would be required to reach the same conclusion; namely, that this first informant objected to the scientific preaching of the minister because it was in keeping with knowledge that had been systematized, or with truth that had been ascertained, or because he was accurate in his knowledge, and hence accurate in his deductions. Scientific preaching, then, is that which is in keeping with the truth of the matter.

Knowledge Should Be Systematized

Is it a crime to have knowledge systematized, or to have ascertained truth? Is it wrong to pursue knowledge and truth for its own sake? If not, what does the informant mean when he says, "He preaches wonderful scientific sermons, but doesn't suit the people." Does he mean that the people don't want to hear knowledge that is presented systematically, or that they don't like to hear one speak who has ascertained truth? Or does he mean that because this minister is accurate in obtaining and presenting facts, that the people don't like to hear him? Or, what does he mean?

It is quite evident that a scientific preacher is not a haphazard preacher. A scientific preacher is one who will know his ground before he occupies it; yes, a scientific preacher is one who systematizes his work and thus will produce the best with the least expenditure of time and means.

Really, to be sincere about it, I don't know of a higher tribute that can be paid a man than to say that he is a scientific preacher, because that is tantamount to saying that when he speaks he will speak with authority. It will be putting him in a class very near akin to the Christ, who was able to speak with authority because he knew the truth of the matter.

Must Have Knowledge to Speak With Authority

A scientific preacher, then, is one who speaks with authority, and not as does the extraneous preacher. To use an idea expressed by Brother Rushton, it may be put thus: One can only speak with authority when he has knowledge, and one can only have knowledge when he has experienced the real thing.

We may rest assured then that a scientific preacher will not speak without knowledge, neither will he run without tidings. Indeed, it is a worthy compliment to be paid a man, to say that he is a scientific preacher, because to me such a one more nearly approximates the preaching of the matchless One.

On the other hand, the extraneous preacher is unstable as water; he flaunts things in the air; he takes drastic measures without any possible means of maintaining them. The word *extraneous* is defined thus: "External; foreign; not belonging to or depending on a thing; not essential." The extraneous preacher is the one, then, who is always wading through externals, who is feeding on husks, and is concerning himself about that which is foreign to the real truth. He is

OF GENERAL INTEREST

THE JUSTIFICATION OF PLAY

O. F. Lewis, for the War Camp Community Service, Inc., says: "The leisure of life should become a great national asset, not a liability."

A noteworthy thing is happening, these days, all over our country. People are discovering a new continuing element in life—or rather, a new application of an old element. The element of play, or a "good time."

High authorities are quoted. Theodore Roosevelt is cited: "He is not fit to live who is not fit to die, and he is not fit to die who shrinks from the joy of life or from the duty of life." And there are to-day organizations, like Community Service, Incorporated, and the Playground and Recreation Association of America, proclaiming persistently the importance and necessity in life of recreation and play. The movement cannot be ignored. That life which is "all work and no play" is publicly challenged.

Earl Grey, who was Secretary of Foreign Affairs in England when the war broke out, has just written a treatise on recreation as an essential in the rounded life. Edward Bok, the noted editor of the *Ladies' Home Journal*, wrote in the *Atlantic Monthly* for September the reasons why he had resigned from the important work of editing, to play for the rest of his life. Not "play" solely, in the simple sense of physical sports and games, but play also through diversions, and hobbies, and cultural satisfactions.

What does this "play movement" mean? What significance has it for the church? How much play should there be in life? Let us quote Earl Grey:

"I do not recommend recreation as the most important

talking of that which is not belonging to or depending on a thing. He gives his time to that which is not essential; he takes delight in assailing others, but fails to see that his own position is vulnerable.

Such a one has need to become scientific, for the scientific man knows; the scientific man classifies; he systematizes; he experiences; he becomes exact in his observations, he becomes thorough in his research, he is accurate in his deductions, he has ascertained the truth, and hence is able to speak with authority. Let it be fully understood that in order to speak with authority one must know, and in order to know one must make research, he must assimilate, he must classify, he must experience. This the scientific man does while the extraneous man worms about in the husks or skims lightly over the surface. The scientific man seeks for the hidden treasures of eternal worth while; the extraneous man, butterfly-like, flits about amid the already decaying flowers of his present pleasure.

About sixteen years ago I learned a little motto that will be very fitting as a concluding thought, for it is worthy of more than passing notice. It reads:

"In men whom men condemn as ill,
I find so much of goodness still;
In men whom men pronounce divine,
I find so much of sin and blot,
I hesitate to draw the line
Between the two, where God has not."

May our God in his perfect love and tender mercy illuminate our minds and lead us to a larger vision, a nobler aspiration, and a more nearly complete life.

thing in life. There are at least four other things which are more or less under our own control and which are essential to our happiness.

"The first is some moral standard by which to guide our actions. The second is some satisfactory home life in the form of good relations with family or friends. The third is some form of work which justifies our existence to our country and makes us good citizens.

"The fourth thing is some degree of leisure and the use of it in some way that makes us happy.

"To succeed in making a good use of our leisure will not compensate for failure in any one of the other three things to which I have referred, but a reasonable amount of leisure and a good use of it is an important contribution to a happy life."

In short, Earl Grey says: "Religion; family; work; leisure." And the thread of recreation running through life, and manifested particularly in the leisure time.

The experience of our country in the great war was the chief impetus to this new social problem—the problem of the good use, by all the members of the community, of their leisure time. Everyone remembers that in the communities around the hundreds of camps, the millions of our boys in khaki and blue could find wholesome, clean recreation, provided by the citizens. We sent to France the cleanest, most socially-minded army that ever went into a war. And it was the decent recreational opportunities of their free time that helped greatly to bring this about. Probably every reader of this article contributed in some way to make a soldier's or sailor's off-time more interesting and pleasanter, during the war.

What was good for the millions of fighting men now strikes this country as good for all of us! Recreation, play—in their proper places, and for proper ends. We have as a nation thought of play heretofore largely as belonging to child life. But even there the Scriptures seem to insist that the spirit and habits of childhood should be in some respects our guides to the righteous life. Unless we become as little children, we shall in no wise enter into the kingdom of heaven. And for little children, play is life.

It cannot be so for us adults, but play, diversions, recreation, amusements can be profitably admitted to most people's lives in much greater quantities than they now are. So says Community Service, the organization that has assembled the countless recreational experiences of the war. And it draws many of its arguments from what churches did during the war and are now doing, to establish, develop, or continue the wholesome and entertaining recreational work that is often spoken of by the one word: "Play."

Citations of the activities of churches throughout the country might be given by the hundreds, and each day many reports come to the headquarters of Community Service, at One Madison Avenue, New York, of most varied developments of the community spirit in church life. The words of Theodore Roosevelt gain daily a greater significance, as this movement grows stronger throughout the country:

"This country will not be a good place for any of us to live in unless we make it a good place for all of us to live in."

The writer has seen in Brooklyn a large basement room of a church made over into a most delightful club center for the boys and girls of the parish, who may invite their young friends as guests to the many functions held there. Equipped with games, and with opportunities for the normal, vigorous sports of youth, the room served first during the war for young men in khaki and blue, and now for the peacetime recreational life of the church. The adults join with the children at times in their jollifications.

One might paraphrase the famous verse, as follows:

"Breathes there a man with soul so dead,
Who never to himself hath said—
—'I'd like to play!'"

In the larger sense, the desire to play and have recreation is but a part of the very serious problem of proper use of the leisure time of life, as Earl Grey has said. There is going to be much more leisure time in life for most people than there used to be. Higher wages, shorter hours of labor, and indeed, the determination in the hearts of even millions of people that life shall not continue to be or to seem as hard as it used to be, all mean that people everywhere are bound they will have a good time in life!

Is that not the very core of the problem, to-day? How shall the leisure time of life be spent by communities, nations, the world over? Shall it be spent destructively, in dissoluteness, debauchery, gambling, immorality, extravagance, and in all the vicious activities that make a nation worse? Or shall the increasing amount of leisure time in people's lives be spent profitably, for the making of better citizens, for the development of a more rounded and finer life?

Churchmen and churchwomen will answer this question in only one way. The leisure time of life should become a great national asset to our country, not a great liability. But how?

By helping to provide means whereby people may profitably spend their leisure time. And we shall find we mean by "profitably" not alone study, and educational classes, and individual betterment along cultural lines, but also profitable amusements, recreational games, and sports.

Is it not time, in the year 1920, that we finally recognize that the determination to be amused and to have fun cannot under any conditions be eradicated from the human heart. Indeed, commercial amusements, like the movies, the theater, and all amusement parks and other undertakings to get people's money in return for amusements are, perhaps, in their totality, the largest single industry in the country.

What is the answer? The development, in our own home communities, for us all, and particularly for those who have few chances to choose their own amusements, of wholesome, simple, interesting amusements, that will create neighborliness, a better community spirit, law-abiding dispositions, and will lead to the desire for higher and better things.

The church is already vigorously entering upon the problem of adequate, sound recreation as an essential part of life. It is powerfully affecting its neighborhoods. Community Service, Incorporated, stands ready to assist, counsel, place its great experience at the service of church organizations. Shall there not be herein a practical example of cooperation for the common good?

Whatever else you may be, you must not be useless, and you must not be cruel. If there is any one point which, in six thousand years of thinking about right and wrong, wise and good men have agreed upon, or successfully by experience discovered, it is that God dislikes useless and cruel people more than any others; that his first order is, "Work while you have light"; and his second, "Be merciful while you have mercy." Remember that the happiness of your life, and its power, and its part and rank on earth or in heaven depend upon the way you pass your days now. Perhaps you think there is no chance of your being cruel; and indeed I hope it is not likely that you should be deliberately unkind to any creature, but unless you are deliberately kind to every creature, you will often be cruel to many.—John Ruskin.

When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the seaworm that perforates the shell of the mussel, which straightway closes the wound with a pearl.—Richter.

PASTORAL

Crusaders for Christ.—Part 1

By A. H. Christensen

"The elder, priest, teacher, and deacon ought to have a million eyes, like the house fly," to perceive the opportunities in every situation.

"Where there is no vision the people perish."—Proverbs 29: 18.

Some of the attributes of *vision* are: *Attention, perception, discernment, observation, and penetration*; and all these may be expressed in simple language by the infinitive, *to see*.

No quality is more needed by one than clear sight. It is another of the latent gifts of man that may be improved by cultivation. And a branch officer will find his efficiency multiplied by even a few months' diligent study of the science of seeing; just as an athlete can lift, sometimes, a thousand pounds or more because he has studied the law of leverage, and intelligently uses his body accordingly. Or, even the farmer boy can shoulder a sack of wheat that his city cousin cannot lift, and it is not because of greater strength so much, as because he has learned, consciously or unconsciously, the laws governing the art.

The Bible and the Book of Mormon and the Book of Doctrine and Covenants reveal the names and accomplishments of a great many effectual servants; and the reason is not far to seek. Was it not *vision*? And having vision and decision as well, they became men of action and opportunists. Success followed in short order, and ever will.

When Paul Discerned a Situation

A good illustration is found in the case of Paul before the council, where he was smitten on the mouth by commandment of the high priest; and as the mob spirit was about to make way with him, "he perceived that the one part were Sadducees, and the other Pharisees, he cried out, 'Men and brethren, I am a Pharisee; of the hope and resurrection of the dead I am called in question.'" (Acts 23: 6.) This discernment was his deliverance upon that occasion.

I believe the gift of discernment of spirits can be cultivated, notwithstanding it is a gift from God.

"The cheek is apter than the tongue to tell an errand."—Shakespeare.

"Look in the face of a person to whom you are speaking if you wish to know his real sentiments, for he can command his words more easily than his countenance."—Chesterfield.

When Nephi was charged with the murder of Seezoram, he discerned a motive in the deed which pointed to one who would naturally be profited by the deed; and I think the spirit of assurance convinced him that his discernment was correct. So he directed that men go to the house of Seantum and put certain leading questions to him. And then to observe whether he should grow pale, etc. Thus was Seantum discovered to be the guilty one.

A lawyer once asked a certain question of a criminal who was in the witness chair, to which he received an answer. Then the lawyer said, "I noticed when I asked you the last question that you uncrossed your legs." To him this was evidence that his questions were hitting pretty close to a dangerous point in the man's story. Still, outward signs may be from fear or nervousness. A better lead in any case is to see if the alleged motive agrees in intensity with the deed, and thus discern the consistency of the case. This principle can be applied to one's own contemplated action in any work; viz, does the end justify the means?

Be Sympathetic With New Plans

Some one may feel like undertaking a plan for evangelizing the neighborhood, or the town, or the city. Then the question of a new method or the application of an old one will present itself to mind. Then is when penetration comes into use. Some one will say, It will be a futile effort. If all begin to say that, it will assure failure. There *must* be a way. Try the role of an inventor. Then if a plan presents itself to mind, write it down on paper. Then analyze it, looking sharply for incongruities with facts, but not necessarily with public opinion. If it is in harmony with facts and with what public opinion ought to be, it is sound. Then if it be deemed sound, set the plan away a few days to cool. Then go over it again, exercising sharp vision. Then submit it to some of the most conservative men you know. When it is thus cured, submit it to the president of the branch. And with a start like this, go out boldly and risk your reputation and your church and your family and friends, and your hat if necessary, and your all on the issue.

If I ever have a debate with an opponent upon questions of my own making, it will be in this form:

First (issue): My God against his; my church versus his; my Bible versus his; my logic and wit versus his; my reputation, my all, versus his.

Second (rules of debate): Catch as catch can.

Third (judges): The people, for themselves.

I would not debate a man who would limit me to the field from which I might draw truth.

Ammon's Tact a Good Example

When Ammon and his brethren went down to the Lamanites, their brethren laughed them to scorn, saying:

"Do ye suppose ye can bring the Lamanites to a knowledge of the truth? Do ye suppose that ye can convince the Lamanites of the incorrectness of the traditions of their fathers, as stiff-necked a people as they are; whose hearts delight in the shedding of blood; whose days have been spent in the grossest of iniquity; whose ways have been the ways of the transgressor from the beginning?"—Alma 14: 106, 107.

But these men believed it could be done, and they braved the dangers and endured the criticism of the public. They went among them and used many ways of the opportunist. Ammon's keen vision showed him, that if he could convert the king and his household, it would be a capital stroke towards bringing in the rest of the nation. He attempted the novel scheme of allowing himself to be arrested, and as a result became a servant to the king. We are familiar with the rest of the story of the conversion of King Lamoni. In the writings of Jacob we read,

"... many means were devised to reclaim and restore the Lamanites, to a knowledge of the truth; but all of it were vain for they delighted in wars and bloodshed; and they had an eternal hatred against us, their brethren."

"Speaking at the Sign"

In the South Sea Islands some of the early missionaries in the past hit upon a fine scheme to develop the native people in the art of public speaking and in a knowledge of the gospel. It is called in their language, "*parau tuu tapao*," and interpreted is, *speaking at the sign*. A Bible reference is placed on the blackboard and three or four questions upon the paragraph are also written. Then the chairman reads the reference and presents the question for open discussion. This brings forth spirited discussion and results in the advantages above named. The chairman has the last and closing speech on the subject. By this plan a host of Bible scholars and orators has been developed among them. Per-

haps this plan would work well among the young people of the different branches. I feel sure it will work among the Indians. A sentiment for a thing must always be developed rather than found.

Some Branches Lack Vision

If there are any branches of the church that are not progressing, I am persuaded that it is primarily because of lack of vision, because,

"After the spirit of discernment, the next rarest things in the world are diamonds and pearls."—Bruyere.

"It is attention, more than any difference in native powers, that makes the wide difference between minds and men. In this is the source of poetic genius, and of the genius of discovery in science. It was this that led Newton to the invention of fluxions, and the discovery of gravitation, and Harvey to find out the circulation of the blood, and Davy to those views which laid the foundations of modern chemistry."—Brodie.

If you see a genius of wit and desire to be witty, cultivate the ability to see an allegory. Wit is that. Do not try to commit to memory certain fragments of ready-made wit, but learn to see the double meaning which exists in most every proposition. If you desire to be humorous, cultivate the ability to see an absurdity or the incongruity of a thing.

The elder, priest, teacher, and deacon ought to have a million eyes, like the house fly, and when they go to and from their daily work, every vacant storeroom will be a church; lakes and rivers will be baptismal fonts; groves will be reunion grounds; good roads and clear skies will insure a good "turn out"; and if they live in a rural place, a full moon will be a faithful ally come forth in the cause of truth; and even a drouth will be cooperation of God for a full house; and these are more easily believed than disbelieved.

Let them also learn the value of a notebook. And when they see a good successful public plan in operation on any subject and among any people, sketch down the fundamentals of the plan that their keen vision reveals is adaptable to the church work. Above all, have it handy in time of trouble and affliction, for Gethsemane is the birthplace of the most illustrious children that light has ever borne.

Don't Wait for Policies—Help Make Them

Thus let the extremities of the church organization develop themselves; let them become inventors; don't wait for the church to announce a policy, but help make it. Not arbitrarily, but always remembering the rights of those whom the Holy Ghost has made "overseers." An overseer is that which, added to a prophet, makes a seer; added to an elder, or high priest, makes a district president; added to an elder, priest, teacher, or deacon, makes a branch president. It is that which, added to a member of the priesthood, makes him the censor over his diocese, let it be the branch, district, stake, or the whole church.

It seems reasonably certain that the missionary force, and especially the seventies, will soon be called away to push their way into new fields. This will leave the responsibility of missionary work largely upon the shoulders of the standing ministers. So, I can be of no greater service to my fellow laborers than by assisting them to the inspiration that will qualify them for the noble task of warning their neighbors. I therefore write of forces that will qualify them as producers. I could invent many plans and possibly be successful in having them passed by the conferences, but this would not equal the service of helping them to help themselves. By making the local laborers producers is not to limit the pro-

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Zion, the City of Refuge

By D. R. Baldwin

What are her fortifications? Are her ramparts to be strong enough to challenge the battering rams of modern warfare?

"Gather up your riches that ye may purchase an inheritance which shall hereafter be a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion. And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand."—Doctrine and Covenants 45: 12, 13.

The subject of Zion is occupying a prominent place in the minds of many who are wondering and asking, "What is to be the nature of Zion's fortification? Are her ramparts to be strong enough to challenge the battering rams of modern warfare? What the particular nature of her stronghold that is to strike terror to the souls of the wicked? Are her inhabitants to be so strongly armed, so marshaled and disciplined

ducing prerogative of the overseer, for this is a common privilege.

(EDITOR'S NOTE: This is the first of three articles by this author. The next will appear in an early issue.)

The Pastoral Commission

The pastoral commission involves the evangelistic commission. Edification is not the sole pastoral function. The original apostle was not a permanent pastor. He was an evangelist. The earliest preaching was evangelistic, not pastoral. The original preacher's commission was that of the evangelist, not of the pastor. Christ chose and commissioned evangelists, not pastors. The pastor was a later product of church life. A special class of men was needed for the work of spreading Christianity. A special class may be needed in our day, and those who enter upon such a work must vindicate their calling and prove their credentials by their training, their consecration, their wisdom, their unselfish devotion, and by their success in their work. But the modern pastor should not fail to represent, in some form and in some measure, the evangelism of the apostle. The apostle is a fisher of men, and if the modern pastoral preacher represents in any worthy *material sense* what is left of the evangelistic phase of the apostolic commission, he cannot cease to be a fisher of men. The flock of God must be fed, but those who are not of the Good Shepherd's fold must also be won. Building up and gathering in cannot be affected wholly by the slow process of Christian nurture. The church receives those whom Christ receives, and who receive him, and those who receive him are not all nurtured into his grace.—*The Work of the Preacher.*

in the arts of wholesale murder, that the wicked will say, "The inhabitants of Zion are terrible, wherefore we cannot stand?"

There will be some marked differences between the security to be found in Zion and the exposure in her neighboring cities. What is the nature of this difference? The signs of the times sound definite warning. Why are not the searchlights of inspiration focused upon this momentous question?

With our city unfortified, the abomination of desolation is liable to wipe us off the map. The only answer we hear to this question is, "The pure in heart are called Zion." Very well. But how will our purity terrify our blood-hungry neighbors? Christian purity will make us the most harmless, most inoffensive people on earth. The Holy Spirit that begets purity in our hearts with the same stroke begets within us good will toward all men, begets a strong love for peace. Is there then anything in mere purity to terrify the wicked? If there is, what is it?

The purity of Saints and the glory of God are very closely associated. Let us reason for a minute from cause to effect: If we can learn what will cause the maddened masses to lay aside their civilization and set them to murdering each other, if we knew what is to bring the desolating scourge upon the world, we might then see a way to avoid the cause and thus prevent the great scourge from coming into our midst. An ounce of prevention has always been worth a pound of cure.

With the light turned upon this part of the subject by the editorial of A. Max Carmichael in the HERALD for July 28, 1920, no one should be in doubt as to the cause that is producing the great upheaval. All students of economics should be able to see that it is the anarchy of capitalism that is driving producers into the coming revolution. A great poet has said, "The cause of the poor against the rich is always right, notwithstanding the poor make many mistakes."

Our Industrial Relations Commission reported that each of their investigations "show producers to be living below the line of decency." Wage workers in large corporations have learned that they annually produce from \$1,000 to more than \$2,000 worth of wealth per capita: and a mean imitation of living is all they get in return.

Our exports in 1920 to Canada alone amounted to \$950,000,000, according to *Current Events*. This one item shows that we are producing a tremendous surplus of wealth.

W. J. Spillman, Chief of Farm Management, Washington, District of Columbia, as also our census reports, show that the average United States farmer's labor income is narrowed down to the disgraceful pittance of \$318.22 and the average family budget at that time was \$787.47. So it is that average farm families are living \$469.25 below par, living on less than half fare. What becomes of the tremendous surplus wealth produced in our country?

Secretary McAdoo answers this question. He says that coal barons are clearing two thousand per cent on their investment.

Senate Document Number 259 answers this question by citing net profits of some supercorporations ranging from 1,000 per cent to 9,826 per cent of their investments.

Our attorney general answers this question by telling us that some coal companies are clearing from 8,000 per cent to 10,000 per cent on their total capital stock.

Our Federal Trade Commission answers it by citing proof that big corporations are piling away billions of profit by taking advantage of the crazy war propaganda.

Saint James answered this question by the spirit of prophecy many years ago. He said rich men would heap treasures together for the last days by exploiting the producers, and he told us the result.

Our war tax now amounts to \$200 for each family, or each group of five persons. The recent advance in railway rates

adds \$300 more to the expense of each family or group of five persons. Add these figures to the present-day family budget and try your skill in figures by subtracting the sum from the average annual labor income. Where are you?

Add to the above producer's deficit the bill now before Congress to lift excess income tax from the shoulders of millionaires and place it upon the backs of common people; add to it the nation-wide drive to crush labor unions, and you catch a glimpse of the impossible thing that we are up against.

When men know they are producing more than a good living, so that they are entitled to the luxuries of life, and then see their wives and babies going cold, ragged, hungry, uneducated, themselves and their fellows deprived of constitutional rights and liberty, we may well judge the breaking test is being applied.

When our administration applies ninety-three per cent of Uncle Sam's big budget to accounts of war and only one per cent to education and preservation of health (Bureau of Standards, page 347), the blind should be able to read the signs of the times and see that the devastating scourge is ready to break upon us. When we spend ninety-three times the energy baiting for war that we do for any other purpose, we are quite sure to catch the kind of fish we bait for.

Since the common people refuse to organize and vote en masse for a new administration that will restore to us our Constitution and take the financing of our country away from private interests, it looks like a bloody revolution is inevitable. And this brings us back to our subject.

The text says of Zion, "The glory of the Lord shall be there, and the terror of the Lord shall be there, insomuch that the wicked will not come unto it." The glory of the Lord will be as in all former ages. It will be the same as in Zion of Enoch's day, the same as in America in Book of Mormon days, the same as in Jerusalem in days of the apostles—genuine legal and political equality. All things done by common consent, the laborer getting the full value of his products so there were no poor among them, for God has not changed. It is only the lack of this same Zion equality that prevents the glory of the Lord being with his people to-day. (Doctrine and Covenants 70:3.) This is all clear enough. But the thing that tangles us is, What is the "terror of the Lord." that is to shield Zion from the vengeance of war? Of course no one dreams of physical fortification for Zion at this stage. They are futile as feathers. We all know that physical preparedness invites war instead of repelling it. The mightiest preparations for war known in history have recently been crushed.

Oh, Zion's fortification must be altogether different. The reckless spirit of war robs our boys of all caution, insomuch that at times they become eager to go over the top in the face of certain death. It is not at all likely that the wicked referred to are the war lords, the money lords who are heaping treasures together for the last days. These are they who coin their millions from the spoils of war. These are they who inveigle our boys into the shambles while they rob their own nation of her treasures. These are the slackers who never see the front, therefore their terror is not a fear of armament; it must be something else. Really, is there any difference in the "glory of the Lord" and "the terror of the Lord" other than the difference of man's viewpoint? Is not this principle of intelligent purity, this righteous equality, that which is called "the glory of God," the very thing that deals terror into the hands, heads, and hearts of the wicked profiteers?

Some way the writer catches the idea that the same thing that will bring the righteous to Zion "with songs of everlasting joy" will at the same time greatly terrify the wicked. History teems with illustrations of this fact. What so ter-

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Home and School

A phrase which seems uppermost in the minds of a great many thinking people to-day is this: "The salvation of America lies in her school children." If we grant this to be true, then certainly this is a time for serious thinking, and we ask ourselves the question, "Is the school doing its part?"

A child receives his most important influences and development in the home; after that comes the school. These two institutions have more to do with making or marring a child's life than any others. From these two he is to get the ideals and training which fit him for living.

So many times people have an erroneous idea that the school is a place where children learn to read and write and spell, and nothing more. But the school *should* be very much more. It is a substitute home in many cases, and we, the teachers, are substitute mothers to the best degree we can be. I suppose I get a great deal of that attitude from my work here with the Mexican children, because in 99 per cent of the cases, the only "home" training they receive at all, is gotten from the school. We are the ones who have to give the right ideals of life—in fact, to educate them in the true sense of the word—to prepare them for complete living.

I think the crying need to-day is more cooperation between the mothers and the teachers. I know that mothers are very busy and often "put it off," but oh, mothers, take time to visit your children's school. It will be time well invested. It is your business to see what your children are doing, and why. I also know that some teachers do not care to be "bothered" this way, but I am certain that the majority of them do appreciate any interest you show in the school work.

Ideas in pedagogy have advanced rapidly the last few years. The teaching profession has always been accused of hating change and advancement—but in the last ten years there is a marked change for the better, and I believe we will see in the next few, a complete revolution in the methods of teaching. Mothers may think that will not concern them, but it will, very much.

There was a time when children had to sit with their

ried the wicked profiteers as to see society organized to withhold their monstrous profits?

If news should go out that the Lord's people were organized so that producers get the benefit of their products, right thinking or righteous people would flock to Zion with songs of everlasting joy, and if news should go out that producers in Zion get full value of their products it would naturally strike terror to soulless corporations that now absorb seventy-five per cent of our net products (which means our savings or the amount we have added to capital) as no other act or thing could do. When all the inhabitants of Independence become workers, and all get full value of their work, their hearts will become knitted together in love. This is God's way; in no other way can they become one.

When righteous equality or Zionie conditions become a fact in Independence, Missouri, and the regions round about, of course the army against capital would not lay siege against Zion. They will most naturally do all in their power to protect a people known to be free from graft and greed. The common people will hear the message gladly as they did in Jesus' day; so will Zion become very great, very strong, very terrible, inasmuch that the wicked profiteers will give her a wide berth, for there they would starve to death.

(EDITOR'S NOTE: This is the first of two articles by this author. The next will appear in an early issue.)

hands folded and listen while teacher poured her stock of information into their heads. Now we are trying to get away from that "lock-step" method of teaching and are catching up the child's interests, teaching and helping him develop through them.

Sometimes mothers are discouraged by the modern method of teaching, because it is so different from the way they were taught. I have friends who ask me about the way their children are being taught because they are worried. I remember one friend last year came to me and asked me about it in a way that showed she was worrying about it. In her conversation she said, "Do you know, Ralph has been going to school several months, and *doesn't even know his letters yet.*"

Now, if that mother only knew, she would have been glad that he didn't! We have almost entirely gotten away from the old alphabet method of teaching reading, because it is unpsychological and is harmful to the child.

In the first place it is bad from a common sense point of view, because no one would say, "The dog ran after the cee-a-tee"—You see? We almost never use oral spelling, and *never* in reading. Then, from a physical point of view it is worse. Scientists have studied the eyes of children and have found that the eye should move in long sweeps, and with this system of dividing the word up into letters, it reduces the movements to short, jerky ones. These are exceedingly harmful to the muscles of the eye and are a great strain also upon the nervous system. It also makes for slow reading and hinders thought getting. Reading is chiefly for pleasure and to gain information, and thought getting is the main object.

An improvement upon the alphabet method is the phonetic method, which is used in some States. In it the letters are sounded instead of named. We use it in Arizona—because we have to—but we are given a great deal of freedom in presenting it. It has the same disadvantages as the alphabet method, except that the children can sound out new words to form their names like ca-t instead of cee-a-tee. But the eye strain and slowness are there still. The best method is the word or phrase method where children are taught to read in large groups of words, mostly by memory. This does away with nervous eye strain, and tends to make rapid readers. Reading for content is also emphasized. The alphabet should not be taught until the end of the first or beginning of the second, when the study of spelling is taken up.

So, if you do not understand just why your child is being taught a certain way, I am sure his teacher will be glad to explain why.

There is also a tendency towards more freedom in the schoolroom, too. If you visit a school, and there is seeming confusion, just wait a while and see what kind it is. If it comes from lack of discipline, then you have a cause for complaint, but if it is the busy confusion, like ants around an ant hill, then be thankful, for your children have a teacher who is helping them find the best in them. One of the best schools in this country often gets criticized because people glance in and say, "Why, they let the children play all the time!" Then you should say, "Glory be to the teacher," for play is the greatest thing that God has equipped your children with, and through it they are to develop physically, mentally, and morally. I'll venture to say that in the end, those children can pass much better tests than from some other school where the teacher teaches *at* the children. I think a book could be written on the benefits of play, and then not half would be told.

The schools have been accused, and justly, too, of being places where joy is crushed from the child, and his initiative and imagination are subdued. I am glad we are getting more and more away from that. We are working to the

point of more freedom in the schoolroom—freedom with law—not license. When freedom degenerates into license it is no longer freedom.

I have been asked about home study. All I can do is to give my personal opinion, which may not be worth very much. I am a primary teacher, and say positively that home work is not only unnecessary, but is not desirable under the fourth grade. Some teachers require it above that, but I really don't think it is necessary under high school. If classes are small enough, children should be able to get all their work at school under supervision. If parents would let them work out their own problems it might not be so bad, but so many work them for their children, and it makes them dependent. The home *is* responsible in this much: Every home should have good books, and the child should be read to, and stories and poems told, from the cradle up. With this for a foundation, the school should do the rest. I really don't approve of home study, only in the case where the schoolroom is overcrowded. No teacher can give the individual attention each child needs when she has forty or fifty children in the room. In that case, anything is justifiable. But if your child's teacher requires home study, it probably is for a good reason. Often children get behind through sickness or absence, and, with a little outside help, the child can make it up. In this case the mother should *help the child to help himself*—not do his work for him. His development is the end to be gained, not the finished product of his work.

There really is a very serious burden resting on our shoulders—the mothers and teachers of young America. We are responsible for the development of the highest power of these little lives God has given. In that light we are really coworkers with him. Doesn't it make you feel grave and serious and a little "shaky"? It does me—because if I fail I do not injure myself half as much as I do these little lives intrusted in my care.

There are three very important things which are responsible to a large degree for the serious state of affairs with many of our children. The worst of it is, the responsibility can be traced back to us, the parents and teachers, and we are guilty. These are: lack of responsibility, lack of reverence, and love of pleasure.

These are well worth studying over carefully, and with an eye to planning how we can overcome them.

Oh, let us unite our efforts more than ever before, and help our boys and girls become the kind of men and women God intended they should be.

RUBY R. SPEER.

RAY, ARIZONA.

Woman's Field of Opportunity for Service in the Sunday School

We hear a great deal to-day about woman's opportunities. She has come to be a force in the business world, in social service, and more recently in the government of the Nation. She has always been a factor in religious movements, and it is hard to distinguish between man's work and woman's along these lines. In the church of latter days the work of both has become linked together in the home, in the Sunday School and Religio, and in the church and missionary field. Long ago the Prophet Joel, speaking by inspiration, caught a glimpse of this work, and we read, "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those last days of my Spirit."

Just how far woman's opportunities for service in the Sunday school may reach, we do not yet know. That is one of the beautiful things about this gospel work, there are always new opportunities, undreamed-of possibilities ahead of us. We find her at her post as teacher, as organist, chorister, secretary, and often filling the office of superintendent, with efficiency.

More particularly, it seems to me, does her work lie in the primary department, and with the junior girls and boys, as well as with the older girls. No one but a woman, with a warm, overwhelming love for little children, can draw the charmed circle close and pour into the childish ears the old, sweet stories of faith and the love of the heavenly Father. She may be a past mistress in this art of story telling through teaching her own little ones, or she may be a young girl with a kind, big-sisterly interest in the little folks—many of our best primary teachers are from this class—but if she has the art, either natural or acquired, and a prayerful and sincere heart, she will succeed. The responsibilities of this work of teaching the younger children are greater, it seems, than any other, for the impressions made on the plastic minds of childhood last through the years when the cares and pleasures of life crowd out the later teachings.

The woman teacher may hold the interest of the older children as she recounts the heroic deeds of men and women in days gone by and implants in the young hearts a love of truth and right living. As she teaches the girls just merging into young womanhood, she will relive the days of her own girlish dreams and aspirations, fight again the temptations of youth and help these, her younger sisters, through this period of emotional battles to the surer, safer harbor beyond, by the richness of her own experience.

But not only within the four walls of the Sunday school proper is woman's work apparent. Stand on the doorstep some bright morning when you happen to get there early and notice how many parents *bring* their children and how many *send* them—and you will have your finger on the pulse of the school. Be it far from me to censure the patient mother who spends six days of the week and perhaps part of as many nights in wearying household duties and gets up early on Sunday morning to scrub little faces and brush bobbing heads that the children may go off clean and happy to their classes. But if you can possibly go, mothers, you will be amply repaid by the fuller companionship of your children and the good you will receive yourself. I know mothers who *bring* their little ones and have their own lessons also—busy mothers, too; so you see it isn't impossible. Let me digress a moment to say that the same rule will apply to the father with equal force, and if he will be a comrade to his sons in the serious things of life, as well as in their sports and pleasures, he will find them ready to come to him for advice and support when they may perhaps begin to feel that mother is unable to cope with their problems. You see there is a current notion that the fathers have a little easier time of it than the mothers, so it does no harm to tell them their duties sometimes.

So we find that the responsibility is the same, whether in the home or in the Sunday school; that of helping to build the character of the young people of the church. Upon this rests the whole future of the work, for upon their shoulders will come, at no distant day, labors that will make those of the present seem light in comparison. May we so fulfill our trust that when Zion shall stand redeemed, a light to the world, there shall not be found wanting "one of these little ones."

GRACE B. KEAIRNES.

Several woman suffrage clubs have recently been formed in Constantinople.

Woman As a "Home" Missionary

Our women of the church have a great responsibility, not only in their own homes in rearing their own children, but in helping the mothers who have not the influence of the gospel in their homes and lives, in their efforts to bring up their children in a right and proper manner.

The Bible teaches us to do good to *all* men, especially to those of the household of faith.

A large percentage of the children of this generation do not attend any Sunday school and are not getting any religious training at home. What is the result? We all meet it every day. Children reared in homes of the Saints associate to a large extent with such children daily and are influenced more or less by them. If we can arrange to associate with the mothers of our neighborhood and talk over these problems, we can let our light shine—if we have any—and if we are true Latter Day Saints we should be full of light, shedding it forth to those less fortunate. We should be the very first in our neighborhood to assist in any good cause.

We have all heard the old sayings that we cannot all be preachers and cannot all do great things, but one thing we all can do is to build *character*, and, as we are often told, people of the world are always watching (and many times without spectacles) the lives of the members of the church. We, then, as "home" missionaries, can try to live that our lives may be a living witness of the truth of the gospel, so that we can be coworkers with Christ.

We are told in Doctrine and Covenants to "bring up our children in light and truth." To do so we should study and try to become enlightened concerning the gospel; also, we should read all good books and the church publications as well, so we can properly train our children.

Missionary work in a Latter Day Saint home means a great deal of work to *properly* rear our children. To do this work properly our children should be *taken* to Sunday school, not *sent*, thereby setting a good example to both children and men-folk.

Children should not be allowed to grow up in idleness, but should be taught concerning the ways of the Lord in their youth, that they may not depart therefrom in later years.

The field is a large one for a "home" missionary, even if we seem to get no farther than our own homes, for there are many opportunities open to us for work.

Then we, as "home" missionaries, cannot afford to sit idly by and wait for "opportunity" to knock at our door, but like Abraham Lincoln, "Let's meet them on the way." Greater fields for service are opening for the women of the church, and as this is the hastening time, we also must hasten to accomplish our work, that we may in this way have our part in the redemption of Zion.

(Paper by Mrs. A. Ahlstrom, read on Women's Day at Sharon Branch, Sharon, Pennsylvania.)

To Cook Meat

Having been requested by our local Women's Department president to write an article on how to cook tastily the cheaper cuts of meat, I submit the following:

Good cooking can make any meat tender and bad cooking can make any meat tough. If we take a little piece of raw meat and put it in cold water the juices gradually soak out of it, coloring the water pink and leaving the meat white. Take another little piece of meat and pour boiling water over it, and though no juice can be seen escaping, the whole surface of the meat turns white directly.

In cooking meat we should always have our cooking dishes hot to begin with. If it be frying, the skillet must be hot;

if boiling, the water should be boiling, and if roasting, the pan must be hot, as well as the oven, so as to sear the surfaces of the meat at once, in order that the juices will be retained in the meat.

Any kind of roast is better to be dredged with flour, and while roasting it should never be pierced with a fork. Times without number we have seen people take a fork and stick it into the breast of a fowl to see if it is cooked. This is a great mistake, as it lets out the rich and nourishing juices, and leaves the meat dry and tasteless.

Give a fowl plenty of time to cook, and do try to keep the skin unbroken. It is not necessary to stick a fork into it to turn it over. The fowl should be placed in the pan, breast up, until nicely browned, and then turned and basted often. If you have an idea that it is old, by adding a little vinegar to your basting water, it may be made more tender.

In boiling a soup bone, put it on in cold water, thus extracting as much of the juices into the soup, broth, or "beef tea," as possible.

Liver is a very cheap meat and can be of service in many palatable ways. A common one is combining it with bacon. First, fry your bacon and have your liver sliced and dredged with flour. Sprinkle with salt and pepper, and fry to a good brown, being sure it is well done without burning. Place the liver in the center of the platter, the bacon around it, and pour over a gravy made by adding a little flour, a couple of tablespoons of vinegar, and boiling water to the fat in which the meat was fried. Another way is to slice some raw onions into the bottom of a pudding dish, sprinkle with salt and pepper, and over it place slices of liver, with a little sage sprinkled over them. On top, place a few strips of bacon, and put in the oven, adding a tiny bit of water if you are afraid it will burn. Baked potatoes are splendid served with this.

"Shin" beef can be used many ways. Boil until tender, seasoning with salt and pepper. Pick the meat to pieces with a fork, and place in a mold, pouring over your rich stock. Let get cold and slice it for serving. You can have a real nice boiled dinner with this same cut of meat, by putting it in a large pot to cook, letting it simmer gently for some hours, and adding to it, later, vegetables such as carrots, parsnips, turnips, cabbage, onions, potatoes, a sweet apple or two, a few cloves, etc. Don't forget the seasoning.

Pork "shanks" can be used in much the same way I have described for shin beef.

Pork tenderloin makes a very nice salad, used much as chicken is for the purpose. Boil the tenderloin, and when done, let it stand in its stock until it has absorbed all the moisture it can, and is quite cold. Chop it in dice shape and add two cups of chopped celery to one of the meat. Mix with a good boiled salad dressing and serve with crisp lettuce or a bit of parsley.

Sweetbreads should be soaked in salted water until the blood is drawn out. Blanch a little more by putting them on to boil with a little salt and a teaspoon of vinegar in the water. Boil for just a few minutes, and then take off and pick out the hard, gristly parts, and the stringy membranes. Dip in beaten eggs, roll in dry biscuit crumbs, and fry in hot buttered pan. Another way is to continue boiling them until tender, and serve with a white creamy sauce on buttered toast. They are delicious.

For Swiss steak, pound into ordinary round steak all the flour it will take up. Place a bit of suet in your frying pan, and let get very hot. Brown your steak on each side, add a little hot water, and let simmer very slowly, allowing an hour and a half at least for it to cook. Season with salt and pepper. It may be prepared with a little onion if one wishes, cooking the onion slowly in the hot fat before browning the meat.

Another treatment of round steak is to put it through the meat chopper, add a little salt, pepper, cinnamon, sage, and savory. Make it into a loaf and roast it. It can be served cold. It can be baked in a pudding dish, which holds the juices even better than the roasting pan. You can make the same mixture into balls, roll in flour, and fry if you wish.

Round steak can also be made into an appetizing meat pie. Let it stew on top of the stove gently, until tender. Season and thicken the gravy a little. Place meat and gravy in baker, cover top with a good pastry crust, and bake in oven.

When you fry chicken, have it partly boiled first, then flour it, and place it in a hot buttered pan to fry. It takes less butter to do it this way, and if you have a small portion, you can "stretch" your dish by adding a little cold veal cutlet or lamb chop, and it helps out wonderfully well.

Smoked ham is much nicer baked than boiled. If it is too salty, throw away the first water and add more, being careful to have at boiling temperature, and then bake gently several hours. Let it cool in the water. This is a good plan to follow with all boiled meats, too, as it prevents the outside getting hard and dry, and the meat re-absorbs much of the juices.

Here is a pickle brine for meat. One cup of brown sugar, a piece of saltpeter about the size of a little white bean, one and a half pounds of salt. Boil in a gallon of water. This will pickle a ham weighing from six to ten pounds. In "corn-ing" beef or pickled tongue, allow from eight to ten days for the meat to stand in the brine, which may be used over again by skimming and adding more salt and water.

The main essential in learning to cook meat well is to get really interested in what you are doing, and take note of your experiences. If you do this, everything will usually turn out all right.

NELLIE BARRETT.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXIV

Parents' Problems Connected With the Day School

1. In all definitions of education, what two standpoints may usually be found?
2. What is education from the standpoint of the child?
3. Mention the defects of the two standpoints.
4. Upon what does the teaching of a child depend?
5. What is meant by giving the child the best heritages of the race?
6. Into what three groups does the author classify them?
7. Name the subjects of (1) the human group, (2) the nature group.
8. What is G. Stanley Hall's definition of education?
9. What may be included in this definition?

Education an Unfoldment

10. What criticism can you offer in considering only the first aim in the education of the child?
11. Explain the following statement: "Paul may plant, and Appollos may water, but it is God that giveth the increase."
12. Apply the preceding statement to the education of the child.
13. What do you think of the creed of F. Clement C. Eger-ton?
14. According to our author, anything that hinders the development of a child should be taken out of his way. Name some of the things to be taken out of his way.
15. What is meant by the lock-step method?
16. Name some things that will help his development.
17. How is the teacher responsible for the child's growth?
18. Discuss Doctor James's definition of education.
19. What are some of the problems of the school?
20. What is meant by the problems of opportunity?
21. Give reasons why the school does not train for "life."

22. Why is the problem of expense in the schools a handicap to the child?

23. How does ignorance affect the school proper?

24. What are some of the questions that arise out of the social question?

25. What can the schools do towards moral education?

26. What place should religious education have in our schools?

27. Suggest way in which the religious question may be settled.

28. Are we, as a church, solving this problem satisfactorily?

29. In your opinion, what could be done to improve the situation?

30. Answer individually the ten questions at the close of the chapter. Read carefully the Reading References at the close of the chapter, for hints for further study.

MAUDE PEAK PARHAM.

A Warning to Users of Condiments

A prominent physician of Chicago, who uses the public press through which to disseminate his gospel of correct living, in a recent article on the decrease of certain diseases which has been noted contemporary with nation-wide prohibition, speaks particularly of the disease known as cirrhosis of the liver, sometimes called drunkard's liver. He says in one great hospital in his city 160 such cases were cared for in 1916, while in 1920 only 19 of that sort were entered.

He queries what is to be done, if prohibition continues to eliminate this disease, for the education of the young doctors. Where will be obtained the cases for the clinics where the student is privileged to observe the ravages of various ailments? Shall we have to call for volunteers, who in a spirit of consecration to science will proceed to drink themselves into a condition in which medical students may study their "drunkard's liver"? And then the doctor answers his own query by saying that the "hootch" brigade will probably supply a considerable number of patients for observation, and adds that even if that source fails, they will be able to get a number of such cases from the "mustard eaters." The concluding paragraphs are:

"The German literature in the main ascribes this disease to alcohol. . . . The British literature ascribes it to liquors in the main, but the Hindus have it, and they do not drink; they get it from eating ginger. The Egyptians have it, and they do not drink; they get it from eating highly-spiced foods.

"When the day comes that prohibition approaches perfection and the cases of alcoholic cirrhosis of the liver are not longer found, we will be able to find enough cases to teach our students with, among the pickle eaters and those who varnish their meat with mustard, not to mention those who eat cove oysters swimming in pepper and salt, and those who sop their rare roast beef in high sauces! But why think of it? Let us be thankful for what we've gained."

Poor Little Rich Kids!

CHICAGO, June 12.—Woeful conditions exist among the poor little rich children of the Gold Coast aristocracy, according to Doctor Caroline Hedger, director of the Infant Welfare Society.

Elaborate attention has been paid the children of the slums and the poor districts of the city. They have visiting nurses, swimming and wading pools, and schools equipped with every modern convenience. The children of the rich were left to shift for themselves, the idea being that they had everything they desired or needed.

Doctor Hedger says, however, that in one exclusive north side school fully 50 per cent of the pupils are of subnormal

weight and more than half of these are 7 per cent under correct weight.

By way of comparison, the children "back of the yards," that wild, free domain which thrives on the redolent odors from the stockyards and the rare perfumery emanated from Bubby Creek, are growing "fat and sassy" and only 18 per cent of the children in this district are under weight. In the tenement districts on the lower north side, but one child in six is under weight.

Miss Sarah Place, superintendent of the Welfare Society, says children of the wealthy people are fed too much rich food. Their exercise is confined largely to riding in limousines, whereas they should be permitted and encouraged to get out and romp, swim, play all sorts of games, eat simple food and plenty of it, and get long hours of sleep.

Wool Saves Labor

How the styles have changed in kitchens, and how the styles have changed in caring for them! In the days of iron skillets and kettles, of earthenware or tin pie plates, and of iron spoons, brick dust was one of the kitchen requisites if the things were to be scoured.

To-day, with aluminum spoons, pots, pans, and dishes, with fireproof glass baking dishes, and benefits of scientific manufacture, "cleaning ways" have changed. If the aluminum is scoured with any cleaner that is handy, dire may be the results. Unless you have already placed the mysterious woolly glistening stuff called "steel wool" upon your market calendar, do so. It will save a world of labor. A bit of this rubbed over the aluminum kettle or saucepan rewards one with a mirrored surface.

It is also successfully used on nickel, porcelain, enamel ware, and glass. Then, too, it may be used in cleaning enameled woodwork or stained floors. In fact, until you begin using this magic servant so new to the household worker, you won't believe the labor it can save.

Thoughts

Thoughts are strange things—
Some thoughts will roam
As though on wings;
Some stay at home.

Some thoughts hold tears,
And some are sweet;
Some thoughts fill years,
Some moments fleet.

Brave thoughts may bring
A hero's part.
Love thoughts will cling
Around the heart.

My thoughts to me
Are precious, true;
Each one, you see,
Is filled with You!

—Iris.

Steam Dangers

Do you give the proper amount of heed to which way you put the kettle on the stove? If the spout is turned out into the room, many a nasty burn is liable to be had. Children are very apt to be just tall enough to catch the dangerous vapors in the face while passing, as well as the liability of burning the arm of one who is cooking and reaching over it. Always turn the spout to the back of the stove.

LETTERS

The Curtis-Moore Debate

Satisfactory results in debate with Baptist representative at Centralia.

The debate between Elder J. F. Curtis and W. J. Moore, of the Missionary Baptist Church, is now a matter of history. The debate, from our viewpoint, is a decided success, and the Saints are greatly pleased with the results. The Baptist people have been anxious for a debate for some time. The propositions they submitted they had held for the opportune moment for three years.

Our branch has been organized less than two years, but our people have been held together, for a time long antedating our organization, by cottage prayer meetings and the occasional visits of the missionaries. After the organization of the branch we held regular services each Sunday, as well as midweek prayer meetings and Religio, in a hall. We soon outgrew our little hall and purchased a site for a church building. Our Baptist friends, however, purchased a site in the same block with us, and succeeded in erecting their building before ours was even begun. We lost nothing by this, however, for the decline in building material more than showed our good judgment.

But having a real church inspired the Baptists to try to steal our young people. In this they were unsuccessful, for they preferred their "little hall" and the gospel to anything these people could offer. One Sunday, just before we moved into our new church, the Baptist minister announced that the Latter Day Saints had challenged them for a debate, and in a fifteen-minute boastful speech proclaimed their ability to meet any church or denomination. The pastor of our branch had on this particular day committed an unprecedented act; that is, had dismissed our regular 11 o'clock preaching service and had, together with many of his flock, attended the Baptist service. Therefore, being present, he at once arose and contradicted the Baptist preacher's statement, telling the congregation that no such challenge had been made, and that no debate was wanted, nor had been even thought of by the Saints. The Baptists were not to be put off, however, and the usual church propositions were finally agreed to. The Baptists chose W. J. Moore, whom they claimed to be the best man they had, to represent their church, and J. F. Curtis upheld the gospel for us. The debate was held on the Baptist church lawn, commencing on July 18, and closed on the 30th. On account of the hot weather no day sessions were held.

The Baptists were in the affirmative in the first proposition, and in his first speech, Moore, instead of setting up his church, went back into the Old Testament for references to try to prove and lead up to his pet theory that the gospel, which he called "the covenant of grace," was made between God the Father and God the Son, and that the people had nothing to do with it.

As proof he read the 89th psalm, and it must have taken Moore's breath to see how easily Brother J. F. Curtis destroyed that theory by reading from Ezekiel and others where God said that the new covenant was to be made with the house of Israel and the house of Judah, Jesus Christ being the Mediator.

Brother Curtis read from their Philadelphia Confession of Faith, where in one paragraph it declared God had decreed all things, and following this, farther on it declared that God had not decreed anything.

Then, too, their pet theory of "Once in grace always in grace" was proven faulty through the life of Judas and David. But, of course, Moore claimed Judas was a devil from the beginning. When it was shown from the Bible that

he was a disciple, chosen an apostle, and sent out with the others as a sheep, the theory fell flat.

Since Moore seemed slow in setting up his church so the people could see plainly his organization, Brother Curtis had the usual thing to do, that is, reading from their Confession of Faith and histories to show their belief and origin and practices and organization; then from the Bible pattern he showed the Baptists faulty in regard to all.

Brother Curtis sprang a surprise on them by showing they have unchanged on their records a decree permitting polygamy in India, where those who are already living in that condition when joining the Baptist Church are allowed to continue to live in that state as members of the church. Moore claimed that the apostles, prophets, seventies, etc., as well as the miraculous gifts, were placed in the foundation of the church organized by Christ and could not be projected through the superstructure; therefore, they were only enjoyed during the primitive state of the church. This was easily met by showing a succession of men chosen to the apostolic office and referring to 1 Corinthians 15 and Ephesians 4, as to how long all these officers and the confirming gifts were to continue in the church.

Moore of course denied the apostasy, and in a weak effort to trace the church from John the Baptist, accomplished the remarkable feat of unearthing a tombstone and a baptism in England as far back as the date of 1643.

Brother Curtis proved by reading from their own histories that the first Baptist church in America was founded by Roger Williams in 1638, and that afterward he left them, believing it would take divine guidance to organize and set in order Christ's church.

Mr. Moore declared that those who believe and repent are instantly saved by grace and cannot fall, and therefore that water baptism is not a saving ordinance, and where water is mentioned in Christ's answer to Nicodemus, that it should be understood as meaning the blood of Jesus cleanseth us from sin.

It was shown in answer that "If we walk in the light as He is in the light, the blood of Jesus Christ cleanseth us from all sin," etc., and that included obeying all the gospel law, including the laying on of hands for the gift of the Holy Ghost, as well as for other blessings mentioned in the Scriptures.

Mr. Moore declared that in Peter's answer on the day of Pentecost where it is stated that baptism is for remission of sin, it should be understood to mean that they were to be baptized because they had already been saved.

Moore tried to prove his position by a diagram before the audience, but Brother Curtis in his answer took Moore's diagram and analyzed the sentence and proved that Moore was wrong, and the reverend gentleman did not boast any more of his superior scholarship.

When Brother Curtis affirmed our proposition, he used his large dispensation chart, showing the setting up of the church in the different dispensations, after times of apostasy, including the restoration of the church in latter days and the latter-day apostasy and the need of the work of the Reorganization because of it, was in harmony with prophetic statements of the Scriptures.

Moore's reply during the last half of the debate was a rehash of the same old stuff that he has used in the debates with our men in the some six or seven times he has met them.

He read from John D. Lee's history, and Roberts and others on Utah History, and the Utah edition of the Book of Covenants, reading from the so-called celestial marriage revelation, trying to impress the audience with the idea that we endorsed and believed all this. But Brother Curtis in reply easily showed up his duplicity and cunning in trying to mislead the audience, and presented a number of court decisions in our

favor, and also showed the audience that Moore had misrepresented in his reading from the encyclopedias in not reading all of the statements relating to the Reorganized Church, etc.

The splendid service rendered by the Saints of Centralia and the local choir in the musical numbers, and in leading the congregational singing, seemed to be very much appreciated by those attending the debate.

The daily papers of the city were anxious to get daily news items of the debate which were furnished by a press agent, and they gave prominent place to the items furnished, and the meetings were the talk of the town during the time of the sessions, and the attendance was good, not only from the city, but from the surrounding country. Many of the Saints from the many parts of the district attended.

The sentiment at the close and since the debate, of those not of our faith, seems to be very favorable, and there has been a gain of four in membership and we expect baptism next Sunday.

One feature of the debate worthy of note was the daily prayer meeting held by the Saints, to which we attribute the successful result of the debate.

PRESS COMMITTEE.

CENTRALIA, ILLINOIS, August 2, 1921.

With an Auto House in the West

Elder Knisley reports unique situations concerning the steamer auto campaign.

We are again encamped on the banks of the Little Wind River at Fort Washakie, Wyoming, where we baptized the four Indians last fall. And again are we entertaining the native redskins at our home on wheels.

The four we baptized were an Indian and his wife and two daughters. The Indian died last spring, leaving the wife and daughters to survive him. We are observing the effect of his saintly influence and his testimony and message to his fellow tribesmen, for he truly was born again and proved himself worthy of the Great Spirit which evidently abode with him to the end.

He had the copy of the Book of Mormon which he had purchased through me put at his head in his burial casket. They said that he read it from day to day, would both read aloud to them and tell of its marvelous accounts of their forefathers.

Our trip here was from Independence via Topeka, Camp Funston, Denver, Fort Collins, Tie Siding, and Rawlins.

Our registration from Independence to where our car stands is approximately eleven hundred miles, with some detouring.

Our first missionary pause was out from Laramie some fifty miles in the canyons, where a couple of weeks ago I baptized three widely known ranchers, all adults and parents, people of isolation but of literature, of intelligence and ideal refinement. They were Mr. T. B. Dodge, and his father and mother who live about five miles distant.

They are far from town, but they have Franklin cars, which cuts the distance down materially. We expect another pause there on return journey in the fall. It is interesting to hear the stories of pioneer life way back to near the buffalo days. Brother and Sister Dodge, senior, are about seventy years of age, and they can tell the story of the plains.

Crossing here from Rawlins we saw several antelope and many flocks of sage hens. There is a five hundred dollar fine for killing an antelope, so we kept the Word of Wisdom.

Since writing the above we have entertained in our car Charles Washakie and wife. Mr. Washakie is son of the widely known late Chief Washakie, who was buried with honors here some years ago by our soldiers. They came to see us and to inquire and learn about our message. They were quite modernly dressed and are fine-looking people.

Temporarily we will presently pull away from the Shoshones and go over among the Arapahoes, where I have in particular view an Indian by the name of White Antelope who has met some of our people in his travels.

Our car with its burden weighs between two and one half and three tons, but our power plant has proved the master of every hill, sand draw, and hole. Steam is the real thing for power.

Last fall on our way home we went via Pueblo, Colorado, and had installed in our car the new Baker watertube boiler, which we have reasons to believe will serve us many years without trouble.

On our one running board we have a cozy place for six laying hens which we carry along and which have been our plentiful egg supply ever since we left home.

Near us is an oil well and a small refinery where distillate can be purchased for eight cents per gallon, which makes cheap fuel for steam generation. And soon we expect to install the burner which will permit us to burn crude oil which is purchasable at one dollar and twenty-five cents per barrel.

ALVIN KNISLEY.

Field Address: ALBIN, WYOMING.

Self-Graham Debate

Results very gratifying from a two-night debate in Nebraska.

Brother Self was holding a series of meetings in our little church here at Decatur, Nebraska, and a certain minister of another church became very much agitated because we were having good attendance. Now it is almost impossible for his church to hold services in their church, for they cannot get enough people out. Two other churches together here do not have half as many as we do at our regular services. They have been trying to combine, but there seems to be too much friction between them. Each organization is fearing that they will have to give up. They are agitated because our attendance is increasing and we have reason to rejoice over the outlook of the work of the Lord at this place.

This man came to our services a few times, but instead of coming inside would lie out on the grass and listen. Finally one evening he ventured in and began without permission to ask questions and make assertions and talk very loudly and ungentlemanly. He finally challenged Brother Self for a discussion. The presiding elder, Brother Ira Lewis, called him to order, and said, "Let the brother finish his sermon, and when he is through you can come forward and make the necessary arrangements for debate."

At the close of the service he came upon the rostrum and Brother Self wanted him to affirm that his church was the church of Christ, but he positively refused and was disgusted with the idea. He was very anxious to affirm the question, "Is salvation by grace through faith alone, without works?" They each signed the proposition, he affirming and Brother Self on the negative.

The opposing preacher set the time and did all the advertising and evidently thought he was going to do great things, but he utterly failed. It was evident from the first that almost the entire crowd was in our favor. Brother Self took all abuse pleasantly and met every argument successfully and in a gentlemanly, Christlike way. This turned the public sentiment very strongly for us.

We feel that the debate has resulted in good for us. Saints are strengthened, much prejudice removed, and it has caused people to think who hitherto have been practically asleep. It was amusing to hear the comments from different people as you passed along the street. Our village marshal said to a man who was a nonmember, sitting beside him on the walk, "The Latter Day Saint people are all right if it just was not for old Joe Smith and that Book of Mormon." He went on to say that the Book of Mormon was man made, etc.

The other fellow replied, "Tom, if you had ever read the Book of Mormon, you would never say it was man made. I have read that book through twice and no man could make that book."

So you see the witness of the Spirit is given when the book is read with an unbiased mind, consequently the man who has read the book through twice is investigating further and has started his little boy to our Sunday school. His wife says

that she is going to attend our services regularly. They have never heard a Latter Day Saint sermon, but we are hoping they will soon be attending regularly.

Another family of nonmembers drives six miles regularly to attend our Sunday morning services. They say they are coming just as often as they can and regret that they cannot attend our midweek prayer service.

The following Sunday, after the debate closed, we had forty-four at our service and at the other church there were only two. The preacher accused our elders of sneaking around and stealing other churches' sheep. We feel encouraged and can see that nothing but the gospel will hold people and keep them from the allurements of the world.

The preacher was a \$1,300 man, but he is going to have to leave because he has no crowd and there is no one to pay the preacher. When there is too much begging at a church the people just simply stay away. One poor washerwoman told me that they were too poor to pay the preacher anything and he tormented them so for money when they did attend that they just stayed at home.

The following editorial appeared in a local paper:

"The debate between Reverend R. Graham and Reverend W. M. Self at the Decatur opera house last Thursday and Friday evenings was a real attraction to the people of Decatur. For both evenings the house was crowded to seating capacity and the speakers, not trying to catch each other on points so much as trying to place his stand on salvation before the people, told many things and gave readings from the Bible that have and probably will for some time to come, prove of great value to the people. In fact, both gentlemen gave a splendid exposition on many things in the Scripture, and in the whole there were two splendid sermons preached."

We rejoice more and more in the beautiful restored gospel and desire that we may be worthy to assist in building up the kingdom of God. Ever praying for the work of God in every land, I am,

MRS. EDGAR BUTTS.

"A Day's Journey"

A brief comment on the key to Book of Mormon geography.

There are, personally known to the writer, readers of the Book of Mormon who are puzzled about the "map question," and if they had some sure starting point they could solve the puzzle to some extent.

After searching the Graceland College library and all other places available to find out what was the distance of "a day's journey," the writer gave up. One day while looking up some information, the following was very unexpectedly found:

	English miles	Paces	Feet
A cubit			1.824
400 cubits equal 1 furlong		145	4.6
5 furlongs equal 1 Sabbath day's journey		727	3
10 furlongs equal 1 mile	1	399	1
24 miles equal 1 day's journey	33	76	4

"A sabbath day's journey" is less than one mile, as we in America and England measure distance. "A day's journey" is a little more than thirty-three miles. The above table of measurements was used by the Jews in Palestine years ago.

The Nephites, coming from there 600 B. C., were users of these measurements and perpetuated their use as they did many manners, customs, characters in writing, etc.

So, when Mormon was giving a description of the land, he used the following: "And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; and thus the land of Nephi, and the land of Zarahemla, were nearly surrounded by water; there being a small neck of land between the land northward, and the land southward."—Alma 13: 76, 77.

This and other passages show that there was a "narrow neck" connecting the land north with the land south. The distance across on the line Bountiful and Desolation was "a

day and a half's journey." A day's journey being about thirty-three miles, "a day and a half's journey" would be nearly fifty miles. Present measurements across the "narrow neck" (Isthmus of Panama) is nearly thirty-two miles in the narrowest place, and about forty-five miles in the next narrowest place.

If this forty-five miles place can be located, we will not be far from the starting point from which to begin drawing our geographical lines.

The "narrow neck" was known to the Jaredites; it was known to the Nephites, and is known to all those who will accept facts.

Notwithstanding the book says the whole face of the land was changed, the "narrow neck" was known to Moroni when he made the abridgment of the twenty-four gold plates, more than four hundred years after the face of the land was changed.

J. F. GUNSOLLEY.

God's Law Is Just

Thirty-two years on the sixth day of this month, I and my wife were conducted into the waters of baptism by that noble servant of the Lord, Elder E. C. Brand, who instructed me in the perfect law of liberty wherein we found rest and food to our hungry souls. Paul said that the gospel is the power of God unto salvation to all that believe and obey the same.

There has been much said of late about our stewardship and much more could be said. It is surely a very important subject, and every member of the church should understand it correctly. In Psalms 24: 1 we read: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." And in Psalms 50: 10: "For every beast of the forest is mine, and the cattle upon a thousand hills."

In any society of men, or fraternal orders made for the benefit of men, just as soon as you become a member you are assured of all benefits that the order gives to any of its members, because you are a full-fledged brother when you take all the degrees of the order and have paid for the same. But suppose you stop at any time or never start to pay your monthly dues, do you think that you shall continue to keep in good standing? No; if all the members neglect such an important principle, pray, how long would the order stand? It would fall and fall soon, for want of support according to its laws. The church that we all love so much will not progress if we will not abide its laws.

Suppose you accumulate great wealth and give it all to your family when they become of age: you make a contract with your family and say to them, "I am giving you this wealth, and all I ask is one tenth of the whole, and then only one tenth of the increase. Are you willing for me to have a tenth as my share?" Yes, surely all are willing to do that, for the father is very kind to give all that he has. So it is put out to usury, to receive a reasonable profit. They promise to remember the father. To give him besides, a little present once in a while, a gift, an offering, or a Christmas present. They promise never to see the parent suffer or be short of means as long as he lives, for they have plenty and it had all been his. They are his stewards and expect to do right.

Dear brothers and sisters, our Father's church is just at the point now, and the call is to all for help. The question is very important, "Will a man rob God?" (Malachi 3: 8.)

The same law is in force to-day. God's law is perfect and always was. Doctrine and Covenants 64: 5: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people."

"He that turneth away his ear from the hearing of my law, even his prayers shall be an abomination."—Proverbs 28: 9. "But he that looketh into the perfect law of liberty and continueth therein, being not a forgetful hearer, but a doer of the word, shall be blessed indeed."

The Lord has said that he would prove if we walked in his way or not. "Be not deceived; God is not mocked; for what-

soever a man soweth, that shall he also reap."—Galatians 6: 7.

"Will there be any stars in my crown?" Yes, there will be all that our policy calls for, providing our policy is a paid up policy. Better look up your date, for God is no respecter of persons. We are all living above the law if we comply as we hear it. But obedience is required of all. May God help us all to be more obedient than ever before in my prayer continually for all.

JAMES BAILLIE.

Young People's Day in Sydney

While by no means disrating theory (for theory is the precursor of good actions), it truly can be said that an ounce of good example is worth a ton of mere abstract theory. The young people of Independence will be pleased to learn that the influence of their splendid example in revival meetings has traveled across the rolling Pacific to the sunny shores of Australia, stimulating into soul-cheering activity the spiritual potentialities of the young Saints in Sydney.

The presidency of the Balmain Branch arranged with gratifying results, "A young people's day" for Sunday, May 22. The day was wholly given over to the young men and women, the older Saints attending only as silent witnesses of the day's services. At 8.45 a. m. forty young Saints partook of the sacrament. Then followed one of the finest spiritual meetings held in the church in a long time. The many prayers and testimonies were full of zeal and were of a particularly intellectual character.

The meeting opening at 3 p. m., was addressed by six young men, each speaker being allowed ten minutes. The speeches and singing were very commendable.

At 7 p. m. another young man, Deacon G. R. McLaughlin, made his debut as a preacher before an unusually large audience. His twenty-five-minute address showed considerable originality and the effort was much appreciated.

The day's services and experiences have had a fine stimulating effect upon all who attended and have given the young Saints a vision of their own power for usefulness. What a power in the kingdom of God they will be if they continue in the good paths so earnestly entered into on the memorable May 22!

R. McLAUGHLIN.

HITEMAN, IOWA, August 1, 1921.

Editors Herald: It has been some time since we contributed anything to the HERALD, but nevertheless we are still interested, although rather downcast, as the mines are working very little (one day a week). Several families have moved to other places, but it seems as though the ones of our faith are trying to "stick it out" as long as possible, even though it is trying at times.

Though downhearted as to temporal work, we are still enthusiastic as to the spiritual work. We are trying to make things as cheerful as possible. On last Thursday evening our junior choir held a weenie roast which was greatly enjoyed by all. They were chaperoned by their leader, Brother John Wilkinson, and wife. On the following evening our Religio society had a marshmallow toast and had a very large attendance.

Our senior choir try to have a social "stunt" about once every month. One evening we went to the country home of one of our sisters, about fourteen miles away, and had choir practice. Ice cream and cake were served at the close and everyone came home feeling that it was indeed good to be of one faith.

Our Sunday school work is still progressing and we are still trying to hold early Sunday morning prayer meetings about once a month in behalf of the Sunday school.

Our young brothers, namely, Thomas Williams, John Jenkins, William Phillips, and Floyd Barker, are doing missionary work in a little town called Buxton Number 19, not far from here. They, Brethren Williams and Jenkins, take their turns preaching and are doing fine work. Brother and Sister Barker have organized a Sunday school and everything was going fine until last Sunday when a minister of the

Congregational Church came and occupied the schoolhouse, where our men had been holding their services. He had erected a tent next to the schoolhouse and he gave them permission to use it. They had their services as usual, and when they had finished he got up and preached another sermon.

After all the sermons they got into an argument that lasted until about twelve o'clock, trying to show the difference between our faith and his. Brother Jenkins challenged him to debate, but he would not listen. They are still determined to carry it through and see what the outcome will be.

There were quite a number planning on attending reunion this year, but because of the lack of work all were disappointed except the Oriole Girls, who worked hard to get money to go.

Yours in gospel bonds,
MRS. ALICE WILSON, *Correspondent.*

INDEPENDENCE, MISSOURI, August 8, 1921.

Editors Herald: I read in the HERALD of August 2 from the pen of Brother G. T. Griffiths a sketch of the life of Apostle Josiah Ells. I read and shed many tears, for I labored two years under him on the coast of Maine, and from him I received much information.

"After the Prophet Joseph Smith was shot," he said, "there were several that claimed the right to lead the church, and I followed Sidney Rigdon as far as I cared to go. I made up my mind that I, with others, would wait till little Joseph took his father's place, as that promise was confirmed upon him by his father before his death."

He told me he was ordained a Methodist preacher and one day while crossing a street in London, England, a voice spoke to him and said, "You shall preach the gospel to Israel." He thought he was preaching to Israel then.

After the General Conference of 1880, he stopped with me a few hours before he left for Brother Griffiths' home, where he died. He said to me and my wife, "I will never attend another General Conference. Brother John, I am going home to die." So he did.

He told me when the first missionaries came to his place to preach, his good wife, Eliza, said to him, "Pa, are we going out and hear the Mormon preacher?"

"Are you going, Liza?" he asked.

She said, "I am."

"Well, I will go with you," he said.

The next evening she said, "Are you going to hear the Mormon preacher to-night?"

"Well, Liza, are you going?" he asked.

She answered again, "Yes."

"Well, Liza," he said again, "I will go with you."

The third evening he asked, "Are you going to hear the Mormon preacher to-night?"

"Yes," she replied.

When they got home, she said, "Now, what do you think of that kind of preaching?"

"Liza, he uses a great deal of Bible to prove his position."

"Well," she replied, "my mind is made up. I am going to be baptized."

"Well, Liza, I will go with you." So he did.

I never labored under a better man, and may his ashes rest in peace and his saintly spirit enjoy the beautiful paradise of God till the resurrection morn, is the prayer of

J. C. Foss.

RANIER, MINNESOTA, July 28, 1921.

Editors Herald: The gospel reaches the border city, International Falls, with the result of one family's home made brighter and a good impression made on a number of others.

Elder C. A. Kress, of West Duluth, was called to International Falls by a family desiring the true gospel of Jesus Christ, and arriving on Tuesday, July 19, by automobile, conducted preaching services the remainder of the week in the above-mentioned home, with the exception of one evening. The elder was then privileged with the pulpit of the Methodist church of this place.

Brother Kress presented the gospel through the aid of the

Holy Spirit in a manner that touched the hearts of his hearers. Each of his services was well attended and on Saturday four were baptized and on Sunday morning at 11.30 we had the confirmation, followed by the partaking of the sacrament. There was another family of Saints present at this service to rejoice, seeing new members added to the flock.

We can safely say that we have attended church and Sunday school all of our lives, but were not satisfied with the way things were run and were continually looking for something better, until one day a friend of ours handed us some of the HERALDS. We read them and were very much pleased with the belief, and then we prayed to our Savior to in some way show us the church he would have us unite with. To-day we feel grateful to our heavenly Father, for we know he has answered our humble prayers, and we are much happier now than we have been in many years. So now at this place we number six and others almost persuaded to accept the true gospel.

Elder C. A. Kress was accompanied by Brother Stark. They left here July 25 and I am speaking very mildly when I say we miss them much in our homes since parting with them.

We ask an interest in your prayers that there will be more added to our number soon and that we may remain faithful.

Your brother in Christ,

THOMAS R. KNIGHT.

McCLELLAND, IOWA, August 2, 1921.

Editors Herald: Just a few lines in regard to the progress of missionary work in Pottawattamie District, in western Iowa. Since writing last, I have held meetings at the Parker school, Carlile school, and Wheelers Grove. On June 24 I started meetings in Neola, labored there seven weeks, and the outcome of my labor was eight baptized.

After finishing my meetings I went to McClelland. Brother Hoisington, the new missionary, came, and with Brother Campbell's assistance we put up the tent and commenced to tell the Old Jerusalem gospel. We labored there five weeks and three were baptized and others interested. The good work is still moving on and it is my only desire to feed those who are hungering and thirsting after righteousness.

About six weeks ago I had the pleasure of baptizing a gentleman eighty-two years old. Never before did I sense this, that God is calling now to battle both the aged and the youth.

This is a large field and many places to hold meetings, and I assure you I am trying to do my best. I hope to continue in the building up of the kingdom of God. Let us seek for the old path and, when we have found it, let us walk therein. I ever pray for the success of the cause of Christ.

Sincerely yours,

C. W. MORGAN.

TRAVERSE CITY, MICHIGAN, July 30, 1921.

Editors Herald: I desire to say to my many friends through your columns that on July 26 I left my field of labor, Eastern Michigan District, and came home. It was not because of any lack of interest in my field or lack of desire to labor among those I love. I really stayed on the job much longer than I should have done. I am now located in the home of Elder H. A. Doty, 116 Monroe Street, Traverse City, Michigan, where I am tied to my bed with a nervous breakdown, which will undoubtedly make it some time before I can return to my field.

It was one of the trials of my life to have to give up, as there is so much to do and so few to do it. I take this means of reaching my many friends, as I cannot reach them all individually and would be much pleased to have any who can, write to me. You can realize how it would seem to an active missionary to be tied down in bed, and likewise know how cheering to hear from those we have labored among. Therefore, we solicit an interest in your prayers that God's will may be wrought out in us.

Fraternally yours,

F. S. BRACKENBURY.

Services in Nauvoo District

First Presidency: Last Friday to Sunday we were at Nauvoo and Montrose; preaching at the latter place twice on Sunday and attending our district priesthood meeting at Fort Madison in the afternoon. A fine spirit was present at each meeting and we think that some good was accomplished, more especially at Montrose. We also had the privilege of attending on Friday evening, the services held at Nauvoo by Brethren Burton and Campbell. These brethren expect to go to Ottumwa at the close of their meetings there. Brother Campbell's labors are being received with favor wherever he goes, and he is very much encouraged in his work. Graceland is truly demonstrating her ability in helping our young men prepare for missionary work. Would that we had such a privilege. May our heavenly Father bless them in their work.

D. J. WILLIAMS.

THE STATISTICIAN'S OFFICE

(Continued from page 772.)

another file, and the index cards are removed from the branch and ministerial records.

When a person is baptized a proper card and leaf for use by the local secretary is prepared in the statistician's office and mailed out. All the local secretary needs to do is to insert them in the proper place in the binder already provided.

When a bride is a member of the church a marriage statement is mailed out. In like manner when some one is charged off to the missing list or is lost to the branch through death or in any other manner, a statement is likewise sent. It is not necessary to send a separate leaflet in each case, but a loss or a gain statement is sent periodically.

The local secretary reports to the branch and to the district conference on blanks provided. This includes a statement on a single sheet of loss and gain, together with name and date. To this is attached the report slip of the branch, stating merely the previous number, the gain, loss, and present number. This present number can be verified by counting the number of pages in the binder, for there is one small page for each member.

This loss and gain statement is mailed regularly to the statistician's office and serves as a recheck on the local record.

For those who reside in a district but not in a branch, provision is made for a special list of nonresident members, to be carried by the district secretary, though this list should be kept as small as possible and should receive the special attention of the district officers. This provides a special check on the scattered members, so that they are not simply placed with the nearest branch, and then forgotten because it is inconvenient for the branch officers to visit them.

It is indeed a sad commentary that so many people have wandered off and are lost track of. The church statistician, by very diligent effort with the local and district officers and with other persons who may possess information, is managing to locate a large part of these, but it is clear that it should have been done by the local officers long ago. It is clear also that anyone removing from the branch with which he is affiliated should be sufficiently interested in the church to send his name and address to the proper branch officers, so that he will not be lost track of. It should be clear also that any member of the family, or the local officers, knowing of anyone leaving town, should be diligent in securing the new address and see that he is properly enrolled with the proper branch and district.

Does church membership mean so little to us that we will wander away and forget to let the church officers know where we are? Does church membership mean so little to us that

we will go to a large city, as has happened several times, and make no effort to look up our local church and make our presence known?

There is a responsibility upon the local officers of the branch to which we are moving. A second responsibility on the officers of the branch from which we are moving. But the first can do nothing unless they know of our arrival.

In Independence the work is getting much better organized. The city is divided into groups. The groups are combined into districts. The districts make the branch (the nearest term we can use, though it is not really a branch). There are officers assigned to each of the groups: an elder, priest, teacher, and deacon. The day after we arrived in Independence, before we were yet settled, the group elder called and secured our transfer items, reported it to the officers of the branch, and within two days the transfer had been made at the office of the church statistician, and the proper notices and cards issued. That is an example of "doing it now," which it would be well if all the church would imitate. Yet this caring for the membership is quite a recent thing in Independence, as there are over a thousand members listed on the branch record who cannot now be located in that city.

In a small city, or a city organized into small groups of only a few blocks, this method of checking may work well. It may also work well in a country district, or in a small town, but where some one removes to one of the larger cities of the country, if the count of our members is to be retained, it must be because the member himself is sufficiently interested to report, or else the officers of the branch from which he removed keep track of him and make the necessary request for transfer.

The statistician's office is trying to do all they can. They have certain rules, in fact, but these rules may be modified if a better method can be found. It is a matter that concerns all of us that these records be as accurate as possible.

S. A. BURGESS.

Missouri Centennial

Missouri was admitted to the Union one hundred years ago August 10. This event is being quite generally celebrated throughout the State, including the State Fair at Sedalia.

Missouri is now under its third constitution. The first was adopted in 1820 and was in force at the time that the church was established in these latter days, and through all of the trouble in Missouri. In this constitution, church organizations were absolutely prohibited and ministers were hindered from receiving or holding property for the benefit of church edifices, and ministers were prevented from receiving bequests for the use of the church.

A new constitution was submitted in 1845, but was rejected by the people. The second constitution was adopted in 1865. The third in 1875.

Progress during the last fifty years has been far more rapid than at any other like period of the world's history. The past hundred years has meant more progress, not only in Missouri and the United States, but throughout the world, in general knowledge and the laws of nature, than apparently has been achieved in the historical ages past. We make this classification because history is very limited, in comparison with the age of the earth. Dates more than 500 B. C. are only an approximation and differ very widely.

We know there existed great records of the past which have been destroyed. The Alexandrian library contained two million volumes; that is, rolls, manuscripts, and other ancient records, but was destroyed.

One hundred years ago the settlement of Missouri was con-

fined to narrow strips along its two great rivers. Three cities of to-day date back to then: Saint Louis, Saint Genevieve, and Hannibal.

The settlement of Iowa consisted of a few settlers along the Mississippi River. Chicago was but a small trading post, with many tribes of Indians in the vicinity. In fact, the whole Mississippi Valley was still the home of the Indian, and only the lower valley, Missouri, Arkansas, Louisiana, and the eastern bank of the Mississippi, had yet been divided into States. North of Missouri was part of Wisconsin Territory. Beyond the Missouri was the free ranging ground of the Indian and the buffalo.

It is surprising to turn back and read the city directory of those days for Saint Louis. Five streets on the side of the hill and three on top of the hill. Kansas City was not in existence, but the first house was erected later in that year by traders. Later Independence, though small, was the largest settlement in the western part of the State, when the great trails to the West were developed. Saint Louis was a great fur-trading post and has continued until now as the leading raw fur market of the world.

It is interesting at times to turn back the pages of history and consider conditions existing when the gospel was restored to earth. One hundred and one years ago, Joseph Smith, a boy of fourteen, received his first vision.

Victim of Maniac's Bullets

While bravely trying to capture a crazed maniac in Cedar Rapids, Iowa, Policeman Francis Wilson was shot and brutally killed. The local press is vigorous with praise of his courageous work on the police force, where he has served faithfully for twelve years. Especially are they proud of his conduct in this affray. He lacked the advantages of early education, and because of this was not able to pass a civil service examination, hence did not attain the rank of patrolman. He was a faithful member of the Cedar Rapids Branch, and leaves a wife and crippled son, the latter being wounded while in the service of the Government during the war. Subscriptions are being received for the benefit of his family, the widow also being a stanch member of the church. Though because of his lack of education he was not able to attain to the rank of patrolman and therefore his family was not legally entitled to the twenty-dollar-a-month pension, the mayor has announced that the rule would be suspended and the pension granted. Elder Amos Berve delivered the funeral sermon, while for two hours the wheels of civic government stopped.

Lamoni Stake Reunion

Excellent reports have been received from the Lamoni Stake Reunion. It is said to be the most spiritual and best attended ever held, also the best organized and most orderly. Lamoni reunions have excelled in these two particulars. We have sometimes wished that those in charge of other reunions could take a course at the Lamoni reunion and learn the value of organization and the preparation of all things before us. So many reunions suffer seriously spiritually from a lack of due preparation and organization in advance.

The young people's meetings and their work have been a remarkable feature in this reunion. They have had a definite program with a different subject for each prayer meeting, and have had 150 to 200 in attendance at the sunrise prayer meeting each day. Wednesday, the 10th, was given over to the young people. They have also supported the regular prayer meetings at nine o'clock, and in their testimonies have manifested a spirit of true consecration.

The spirit of the reunion has been manifested outside of

MISCELLANEOUS

Conference Notices

Chatham District, at Chatham, Ontario, September 23 to 25. A. G. Larkey, 27 Alexandra Block, King Street, Chatham.

Two-Day Meetings

Chatham District, at Sarnia, Ontario, commencing Friday evening, September 9, and continuing Saturday and Sunday, September 10 and 11. A. G. Larkey, 27 Alexandra Block, King Street, Chatham.

Requests for Prayers

Mrs. Diehl, of North Platte, Nebraska, desires the prayers of the Saints that she may recover from a paralytic stroke.

Prayers and fasting are earnestly requested for Sister L. A. Hutchinson, of Sioux City; also a brother with cancer, and Sister Hammon of South Dakota.

RALPH W. FARRELL.

Book of Mormon for Sale

First edition, in good condition. Also other valuable works on the church, for and against. Ralph W. Farrell, 826 West Lexington Street, Independence, Missouri.

Reunion Notices

Everyone planning to attend the reunion of the Little Sioux and Gallands Grove Districts is urged to send in his order for tents *promptly* to D. M. Vredenburg, Woodbine, Iowa. This is the last notice. Do not forget the time and place: August 19 to 28, at Woodbine, Iowa. The various departments of the church will be represented by earnest workers. For speakers, we will have a representative from the Quorum of Twelve, the high priests, the seventy, the bishopric, the patriarchal order, and the Health Department. You cannot afford to miss the messages that these representatives will bring for you. The music, under the direction of Brother

the services in unity and preferring one another. The principal theme has been the perfecting of our offering. From a recreational standpoint the reunion has also been the most successful yet held in that stake.

Religious Pageant in Seattle

During the period from July 23 to 30, excepting Sunday the 24th, Seattle, Washington, witnessed the wonderful spectacle of a religious pageant, requiring 3,000 singers, 2,000 actors, and 200 musicians. The scenery requires seven cars to transport and weighs 100,000 pounds. Its total cost is \$265,000, and the electrical effects cost \$35,000. More than six miles of cable are required to serve the stage. It is not a serial, as is the passion play, but is presented in three hours, from a giant stage. It has been produced in New York City and Columbus, Ohio. From the *Seattle Times* we quote:

"The Wayfarer represents an average citizen of the world, sickened by the horror of the World War. The opening scene is a battle in a Flanders village, with the Germans driving back the French and thrusting the inhabitants from their homes. Arrival of American troops saves the day.

"Wayfarer watches this scene in despair. 'Understanding,' a woman who throughout the pageant shows him that the World War is no greater crisis than many which Christianity has survived through the centuries, then allows him to view religion in travail, from the Babylonian captivity up to the present. These episodes make up the pageant. Christ crowned and Wayfarer restored to hope and asking a burden to bear for the world is the conclusion."

J. D. Talcott, has been well taken care of, and will be a prominent feature of every service. F. R. Schafer, secretary; J. W. Lane, chairman.

Reunion Calendar

- (The figures in parentheses give the page of the HERALD on which details have been given.)
- Northern California, at Irvington, August 11 to 21 (647).
 - Southern Michigan and Northern Indiana, at Lemon Park, Indian Lake, near Vicksburg, Michigan, August 12 to 21 (46).
 - Southeastern Illinois, at Brush Creek, August 12 to 21 (694).
 - Eastern Iowa, at Maquoketa, August 12 to 21 (647, 669).
 - Des Moines, at Runnells, August 12 to 22 (647).
 - Western Oklahoma, at Eagle City, July 29 to August 7 (622).
 - Western Iowa and Eastern Nebraska, at Council Bluffs, Iowa, August 13 to 21 (550, 694).
 - Southern Missouri, at Tigris, Missouri, August 12 to 21 (647).
 - Eastern Colorado, at Ivywild, suburb of Colorado Springs, August 13 to 21 (550, 694, 742).
 - Alabama, at Pleasant Hill Branch, August 13 to 21 (432, 669).
 - Kirtland, at Kirtland, Ohio, August 13 to 28 (286, 669).
 - Northeastern Illinois, at Elmhurst, August 14 to 28 (550, 669).
 - Utah and Idaho, at Lava Hot Springs, Idaho, August 19 to 28 (478).
 - Clinton, at Rich Hill, Missouri, August 19 to 28 (598).
 - Far West, near Stewartville, Missouri, August 19 to 28 (383).
 - Little Sioux and Gallands Grove, at Woodbine, Iowa, August 19 to 28 (312, 694, 742).
 - Northern Michigan, August 19 to 28 (503).
 - Nauvoo, at Nauvoo, Illinois, August 19 to 28 (432, 623).
 - Independence, Kansas City, and Holden Stakes, at Pertle Springs, Missouri, August 19 to 29 (383, 767).
 - Arkansas at Bald Knob, August 19 to 28 (669, 719).
 - Southern Wisconsin, at Madison, Monona Park, August 26 to September 5 (286, 742).
 - Central Illinois, at Taylorville, August 26 to September 4 (622).
 - Eastern and Central Oklahoma, at Ripley, August 26 to September 4.
 - Southwestern Kansas, at Wichita, August 26 to September 4 (767).

Born

ODIN.—Mr. and Mrs. H. A. Odin, 320 West Southside Boulevard, Independence, Missouri, wish to announce the birth of their daughter, Myrtle Aileen, on August 12, 1921; weight seven and a half pounds.



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Conference Minutes

KEWANEE.—At Kewanee, Illinois, June 11, 12; J. F. Curtis, C. I. Carpenter, and George Sackfield presiding. Reports showed conditions fair in district business depression and other matters affecting the work of the branches as well as the missionary work. Baptisms exceeded deaths by 16. Owing to a general clean-up of the records there was a total net loss in membership of 27, a large number of the lost sheep are being transferred to the unknown list. Financial reports were: Total receipts, \$4,904.64; disbursed for aid in district, \$228; balance paid to Bishop. District treasury had a balance of \$131.01. Death of H. C. Ziegenhorn, Bishop's agent, was noted and the appointment of Edward Jones of Kewanee to fill his place. Committee reported with regard to purchasing property for residence of district president; no definite action had been taken so the committee was dis-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

790

charged. Report with regard to purchase of tent for district use, nothing had been done about that; no further action was taken. Resolutions were adopted creating a missionary fund to which all the Saints in district be requested to subscribe, and which is to be used to assist in opening up new places. Another resolution provided for a church building fund to which all members in district be invited to subscribe and that said fund be loaned to branches desiring such loan, and that the buying or building of church buildings become a district proposition. Another permitted district officers to draw upon district treasurer for traveling expenses, when making official visits; and still another requested the reunion committee to arrange for a reunion this year. Annual election of officers resulted in choosing or sustaining: George Sackfield, of Matherville, president; Charles L. Holmes, Buffalo Prairie, vice president; Mary E. Gillin, Peoria, secretary; Edward Jones, Kewanee, treasurer; J. G. Cole, Peoria, chorister; Edward Jones, Kewanee, Bishop's agent; Mary E. Gillin, Peoria, historian; Harland Cady, Millersburg, Sunday school superintendent; Edward Jones, Kewanee, field worker for Religio; W. V. Holmes, Joy, on auditing committee; Harland Cady, Millersburg, and Roy Huntley on reunion committee. Next conference left to the district presidency as to time and place. Saints were much benefited and cheered by the wise counsel and instruction of J. F. Curtis. Rock Island orchestra as well as others, assisted in making the meetings breathe the spirit of the latter-day work. However much we disagree as to methods, we are all agreed as to the fact that this is God's work and there is neither time nor talent to waste nor to lose. The general trend seemed to be a wish to go on and do our little part in the great latter-day work. Quite a representative gathering was present and Kewanee Saints did nobly in caring for them. May the Lord reward them. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

LITTLE SIOUX.—At Sioux City, Iowa, June 11 and 12. Conference opened with a prayer meeting at 9 o'clock. Business sessions opened at 10.30 with Joseph Lane and Fred Fry of the district presidency in charge. A. H. Parsons was chosen to sit with the presidency. The following branches reported: Missouri Valley, Magnolia, Mondamin, Moorhead, Biglers Grove, Pisgah, Sioux City, Logan, Little Sioux. Persia and Woodbine statistical reports were not received. Ministerial reports were received and read, showing activity among both missionaries and local members of the priesthood. In order that the news might be ready for the evening papers, the location of the fall conference was made a special order of business. By unanimous vote the conference made selection of Missouri Valley, the date being October 9 and 10. The usual order of services was followed throughout the conference. Preaching by A. H. Parsons, E. E. Long, and L. E. Hills. On recommendation of the Sioux City Branch, Robert Sheets was ordained a deacon. The conference ordered that the district request the branches to report to each regular conference a summary of the work done by the priesthood of the respective branches, also the spiritual condition of the branch, this report to be concurred in by the branch in business session. Joseph W. Lane was chosen as district president for the ensuing year. He selected as his assistants Fred A. Fry and J. C. Balantyne, the selection being concurred in by the conference. Ada Putnam was elected secretary, C. S. Van Eaton, treasurer. A. M. Fyrando was sustained Bishop's agent; Ollie Derry, chorister. The conference throughout was a spiritual feast. Visiting members were royally entertained by the Sioux City Saints, meals were served in the basement of the church. Joseph Lane, president; E. E. Gamet, secretary pro tem.

NORTHERN SASKATCHEWAN.—At Pleasant Lake Branch, July 21 to 24. District presidency, associated with Birch Whiting, were in charge. The following branches reported: Artland, 94; Battleford, 35; Minnesota, 120; Pleasant Lake, 23; Rabbit Foot Lake, 31; Iowa, 74; Senlac, 43. Priesthood reports were read, and some reported verbally. Officers elected: W. J. Cornish, president; C. E. Diggle and J. A. Beckman, vice presidents; Eva Land, secretary; C. E. Diggle, treasurer; E. L. Bowerman, historian. The conference was very good and enjoyed by all present. W. J. Cornish, president; Eva Land, secretary.

Our Departed Ones

HITCH.—John Harvey, born at Bloomington, Illinois, February 26, 1863. Married in 1890 to Miss Fannie B. Stowell. To them two sons, Clyde and Harold, were born. The mother passed from earth life April 15, 1911. November 4, 1916, he married Miss Helen Ruby Jackson, of Saint Joseph, Missouri, who survives him. He united with the Latter Day Saints July 8, 1917, and lived a consistent Christian life to the hour of his departure, July 26, 1921, at his home in Kansas City, Missouri. Besides his wife, he leaves his aged father, W. F. Hitch, and son Clyde, of Geneva, Nebraska; son Harold, of Saint Joseph, Missouri. Funeral service conducted from the First Church, Saint Joseph, Missouri, July 28, 1921, in charge of Elder E. F. Robertson, address by Bishop B. J. Scott. Interment, Mount Mora Cemetery.

DERRY.—Charles Derry was born in parish of Bloxwick, Staffordshire, England, July 25, 1826. Died at his home in Woodbine, Iowa, July 16, 1921. Came to America with his family in 1854 where he united with the Reorganized Church, March 3, 1861. This same day he was ordained an elder; August 3, 1861, a seventy; April 8, 1865, an apostle, serving in this office for 5 years; president of the High Priests' Quorum from 1874 to 1901; a High Councilor 1890 to 1903; evangelical minister, June 8, 1902, which office he held up to the time of his death. December 6, 1862, he was sent to England as a missionary and was abroad 2 years. He leaves to mourn 1 son, George, of Logan, Iowa; 2 daughters, Pearl Van Eaton, of Pisgah, and Alice Askwith, who has made her home with him for a number of years and faithfully cared for him throughout his declining days. Seven grandchildren, 9 great-grandchildren survive. A loyal, true servant has gone to a well-earned rest, and his reward is sure. Funeral at Saints' church, in charge of Fred A. Fry; sermon by one of his collaborators, Charles E. Eutterworth, of Dow City. Interment in Woodbine cemetery.

AMMENHAUSER.—Lillie May Bentley, wife of Gerhardt Ammenhauser, was born November 20, 1876, in Laurence Township, Van Buren County, Michigan. Died June 23, 1921. Baptized August 7, 1885. Funeral at Ottumwa, Iowa, sermon by D. T. Williams.

ANTHONY.—Henry Rountre Anthony was born at Union Springs, New York, July 19, 1849. Died at Denver, Colorado, July 19. He leaves to mourn 3 children by a former marriage and his wife, known to Independence Saints as Sister Josephine Bowers. Sermon by Hale W. Smith, assisted by E. J. Williams.

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THE PRESIDENT

GRACELAND COLLEGE - - LAMONI, IOWA

THE SAINTS' GAZETTE

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

ny man among you have
and concubines he shall
Mormon, Jacob 2: 36.

VOLUME 68

INDEPENDENCE, MISSOURI, AUGUST 23,

NUMBER 34

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EDITORIAL

An Educational Number

An educational note dominates this number and is provided to help students and those who advise them to decide aright regarding educational plans.

Since this church has always taken a leading place, theologically at least, in educational matters, the subject continues to be of perennial interest. One who is truly born again feels that there is constantly much more that must be learned in order to qualify for attunement with God, whose very glory is intelligence.

The testimonies and discussions in this issue on the subject of education are presented with the frank desire that they may help directly and indirectly those who might feel that somehow it does not pay to spend much time in anything but practical education—that which will lead directly into a "job" and financial remuneration.

Careful thought on the subject, with sympathetic observation of the conditions prevailing around us, brings us the invariable conclusion that the brightest minds may well be polished by a balanced education, while the ordinary mind may require it to compete with the skill of the world.

Statistics compiled by men who have studied the question bring us to the positive conclusion that from a monetary viewpoint at least it pays to get a good school education. A student making the average progress at school earns nine dollars a day, receivable in increased salary or earning power in later years.

Which is sufficient on that score. It is an important point, but it is too limited to be a decisive factor. To be a better, wiser, stronger, more useful man or woman should be the real impulse back of educational endeavors. If it brings greater recompense, may it be so, but that should be incidental.

The articles in this issue representing the three church educational institutions contain no mention of increased earnings. That did not occur to any of them, though as a matter of fact with each the training they received made their services worth more in the open market. But while this is almost universally true, it is also an important fact that many of these same people are actually receiving less remuneration than many others with none at all.

Why? Largely because their education has brought a vast vision of service, which they have interpreted to mean a necessity for sacrifice if need be that those who need what they have may receive it and likewise see the vision. The church needs the ability of supertrained men and women, but is not able to pay the price the world would give for their service—a compromise is effected wherein a minimum salary is accepted or even a mere day-by-day allowance, so those whose hearts are converted and whose talents are trained may proceed on the same basis as those not so fortunate.

Thus we are bringing to pass among us a measure of the

equality that will characterize us more and more as we develop ourselves and become universally educated people—educated to an appreciation of all that is good and pure and holy. Thus shall we bear the fruit of sanctified lives.

E. D. M.

What About School This Year?

If a decision has not been reached, it must be soon. We should take care to decide wisely.

In many a family the final decision as to attendance at school the coming season is being made now. And if possible it is harder than ever to decide now with economic conditions as difficult to anticipate as they are. The immediate earning power of the youth affords a temptation to utilize it at once rather than hold it in abeyance for a year or period of years while an education has time to take effect.

But every family should consider well all the aspects of the situation, and especially should it place the proper value on education as a development of character rather than as some miraculous and mysterious change. Some individuals will need to make the decision for themselves, without the advantages and disadvantages of family counsel, but the principle is the same.

A young man or a young woman with the right basic training and experience, with wholesome habits and good ideals, may succeed without much schooling, but if they do it will be because they have become *educated* in spite of lack of schooling. It has been done that way and will continue to be, but the handicaps are many, and the percentages of failure heart-rendingly large. Therefore the school has come to be accepted as the best system, with the best methods for developing one's powers, though it is not the only way.

It is much as Roosevelt believed about religion: "Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house, just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship."

The resolution that will determine whether one is to succeed or fail is what really counts. But resolution persisted in usually ripens into wisdom, and wisdom has decreed that the most economical method of acquiring knowledge, of having one's good qualities burnished to a noticeable brightness, of having his vision widened and broadened, is to enter a good school of some kind and work hard to get all that is to be had.

Our own church schools are announcing their courses and offering their services. These advertisements speak for themselves and we need not reiterate their statements. They quote statistics that are convincing and make offers that are alluring. But personally we may urge that in spite of the tenseness of the times, in spite of what might seem to be legitimate excuses to capitalize on the present at the expense of the future, our standards be maintained. There truly is a demand for those who have the ability to do better work than

the average; for those who have what we call executive ability which might be called the prophetic instinct operating in business—ability to foresee the outcome of a present-moment decision. All of which implies a thorough foundational knowledge derived from both training and personal observation.

The whole world with its innumerable opportunities demands a superior ability and offers commensurate rewards. The character of the program of the church indicates that our needs for trained men and women in all sorts of vocations and professions are bound to increase in distinctively "church" positions and those which contribute indirectly to the furtherance of our cause.

Only recently one of our leading professional men said he had been looking for experts in his line for a special assignment of vital concern to the church, but had been unable even to locate one of them. As a prerequisite to this profession one must have a college education or its equivalent. His plight is coming to be a typical one. We must supply not only the "hewers of wood and drawers of water," but the men and women of ability to plan and direct and execute.

It is possible that in some quarters there is manifest a disposition to overevaluate the possession of a diploma. But we must concede at the same time that there is also as much of a tendency to overevaluate the so-called "practical" training of actual experience.

A college education is not an open sesame to profitable and desirable positions, but it is a valuable recommendation. It means to most prospective employers a mental equipment worthy of consideration. In fact, such an equipment is considered as either the making or the breaking of a candidate for a "position." If the graduate has sense enough to use his training, he will ordinarily succeed, rise more rapidly and go higher than his untrained associates. If he does not have this, he may be discharged even more ignominiously than would those not so educated.

So none of us should formulate our judgment regarding college or other special training by its freshest and poorest output any more than we should judge the whole preaching fraternity by the maiden efforts of those called to the priesthood.

Education furnishes the advantages—on the possessor thereof depends how he will use them.

School life is bound to be more or less artificial, in spite of efforts to make it otherwise. Youth and youthful hilarity predominate. Effervescence is sought after and found. Pep—whatever that really is—is a word muchly used, and those who do not seem to possess that quality are pushed into a metaphorical corner and isolated in the midst of much youthful confusion. Those who would avoid all this apparently unseemly riot of youthful vigor gain something, but are said to lose more in the social development that comes from whole-hearted participation in the many legitimate student activities; athletic, social, forensic, and gastronomic.

But we may be pardoned for believing that in our own church schools the ideals of service are more definitely fixed than in the average, and that along with all the fun and frolic—some of it indulged in to dispel homesickness—there is a deeper prevailing sentiment that will finally rise to the surface and assert itself. The exemplary lives of those on the official roster are an inspiration. Students come to realize—often for the first time—that people can be good without being "goody-goody." The effect is good because they see that it is possible for human beings to practice what they preach.

Occasionally, it is true, fond parents induce their offspring to attend college or training school because they don't know

what to do with them at home. There is a vague but fond hope that the experience will reform the lad or lassie.

Sometimes it does; sometimes it does not.

Occasionally, it is equally true, a student from a good home enters the school with a good reputation and leaves with a poor one.

There is sure to be a constant flux in the lives of young people. Some rise above, some respond to, and others fall below the demands of their environment. Some are adventurous and seek the risqué in experiences—and lose out. Others become wall flowers and suffer great tortures because of it.

True education is a drawing-out process, and sometimes the student will not exert himself so there may be materials to draw from.

But on the whole, most commendable results have been attained in the vast majority of cases by our institutions of learning. And each year they are getting established better, increasing the efficiency of faculties, curricula, and equipment; seemingly turning out a better finished product. Yet we would not limit the idea of further schooling to our own institutions. In their field they have advantages not possessed by schools of much larger size. This is conceded by those who have made a study of the situation along general lines. There is more opportunity for personal interest and direction by the faculty. There is a community of interests and a unifying ideal in a small school not possible in the large ones.

However, some will find it necessary to attend school elsewhere, and if that be the case, let the goal be established and the energies be centralized on making the experience worth while.

Some have enrolled in correspondence schools and by perseverance greatly enhanced their ability in special ways, though a very large percentage never finish these courses because it is easily possible to procrastinate, and the student finally loses out altogether. If he would, he might progress even more rapidly than in a class taking similar work, but too disappointingly often he does not. In fact, most of us require the discipline of *necessary* daily routine, such as an instructor daily imposes.

But after all, the dominating sentiment should be that each of us must fit ourselves to serve more efficiently. Whatever training will help us to this end should be obtained and utilized, keeping in mind the necessity of a rounded-out personality that can assimilate knowledge and transmute it into wisdom. Some may seem to attend school over a long period of years to escape responsibility, but we should be slow to think so, for very seldom is it true.

Even those who cannot enroll in any definite class work the coming season would do well to plan definite courses of study and research, so real progress may be made. There is a constant temptation to drift mentally, but we must valiantly resist that tendency. For none of us are exempt from the demands of the hour for better equipped men and women whom God can use in every avenue of service for the establishment of Zion and its glory. E. D. MOORE.

According to a press dispatch in the Sunday Kansas City *Star* a party of Saints from Mount Washington (between Independence and Kansas City) on the way to the Pertle Springs reunion, were badly injured in an auto accident on Saturday. Their car overturned and Roy E. Newkirk was severely cut on the right arm, his wife received a wrenched shoulder, a scalded leg, a lacerated hip; Mrs. Fannie E. Lytle, mother of Mrs. Newkirk, fractured collar bone and other bruises; Mrs. Mabel Thorp, bruises.

D. T. Williams, of the Lamoni Stake Presidency, is one of the speakers at the Pertle Springs reunion this week.

The Reunion Season Nearing Its Close

A quick check shows on the list of advertised reunions forty-two in America this summer. A few years ago some one suggested that reunions were outgrown, a thing of the past. But the past ten years has shown this to be a mistake. The reunions were never better established than to-day, or their value more fully appreciated.

Eleven reunions were meeting when the HERALD came out last week. Of these all but two closed last Sunday. Ten are in session this week but will close next Sunday evening. That leaves four reunions yet to be held and all of them open next Friday, August 26.

Excellent reports have been received from all points of the country and many have reported greater spiritual gathering than ever before.

The Antioch Plan

Training for leadership is as valuable as equal time given to technical studies. Social and athletic functions have also their vital place in college training.

It may surprise many of our readers to learn that which is well known to those of experience in school work, that schools as a whole train men for subordinate positions, as draftsmen, as superintendents, as supervisors, but do not as a rule train them for executive positions.

A change has been made in one small college in Ohio, (Antioch,) and as a result the number of courses is reduced from about two hundred and forty to eighty. There is a mixing of technical and vocational work with the study hour so that actual experience is gained in the administration. Factories are undertaken and opened as part of the college to give this practical experience, for its purpose is to train men to carry on an ultimate responsibility. It is training for proprietorship and management.

To make such a plan a success it requires that great care be exercised in the first selection of students, as well as in the conducting of the college work. Courses are offered in administrative methods, economics and sociology, together with the liberal arts and engineering courses. This mixing of the study hour and of practical work causes an extension of the work from four to six years, yet the time is felt to be well spent by those who undertake it, for they gain much more than by the first two years of ordinary post graduate work. It is recognized that such a course requires not only technical knowledge, but also citizenship, in other words, general culture.

As a result one of the criticisms made points out the value of those activities of the college which are called so frequently into question, namely, the social and athletic features. The value of these features is that it gives one training in human relations, in dealing with men and women, and it results in courtesy and a knowledge of the proper attitude in social functions, given in a practical way.

Which will be paid the more, a young man who has thoroughly mastered all of the mathematical formulas so he can repeat and use them at a moment's notice, or the man who possesses only a sufficient knowledge of the technical details to be able to find and use them when he wants them, but who has experience in human relations, can meet men, discuss plans and lay them out; who is a ready speaker? We all know that the latter is likely to be the better paid, and often we find the former working for him and supplying the necessary technical details.

It is the well-rounded-out man who is able to give a larger service to society. It is the man who has such a broad outlook that he knows what subject he will have to deal with

and acquaints himself with the best sources of information. In other words, it is the so-called outside college activity which develops leadership and gives practical experience in etiquette.

The successful engineer should also know corporation finance, civics, marketing, and accounting sufficiently to be able to read a financial paper intelligently and know some of the reasons for success or failure. He should be sufficiently based in civics to know his own part of his government and how to express his ideas clearly.

Leadership is as important as technical knowledge for success. Knowledge of men certainly is as valuable as knowledge of machinery. The social and athletic activities are an important part of college life and work.

Thorough Preparation or Superficial?

*"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring."*

—Pope.

A complete education according to the etymology of the term would be the complete development of all of one's natural powers.

According to the motto at Hampton Institute, "The purpose of education is preparation for life. The test of life is capacity for service."

It may seem unfortunate at times that we are able to use so small a part of our capacity for service. We are limited by our humanity and by our environment and by the fact that we cannot do very many things at the same time. There are very few people who can do more than two things at the same time. But the fact that in earning our living we only use a small part of that which we have learned in our general education is by no means a sign that that general development is wasted.

For one thing, general development will help us to determine where lies our strongest preference for a life vocation. Again, general training, though apparently affecting our daily work but little, still gives a perspective which at times proves very valuable. Further, all of life is not accomplished in earning a living.

If there is any department in human knowledge which will not help a man in the sacred desk in presenting the Word of God, we do not know what it is. Life is not simply food and clothes, nor is it limited by the efforts made to procure the material things of existence. A broad general training increases our capacity to extend and appreciate that which is presented to us in our leisure hours of reading and study and in family and social life.

In industrial conditions to-day the tendency at times appears to be to limit the worker to the learning of just one thing until it becomes a purely mechanical act. Clerical work, such as bookkeeping, may become mechanical, as well as the work of the common laborer or machinist. To perform such functions as well as they should be performed requires this concentration of effort. We cannot know all things, therefore it becomes essential to know some one thing thoroughly. But to know that one thing as well as we should, requires in a cultural sense a world view at least, a sufficient grasp of other departments of human knowledge that we are able to appreciate the relations of our particular problem to the work of the world as a whole. The worker who knows the relation of his particular task to the other processes and to the finished product will probably be a better workman and happier.

One of the unfortunate things which confront us at times in education is the desire to get just sufficient training to get by with, whether it be in the machine shop or in the

schoolroom. The engineer may learn how to use the formulas which are given him. Most engineers, in fact, depend almost exclusively, if not entirely, on a small book of formulas which most of them do not even attempt to understand, let alone know how they are derived. Still, when the unusual confronts us, it is necessary to have some one who understands the underlying principles, who can re-derive a formula if lost, or prepare a new formula if needed. Even if a man does not use such knowledge once in a year's time, it helps his understanding of the problems before him day by day.

It is those who have a smattering of psychology, sociology, philosophy, and science who tend to bring our educational work at times into disrepute because of a superficial self conceit. A man who is well grounded realizes keenly his limitations. Vanity comes with a little learning.

Bringing the matter into terms more simple, many a young person rushes off to secure stenographic training on the basis of eighth grade or even sixth grade general preparation. At times this is a necessity from the standpoint of their living, or family conditions require it. At other times it is used as a basis to secure the means for further education.

All too often, however, we find those who have had such a limited preparation, and who have no desire to improve. A job can be secured which requires only a limited knowledge in spelling, and that satisfies. It is considered indeed an imposition if a letter is dictated that requires more than the knowledge of a grammar school student. Yet the time is coming when to do really effective work will require not less than a high school graduation for a good stenographer, who will be remunerated with some regard at least to real worth.

As Bacon has suggested, a little learning may be a dangerous thing. But even a little learning may do good if we keep a due sense of proportion. And the better our preparation the better our opportunities for right service in life.
S. A. B.

Results of Sacrifice Campaign

Total tithes and offerings for June and July	\$81,045.49
Total tithes and offerings for April and May.....	62,467.29
Increase in June and July	\$18,578.20

One of the encouraging results of the special sacrifice effort conducted throughout the church during the last two weeks of June is the many inquiries which have been made as to what was accomplished.

Cooperation is the key to success. For the church to succeed in its great mission to bless and save mankind, it is necessary that there be an intelligent cooperation throughout the organization in the tasks undertaken. Finances play an important part in the conduct and extension of the work. The bishopric therefore desires to maintain and promote a unity of purpose in temporal affairs by keeping the Saints fully informed in regard to church finances. But before any definite information could be given out with reference to the sacrifice results, it was necessary to wait for the receipt and compilation of the July reports, the June books having been closed before the total returns were received.

The results are therefore incorporated in the June and July receipts, but it is not possible to state the exact amount which is due to the sacrifice effort. If we knew what would have been received in tithes and offerings had this special appeal and effort not been put forth, a simple process of subtraction would give us the figures desired. As it is, our only recourse is a comparison of the June and July receipts with the two preceding months.

The total receipts in tithes and offerings during the two

months in which the sacrifice effort played a part are seen to be \$18,578.20 more than during April and May. All things being equal, this would tell the tale. However, we may experience an increased satisfaction in the possibility that had the campaign not been waged the June and July receipts might have fallen considerably lower than the April and May returns.

Be this as it may, a comparison of the receipts of the church this year and last year reveals the fact that the church has not been excepted in the universal decline of receipts due to falling prices of farm products and consequent lack of employment in industrial centers.

We rejoice in the promise that all things will work out for good to those who love and obey the Lord. May the faith and consecration of the Saints be strengthened and developed as a result of the additional requirements now demanded of the church in prosecuting the Lord's work. Exercise is conducive to physical growth and development. The same principle holds true in our spiritual activities. As workers together with God, let us be obedient and diligent in all things required of his people, and he will not leave us alone. If we will do our part, God will do his.

"Verily this is a day of sacrifice and a day for the tithing of my people."—Doctrine and Covenants 64:5.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Church News

Practically all the general officers of the church are out of Independence at present, attending reunions, including every member of the Quorum of Twelve, for a brief time. Bishop I. A. Smith and family are attending the Nauvoo reunion. Bishop B. R. McGuire is attending the Kirtland reunion and will likely return to Independence about September 1. The whereabouts of many of the others have been given in these columns.

Fifth Volume of Church History to Be Completed

The half-finished manuscript left by the late church historian, Heman C. Smith, is now being finished and brought to 1914 by his son, Heman Hale Smith, who is spending some weeks in Independence for that purpose. The style of the former volumes will be maintained, both from a personal and typographical viewpoint. It is hoped the completed book may be issued some time next year.

Joseph Smith on Education

Our late president, from the first, to the end of his life, favored educational preparation for church work, and labored hard for the establishment of a college.

When the assistant editor suggested that special consideration be given to education in this number of the HERALD, the only question at first considered was: "Shall I go to school?" Advice to parents and young people on this very important question. Though the work has been rather hastily done, the question has become somewhat enlarged, so as to include historical aspects.

Believing it would be of interest to know the position taken by the late President Joseph Smith, two editorials are published in this number from the very early days of the organization (1865-66), but these extracts are by no means exhaustive. Joseph Smith spoke and wrote frequently on behalf of education and always in favor of it. That is no new theme in the church.

We have referred several times to the action taken by the

(Continued on page 813.)

ORIGINAL ARTICLES

What Graceland Gave to Me

By Marcella Schenck

Of the many Graceland alumni who could write interestingly of their experiences we could give space here to but one—much to our regret, for it is inspiring reading that follows.

A few years ago I heard one of the traveling missionaries, who was bitterly opposed to the continuance of Graceland, in a very oratorical manner demanding of a group of Saints, "Tell me one, just one person, that ever attended Graceland who ever did anything for the church."

The group were shaking their heads ignorantly. I had no idea at the time who this man was, and he had not been speaking to me; but Graceland was dear to my heart, and I was surprised at his lack of knowledge, so I timidly ventured a name of a man with whom I judged he ought to be acquainted, "Frederick M. Smith."

"Yes; but that is only one. He is only one, and he would have done his work anyway, if he had never gone to Graceland. You cannot name another."

A good many eyes were directed toward me by that time. "James Kelley," I said.

"He is only one," cried the missionary. "You can't name another."

"W. E. Haden."

"You have only named three." Well, he had only asked me to name one to start out with, and at that instant I was so surprised I could not think of the names I did know, that I thought he might be likely to know also; besides, I had never committed to memory the Graceland alumni list, having never expected that I should be called upon to recite it. Taking advantage of my hesitation, he went on to tell his audience that these men would have done all their work anyway, without the aid of Graceland. I suggested that Graceland perhaps helped them to do it better. He thought not. He pointed out failures who had been to Graceland. I suggested that they might have been failures anyway. He admitted that they were such before they had ever attended Graceland. He was so sure that the place had assisted no one to do more service, that I indignantly cried out, "Well, Graceland helped *me*. I never would have done some of the things I am doing if it had not been for Graceland."

"And what are you doing?" he asked.

Now I will admit that my own weak record cannot speak for what Graceland is able to achieve. One does not have to be recognized abroad for great works in order to accomplish. I knew of many who had attended Graceland, whom he would not know at all, who in many unknown places were nourishing the ideals they had received at Graceland, and they were growing, blossoming, and bearing fruit.

But this incident belongs to the past. As I said in a testimony at a Graceland prayer meeting last year, if that missionary has not yet seen any Graceland student who has accomplished anything in the church, let him come into a prayer service there and I can show him many who will.

Graceland Gave Independence

What did Graceland give to me? One September morning, fourteen or fifteen years ago, I stepped from the morning train into the town of Lamoni. I had caught a glimpse of Graceland as the train had rounded one of the many railway curves in that country. It had burst upon my vision of a

sudden and I had recognized from the pictures I had seen of it, my Mecca. Here was my reality of dreams. And then I in another moment recognized my inexperience, my rawness, my verdancy, my ignorance, and I knew Graceland was to bring me something that had not yet come into my life.

The first thing it gave me was independence. This comes to many who are thus separated from their own family and are put upon their own feet to make their own decisions. I think it is good for all youth that after they have been nurtured in the ways of righteousness they be put into a place where they can bring their knowledge into practice. People sometimes make mistakes by going to college with their children. They rob them of an opportunity to learn independence.

You say this can be obtained at any school. You are correct. I found it easy, however, to make good decisions, because the good things were popular. I have been in other places where the line between right and wrong was rather hazy in the minds of my associates. When this state occurred with my friends at Graceland, it was more apt to be an excuse than the lack of knowledge of right and wrong.

A New Outlook

Secondly, I got a new outlook on life. I had not been very many miles from the community where I had been born and raised. I began to see there were a great many ways to do various things. I once asked a brother what he considered the biggest thing that he got his first year at the university. He replied, "I learned that some people sugar their coffee and other people sugar their milk." And so I discovered also that some people put sugar in their soup and others season it with vinegar; here was one eating jelly on cheese, and horrors! this girl eats gravy on her pie! These were actual observations, and they typify a great many things in my new outlook. The vinegar people and the sugar people were all good, honest-hearted souls, that loved the gospel. Under faded clothes and under fashionable ones beat hearts that were warm and true to the church.

Along with this new outlook, we learned to live together. I, who came from a large family and was used to sharing with others, did not perhaps obtain quite so much as some only daughters who came there and learned to live and give and share, and not expect the family of students to move about their pivot as the folks at home were apt to do.

You were saying that this new outlook, too, can be obtained in other places. Yes, indeed. I heard one professor in a big school say that this new outlook was often the most valuable thing that a student possessed after four years of college life. It was of greater worth than all the knowledge he received from books.

But while I got this new outlook upon life, I also got a new outlook upon our church. Somewhere I had gathered a notion that Latter Day Saints were a poor class of simple-hearted people, and that very brilliant and intellectual men and women did not take up with this simple faith. It was for that reason that I would have been prone to hesitate to own my religion had it not been instilled into my mind that it was my duty to uphold it. This idea was most certainly eradicated from my mind before I left school. Would it have been in any other school? For that very reason I have been glad that I went first to Graceland before I sought learning elsewhere.

Personal Acquaintance With Teachers

The third great thing was personal touch with my teachers. I failed to get that at the other school, for the teachers who had eighty or more pupils each hour, changing year by year, had little opportunity to know their pupils personally. They told their big ideals to us and we believed them. These ideals were voiced at Graceland, and their value was further en-

hanced to us because our instructors, living and moving among us, gave an opportunity not only to hear but to see and feel their ideals in living action.

Thus the individual touch led to a fourth—inspiration. I got that from my fellow students, who teemed with it. I absorbed it from my teachers. I breathed it from the air. It was reflected from the very walls—an inspiration to live and learn; to be the sort of person that is of value to the world.

And that also is to be found in other schools? Surely, surely. It has come down through our educational institutions for ages. That is their great end. This inspiration excelled that manifested elsewhere, because here I was taught to take God as my comrade in accomplishing my value in the world. I knew my instructors were doing it. The majority of my companions were likewise seeking to do so. Of course we all made mistakes, none of us are perfected, but the inspiration I took with me was more deep-seated and firmly founded because God was to be my companion.

A Definite Aim

Along with this inspiration came a fifth thing—a definite aim in life. Elsewhere I had this definite aim held out to me, but whether it were to better the world or better myself, I was a little uncertain. I fear the balance favored myself. At Graceland I very definitely knew I was expected to let the climax of my inspiration bring forth something that would return glory to the church we love.

In what other institution of learning, out in the world, are you apt to stand thrilled, enrapt, baptized with the divine glow of heavenly power and vow, "So help me God, I shall give my all to Him."

I took these five things with me from Graceland. Of course I did not keep the standard always high, like Graceland had placed it in my hands, but I am very sure I and those about me profited somewhat from the ideals I gathered there. Then I returned to live and work in the shadow of Graceland. While I lived and worked I met, year after year, the young people you sent to Graceland from all over the land. You sent your best and they became an inspiration to me. I do not doubt they were an inspiration to each other.

I have seen boys and girls arrive there and have observed their development. One marvels sometimes at the progress. I personally know two boys who at home were badly needed in the church work. They took no interest. One year of Graceland and they returned on fire with enthusiasm. A few years later they married Graceland girls and that branch had four active members thereafter. There it is—a matrimonial bureau! Can you put young people of that age together anywhere and not expect this? What does it matter, then, if there come back to us two, instead of one, with such ideals? And is it not cheering to behold a home established where the altar of Christ can be set up and kept burning?

It was because I had been to Graceland that I could make one of my characters in Jimmy Umphrey say,

"To-day I am going back into the past and dreaming of the castle on the hill, and as I dream I hum softly,

"Oh, fair Graceland, like the blue
Of the heavens over you,
And as faithful as the seasons we behold;
May thy sons and daughters ever
In their heart of hearts be true
To the honor of the Navy and Old Gold."

"Have you wished with me that you were a millionaire and could build for her the buildings that she needs and cancel the debt that troubled her? Perhaps if we are faithful and

true we can help do that from our own little corners where our feeble lights are burning. . . . Our names may never be known on the conference floor. In the church records they may have but little history written about them. Though we be the humblest mothers in Zion, training our children to walk in the ways of righteousness, or fathers living honest lives, farmers, clerks, day laborers, or whatever we may be—let us be true to that which we vowed to do when there and Graceland shall not have lived in vain."

Infinite Satisfaction

So I dwelt in the shadow of Graceland for eight years and I reentered a student. Some evidently kept faith with their vows, humble mothers and honest fathers lighting up their corners, for Graceland was growing. Oh, there was infinite satisfaction in seeing the dreams we dreamed beginning to be fulfilled. The new building was lifting itself upward. Some of my former companions, who had come as green and as raw as I, were teachers there now and greeting the new students. It was their right to do so. They had been nurtured there and they had not only kept pace with the ideals of Graceland, but had helped to lift the ideals that yet are growing day by day. I was proud of the boys.

I recall how I used to sit timidly and quietly in the class corners and wonder how on earth anyone could find words to talk about such learned things as ancient history or psychology. The salesmanship class will bear witness that somewhere between my first advent to Graceland and my second, I found my tongue.

What did I obtain the last time? The same fine things. It was like returning to the fountain and being refreshed. I learned independence this time in expressing my thought; my new outlook was directed to the growing church and I caught the vision of its bigness. I renewed my individual touch with teachers consecrated to the work. I took another sip of inspiration. It still radiates from faces and walls. And my aims? They said we were worthless without a definite aim, and so one of those same boys that I said I was proud of asked us to write out our definite aim in life. It looked hopelessly far away when I wrote it on paper last November, and now here I am in Independence hard at work on the thing that I then wrote I wished to do. If I can keep true to the ideal of Graceland, I shall not work in vain.

A Product of the Independence Institute

*An interview with Mrs. Maude C. Halley,
a graduate of the kindergarten course of
the Independence Institute of Arts and Sciences.*

Desiring an article that would indicate something of the work of the popular school in Independence, Missouri, "for those who must work but are willing to study," I made inquiry as to some typical graduate who could write about her experiences, impressions, etc. Most of those who would be available were on vacations, or soon going to be, but we discovered that Sister Maude C. Halley was at home, though so busy moving she had no time to do the work for us. So we asked her to desist from her pleasant occupation long enough to tell something of her experiences.

"One of your friends tells me your work in the Independence Institute made a wonderful change in your life, and I wondered if you would discuss it for us," we suggested.

"I'm willing to admit that it is true. But no one who was not born as I was could understand how much it has meant to me," she said. "Strangely enough, I was born with a dislike for children. It was a feeling that bordered on to hatred. Prenatal influences had something to do with it, and arriving

in this world with that tendency, I took no trouble to cultivate any other.

"As I grew up I was quite Pharisaical in my attitude. Constantly I said to myself, What fools people are to make so much fuss over children! What is there about a mere child that attracts anyone? They are mischievous and noisy and dirty—always a nuisance and in the way. At any rate I am not going to let them run over me. And I didn't.

"Oh, you cannot imagine how foolish I was. I would even go around a block in order to avoid meeting a group of children on the street. Indeed I felt that I was right on this subject, and everyone else wrong."

As she conversed, a small child belonging to a neighbor brought in a toy pig that had been wrecked, and there was no hesitancy about presenting the remains to this former child hater, who paused to confess to the innocent one that it was she who had accidentally stepped on the poor porker and brought about the untimely end. One could hardly understand how she could have ever been otherwise as he saw her natural attitude towards the child.

"But finally," she went on, "it gradually dawned on me that it was hardly possible for everyone to be wrong and me to be right in this attitude of mine. So at about the age of thirty I began to experiment a little. I tried a small dose of human kindness on an unsuspecting specimen of childhood, and to my surprise and gratification he held no resentment towards me, and even reciprocated the act. Of course I had no right to expect that, and I was touched—a little.

"As the days went on, I occasionally broke other bands of reserve and came to have a real delight in associating with children, but of course I was out of my element, and must have shown it painfully. Though I came to be liked by the boys and girls until they called me 'Aunt Maude,' including some of the little negro boys, it came to me with increasing force that all these years when I had avoided children I had been missing an opportunity to know them. I had not learned childhood's ways and was not in a position to help them much.

"About this time Sister Eunice Winn Smith visited our ladies' aid society and made a call for sisters to enroll in the kindergarten class of the institute. As a result of that call, seven of us sisters responded. She had promised something definite in the way of handwork, and that interested me at once.

"I immediately recognized in it a means of supplying the thing that was lacking in my life. It seemed that I saw as in a vision the possibilities, and I grasped them eagerly. It has indeed served as a means of escape from spiritual idleness. It has opened a new vista of light, broadened my outlook on life, and opened a new field of activity. Four of us graduated at the end of two years, and during that time I never missed a lecture, I was so interested."

As she explained the sort of work she had to do, which included much notebook keeping, on which a third of her grades were based, I saw a big armload of hand-covered books carefully made up of notes on lectures, samples of cutting and pasting, patterns of sewing, illustrations of all kinds. In another place she kept a big batch of alphabetically arranged envelopes, with samples of pictures to be adapted for handwork in the prebeginner, beginner, and primary grades of Sunday school.

Since she graduated from that kindergarten course she has very evidently *worked*. And she has not only spent her time and energy lavishly, often working into the wee sma' hours of the night to be ready for the Sabbath, but she has a collection of books on the subject dear to her heart that has cost no less than three hundred dollars, all purchased by herself to increase efficiency. Yet we have seen her at work,

have observed her application to duty, and know she is very modest and unassuming about it all—which is usually typical of those who do things.

Having lately arrived in Independence, we felt justified in asking as to the character of her present official work.

"As superintendent of primary and beginner work in Independence, I must spend all my spare hours with the teachers and officers in these departments of the various schools. I spend from a month to four months with each of the schools in the center place, imparting information, giving demonstrations, and meeting with the teachers, all for the sake of the children I as loyally love now as I once hated—and I attribute my ability thus to humbly serve very largely to the institute."

We are sure those who labor so diligently and without financial remuneration, teaching the various courses offered annually by the Independence Institute of Arts and Sciences, mostly evening classes, should be encouraged with the possibilities of that work. They may not be able always to witness the striking transformation described here, but the extent of the good done will never be known.

Not everyone will begin with the same handicap that this sister had, nor will all labor as diligently to overcome. It is one thing to see the light, and another to follow the gleam till it brightens into a glorious ray of intelligence, augmented by the indwelling of God's Holy Spirit. But the way is open to all who will enter and labor diligently.

What Nurses' Training Has Done for Me

A profession which lays an excellent foundation for service in the profession or in the home.

It is needless to say that every normal girl has a high ambition to do something worth while. Various lines of activity are open to her; various vocations and professions are worth striving for. And having a desire from childhood to become a nurse, as I reached the requisite age I enrolled in the Independence Sanitarium Training School for Nurses.

The path ahead looked long and hard. It seemed useless to try to reach the end of it, after learning of the demands made upon those who would graduate from the course. But my doubts were dissolved in faith as the days went by, and I kept on striving.

For the first three months they keep us on probation. We are distinctly on trial, and we can largely determine for ourselves whether we shall succeed or fail. This was a wonderful experience, as I happened to enroll about the time that first awful epidemic of influenza swept over our land.

It surely brought a vision of duty to my bewildered brain. And oh, how little I knew! Would I ever know what to do for all those who were stricken, the multitude filling the building to capacity and overflowing into other quarters?

And those hall bells that were forever ringing, calling me to the side of sufferers all over the building! I became a literal bell hop, and I frankly believe I made a good one, too.

The Fear of a "Prob"

But did you ever feel chills begin at the base of your brain and trickle down your spine? One after another of these would chase down my back as a doctor here or one there would come my way. I feared each of them would soberly announce that I had made some fatal mistake, so I would take refuge in the linen closet and pretend to be very busy. But it was mostly imagination, and I would—outwardly brave and calm but inwardly quaking and fearful—take his orders and incidentally decide that I must still be worthy to continue.

After a while these awful times grew less and less frequent and I could meet a doctor and take a full breath at the same time.

Now, as I look back on those probationary days I can see a group of "probs," as we were called, seated in our cozy room at night, relating our experiences of the day and giving expression to our thoughts and the wonderful (!) progress we were making. We rehearsed the "ifs" and the "don'ts" we had received from our senior nurses, such as, "If the superintendent addresses you, stand, and do not speak hastily"; "If a doctor gives orders, always remain standing, and give strict attention," etc.

But the wonderful day came that we received our full uniform. It was a day on which we promptly forgot all our difficulties and seeming trials, for we had been accepted as pupils of the training school.

It was a pleasure to watch the girls as they fitted quietly to and fro, performing the various tasks, wearing "the smile that won't come off." The girls had succeeded in cultivating the smile and I think most of them felt that way inside most of the time. Even in trying ordeals, if a frown appeared upon their troubled faces, it was hastily dispelled as they resolutely mastered the situation. I sometimes wondered how they could do it, but soon learned how to go into a patient's room and elicit a hearty greeting and a warm welcome, which indeed was sufficient recompense.

Chapel Service

One thing that has helped us through many of the trials of the day was the little chapel service at seven in the morning. We joined heartily in the songs of the church, which not only helped us, but inspired many a patient throughout the building, as we would learn during the day. During the past years we have had some excellent talks, by local members of the ministry and visiting brethren, and our hearts have been made light and the daily tasks easier as a result. We all eagerly anticipate each morning, and one cannot express in words the feeling in our hearts as a result of these brief addresses.

We pass from chapel down to the floors, and with songs of praise on our lips are prepared to meet our patients, not only with mechanical skill, but with a deepened spiritual interest in them as fellow beings.

The days pass so quickly the night is upon us ere we are aware, and the day's tasks are done. Sometimes we are on the day shift, and sometimes on the night, and one of our greatest pleasures is the night work. It seems to bring about a less distracting situation, as the falling of twilight inspires the tongue of the story-teller and the heart of the listener. We find the night work somewhat wearisome, because we are able to give much of service, and possibly, as in the case of the Savior when his garment touched by the sick woman, he felt that healing virtue had gone out from him. But altogether the work is resultful and pleasant.

The Value of Music

Somehow I never, before entering training, appreciated good music, but my taste was developed as I would sit during the silent hours of the night and listen to the melodious strains floating out from various convalescents' rooms, whereupon they would blend as one grand choir singing, and I would sit in ecstatic silence, unable to applaud for fear of waking some who slept.

Dawn was welcome, for our tired bodies demanded food, and we have excellent food to build us up. Occasionally we would gather together a lunch and make our way to the woods, where Mother Nature had prepared a table before us, and we blended into the day with satisfaction over the privileges the night had brought.

Training is indeed a school where many lessons are learned, some of which will never be blotted from memory.

The Heavenly Physician

It is indeed a touching scene to see the afflicted in such a pitiable condition, some of whom are beyond medical aid. Often we are made duly humble and grateful over the results of the administration of the elders, wherein the patient is relieved of pain and sometimes restored to health. So we not only seek to minister according to the best skill of the profession, but are glad we may also invoke the aid of a heavenly Physician, who knows all our ills and the means for their cure.

Through training we can see the working of our heavenly Father and feel that he is with us in our daily work and is ever ready to draw near us if we only place ourselves in a position where his Holy Spirit can be about us.

It may not be as a bed of roses to become a nurse, for there is hard work and much study, but to have the roses we must have the thorns.

It is difficult to appreciate the full value of this sort of training. Many avenues are open for service and great is the demand. It seems worth while to devote three short years to so fine a profession, for it lays a foundation upon which we can build, whether we continue to serve professionally, or in our own homes, or in the various combined activities growing out of both.

One of our physicians illustrated his remarks by saying there were two kinds of people that he knew: those who had wishbones in their backs and those who had backbones. So those of us who enter this training with but a wishbone may weakly fail, while if we possess a real backbone we may succeed.

I thank God I have had the privilege of training in our own church institution, the Sanitarium. We are looking and longing for the time when the influence of the Health Department of the church, including the Sanitarium as its central institution, will radiate all over the church and be a greater factor in bringing about the Zion conditions we are all looking for.

On how to get people to church, the *Guardian*, of London, suggests that above everything else the true object of worship needs emphasis. A great deal of ignorance exists. The people think the assembling together is to listen to the preacher or the music. In fact, a sermon is often reduced to a second or third rate affair, to make way for music and ritual. But the object is not what I can get; it is the *giving* of praise, thanksgiving, and worship.

In the next place, if men are to be held, ritual is not enough; there must be an earnest, thoughtful discourse, of primary importance.

Finally, the reading of the Bible in the home should be encouraged. This should be accompanied by explanation, that is, particular texts or chapters should be assigned, and some discussion secured in the home, not simply the general request to read.

Just a statement, a bit out of season, for I am preparing an article on the Word of Wisdom, regarding barley and other grains for mild drinks. Careful students of the food question are discovering that the consumption of too much or too little of certain kinds of foods causes diseases. What better way could be found for the replenishing of mineral salts, found in the outer coat of grains, than for the whole grain to be boiled and used as a beverage?

In my judgment the Word of Wisdom is one of the most wonderful revelations given to the church.—R. W. Farrell.

OF GENERAL INTEREST

EDUCATION

Two editorials from the Herald, in 1865, by Joseph Smith, indicating his views on education at that early date.

It has been said that by educating the masses you destroy religion. If this saying be true, then the effort that was made in the days when the Scriptures were confined to the care of the clergy, and came to the laity only as doled out to them from the pulpit, was a just and laudable endeavor to keep men in subjection to the law; so also would the effort made early and continued yet by some who teach, to keep the mystery of the learning of the Scriptures in few hands, be a just and laudable one.

We differ with those who have held the above statement to be true. We hold that by a proper system of education man would not only be made wiser, but much better, for in proportion as he advanced in wisdom, his capacity for good and noble action would be increased, and so religion acquire a clearer and more steadfast hold upon him. All efforts then, calculated to withhold from man that which will increase his usefulness to his fellow man, is an injury to him and to them, and is therefore an evil, and ought to be eradicated from the body politic.

If knowledge is power, (and who doubts it?) then man ought to be justified in obtaining it; for power is desirable if used for a good and noble purpose; but if for an evil and ignoble purpose, the design of the giver of power is not accomplished, and the one abusing the power is condemned and lost.

It is also evident that man was intended to hold, either in himself, or as a gift of the Creator, that which should mark him as the highest of the animal organization, namely, power to subdue and bring under his rule for his benefit, all the lower orders of animal life, as well as those inanimate objects in nature by which he is surrounded; but there seems to be a something in the design of the Creator which man often loses sight of, if he does not in fact entirely ignore, and that is the fact that in using this power given to man, God must be acknowledged, and man made a secondary consideration in the work, and for a demonstration of his almighty power, God oftentimes frustrates the schemes of man by what seems to be the most trivial circumstances, for by the exercise of a very little of his reserved power, overthrowing the gigantic efforts of man.

There seems to have been, on the part of men, a continued effort to become independent of God's power, by the exercise of their own knowledge, and as God has endeavored to call men to the consideration of the fact that there might be such a blending of the knowledge of man, or that which might be acquired by him, with an acknowledgment of the power of God, that God would deign to take cognizance of his actions, and aid him by a light from above to carry on the great design of his creation. From these considerations we are impressed to believe that the church should take into serious consideration the subject of education, and that definite action should ere long be had with reference to it.

Under our present imperfect systems, the rising generation is brought under the influence of many things calculated to develop and strengthen immoral tendencies, rather than to repress their growth. We are now fitting the young for an active period of the world's history, and as much of the labor of the harvest field of the last days will depend upon them, may we not ask ourselves the very pertinent and im-

portant question: How are we fitting them for it? Is it in such a manner as will make them able ministers of the word? A fear is expressed by some, that if we seek to fit our young for the field, we detract from God's power by our own learning, striving to build up the kingdom. This is an unfounded fear, for we are told God will choose his ministers for himself, and if so, can there be a fear of anyone containing so much knowledge as to need no increase of light from God? The answer is obvious.

Moses, we are told, was skilled in the knowledge of the Egyptians. Solomon was very wise, and while Moses and Solomon strove lawfully, were they not blessed? It need not to detract from the office work of the Spirit in qualifying those sent as laborers, for their calling, in the least particular, neither do we wish to be understood as hinting in the remotest degree to a state of things wherein our knowledge should take the place of the Spirit in declaring the word, but we do wish to be understood that God requires at our hands the acquisition of knowledge, and for this cause he has opened up new fields for our investigations, and bids us search diligently into every avenue open unto us, that we may be more thoroughly prepared for the work intrusted to our care.

"Prove all things; hold fast that which is good," says Paul in his first epistle to the Thessalonian brethren, and this is an apt and efficient prelude to the commandments given unto us in the covenants of the church, section 85, paragraph 21, where we are commanded to teach one another diligently all things appertaining to the kingdom of God, of countries and of kingdoms, wars and perplexities of nations, etc., and the object of this is told unto us, that we may be prepared in all things when we shall be sent again to magnify the calling whereunto we have been called.

Now the spirit of the foregoing commandment is so comprehensive in its extent, as scarcely to need an argument in favor of a more united, vigorous, and persistent effort to inaugurate a day of light and its diffusion in the church, and if it loosens the bands of the adversary now inclosing hundreds who would gladly embrace the truth, we are in duty bound to carry its promises into operation.

We have only hastily scanned the matter, and trust that some able and willing hand will be found to give, through the columns of the HERALD, a more extended view of the why and the wherefore.

For the present then we are content to abide in the hope that the church may begin to awake, and arise to shine.

Of whom shall it be said, They chose darkness rather than light because their deeds are evil?—THE TRUE LATTER DAY SAINTS' HERALD, May 15, 1865.

Education

Having waited in vain for some one to take up the subject left by us in an unfinished state, we wish to bring the subject once more before the Saints. It is believed by some that we are not to take steps towards education, because God can qualify his ministry for their labors, and if he fails to do it, then they are excused, and nothing is required of them. We consider this objection as fallacious, and only another excuse for indolence in the ministry. Our reasons for saying so are briefly these: That God can amply endow any man for any designated labor we do not for a moment doubt, and moreover, we do understand that none can preach and declare his word effectually, unless assisted by the influx of the Holy Spirit, but we also believe that God's Spirit is given with a greater power, and more lavish kindness unto that servant who is found actively engaged in the study of the word of his Master, and earnestly trying to qualify himself for his

duty; hence, Moses was skilled in the learning of the Egyptians when the word of the Lord found him, and by it he was much more able to meet the magicians in their machinations to deceive Pharaoh, and through it the children of Israel were judged when Moses sat in the judgment seat. But lest we should place ourself in the position of the lawyer, who demurred to a bill as a reason why it should be quashed, that the man was dead as a last resort, we shall place our strong reason first.

In Doctrine and Covenants 85: (7) 21, we find a commandment concerning the doctrine of the kingdom, of things in heaven, of things in earth, and under the earth; things which are abroad and at home; wars and perplexities of nations; a knowledge of countries and kingdoms, that we may be prepared in all things when we may be sent again to magnify the calling whereunto we are called, and the mission where-with we are commissioned. This commandment we consider as binding upon the Saints, and to the effect that they shall educate themselves in all things of a nature calculated to advance their usefulness as propagators of the gospel; and how we can consistently oppose any scheme having for its object the diffusion of knowledge and intelligence, without infringing that command, is an enigma we shall not attempt to solve.

There must have been an object in giving such a commandment, and we are of the opinion that it was intended that the Saints should become as learned and wise as it were possible for men to become. That knowledge is a dangerous acquisition we are not prepared to admit, although we shall not deny that the abuse of knowledge is an evil. But if anyone should despise the office of an apostle because Peter denied the Christ, and Judas betrayed Him, there would be none apostles; and if any refrained from uttering prophecy because the high priests of Baal proclaimed things of no import, would not condemnation attach unto them? And because a man can preach with the Spirit of God, being an unlearned man, is there any reason to suppose that a man may not preach with the Spirit of God while in the possession of knowledge acquired by application and study? If there is such reason, then why is there any necessity of "teaching them to observe all things whatsoever I have told," which the great teacher so urgently commanded his disciples, or why the necessity of an order like the school of the prophets, or why the commandment already referred to in the 85th section to obtain an understanding of countries and kingdoms, the wars and perplexities of nations?

If the Saints are to become the light of the world; a city set upon a hill; a fountain of knowledge and of intelligence, the streams of which shall flow to the ends of the earth, enlightening the clouds of moral darkness as the rays of light emitted by the sun penetrate and dispel the darkness of the night, while the days chase each other from the east, and if there are to be no avenues opened for the acquirement of such knowledge as man can obtain, by reason of the exercise of his natural faculties, how is it all to be brought about?

When the grand Sanhedrin sat in council, is it reasonable to suppose that they were ignorant of the many branches of learning, the pursuit of which, added to their wisdom and experience, rendering them more able to sit in solemn consideration upon questions of policy, or of law; of church and state governments; of matters of temporal and spiritual import; of things occurring without the reach of church policy, which might or might not affect the center of faith, or to be short of everything connected with the interest of the represented people? We answer that such a supposition is at variance with common sense, and unworthy of the council, and of the one who makes it.

Now while we cannot, and would not if we could, take from the great power of the Spirit any of the prerogatives of a teacher, nor for a moment be willing to dispense with its offices, we understand that whoever is taught must be willing to receive, and must use endeavors to place themselves in a qualified condition to accept the influence of the Spirit, and everything which increases man's usefulness to his fellow men is to be sought after by the true seeker of righteousness. To illustrate the idea with a homely figure: if a man have a rich legacy left him, in the shape of one vast tun of choice wine, and he desires to remove it, and not being able to remove the whole tun at once, he brings all the vessels from his house and fills them full to the brim; are they all equal in their usefulness to contain wine? The answer is: that so far as the quality of the wine is concerned, there may be vessels containing one gallon, and others ten gallons, and in this particular they are unequal, the larger ones being more useful for the purpose of holding and conveying the wine to his home than the smaller ones. Now suppose that after the vessels are all full, there be a vessel holding one gallon standing by the side of one containing ten, and looking up to its neighbor it becomes dissatisfied with its usefulness to its owner, and asks that more wine may be poured into it, and because no more is added, discontent and sorrow pervades it, and it ceases to be useful to carry one gallon, because it cannot carry ten. We see that if wise and really desirous of becoming useful to its owner, to the extent of carrying ten gallons of the choice wine, it would examine whether by any means it could increase its capacity, and were the way open it would add to itself another stave and another hoop and another stave and another hoop, till it had achieved its desire.

Now all are desirous of doing much good for the cause of God, and some may be more capable than others, but being capable of improvement, and progressive beings, all may add to their power for good by obtaining knowledge, and in doing so, they are admonished to strive lawfully, and a most excellent adviser and assistant is promised in the Comforter. The admonition of Peter is to add to faith virtue, to virtue knowledge, etc.

Now brethren, let us awake to this matter, and by a united effort and purpose, let us come to an understanding, that the more we know the more good will we be able to do, if it so be that charity be and abound in us, and as we journey, let us educate ourselves in all things necessary to usefulness. Let us become as wise as serpents and harmless as doves.—
TRUE LATTER DAY SAINTS' HERALD, September 15, 1865.

WHO SUCCEEDS?

In making a survey of Who's Who in America? some years ago, a student discovered that of those who had made good in certain walks of life, only 31 of them came from the 5,000,000 uneducated of the United States. This represents less than 1 in 160,000. Of the 33,000,000 grammar school students, 808 were listed. This represents less than 4 out of every 160,000. Of the 2,000,000 of the high school graduates estimated for the country, 1,245 are listed. This represents nearly 100 in 160,000. While of the 1,000,000 college graduates 5,768 are tabulated, a total of over 920 out of 160,000 made good in a big way.

Roger W. Babson points out in the *Pittsburgh Dispatch* that while less than one per cent of American men are college graduates, this one per cent has furnished 50 per cent of our presidents, 36 per cent of our members of Congress, 47 per cent of the speakers of the house, 54 per cent of the vice presidents, 62 per cent of the secretaries of state, 50 per cent of the secretaries of the treasury, 67 per cent of the attorney generals, and 69 per cent of the justices of the Supreme Court.

HEALTH EXAMINATION FOR GRACELAND COLLEGE STUDENTS

The authorities of Graceland College are very glad to announce that the Health Department of the church has made plans to be present during the first week of the coming college year for the purpose of giving a thorough health examination to all of the Graceland College students.

Doctor G. Leonard Harrington, Church Physician, and a corps of assistant physicians from Independence, will be present to thoroughly examine the physical conditions of all students entering the college. This examination will be free of any charge and will be of very great help, not only to the Graceland officials in the matter of providing for the welfare of the students, but will enable the students themselves to correct any difficulties which the examination may disclose.

Two graduate nurses have been secured to be in constant attendance at the college, to assist all students throughout the year in the matter of any health programs which may be needed in individual cases to correct physical difficulties.

The college officials are also happy to announce the appointment of a graduate dietitian to be in charge of the dining rooms at both dormitories. It is expected that this will greatly assist in the matter of furnishing balanced meals for our college students. The young woman secured is a member of the church and has had a number of years successful experience as a teacher of domestic science and home economics, and also as dietitian in a large city hospital.

It is felt that these provisions for the health and welfare of Graceland College students will be of very great assistance during the coming year.

THE RIGHT EDUCATION

Closely allied with definite religious training is education in general. It is through mental development that one learns to think for himself. Learning to think for oneself is best accomplished through some educational process.

Many reforms should be made in America's educational system. Too many frills and fads have found places in our schools and colleges. Too much time is required to accomplish results. Too many impractical theories are being taught. There are too many teachers with book knowledge and too few with practical knowledge. Despite all these things the educational process, even in its present state, is one of the most constructive aids to making good. The educational period of a man's life is the most important period. It is the period in which habits, character, associates, friendships, moral and religious attributes are made, formed, and acquired. The educational period is the foundation builder of our future existence.—Roger W. Babson.

MONEY VALUE OF EDUCATION

Not only does our individual success depend upon religious education, but even the national prosperity of our country depends upon it. In Spain, Russia, Turkey, and Mexico, where there is a lack of Christian education, there is the same story of poverty, revolution, and misery, regardless of race, climate, or abundance of natural resources. On the other hand, wherever there is adequate provision for such education there follow industrial efficiency and national wealth. Witness such countries as Denmark, Scotland, Switzerland, England, and the United States.

Statistics have been tabulated showing that productivity per man varies directly with the schooling. The poor farmers of Asia, Russia, and India receive from 3 to 14 cents per day and only 5 per cent of them are literates. In Russia about

PASTORAL

Crusaders for Christ.—Part 2

By A. H. Christensen

Making the best use of the quality of boldness in presenting the gospel to those about us.

BOLDNESS

"That the Gentiles should be fellow heirs, and of the same body, and partakers of the same body, and partakers of his promise in Christ by the gospel. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him."—Ephesians 3: 6-13.

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Ephesians 4: 15, 16.

The Pangs of Inefficiency

Thus Paul, the effectual minister, speaks of a very important grace, i. e., the ability "to make all men see what is the fellowship of the mystery" of religion. And in the sixteenth paragraph he indicates that every member should acquire this effectiveness. This we will call *efficiency*. Perhaps no one feels the pangs of inefficiency to make men see what he himself sees, more than he who has become a minister. And following them are all they who have a message to impart. It is not more a question of having a superior message than it is a question of being able to pass it on to mankind. Paul became the effectual minister because of certain abstract gifts or acquirements which he expressed through certain plans or modes or methods of publicity.

He speaks of the quality of *boldness*. I pause to examine minutely this quality as a gold hunter who strikes his boot against a stone in the gulch where he is prospecting, and turning about, taps it with his hammer, and, securing a

40 per cent of the people read and write. In the United States 92.3 per cent of the people read and write. From the shoulders down neither men nor nations are worth more than the product of their labors.

There is a class of individuals who still insist that manual labor is the only kind of productive labor. Statistics show that the contributions of intellect are far more productive than manual labor. I say this with the highest regard for manual labor—a most honorable kind of work. At the same time we must not close our eyes to the contributions of the intellect. Had it not been for the mechanical inventions in industry would not be developed as it is to-day. We could not clothe our people or feed them under primitive methods of production. If prices have been high during the past few years, think what they would be if production were still in the household stage.—Roger W. Babson.

piece, proceeds to pulverize it; and with test tube and acid, or with blow-pipe obtains a bead of precious yellow metal. He then follows up the gulch—not down—with eyes alert, looking for the “blossom” (ledge) from which it fell. It may have been carried miles by the turbulent little brook; but his observing eyes will quickly detect whether the original sample over which he stumbled, had sharp edges, or whether they were smooth and rounded by much tumbling. Thus keen observation, another abstract quality, suggests its importance. And so in reading we should not pass in haste over *words*, for sometimes a word will reveal the key to knowledge.

The Boldness of Paul

“We make room for the man who boldly pushes past us.”—Bovee.

Everyone knows this. History repeats this truth on every page. Paul went up on Mars Hill, right among the leaders of a spiritual culture which had its strong tower, which was the best knowledge and the science and the public sentiment of the times; but there he boldly declared a greater truth to them. He says again:

“I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly) I am bold also.”—2 Corinthians 11: 21.

“And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.”—Philippians 1: 4.

“And [praying] for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought.”—Ephesians 6: 19, 20.

These passages reflect the character of the man, Paul; as well as suggest one of the qualities that helped him to deliver the message he bore. He was bold, as the passages above reveal, in seeking or making an opportunity; and when he had the center of the forum he was bold to strike out upon the fundamentals of the subject.

One of the best illustrations of the fact that we make room for the man who pushes past us, is the man Roosevelt. Anyone who has read the story of his life has not failed to admire his valor. It was he who coined the phrase, “My hat’s in the ring.” When I first heard this phrase, I formed a mental picture of a ring of men, western men, and Teddy’s old cowboy hat was lying on the ground in the center, in token of his acceptance of the challenge. But since I began to write his name into this article, the vision has changed. His hat was not on the ground; he had it on! He had elbowed his way through the crowd and simply jumped into the ring.

Boldness Requires Wisdom

I heard Bryan make his nomination speech at the Denver convention, and the following anecdote which he told there has been a source of profit to me ever since. He said, “A public speaker was once making a Fourth of July speech in a village down in Alabama, and in the exultation of his heart said, ‘I can lick anybody in the county’ (no takers); ‘I can lick anybody in the State’ (still no takers); ‘I can lick anybody in the United States’; whereupon, a man from Missouri stepped up and administered the sleeping powders. When he came to, he said, ‘I guess I took in a little too much territory the last time.’”

This brings us to the fact that boldness needs something to go with it. The following will illustrate:

“Boldness is ever blind, for it sees not dangers and inconveniences; whence it is bad in council though good in execution. The right use of the bold, therefore, is, that they never command in chief, but serve as seconds under the direction of others—for in council it is good to see dangers, and in execution not to see them unless they be very great.”—Bacon.

Give the Young Ministry a Chance

But the commander in chief, whether he be the president of the branch, who desires to effect missionary work in his neighborhood, or whether it be another, should not be too quick to cry “radical.” But he should discern well between boldness and radicalism. He may have in the bold, impetuous young priest of the branch, the very best instrument imaginable for his work. Give him some latitude. Use him for city missionary work. Don’t furnish all the detail for him. He may be too fast for your plan. Farther on I am going to suggest a plan for this young crusader.

Boldness needs faith and faith needs boldness. One is born of the other. Bacon says that boldness is blind. Yes, but faith has eyes. Let faith, therefore, point the way. Boldness is the expression of faith. Fear holds men back. He who hesitates is lost. It is useless for a timid one to pray for success; better he should pray for that which he lacketh. Be militant!

Many have said, “A man should not seek the job, but the job the man.” I thoroughly disagree with that sentiment. I have proved it false all my life. All other successful men have done the same. From my eighteenth birthday to my thirtieth, I earned my living in city life; and I tell you right here, my dear friend, that I kept many a job from seeking the man. I had the job before the whistle blew.

An Early Experience

Now for the benefit of the young crusaders—let them marshal themselves—I will tell of some of my experience of the first year of my missionary life. I, a priest of Aaron, was sent as a missionary to the world. A young elder was to be my traveling companion. We reported in the district where we were to labor, and were told by the one in charge to go over in the western part of the State and “start in.” I had never preached a sermon in my life before taking this appointment, and my companion had had but six months’ experience the previous year.

So, we landed in a county seat, and going up from the depot, we kept a sharp lookout for a place to preach. When we arrived at the center of the city we found a vacant store building next but one to the corner. We lingered long on the sidewalk, peering into the cool depths of the building, and we noted that the electric lights had globes intact. We thought, “Oh, that there were only seats; then it would be in verity a church where passers-by on the sidewalk could turn in for half an hour to hear the fullness of the gospel.

Turning around and looking across the street we saw a paint shop, and beside it a goodly number of park benches that had recently been painted. Something like an electric current came over us. We knew we were going to have a meeting. We went to the painter and found that he did not have to deliver the seats for ten days or more, and then argued to him, that since the benches belonged to the public and were intended for them to sit upon, that no one would be able to form any potent objection should we put them to use for a few days before the appointed time. He gave us the seats. Then we went to the banker and obtained the building. That night one of the greatest meetings of my life sprang into existence.

A few months later I returned to this city and found that there was a certain ladies’ society of one of the churches that was taking up “Mormonism” study via Bruce McKinney’s book, which violently misrepresents our faith. I went to the presiding elder’s house, who was some sort of a division overseer. I knocked at the front portal of his house. I was admitted to his study, and as he laid aside his meerschaum pipe I noted layer upon layer of cirrus clouds of tobacco smoke which extended from floor to ceiling. After I had finished

stating my errand he went to the door, and opening it, ordered me into the welcome sunshine outdoors.

And so, I believe that the principle of boldness, when rightly used, has become a prime element in the promulgation of the gospel. All of the ministers can tell of the successes attained through its use.

"Who bravely dares must sometimes risk a fall."—Smollet.

But,

"Fortune befriends the bold."—Dryden.

(EDITORS' NOTE: This is the second of three articles by this author; the third will appear in an early issue.)

Doctor Gordon and His Question

The "Christian Work" describes a successful method of conducting services.

When Socrates taught in the streets of Athens he accomplished it by the use of questions which he asked of his auditors. This has been known ever since as the Socratic method of teaching. In the slangy but vivid words of the army, Doctor James L. Gordon puts the "reverse English" on the Socratic method in his crowded church auditorium in San Francisco thrice weekly, because he allows his listeners to ask the questions and he answers them. The results are startling.

When Doctor Gordon came to the First Congregational Church of San Francisco he found a morning congregation of approximately two hundred, a handful for the evening worship, and about fifty at the midweek service. It is a downtown church, beset by all the usual difficulties of such a field. Its immediate neighborhood consists of hotels, apartment houses, and retail establishments; none of which contributed in any material way to the upbuilding of the church. In addition to these forces of life there was considerable negative power in the cabarets, theaters, and dance halls which were located in the same district, and this city by the Golden Gate loves to think that it is more Bohemian than most any other city of its size in the country. Doctor Gordon found that he had a task which was worthy of him.

Some little time after Doctor Gordon's arrival modest newspaper advertisements began to appear, announcing that on Wednesday evenings of each week there would be a "Question Drawer" conducted by the pastor of the church. The attendance of this service went up from fifty to thirteen hundred, and at last became so large that the meeting had to be taken to the main auditorium so that the fifteen hundred people who wanted to hear Doctor Gordon could get in. Now there are always some people standing because they cannot find seats.

He then adopted this method for the Sunday evening meeting, and immediately the attendance record went higher than ever before. He then adapted the method to the morning service, by considering in one discourse a number of related questions on the same subject. Again the results were more than gratifying. Three times a week Doctor Gordon fills every seat and then some by the use of questions. The church and Doctor Gordon have become the talk of the city. Transients in the hotels are attracted to see "what manner of man this was," and the cliff dwellers in the apartment houses on Nob Hill come down to listen.

There follows here a list of some of the typical questions which Doctor Gordon answered on May 22 (Sunday) and which he advertised extensively in all the papers of the city:

1. Who saves the most money, a single or married man?
2. Why did God combine his energies to form a poisonous rattlesnake?
3. Are Edison's test questions to the point?
4. Are you merely guessing at immortality, or have you witnessed a spirit materialization?

5. Should parents insist on a "blood test" examination before approving of their daughter's engagement?

6. Does Christian Science rob one of emotion? Should a musician be a Christian Scientist?

7. Are Jews selfish?

8. Is there any way by which an evil hypnotic influence can be detected and resisted?

9. What is a trance?

10. What are the legal grounds for divorce in California?

11. Should motion pictures of Henry VIII, produced in Germany, be shown here?

12. What is the difference between the Greek Catholic Church and the Roman Catholic Church?

Here are the questions for the midweek service of May 25th:

1. What is Zionism?

2. Will it be necessary for men of scientific minds in behalf of truth and religion to withdraw from the churches?

3. Is purgatory the lowest realm of the astral world?

4. Will you pass a criticism on Sinclair Lewis's novel, "Main Street"?

5. Do you believe in "wireless healing"?

6. Do you believe the "memory can be improved in one evening"?

7. Is the "Epstein Christ" repulsive?

8. Is Lord Northcliffe right when he speaks of the "pin-pricks" of American newspapers?

9. What is the agreement between England and Russia?

10. What advantage is there in having your thoughts photographed?

11. Who is Ghandi, Britain's foe in India?

12. Does not death equalize all souls?

13. Who invented moving pictures?

14. If God created man, is He not responsible for man's actions?

15. Do you approve of the "San Francisco Cemetery Removal Bill"?

Each question seems to appeal to a different class of people, and there is a wide variety of interest which attracts immense crowds to hear these live questions discussed by a live man who injects all sorts of humor and "pep" into the process of answering the queries. Doctor Gordon's replies are not always the expected ones, nor are they always the popular ones. Of course, all of the congregation cannot be pleased on any one question, but almost every attendant finds some point of agreement during the evening of questions. Of course, those who have asked the questions are on hand to hear what he has to say about their query. The novelty of the Question Drawer attracts many for the first time, but the personality of the man who answers the questions is what brings them time and time again. Doctor Gordon is too wise a man to stop with simply attracting the people to his service by the use of questions, but he uses other methods, such as giving away his sermons which have been a help to the people of his congregation, engaging the very best musical talent possible, and inviting noted celebrities to be pulpit guests of Doctor Gordon, and the entertainment of different fraternal orders by the congregation.

Yet the fact remains that the people are attracted to the service by what lies before the question mark and are fed on the food of spiritual life which Doctor Gordon gives in reply. These two factors have increased attendance, interest, and membership of the First Congregational Church of San Francisco.

Elder Edward Rannie has now returned to his mission field in the Clinton District after an absence of about four months on account of disability. He underwent a serious operation at the Sanitarium some time ago.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

From Competition to Cooperation

By D. R. Baldwin

How can the change be made? The author's answer is, that we must begin now to effect the necessary change.

A letter from one of our editors tells us that the councils of the church are working day and night, doing all they can to figure out a proper basis upon which to found right economic conditions. A noble calling indeed. They are entitled to our prayers and our support.

It would probably be folly to attempt an immediate transition. The change must be made by degrees to succeed. We are not sitting in the councils of the church, but there is no law against asking questions and offering friendly suggestions. If thereby a beneficial thought be set in motion we shall be satisfied.

All should get the stubborn fact fixed in their minds at once that money is not wealth. The late Professor Hoffman said, "Money simply measures wealth as the yard stick measures the bolt of cloth."

Howe, in *Evolution of Banking*, proves that "money [in circulation] is only an evidence of debt."

The commercial interests of the world are no longer transacted with money, but with credit. There is but very little money in circulation. The bank notes we handle are not money, they are only the promise of issuing banks to pay in money on demand. But, according to reports of the comptroller, there is less than one tenth money enough in existence to redeem the commercial paper in circulation. There is no law to compel bankers to fulfill their promise to redeem their notes. These bank notes or "credit money" that we handle have back of them as security the solvency of our Nation.

A more simple, more safe, and much better medium of exchange is found in our modern check book and clearing system, by which ninety-five per cent of our commerce is handled, for back of these checks stands the actual wealth of the country. Banks loan us credit in the place of money, and by the way, it is our own credit that we borrow.

William G. Roylance recently tells us that the banking resources of the United States is forty-five billion dollars, which is three times greater than the banking resources of the world thirty years ago.

Our present crisis is caused by holding "credit money" out of circulation. It is one of the greatest levers in existence to concentrate the wealth of our Nation in few hands by penalizing the millions. Therefore the church should as speedily as possible arrange to finance herself, so that the stunts pulled off by the unwieldy credit trust cannot again cripple us as at present, and no great amount of money is needed for this purpose if we cooperate.

With these few important facts fixed in mind, we proceed to suggest that there are different ways that we can, in harmony with commercial law, launch a broad, humane cooperative system for conducting our commercial interests.

Rules fixed, or laws passed by commercial clubs, boards of trade, chambers of commerce, are not all written into our statute books. Many of them prevent proper cooperation of dealers and their customers. One illustration: If a dealer

sells farm machinery for less than price fixed by manufacturer (which reaches as high as one hundred per cent profit to dealer) he is quickly boycotted. This works a hardship. How can it be avoided?

The writer used to sell beef hides for \$12 and over. At the same time he bought dress shoes for \$3.50. The tanners and shoemakers made a good living; but now, despite the fact that the work is done at much less expense, these prices are reversed. This works hardship. How can it be prevented? The answer is short and simple, By group-owned industries.

Is there any law of God or man to prevent forming great stock companies that pay dividends to stockholders? Any law to prevent stockholders manipulating their dividends as they please? There being no such law, what prevents the Order of Enoch organizing such a company, capitalizing, issuing stock, and placing it upon the market? Can they not limit individual stock and prevent big fish consuming the small fry? Can they not choose their own venders of stock and place it in the hands of bishops, to be exchanged for capital and commodities with which to start the business? Could not all tithe payers be made bona fide stockholders? Why should there not be in connection with the Lord's storehouse a credit bank which would be a clearing house for the whole church? Could the Lord's storehouse not then sell to the trade at prices fixed by the chambers of commerce and rebate or credit every cent of illicit profits to monthly dividends of individual purchasers who are tithe payers, said dividends not to be moved from the house only as applied to subsequent purchases? Why should not the Lord's storehouse do retail, wholesale, mail order business, thus benefiting the entire membership in our great and growing Nation.

Would not this be operating the Lord's storehouse at cost (which of course includes running expenses and depreciation) and at the same time not conflict with commercial rules? If not, why?

The writer has no idea that he can figure out a cooperative plan that should be the last word in so great a change. We believe that no system can be devised that will fit unto all this crooked, disjointed, competitive regime and at the same time do justice to anyone. Some great changes must be made and no great change can be made that will not create rank and bitter opposition. Cooperation will finally survive as it abolishes competition.

Something of the kind outlined above would be a start towards cooperation and we believe would go farther towards healing wounded confidence than any other move. It would shorten and straighten the distance from producer to consumer. It would be conclusive proof to a thousand doubtful souls that the latter-day message has something better than "a blast of wind for the shorn lambs."

Great savings are reported from various quarters through cooperative stores, buying and selling which is now attracting nation-wide attention, and many cooperative stores are springing up in various States, but common people are now too badly pushed to give proper attention. Many cannot keep up their dues, so it is that all too often men are placed in charge whose heads rattle to the expense of business qualification. It would be much better if we had one large institution centrally located and properly managed with which all large branches and all scattered members could cooperate.

And yet, the savings, great as they are, that would come by cutting out many unnecessary middle men, are in reality small compared with other and greater savings under cooperation. The great waste of unnecessary advertising exceeds the profits of middle men in many lines of trade. For one with the spirit of cooperation it is interesting to secure advertising cards of such magazines as the *Ladies' Home Jour-*

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

"Unto Others—"

"An awful thing," said my informant. "I don't see how anyone could be so cruel and inhuman!"

The item in our morning paper that had caused such indignant outcry had stated that "A baby girl, a few weeks old, had been found on a vacant lot with its hands and feet frozen so badly they would probably have to be amputated." It surely was hard to believe anyone could have abandoned a little, innocent baby, not providing even covering to protect its helpless little body. Not long afterwards we were happy to read in the same daily, that "The doctors say the child will live and they can save its hands and feet so it will not have to go through life a cripple."

It was then I took courage to say to my informant: "There are thousands of mothers to-day more heartless than the one who put her baby on a vacant lot!" Of course she was duly aroused and questioned my statement. This gave me the chance to touch on her pet theory of "birth control," and I said:

"That mother bore her child and gave it life. Not only that, she gave it a chance to live, and I am so glad it will live. But there are thousands of women to-day who are unwilling to give their unborn child that chance. The spirit that comes to lodge in the tiny bodies is forced back whence it came. Do you think such mothers stop to think from whence that little spirit did come or why? Do they consider whether or not they have the right to assume a relation ordained by the Creator of us all for his wise and eternal purposes, and then refuse to entertain the stranger provided for in such relationship?"

"We shun the 'fallen woman.' We deny her access to our homes, and pass her by with Pharisaical rectitude, yet there are those who take the vow 'to live together according to the law of God and man,' who accept the support and comforts of that position, and rule in the home provided, and yet refuse to accept its responsibilities—are they any better than she?"

"If these conditions were a matter to be decided by us as is our dress, our food, our environment, there would then be no wrong in evading the responsibility while accepting the

nal, Saturday Evening Post, and others and study average issues.

Most people are startled to learn that corporations are glad to pay from \$10 and \$12 per single line up to \$10,000 and \$15,000 for page and cover advertisements in a single issue which carries from \$400,000 to \$500,000 of advertising. To be conservative, let us take a prewar issue of October 20, 1917, of *Saturday Evening Post*. Here we have 100 advertisements roughly summarized as follows: Food, \$37,600; clothing, \$48,750; shoes, \$31,850; automobiles, \$54,000; light, \$8,250; watches, \$10,000; other articles, \$212,100; total, \$402,550. Multiply this by 52 and it equals \$21,931,600 per year, paid by consumers for advertising in one magazine, and there are hundreds of big publications, all reaping their share of this lucrative business, which multiplies the cost of many staple articles by more than two.

Under our crazy competitive regime, of course all this is necessary; just so long as each is looking out exclusively for self and the bad man for the hindmost, that long will it be needful to boost cheap, inferior articles to the clouds, that they may outsell the genuine.

As cooperative industries come, deceptive things will disappear, advertising will be disposed of, together with the profiteer.

(EDITORS' NOTE: This is the second of two articles by this author.)

carnal gain. But life is not for us to bestow. The Creator ordained the relationship of husband and wife, and provided for the law of life. He gave this wonderful blessing, by which mankind enters into a creative partnership with the divine, and can those who seek to evade and make futile the law go unscathed?"

Why spirits should come to this world we may not know; but we do know that a divine plan is back of the relationship called "marriage." The Creator of the universe said, "They twain shall be one." He also said, "Multiply and replenish the earth." In the light of this injunction, no one has the right to assume the relationship and reject the responsibility. Anyone may refuse to enter the sacred relationship; that is his right and privilege.

Is it not strange how everyone clings to this life? It would be considered a dreadful crime for anyone to be allowed to stop our living at his will, or because he was stronger than another be allowed to cut short a victim's life! So it would seem that here, as in all other affairs of life, a safe rule is the golden rule. "Do unto others as ye would that others should do unto you." The opposite rule of "Might makes right," is one which has been the primal cause of all wars and ambitions, schemes for *personal* ease, and *personal* advancement, and unless one is willing to give sanction to this sorrow-working rule, one should hesitate indeed to "send back" one soul seeking earth-expression.

Our gospel teaches that "he who keeps the law of God has no need to break the laws of the land." The "laws of the land" prohibit the spreading of "birth control" literature. The law counts abortion a crime, and legislates against "contraception" propaganda. Yet we find, among so-called religious (?) people, these laws are being broken to an alarming extent. Health and happiness are being wrecked and homes broken up as a direct consequence of the transgression.

A prominent journal, *Reedy's Mirror*, had an article in which it stated, "There is no safe receipt for birth control or contraception." A sample of the letter received was printed, and the writer adds, "It is true, nevertheless, and I can prove my statement by the best physicians."

The "golden rule" is safe, sisters, and good to live by.

E. B.

Wherein Lies the Path of Rectitude?

If all mothers could realize the sacredness and beautiful mission of motherhood, how much better the world would be! That mothers should carefully educate and train their daughters for this, the most important of all professions, I have always believed. That wifehood and motherhood are too often approached with carelessness and gross ignorance of their sacred duties, is the cause of most of the sorrow and disaster which to-day enter the homes of the people. Less infant mortality, fewer wrecked homes, and more permanent happiness would come with proper knowledge gained beforehand.

It is sad when a girl marries, and, while yet but a bride and unaccustomed to the new wifely duties, she is confronted with the grave task of maternity. When motherhood comes within the first year of wedded life, the young wife has no time to meditate or study for the good of the coming child, whose right it is to be well born, to have health, and a heritage of welcoming love. Few young mothers realize all this; few have made any real preparation for it.

In conversation with mothers the question often comes, "Do you think it wrong to have large families?" In answer I have said that the first consideration of all parents in bringing children into the world should be the welfare of those children. No individual whose physical or mental condition is not perfectly normal, should consider it his or her duty or privilege to become the parent of children. And it is a question whether a woman can maintain this high standard of physical and mental strength when forced to bear children at the rapid rate often observed.

Parenthood is a blessing from God inasmuch as his laws are followed. Nature does not countenance a woman's passing through the Gethsemane of childbirth every year. Such frequency is evidence that the parents have been intemperate

or otherwise have broken the unchangeable laws of the Creator. He placed husband and wife together, one flesh, for their betterment, physical, moral, and mental; but if, through violation of the law, a woman's health is wrecked at twenty-five, her nerves frayed at the edges, and her little ones anemic and undernourished, it is not the will of the Master, who "doeth all things well."

I do not agree with those who believe that, in spite of intemperance, faith and prayer will prevent too frequent inceptions. The decree is established, and it must be obeyed just the same as other laws of God and nature. However, I believe there may be instances where God, in his infinite mercy and compassion, has stretched forth a hand for the protection of a helpless mother.

At our last Saskatchewan conference a request was made that before another year went by, arrangements might be made whereby our men, married and single, might have opportunity to hear the pure, sacred story of their physical selves. This is very essential to a right attitude towards the subject under present consideration. If taught in a sacred way, men would have a different conception of parenthood, and a more reverent understanding of the holy relation between husband and wife. Unreasonable physical demands made of an expectant mother are not only inconsiderate and selfish, unjust and unholy, but are distinctly injurious to both mother and child, and exert an undesirable influence upon the latter's physical and mental condition.

You have perhaps read of Kaiser Wilhelm's crippled arm. It is said he quite frequently speaks profanely of his mother because he attributes his affliction to her self-indulgence. On the other hand, we may never know the real number of self-sacrificing and noble men who have placed themselves under strong inhibition through love for wife and coming child.

Children should never be accidents. Husband and wife should plan and arrange for them before conception, and dedicate themselves and their desired offspring to lives of holiness and the service of God. There is nothing so sacred as parenthood, and the happiest moment of a woman's life is when her babe is placed in her arms—whole, sound, and perfect. It is a grave responsibility, but one a real woman welcomes with gladness and seeks to discharge in humility.

It is said of the Greeks that when a woman is pregnant, she is not only treated very tenderly by her husband, but is surrounded with beautiful pictures, flowers, quiet and peace, and only beautiful thoughts conveyed to her, in order that the prenatal influence upon the coming child may be noble and worthy. What a blessed custom! Why cannot our boys and young men be taught, from earliest childhood, to reverence motherhood in like manner?

All mothers should be impressed to teach not only their daughters, but their sons as well, concerning their own origin. Much of the sanctity of motherhood is lost by parents failing to do this, and leaving the children to find out certain of life's truths from impure sources. No one is so well qualified to tell the beautiful story of life to a child as the mother who went down into "the valley of the shadow of death" to give that life to him.

Some children become curious in regard to some of these things at a very early age, and their questions should always be answered truthfully. Roland comes to me at five and a half, questioning, "Mamma, what does God make us of?" and, "Why can't we come down from heaven big men and ladies?" Little, pure, innocent one! My fervent prayer is that I may be able to keep him always thus! I try to answer him truthfully, in a way to keep his confidence the while I satisfy his present curiosity. As he grows older I want to meet his inquiring mind with truths presented in a way to impress him with their beauty and sacredness, as I continue steadfastly to make his will strong to resist, his vision clear for decision, and his heart and soul chained in love to his Creator and God.

MRS. FERN SHUMARD.

RUTLAND, SASKATCHEWAN.

More than 31 per cent of the stock in the Pennsylvania railroad is held by women.

"A Racial Viewpoint"

A thoughtful letter, recently received from the supervisor of our social purity division, contained among other things the following paragraphs, which will be read with interest and profit by many who are too prone to examine some of these troubling and modern problems from the narrow restrictions of personal comfort or convenience, and forget that there are social, national, racial, universal, and spiritual aspects to the question.

"I discovered a new viewpoint—new to me—in the discussion of the question of birth control. It is in the textbook used in the State Teachers' College, Educational Hygiene, by L. W. Loper. Here is a brief idea of it: 'When we think what history that germ plasm has had, through the billions of accidents of *not* being continued it passed unscathed to the present day; when we contemplate the wrong that we should do society and the world if, through our neglect, an excellent germ plasm should not be continued for another generation, then we realize, dimly, the magnitude of the trusteeship that is ours in the care of this germ plasm that we carry. The germ plasm belongs to society, to the state, and to injure it or prevent it from carrying out its manifest destiny, save for eugenical reasons, is to be unfaithful to one's trusteeship, is to commit a crime against society and the state; and it should be so considered by the state.'

"This is a racial viewpoint, and I believe it is correct."

A. A.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXV

Home and School

1. Why should the mother and teacher be close friends?
2. Give some reasons why they, usually, are not.
3. How may this be corrected?
4. What relations exist between the home and the school?
5. What organizations tend to bring parent and teacher closer together?
6. What are some of the things gained from these organizations by both parent and teacher?
7. Why should parents visit the school?
8. Have you ever heard parents say they did not feel welcome by the teacher? Do you think this a just excuse?
9. Can you notice any difference in the child's attitude at school, when the mother is a regular visitor?
10. What is the best time to go, as far as the child's work is concerned?
11. What are the arguments in favor of teaching the child at home?
12. Give the arguments against teaching the child at home.
13. How can home study be made advantageous to the child before he enters school?
14. In what ways are private schools advantageous?
15. Are they satisfactory as public schools? Why?
16. What background for the school should the home furnish?
17. Can the home be made to supplement the work at school? If so, how?
18. What should characterize the ideal home?
19. How can the school be used to enlarge the opportunities of the home for pleasure? study? recreation? etc.

MAUDE PEAK PARHAM.

College Grads Practicing Race Suicide, Is Charge

Newspaper reports of the recent meeting of the National Education Association at Des Moines, Iowa, contained the following:

Race suicide is being practiced on a vast scale by American college graduates, Maurice Ricker, assistant director of the United States public health service, declared in an address before the department of secondary education to-day.

He submitted a series of figures to substantiate his statement. "Investigations by the Federal Health Service," he said, "over a period of years indicate that the progeny of 1,000 graduates from such institutions as Harvard, Yale, Princeton, Vassar, and Smith will not exceed fifty in one hundred years from now."

A similar investigation conducted among illiterate foreigners, he said, showed that in a like period the original thousand will be multiplied at least one hundred times.

The ratio, therefore, will be, he said, fifty men and women descended from educated parents to 100,000 individuals begotten by ignorant parents.

Shirk Responsibility

This condition, Mr. Ricker said, is premeditated, college graduates shirking the responsibility of children. Mr. Ricker's statements created somewhat of a minor tempest at the meeting.

He urged that sex matters be taught openly in the schools. "It must be placed on the same footing as other sciences," Mr. Ricker declared.

During the discussion that followed, Judge Ben Lindsey, of Denver, raised the question whether the teaching of sex matters would not increase immorality. This contention was strenuously denied by Mr. Ricker, who cited figures to disprove it.

Husband, Home, and Babies Is Destiny of Womanhood

"A husband is the end of a perfect girlhood; home and babies the destiny of our womanhood.

"But Miss Alice Robertson is wrong in discarding all of her experience in favor of marriage. The ideal woman's life combines wifehood, motherhood, career.

"And marriage is not to be accomplished hit-or-miss at the first opportunity. No girl should marry until she is twenty-five!"

Thus the composite opinion of various men and women upon our girls plus marriage combination indorsed in the remarkable statement to young women of our only Congresswoman, the "Lady from Oklahoma," in which she points to herself as a "horrible example" of what the American woman should not be, Miss Robertson said:

Ideal Future

"I've done a man's work in this world and paid the price. Don't follow in my footsteps. A girl's ideal future is a husband and babies in a home of her own. The greatest thing in the world is mother love."

That two things are more to be considered by marriageable girls than plunging into the "ideal future," one a sensible age and the other ability to keep herself from being a parasite upon her husband, is the reply to Miss Robertson's statement.

Mrs. Sarah Christopher, as a member of the National Christian League for the Promotion of Purity, declared:

Physical Lure

"In the ideal marriage the girl should be at least twenty-five before she becomes a wife; the man at least thirty before he marries.

"When a girl is younger, particularly when she is in her teens, she is looking for a husband that combines Apollo, Solomon and Cresus. She ends by eloping with most anybody. As a usual thing the woman of thirty finds only amusement in the boy she adored at twenty.

"I am opposed to early marriages. They are based on physical attraction, for between sixteen and twenty-five the physical lure is strongest. To be ideal, marriage must unite two minds; possible only after minds have developed."

The same age limit was set by William Rice, the famous "marrying justice," of Denver, Colorado. Justice Rice, whose record was 1,000 marriages in five years, continued:

"The idea of marrying to grow up together is all wrong. The young couple will drift into childish quarrels and will have neither restraint nor tolerance, gift of the years.

"Every couple should be engaged at least one year. Dur-

LETTERS

Missionary Work in Denmark

Elder Andersen writes interestingly of the experiences he has had in Scandinavia.

It will no doubt interest the HERALD readers to know that Brother P. T. Andersen, who was sent to Denmark, is not dead as yet, although I have not written for the HERALD. The reason for that is, I am a poor hand when it comes to writing the English language.

August 10, 1920, I landed in Copenhagen, and when I look back over that year I wonder what have I accomplished. I visited with my folks for a little time, then I hunted up our old friends of former years and found them all glad to see me. I started meetings in my home town, Hundslund, and also two other places, so I had three meetings a week and several miles between. I worked along that way until the middle of November. I had to go to Copenhagen to have my passport renewed and at the same time visit the few Saints we have in that city. I was glad to meet them and I think my visit did them some good.

I went to Helsingborg, Sweden, to visit a few Saints that we have over there. I stayed there a week and we had meeting with Brother Appelkvieti. We were only seven, and two were outsiders, but we felt the presence of God's Holy Spirit and we all felt that God is true to his promises that where two or three gather together in his name, there he will be to own and to bless. They were all very good to me and I had to promise to come again.

When I went to the consul to have my passport renewed he wanted to know what church I represented. I told him the Reorganized Church of Jesus Christ of Latter Day Saints. He looked me over for some time, then he went in another room, came back, and told me to come back the next day.

I came back the next day and I was told the consul wanted to have a talk with me. I told him that would suit me all right. I was taken to his office and there he told me that he could not give me more than two months on my passport

ing that time they should follow the Old World custom of gathering a trousseau of linen and clothing sufficient to last three years, for it takes that long for a man to find his bearings and put away a nest egg.

"Furthermore, the wife should be better educated than the husband. Her accomplishment will balance his opportunity to keep up with the world through his work, and will, to a great extent, help her to realize the mutual obligation of the marital contract, as against the greed of a 'parasite wife,' who wants all and gives nothing. It is the husbands of parasite wives who seek divorces."

Doctor Scott Nearing, authority on social and economic questions in this country, believes this way:

"If a girl of twenty-two can find a man of twenty-five who has physical health, ability, and compatibility, such an early marriage is ideal. But she had better wait for this man until she is thirty or thirty-five, or forever, than to marry the wrong man.

"It is hopeful for the future of the race that our educated women are setting up standards that men eventually must meet."

Threaten Ruin

"But to-day's young man shrinks from the burden of the parasite wife, the one who is an economic liability. Often the whole concept of the women of the middle and upper classes is to sponge upon the men.

"Every woman not engaged with the care of small children should give herself to some other productive work. Wives who will not cooperate actively in the marriage relationship with their husbands, and who are economic burdens to our men, threaten ruin to this country, just as Rome was ruined by its dissolute women."—Exchange.

because I was a Mormon. I asked him how he knew I was a Mormon. "Well," he said, "you are a Latter Day Saint, and they are Mormons, and they will not be allowed to do missionary work in this country."

I told him that all Latter Day Saints were not Mormons and I told him that I thought a man in his standing ought to know that. He asked me if I had been to see the chief of the state police. I told him I did not think I had anything to do with the chief of the state police as long as I had not had my passport stamped by the consul. He told me to go and see the chief. "He wants to have a talk with you, and if he gives you a permit to stay, you come back to me and I will give you the other four months."

Next day I went to the office of the state police and was led up to the chief's private office. He told me to take a seat. I will say for him that he treated me like a gentleman. He said, "I have called you to my office because I am interested in you and would like to know who you are and what you want, and I suppose you will be glad to tell me."

I told him most assuredly I would.

He said, "The consul has told me that you are representing the Latter Day Saints and still are not a Mormon. That is what I would like to have you explain to me."

I did in as few words as I could, and I had some literature with me on the difference between the two churches, which I told him to read, and that would give him all the information he needed. He told me that he would. He then pushed a button and a man came in and I was introduced to him. He was a reporter. The chief told him to treat me like a gentleman, because I had not done violence to the law. He said, "You are in a free country, Mr. Andersen; we simply want to know what your church teaches so we in time to come shall be able to judge intelligently and not classify you with those we call Mormons in this country."

He gave me the parting hand and said, "You have interested me very much and you come back in four days and I will let you know what we can do for you."

I went with the reporter down to his office and gave to him the same report as I had given to the chief. I also gave him some literature. He asked me, "Are you going to tear down the doctrine of the state church? Not that I care, but I would like to know."

I told him, "I am sent to preach the gospel, and if the preachers of the state church are preaching the gospel they have nothing to fear, but if not something is liable to fall."

I went back in four days and went to the window where it read, "Foreign Passports," and asked for my passport. The lady handed it out to me and told me it cost four crowns and that it was O. K. I asked to see the chief. She wanted to know what I wanted to see the chief about. I told her, "Even if I tell you, you will not know anyway."

While we were talking the chief came along. He came over and shook hands. I asked him if he had read the literature I gave him. He said, "Yes, and it was all good. You can preach all you want to and you shall have no trouble in getting your men in here as long as you preach that kind of gospel. You can go down to the consul and let him give you the four more months and then come back here and I will put my seal on it and you will have no trouble hereafter."

So I did. I surely felt the truthfulness of the Master's words to his disciples in Matthew 10: 14-17, I. T. "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise servants, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in the same hour what you shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you."

And Luke 12: 11, 12: "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye

shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say."

I returned to Hundslund and spent the holidays with my folks, and while there I received a letter from Brother and Sister Krestoffer Sorensen, near Aalborg, that they had lost their baby that had been born to them just before holidays and they wanted me to conduct the funeral. My brother-in-law, where I stayed, had a couple of days previous met with an accident, falling from a milk wagon, and breaking two ribs. He had been hauling milk to the creamery and I was hauling for him. I wrote them that I did not feel justified in leaving them under these conditions, but at night I had a dream wherein I was shown that I had to go, for there was something for me to do. I told my sister that they would have to get some one to take my place, because I had to leave, and I packed my grip and went the same day.

Brother Sorensen had invited a Baptist minister to come, thinking I could not come. When the minister found out that I was a Latter Day Saint minister, he refused to have anything to do with the funeral if I should assist. I told Brother Sorensen not to pay any attention to me, but let the minister have charge of the whole thing, and so he did. I suppose he felt like the Pharisee that stood and prayed thus with himself, "God, I thank thee that I am not as other men are; extortioners, unjust, adulterers, or even as this Mormon publican." He did not have much to say to me. He acted as though I did not know anything.

The next day Sister Sorensen said to me, "I want you to bless our little girl before you leave, and as soon as I get strong I want to be baptized."

I stayed with them a few days and before I left I blessed their little four-year-old girl.

I went from there to Aalborg, rented a room, and started to hunt up old friends of former years. I couldn't find a place where I could hold meetings for some time, but I visited around. I attended Mormon meetings when I could, and took part in them when I was allowed. At first they did not know who I was, but soon found out. I was told by some of their members that they would meet anybody in a discussion. I told them I did not think they knew what they were talking about. They soon found out I was right. I attended their April conference and the president over the Scandinavian Mission was present. His name is Petersen. He told them that Joseph Smith at one time just before he was killed had prophesied that the Saints would be driven from Nauvoo and that they would go to Utah and there build up Zion.

After meeting I went up to shake hands with him. I asked him if he would please tell me where I could find that prophecy of Joseph Smith recorded, that the Saints would be driven out of Nauvoo and go to Utah and then build up Zion. He could not tell me just where it was recorded, but he thought it was in the Life of Joseph Smith by Andrew Jensen. He said he would find it and send it to the president in Aalborg and he could tell me. I wanted to have a talk with him, but he pretended that he did not have time. The truth of the matter was, he had been informed who I was and did not care to answer my questions. So I had to go and am still waiting for his answer.

I asked the local officers for the use of their baptismal font. I had two that wanted to be baptized. They would have let me use it all right, but they had to ask their president about it. I knew he would not permit that. That was not all. He said to them, "We cannot prevent him from attending our meetings, but I will not allow him to take any part in them. Try if you can to get him to join our church. If not, have nothing to do with him, for he is an apostate and our worst enemy."

Some of them told him that they thought it would be I that would get them instead of them getting me, because I knew too much about Mormonism and had too much light, so they could not get me to be a Brighamite. Some of them are investigating our claims and I hope they may have courage to step out and obey the truth. One Mormon lady told me of a dream she had. She had been thinking that she never could be baptized over. She thought her bap-

tism was as good as mine. I told her that they had no authority, but she could not believe that, so she had this dream. She thought she was standing between two congregations. One of them was larger than the other. The larger was standing in darkness, but the smaller one was in the light; she was undecided which to go to, but she would rather join the larger. While she was thus standing an old man came up to her and said, "You see these two congregations. The larger one is the Brighamites, but they are all in darkness and have no authority; the smaller one is the Josephites. They are in the light and have the authority to baptize."

I told her that dream was from God and that it would stand as a testimony against her and the whole house, but she is still in the dark and I suppose always will be, "for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John 3: 20, 21.

On June 8, I baptized a young married couple; very fine young people. I have known the brother from my first mission here and the Mormons thought they were going to get them. He attended their meetings for years but he already had so much truth that it never left him nor allowed him to join them. They are both good singers and willing to take hold. You can always depend on them. That is worth much here.

On June 24, I baptized two more. Brother and Sister Kristoffer Sorensen, who had lost their baby, and their little girl and myself went up there in the morning and we all went out to the ocean, the North Sea, and there I baptized the two new ones and confirmed them out in the open, and we enjoyed God's Holy Spirit. We had taken lunch along and we had a real good time together. We stayed with the new members all night and we left them feeling glad that they were now in the kingdom of God.

I am holding meetings in a hall here every Sunday evening, and on Wednesday evening. I am holding outdoor meetings in Hasseris, a little village out about two miles.

If any of my brethren in the States have any old charts on the Bible or Book of Mormon which they could spare, send them to my address. I will make good use of them here this winter.

Wife and baby are going to leave me, September 2, but I am thankful to my heavenly Father that they came and stayed with me this summer. I hope they have a safe journey home and find the rest of our children well. Remember, the missionary has to pay for everything he has here, and it is very high. Postage is double what it was.

Sister Andersen joins me in the best wishes for all the Saints in the homeland. Your brother in gospel bonds,

P. T. ANDERSEN.

AALBORG, DENMARK, Daumbrogsgade 20.

A Canadian Protest Against "Jingoism"

Which indicates that we must avoid partisanship in all our ideas and statements.

In perusing the HERALD of June 28, I came across an article on "child welfare" by Professor William A. Lewis, of Kansas City, in which he makes the following startling statement:

"The finest soldier who trod the soil of Europe was the German. Before the American boys went into Europe his equal was not to be found and why?"

The last two words interest me, "and why?" As a member of the church and a reader of the HERALD I must express my regret at seeing this kind of jingoism given countenance in our publication.

May I ask your readers to go back with me to the early days of '15, when the dogs of war were fresh, when the Germans were pouring the flower of their well-trained armies into Belgium and France. Things were looking black for the allies, and incidentally, for America, too. The gallant

British and French and Belgian troops were warworn and weary, a mere handful to cope with millions.

Then came the crisis, at Ypres in April, the line smashed and Teuton barbarity came pouring through the gap, bound for the coast. It was there and then that they met their equals; yes, their betters. Fighting against fearful odds, six to one at the least, overwhelmed with artillery, far beyond anything they had to match it, the Canadians stood in the breach and bore the brunt of it. April 22, 23, and 24 are historic days.

During that time they hung on, lost their guns and regained them; suffered the first attack of gas launched by the Germans—fighting even for breath, they stuck to it and saved the situation. Where then were the German equals? Canada has paid the price in blood. We could go on down the list, naming fields of fame where Canadians have stood the test through four years of terrific warfare—Givenchy, Courcelliti, Passchendaele, Neuve Chapelle, Cambrai, Lens, Mons, Vimy Ridge.

Now let us consider Verdun. When Marshal Foch put down his foot and said, "They shall not pass," who was it then that stopped, "the finest soldiers who trod the soil of Europe"? For months and months the crown prince's legions coming on in never-ending waves, only to break upon the solid rock, Verdun, held by the soldiers of France through the most frightful and most Titanic siege in all history. These were men who proved themselves the equals of the Hun in courage and efficiency.

For these reasons, therefore, I think it highly unbecoming in Americans so boastfully to elbow out the men who were "over there," from the drop of the hat, who spilled their blood in torrents for two years and a half before America saw fit to take a hand in her own defense. English, Irish, Scotch, Italians, Russians, Serbians, and our splendid Australians have left behind them records of valor and worth, which mark them equals of any.

These are a few points which I think are worth considering. As the professor says, "We are not far enough removed from these events to discuss them without prejudice, without feeling." We can understand the feeling, but why not do away with the prejudice?

TORONTO, ONTARIO.

ROY C. LESLIE.

Book of Mormon Geography

May I say a word in advocacy of the new map of Book of Mormon lands as diagramed by Elder L. E. Hills. It is undoubtedly a find, the greatest in connection with that book since its discovery in 1829.

I have given much time to painstaking research of the map, comparing it with the Book of Mormon, and I must say that the harmony is nothing short of marvelous.

Our brother is now lecturing in western Iowa and his efforts are awakening unprecedented interest and enthusiasm. Several years ago his map was referred by General Conference to a committee for report. Up to date we have had no report.

Whatever the inconvenience of saying "We were wrong" we may as well square away, back up, and take a new course—one that will lead us into avenues of harmony, opening up into an oasis of wealth such as we have never heretofore experienced.

Brother Hills is a student of the Book of Mormon, the greatest I have ever met, and his contribution to the geography of that book will be handed down to generations unborn as one of the grandest discoveries of the age.

I am fully conscious that my remarks will occasion questioning, but be it so; there is only one way to determine their accuracy, and that by securing from our brother his atlas, comparing it with the Book of Mormon itself.

With profound appreciation of the splendid services rendered the students of the Book of Mormon by the laborious researches of our brother, and with honor to whom it is due,

Yours in the interest of truth,

DANIEL MACGREGOR.

Northeastern Kansas Reunion

The reunion which was held at Netawaka, Kansas, for the Northeastern Kansas District has concluded and become an event to look back to with fond recollections by those who were fortunate enough to have attended. The writer has attended a number of reunions, but never have I been to a reunion where there was a more humble spirit and a greater desire to contribute to the general success of the camp meeting.

The prayer meetings were strengthening to each one and there was no occasion to urge the people to be present at these meetings. Each desired to contribute and tried to make the meetings a success. Apostle J. F. Curtis was to have been with us the fore part of the reunion, but was prevented because of sickness at home, but he came the latter part and contributed to a great degree to make the meetings a success. T. W. Curtis was here and preached several times for us. C. E. Guinand took this occasion to visit his old home place and old friends. He preached for us twice. The missionaries of the district, L. W. Fike and John Ely, were present, doing what they could, also District President James A. Thomas and Bishop's Solicitor, F. G. Hedrick. There was a tent reserved for the Women's Department work. Sister J. A. Gardner, from Independence, was greeted by a goodly number of sisters eager to learn, so they might discharge their family duties in a more excellent manner. In the latter part of the reunion Sister Laura E. Mann, from the Sanitarium at Independence, gave lectures to the boys and girls and to the mothers.

Doctor Harrington was present and gave lectures on hygiene and other subjects pertaining to the making of a better race. His work was appreciated. The Goff sisters were present from Topeka and gave lectures on dietetics. Their instruction was very practical and much appreciated. Come and meet with us next year.

The meals were served in the Masonic Hall by the sisters of Netawaka, and some who are interested in our work who are not members but we hope will be some time.

The expenses were met by those present, and a surplus was left in the hands of the treasurer for next year. It was voted to have another reunion next year at Netawaka. Reunion committee: James A. Thomas, F. G. Hedrick, and Lyman W. Fike.

There were twenty-five tents in the park. The weather was grand. Only one storm, and the old ship of Zion passed through that in a first-class manner.

The advertising was carried on by the use of a mimeograph. The Oriole Girls distributed the announcements over the town. Then announcements were sent out over the rural routes. Many nonmembers were present. The writer believes that the impression on this community will not be forgotten.

Yours in gospel bonds,

LYMAN W. FIKE,
For the Press Committee.

The Inspired Version

"Here we are almost at the close of the 'times of the Gentiles' and the Inspired Translation of the Bible, the Book of Mormon, and the Doctrine and Covenants have not been preached to the world in more than a weak, apologetic, and inadequate manner. Men have been afraid, like Peter walking on the water, that they would sink."

These words were taken from the HERALD of August 2, and are from the pen of A. H. Christensen. They are startling words and we would do well to pause and consider whether the commands of God which he gave at the beginning of the work are being fully carried out. In Doctrine and Covenants 1: 2, God speaks to all men and warns them that all he has decreed in the book shall be fulfilled. In paragraph 4, he tells us that he called Joseph Smith, jr., his servant, and spoke unto him from heaven and gave him commandments. The world was to be warned. God saw that Joseph

Smith possessed the qualities he required for this great work and chose him from among men for that purpose.

It required courage then and it requires courage now to proclaim that God has broken the silence of centuries and speaks by revelation. Fearless, faithful men will always be in demand, because God values such. The Lord told Jeremiah, "Whatsoever I command thee that shalt thou speak. Be not afraid of their faces."

Samuel, the Lamanite prophet, was a brave, fearless man and delivered the word of God in the midst of opposition. He had an important message to deliver to mankind, viz, the birth of Christ. God sent an angel to the prophet to tell the people, but they were angry and tried to kill him. "But the Spirit of the Lord was with him, inasmuch that they could not hit him with their stones, neither with their arrows."—Helaman 5:112. But their anger and opposition did not deter him from delivering the word of God.

Paul is an example of valor and fearlessness. He said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Also he said, "Wherefore, I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you the whole counsel of God."

Let me ask, Is not the "whole counsel of God" contained in the three books. In them are God's message to the race, the fullness of the gospel. Then by what right does man treat the word of God so lightly. The world has a right to hear the warnings which those revelations contain.

Can we be free from the blood of this generation if we are not fearless in declaring the whole counsel of God? "Let him who is warned, warn his neighbor." Hold up the three books, for therein are to be found the words of God, and let who will take offense, since God has commanded us to proclaim his word.

MRS. A. MCKENZIE.

A Reminiscence of Stirring Times in Jaffa

I sit again in what used to be the Mediterranean Hotel years ago, which brings back memories of many years. Cannot remember the date just now, but during the Russian and Turkish war, I believe, I was here with my mother, who had come up from Jaffa to consult Doctor Chaplin, an Englishman who demanded great confidence.

One morning on a Friday, there was a great rushing in the streets in front of the hotel, and the children of the proprietor came rushing in, saying, "A revolution, a revolution." The big door, more like a gate, was closed, and then all of us gathered here in this room, where we intended to rush to the cellar when we would hear the gate burst open, but it did not come to that although it very nearly happened, for a young man had gone to the governor and, with revolver in hand, ordered him to send out soldiers to put down the mob or his life would be taken. A rush of armed men had come out of the mosque, crying, "Down with the Christian." Many dropped dead from fear, and in the rush and crush, people left their shops without stopping to close them, but it passed without a revolution, as God's protecting hand was outstretched; yet all knew that one shot or a start, then nothing would have stopped it from going full length.

That night about eleven o'clock, I retired to my room, but the fright was still upon me, it seems, for I awoke crying for mercy in Arabic, for I dreamed they had come in, and there was no escape for me. I awoke in a crouching position, and it was some time before I could really believe it was only a dream and my room undisturbed.

MRS. M. J. FLOYD.
JERUSALEM, PALESTINE.

MUNISING, MICHIGAN, August 9, 1921.

Editors Herald: Munising is on the map. Although there have been a few Saints living here for several years, there had never been a regular series of meetings here until about one year ago, when Elders Ernest N. Burt and Arthur E. Starks came here with the district tent and preached a few weeks for us, which resulted in the baptism of seven. Shortly

afterwards Elder Charles O. Howe came here and a branch was organized with about fourteen, then others moved here and some were located that had been living here but were not in touch with the district presidency.

Last Sunday, August 7, Elder Ernest N. Burt concluded a series of meetings which he had been conducting since July 17, which resulted in the baptism of ten more precious souls into the kingdom and others deeply interested, so the work is moving forward. We have a splendid Sunday school, but are handicapped by having to hold our services in the homes of the Saints, as our town is overcrowded and there is not a building to be rented. Besides, times are too unsettled to build.

Your brother,
A. L. HANSON, *Publicity Agent.*

JOSEPH SMITH ON EDUCATION

(Continued from page 796.)

General Conference in April, 1869, and reported in the SAINTS' HERALD, volume 15, page 281, and in Church History, volume 3, page 520. It has been republished within the past few years and it would bear a republication, but we give here only an extract from the preamble (General Conference, 1869):

"School of Prophets. The need for an educated, intelligent, and sincerely devout body of seventies to promulgate the gospel, and high priests to preside over the churches, has been, and now is, felt very sensibly by very many who have salvation of souls and prosperity of the church at heart.

"Etiquette is not taught in the camp, nor the art of war in the nursery, neither are priests educated at Oxford, nor rabbis with the Jesuits; nor can we reasonably expect a plentiful supply of genuine Latter Day Saint elders to be furnished by the schools of the Gentiles; as well might we look for the sturdy oak in the hothouse, or the orange in Lapland, as for thorough, devout, self-abnegating elders from the popular schools of fiction and fashion; 'tis contrary to the common course of nature—the child clings to the breast from whence it derives its nourishment, and the faith of the pupil is tintured with the mind of his professors."

It is here referred to as the school of the prophets, but was in fact outlined on almost exactly the lines afterwards carried out at Graceland College.

Because it was designated as the school of the prophets President Joseph Smith later suggested (1870,) that that belonged to the First Presidency to instigate and that he did not feel prepared to establish it at that time. But that by no means indicated a lack of interest on his part and certainly was not because of any opposition, because he was not opposed. This is shown by an editorial of March, 1871, the following year, after the matter of the school was deferred:

Important Statement of 1871.

"We suppose that there will be an attempt made at the April Conference of 1871, to revive the question of an educational movement to be made by the church. We have not the slightest objection to the agitation of the question, but do hereby respectfully submit the following suggestions for reconsideration.

"Ignorance of those things clearly within our reach, is not excusable. How to obtain a knowledge of that which it is necessary to know, is the constant study of those who are not contented to abide in ignorance, and the faint support which these have received from those, who, if they are not patrons of learning, should be advocates of its acquirement, has materially retarded the efforts that they have been able to make.

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding."

"There is a wisdom gained in the schools, and there is a wisdom which is the gift of God. We should not undervalue the one, nor overestimate the other. That there must be a medium is conformable with most rules, and wisdom—true

wisdom would point to this medium as the one best adapted for Saints to pursue.

"There is no real necessity that a moderate, or even a thorough education should destroy the reliance in and respect for God, which every Saint must feel; but there is some danger that by reason of overweening confidence which sometimes follows education, a trust may be placed in man's strength; and so man being weak, may fall.

"To the pure all things are pure,' is the embodiment, in terse language, of the following truth. The pure-minded seek and find the true, good, noble, and intelligent developed in all things around them, and whatever the conditions under which they may live, move, or act, they respond only to that which finds its counterpart, or answering chord in themselves. They find good among their fellow men in all conditions, and in every avocation, [vocation] because they are on the alert for that good. The evil they may see, but it finds no lodgment in them because that the good has predominant possession.

"To the pure-minded then—the pure in heart—there lies no danger in education, and only those who have fear of the ground on which they stand should refuse their assent to an educational movement.

"Those who possess the feeling that they should be progressive, will not base their objection to an educational effort among us, that if it be a success it will be used as the means to educate for the ministry, unless the advocates of that effort make this proposition. But it is not a necessary consequence that because men may favor a general system of education, that they propose to make it to supersede the most essential qualification that can be given to man—the power of the living God.

"In the discussion of this question, let the general principles govern, not the isolated, close, conservative element, that snarls at progression, for fear cherished institutions may be found to be defective.

"We say, therefore, let the light shine. Let the pure-minded take the lead, and let all unite to wage successful warfare against ignorance."—SAINTS' HERALD, vol. 18, p. 144.

Many Are Called to Prepare

This appears to be a very positive statement. The position that no schooling could take the place of the power of the living God, he held throughout his life, and it is our position as a church to-day. No amount of training can take the place of the inspiration of Almighty God. No amount of study and no course of study or department of any school or college can take the place of a divine call to represent God. That depends upon the direction of his Spirit. But a man called of God may rightly fit himself for better service, and where a representative of God directs certain young men to prepare for service in the church, that is at least a call for preparation. It may or may not be followed by a call to actual service and ordination; that will depend upon fitness.

But even if such a case should arise that a young man be directed to prepare for service by a man duly appointed of God to direct the affairs of his church on earth, that would be no new thing, nor would it be confined to the last twenty-six years since the opening of Graceland College. Young men have been called through the inspiration of the Spirit to prepare for future service from time to time in our various local prayer services.

We regret that space does not permit of our publishing in full all that President Smith wrote on this subject; that he favored every day of his life education and the establishment of schools cannot be successfully controverted. His public expressions were numerous. Thus we note the following from the TRUE LATTER-DAY SAINTS' HERALD, volume 20, page 738, December 1, 1873:

The Church at Nauvoo

"So far as we now remember anything about the sunny days of the prosperity of the church at Nauvoo, and the

policy of the then leaders, there was a manifest tendency to encourage the education of the people.

"When the necessity for a change in this policy occurred, we are not informed; but so late as January, 1914, President Joseph Smith, in an 'Epistle to the Elders in England,' published in the *Times and Seasons* for January 1, 1841, congratulates the church upon the fact that there was then a bill before the legislature of the State of Illinois for the incorporation of a seminary of learning. Elder D. C. Smith, then editor of the *Times and Seasons*, in his editorial for that number, says that General Bennett had just returned with a charter for the 'University of Nauvoo.'

"In this charter, certain trustees were to 'have all the powers and privileges for the advancement of the cause of education which appertain to the trustees of any other college or university of this State.'

"The city council acted upon the provision of the charter for the university, on the 3d of February, 1841, appointing certain men trustees, of whom, as regents, were Joseph Smith, Sidney Rigdon, Hyrum Smith, D. H. Wells, C. C. Rich; thereby showing that it was the opinion and earnest conviction of those men that education was of paramount importance.

"In pursuit of the measures adopted by the leading men of the church the citizens of Nauvoo were notified, in the *Times and Seasons*, for March 1, 1841, that J. P. Greene, C. C. Rich, D. H. Wells, and Vinson Knight were appointed school wardens for their respective wards.

"This charter for the university was received by the church in conference, at Nauvoo, by a unanimous vote.

"This shows that the church then, together with its leading men, were a unit in favor of education.

"On page 631, of the *Times and Seasons*, there will be found the following significant language:

"While this city is lengthening her cords, and strengthening her stakes, and exhibiting such a spectacle of bustle and enterprise as was never before witnessed, it is to be hoped that mental culture will not be passed over as a little thing. Knowledge is power. A finished education always gives an influence in cultivated society, which neither wealth nor station can impart nor control."

"An extract from the *Evening and Morning Star*, reprinted in the *Times and Seasons*, for January 15, 1842, shows that:

"If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be taught. It is idle to suppose that children will grow up good, while surrounded with wickedness, without cultivation. It is folly to suppose they can become learned without education. . . . In order to do this as it should be, it is necessary that children should be taught in the rudiments of common learning out of the best books."

"Here seems to be the key to the subsequent action of the church in fostering the cause of education."

Religious Education

But his position with regard to religious education has been called in question by some since he is no longer here to speak for himself. In this connection it is interesting to note his early expressions as set forth in this issue of the HERALD. They clearly provide for preparation and study by men called to the ministry. The action of General Conference of 1869 also provided for a school complete with regular faculty members, with farm land surrounding, in which young men should be especially trained for the ministry. This does not mean that men would go there and thus call themselves to be ministers. It was to be not a theological seminary in that sense. It was for the training of men called of God to his service, and future calls would doubtless depend upon fitness.

Graceland Not a Theological Seminary

Our attention has been called to SAINTS' HERALD, volume 42, page 68, January, 1895:

"There has been as yet no thought indulged by the committee suggestive of the idea of endowing a theological chair,

or of making a theological department a part of the curriculum. Nor do we think that the present committee is likely to attempt such a change in the avowed and understood intention of their appointment; neither do we think any future committee will undertake it."

This was at the time that Graceland College was being established and just shortly before its opening. The paragraph immediately following the one above quoted states:

"It is quite time that the prejudice against learning, in layman or minister, should be done away. There was a time when God winked at the ignorance of a nation; but that day is past. He not only commands men everywhere to repent; but he also commands the church, especially the ministry, to seek for and obtain information—

"Words of wisdom; yea, seek ye out of the best books, words of wisdom: seek learning even by study, and also by faith."

"If this injunction is to be heeded, then the sooner our young people may be put in the way of acquiring the habit and the method of securing information, the better for us whom those of our children coming after will succeed and represent us and the work.

"All other things being equal, the educated man, whether his education is scholastic or self-obtained, is the better representative of his class and his associates, and the more likely to succeed in his work either as principal or agent."

It would seem from a careful reading of the whole editorial the writer by no means decried the value of preparation for the work of the ministry, but quite the reverse.

At the laying of the corner stone of the Graceland College building, President Smith's address was summarized as follows:

"We do not plead for this college because we deem it essential to educate men for the Lord's ministry. The very principle of our faith that the Lord himself calls the laborers whom he may select and command, precludes the idea of educating men for the ministry. God may or may not choose an educated man, for a specific work. Paul said that 'not many wise, not many noble' ones were chosen; but the term 'not many' suggests that there were some 'wise' and some 'noble'; though they may have been few. One thing is certain, that is, that though God may have chosen the 'weak things, yea the foolish things,' to bring to naught the wisdom of the wise; the wisdom and the foolishness written of were the wisdom and the foolishness of this world, not the wisdom, or the seeming foolishness of God.

"One of the leading gifts, if not the leading one, is wisdom; second; knowledge; third, faith. Luke, the historian, was an educated man; so was Paul. The most intelligent of the Gospels, for its historical accuracy is that of Luke. The most comprehensive dissertations on the gospel found in the New Testament, are those of Paul. There is no evidence that John, the Beloved, was what would now be called an illiterate, or unlearned man; he was of a poetic temperament, mild and pleasant in disposition.

"Joseph Smith was an unlearned, uneducated man, at the beginning of his work; but the Lord sent to his aid men of letters and learning, upon whom the literary work of the church was placed.

"From all this we draw the conclusion that while there is no intention to attempt to educate a ministry, for the reason that we cannot by so doing indicate to the Lord whom he should choose; it is becoming in us to 'seek learning and instruction,' by the spirit of wisdom and revelation; from 'all good books'; a knowledge of countries, their people, language, history, the things in the air, water, earth, that the man of God may be thoroughly furnished unto every good work.

"Let us build, as if for time and eternity, characters of men and women of usefulness to their race, if none of them are ever called to act as his ministers or not."

It will be noted that his exact language is not quoted, but a summary only is given.

But as frequently quoted, the second, third, and fifth para-

graphs above are omitted. Reading the passage as a whole the effect is somewhat different, and it becomes an argument for a trained minister.

The Present Situation

We recall hearing President Smith speak ten years later at a reunion at Independence, Missouri, where he again took the position that a college education is not a prerequisite to the work of the ministry. This position we believe is not controverted to-day. The necessity and importance of the call of God is not brought in question by the church or her representatives. There has been established no theological seminary, in the sense that the world uses the term, that a young man expresses his desire to enter the ministry, takes a course of study, and so becomes a minister.

The course of religious education at Graceland College is a benefit to anyone who takes it. It is not a prerequisite to ordination to the priesthood. It is a training of men already called.

Some have challenged the establishment of this course because in 1916 the president of Graceland College proposed special courses to train "auxiliary workers." This was approved by the joint council but was finally rejected by the conference and has not been further carried out, though President Briggs still holds in mind the ideal of establishing such courses to train workers for various departments of church work, such as Sunday school, Women's Department, and Religio.

The class in religious education is not a carrying out of that plan. Perhaps some may consider the work in recreational leadership, the Scout movement and the like offered at Graceland College this past year as being a partial attempt to prepare workers for the Religio. Frankly, we believe it to be such.

But the class in religious education was brought into being as a result of President F. M. Smith's recommendation to the conference of 1919. He stated at the conference if he were sustained he would expect to carry into effect the program then laid down. This was part of that program, which was stated as an immediate necessity. After the conference he gave published notice that it would be put into effect, and special work given to prepare those already called, who were expected to go upon foreign missions. In fact, some others were admitted to the class and have been appointed to no mission.

But this class is by no means in contravention of the refusal of the conference of 1916 to approve courses of train-

ing for auxiliary workers, nor is it intended to be by the officers of the church as a theological seminary, in the sense in which the term is ordinarily used. It does profess to be an effort to give special information and training on the teachings of the church, and to foreign missionaries on the conditions in the land to which they will be sent.

Nothing can possibly take the place of the call of God through his Holy Spirit. Nothing can possibly take the place of the inspiration of the Spirit of God for our work. If the church should ever attempt to make such a substitution it will certainly be to her loss.

Some things may be learned in the school of hard knocks or may be studied quietly and quickly in an organized school or college. The Spirit of God may quicken our intelligence and direct us in either or both of these schools.

The position of the church in favor of education has been age long and has been practically unbroken since 1830 to the present day. The present head of the church, President F. M. Smith, does not differ from his father and grandfather in urging education, but differs in that he personally has had greater opportunities for work in organized schools. From his position he realizes keenly the needs of the church in all departments for more trained workers. S. A. B.

Public School Music Course

Graceland recognized by the State in a two-year course in public school music.

Further official recognition has been accorded to Graceland College by the State of Iowa in the way of granting to her graduates in the public school music course the State teacher's certificate. Music has come to be recognized as of paramount importance in the public school curriculum and the demand for well qualified instructors of public school music is large.

Graceland is offering a two-year college course in public school music, graduates from which will be granted the Iowa State Teacher's Certificate on exactly the same basis as her other graduates have been receiving State certificates. The course is standardized by the State and consists of approximately half college subjects and half musical subjects, such as harmony, history of music, ear training, and sight singing, music appreciation, methods, voice, and piano. This course will be offered with the opening of college, September 15.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Name Omitted

A typographical error caused the omission of the name of Sister Faye Franklin as the author of the article on page 799, entitled, "What nurses' training has done for me."

Conference Notices

Chatham, at Chatham, Ontario, 10 a. m., September 23, continuing over the 24th and 25th. All reports and credentials should be sent to district secretary by September 15. Anthony R. Hewitt, district secretary, 41 Lowe Street, Chatham, Ontario.

Southern Ohio, at Vales Mills Branch, September 24 and 25. Conference will open Saturday at 10 a. m. Visitors take the Hocking Valley train to Radcliff, or the K. & M. to Carpenter. T. D. Harnish will arrange to meet all trains. Please notify Brother Harnish if you intend to go. Address T. D. Harnish, Vales Mills, Ohio. A. E. Anderton, president.

The Bishopric

Seattle and British Columbia District: Having received the resignation of Brother John Hartnell as Bishop's agent of this district, we hereby appoint Brother Hugh A. Sprague, 1321 Humboldt Street, Bellingham, Washington.

Brother Sprague's name has been recommended to us by the district conference, and I trust in this time of financial stress that the Saints will remember the needs of the Lord's work. Our constant prayer is, that the Lord will cause his people to be so diligent in their daily tasks that their positions may be secure and their businesses prosper, and that being thus blessed they may in turn liberally support the work of God.

We solicit for Brother Sprague your earnest and devoted support.

For the work which Brother John Hartnell has done in the district, we express our appreciation. He has served faithfully and well.

Respectfully,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Sanitarium Grateful

Superintendent Chapman reports that in response to the call made recently they have received a goodly supply of clean cloths. In lieu of a personal letter to each donor, their appreciation is hereby expressed for the gracious kindness shown.

Move Toward Consolidated Reunion

Copy of preamble and resolutions adopted at the business meeting of the reunion, Erie Beach, Ontario, July 23, 1921:

"The Erie Beach reunion having been demonstrated successfully to meet the needs of our church people socially, intellectually, and spiritually, we believe the time has now arrived when steps may be taken to place this reunion upon a permanent basis, and widen its influence for good: therefore be it

"Resolved that we, members of the Reorganized Church of Jesus Christ of Latter Day Saints, assembled in reunion at this place and time, extend an invitation to the Saints of the London, Chatham, Detroit, and Eastern Michigan Districts to take this matter under consideration; and, if this suggestion meets with favor, suggest that a committee be appointed in each of the aforesaid districts to meet with committees from the several other districts named to make recommendations touching the advisability of uniting in one reunion, and devising ways and means of realizing this purpose.

"Further, that a copy of this resolution be forwarded to the secretary of each of the above-named districts."

The movement initiated by the above resolution, it is hoped, will result in permanent reunion grounds being secured and a better environment for the proper presentation of our reunion work. We have a population of over six thousand Latter Day Saints, within a radius of 150 miles of a central point located within the four districts named.

Because of geographical location the environs of Sarnia, Ontario, and Port Huron, Michigan, will no doubt receive consideration. Walpole Island has been suggested as affording the needed facilities.

The Church Needs

Business Men

Prepare to become a competent business secretary. One of the new courses to be offered at Graceland this year is a two-year training course for secretaries. The course is especially designed to meet the needs of the business world and the great shortage of competent business secretaries.

Observe the practical business subjects given in this College course.

Salesmanship	Accounting
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Office Practice	

Other supplementary subjects offered in this course are:

Psychology of Business
Economics
Business Efficiency
English
Typewriting
Sociology
Public Speaking
Dictation

For Catalogue and further information, address,

THE PRESIDENT

GRACELAND COLLEGE

LAMONI, IOWA

THE SAINTS' HOME

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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EDITORIAL

Our Young People

Despite criticism and human failings, as a body they are going forward.

We have had a number of criticisms in the past few months concerning different oral and written statements about the young people of the church.

Some point out the frivolity of the young people. There are some of the young people who go to dances. There are some who follow the pleasures of the world in other ways. There are some who show comparatively little interest in the work of the church, that is true, even in Zion, though that is no reason why young people elsewhere should take such as their pattern.

There is often a larger attendance at the Saturday night moving pictures than at the Sunday night preaching services, but despite this fact, great progress is being made. There is indeed a great revival of interest among the young people. There are large numbers of them showing the spirit of consecration and a desire to give all for the work of the Master.

The young people have crowded out everywhere to the special services held on their behalf and have enthusiastically supported every such effort made on their behalf. The young have been doing splendid work at some of our reunions, holding sunrise prayer meetings and also supporting the regular morning prayer services, especially on the day set apart to their services.

There are more of the young people than ever before applying for admission to Graceland College. There are more than ever before asking for the course in religious education, preparing for future service in the church. There are many thinking of taking work at the Independence Institute, who have not done so before, and young people elsewhere are seeking to make a better preparation.

There have been young people's meetings held in Independence, two series of them already this year. There have been excellent prayer meetings held at 8 a. m. Sunday morning by the young people.

On the other hand, there are those who are seeking after the pleasures of the world, young men of good families who are smoking and keeping late hours. Because of this seeking the so-called pleasures of the world, Elder R. V. Hopkins in a recent sermon in Independence gave considerable attention to this tendency, especially to the wrongfulness of dancing, making his statement in all kindness, but with vigor as a pastor.

But this should not blind us to the fact, that there is a great body of consecrated young people, who are showing a devotion and unity of purpose heretofore uncommon, and that this is the case while many other churches are having difficulty in holding their young people.

Another objection has been made that these efforts are too largely emotional; that the appeal is almost entirely emotional, rather than intellectual. That presents one of the

serious problems, not only in religion, but in all of our life. Some psychologists have urged that thinking is a very recent development, because of the tendency shown by humanity to avoid the drudgery of thinking and the comparatively few who attempt to do constructive thinking.

But in our observations we have reached the conclusion that our appeal as a church is more intellectual than that of any other religious organization. It is true there are many able thinkers in every denomination. There is also a splendid critical literature that has been developed by students throughout the world, but the fundamental appeal of most sectarian churches appears to be emotional; especially is that true of their revival services.

We have attended several of these young people's meetings and have noted the distinctive intellectual appeal; nor are we at present convinced that the emotional appeal should be excluded from religion, though we do not personally believe that it should be predominant and controlling.

Still it would be a mistake to infer, as some do, that the young people are taking over the work of the church as a whole. That certainly is not true, if we mean by the young people, those under thirty years of age. In fact, there are none in the joint council under thirty years. There are none under thirty-five, and only one under forty years of age. But there are ten or eleven below fifty years of age, and a man of fifty or even of sixty is by no means old.

We are reminded of a statement in an English paper some eight years ago, of one of their military leaders, which concluded: "But important as has been his work heretofore, we may truly say that the best years of his service are yet before him, for he is only sixty-five years of age."

If sixty-five years of age leaves for a military officer his best years before him, and when we realize that the great leaders in the World War were not young men, we can appreciate the value in our intellectual and spiritual service of men of experience, and rejoice that the church has many such in her councils.

It is important that the question is usually considered from a personal standpoint. We consider age as compared with our own; like the little girl who came home from school and told her mother that she had an awful old teacher.

"Why, how old is she?" "Oh, I don't know, I guess she must be almost twenty years old!"

But while the work of the church has not been turned over to those in the teen age or even to those below thirty years of age as a whole, still it is true that a splendid army of young people is even now entering upon a life of service to the cause of the Master, and very many others are preparing themselves for better service in the years to come, and will soon be ready to go forth to the ends of the earth, carrying the gospel of the Lord Jesus Christ. There is a need that they be encouraged in that preparation, and that many more be called and go forth in the name of Jesus Christ.

The young people have their faults; so have we. We want to help them to reduce the number of their faults and encourage them to go forward. There is work enough for all. Let each man learn his duty and do it. S. A. BURGESS.

The Probable Future of Church Union

There are two ideas, the sacramental and the individual, which are only reconciled in the true priesthood of God.

There are two ideas, the sacramental and the individual, which are only reconciled in the true priesthood of God.

There is a prevalent opinion among laymen and some of the clergyman of the different churches that the chasm existing between the churches is caused by such rites as modes of baptism, eligibility for the communion, ecclesiastical polity, theories of organization, and things of minor importance.

In an editorial by Frederick Lynch in the *Christian Work* for July 2 and 9, the reason for the existing chasm is given as something of much more vital importance than the differences noted above. It is the fact of two conceptions of religion as a whole, the sacramental concept of the church, held by the Roman, Greek, and that large portion of the Episcopal or Anglican communion that calls itself Catholic, and the spiritual concept, or belief in the direct communion with the soul of God, held by those of the Protestant belief, or Free Churchmen.

Mr. Lynch says in a review of the *Free Churches and Reunion* by T. R. Slover, that the sacramental belief of the Catholic Church emphasizes the church to be the official organ of Christ and that the church precedes the gospel, the gospel being the product of the church, and that the church speaks with His authority and is the seat of authority. They are interested in the body as a whole. Individualism does not enter into their creed; the voice of the church must take all precedence over the voice of an individual.

The belief of the Protestant, or the Free Churchman, is stated to be that Jesus and the gospel come before the church, both historically and experimentally. Christ in his mission to earth, we are told, was interested in saving the individual, not a society as a whole. It calls for the development of the individual, a communion with God through his own soul, rather than through the agency of the church or a God-ordained priesthood. They believe it is not possible for a priest, or one of a priesthood, to intervene for them, but they must receive their salvation through their own spiritual conception of faith.

His comment of this subject is

The chasm is very great and it is a question for much discussion whether two utterly different conceptions of not only the church and its proper position in religion, but of religion itself can ever be brought to a unity or reconciliation?

No matter what the result may be, he goes on to further state, the greatest thought of all is that truth must prevail. We cannot say because they have come so far to meet us, how far we will go to meet them. This is not religion in its truest sense. Religion will stand no compromise. If the theory of a spiritual concept be true, they cannot go half way or even part of the way to meet the sacramental. Truth comes before union. Truth stands majestically alone. No compromise can be made and no union can be based on half-truths and stand. Whatever the church may claim, whatever its power as a body, the real allegiance must be to Christ.

We agree that there can be no compromise of the truth. But each of these have a portion of truth, and a portion of error. The concepts as held by them are irreconcilable. The truth is not.

In the plan laid down by our heavenly Father and as presented by Jesus, every man has a right to approach as near to his heavenly Father as he is able to do; to seek him for the answer to his own personal problems; to seek him in the affairs of his own family. There is no interference with a full and free communion, for no man stands between an-

other man and God to shut him away from God. Even Jesus Christ, the Mediator, stands not between man and God, but rather set us an example that we may follow in his steps and thereby be reconciled to God. His purpose is to lead man back to God.

On the other hand, God has from the first organized his church and set in it a priesthood. He has organized it wisely for administrative work, as even men of the world must acknowledge. It is fully provided with courts and with legislative bodies, the greatest of which is the assembly of the church itself. This priesthood has not only the right, but a duty to act in the sacraments and ordinances of the Lord's church. But in doing so they do not stand between the man and God. Their work is rather to lead men to God. They are mediators to help men to be reconciled to God, not to stand in the way and prevent.

There is a fundamental democracy in the kingdom of God in the responsibility of every man. There is also an organization for effective work. The two ideals are thus perfected in one.

The priesthood of God never lords it over others or attempts to stand between a man and his Savior. Jesus well expressed it when he stated that the kings of this world exercise dominion, and those who exercise authority were called great. "But whosoever will be great among you, let him be your minister." (Matthew 20:26, Inspired Translation.) He then states that he himself came not to be ministered to but to minister, and he set them an example in the washing of their feet, a task usually performed by a slave. He plainly taught that service meant being a servant. They were called to be ministers, or those who minister or wait upon others. The duty of the priesthood is that of a minister, whether it be to enter frozen waters for baptism, to go out in the night hours to administer, to wait on the tables in the house of the Lord, to enter the home of the members to bring about reconciliation to one another and their heavenly Father and the performance of their duty, or whether it be the physical care of the cleaning of the house of God.

It is a tremendous theme and a wonderful one that these two seemingly contrary ideals are united in that plan that combined gives us personal independence and responsibility. In the gospel we have personal spiritual approach to God and with it a priesthood having certain duties to perform for their heavenly Father and their brethren before the church.

One does not prevent the other unless the church insists upon the right of individuals to act without the direction and help of our heavenly Father, or unless the ministers are, in fact, men chosen by the people or themselves and not appointed or selected by the Spirit of the Most High. The true priesthood must be called of God, not of man, and work to help man return to God, so that every man may draw near and have communion with God in his own soul.

S. A. BURGESS.

The Marriage Law in Ontario

A letter from Bishop A. F. McLean to the First Presidency informs us that he has made arrangements with the registrar for the enrollment in Ontario of our ministers who are authorized to perform marriages. A list of the general missionaries was sent to him from Independence. He states that the registrar's office informed him that they prefer that all applications come through him, rather than for each individual to make application.

The decision of the Supreme Court of Ontario is of great weight in this connection, and no difficulty is anticipated in securing registration. Bishop McLean writes that it will be all right to present the names of all our ministers for registration and he will take this up in due course.

The Moral Support Due the Pastor

The work of the church may be seriously injured by captious criticism of the minister.

"What should be the attitude of a minister living in a given city and preaching in another towards the minister serving the church in that particular field?" is asked by a writer in the *Christian Standard*, who proceeds to discuss some of the difficulties arising when a change of ministers occurred and especially where the older minister retires, but remains in the same city. In so many instances the life of the younger minister was made miserable, because of criticism and hindrances, or because the local man performed the bulk of the wedding ceremonies and was in great demand for funerals.

As is there pointed out, it is a grave problem. Weddings and funerals offer the minister an especially good opportunity to become acquainted with members of his church and their friends. The writer in the *Christian Standard* thinks that all such requests should be referred to the minister in charge, the man who has the responsibility of the church work, and especially the new minister, for the reasons above indicated.

The question confronts us at times in missionary appointments to some of our larger cities. It should be quite clear that the men who are present and continue to reside year after year and decade after decade should be better acquainted with existing conditions than can be the case with the man newly arriving in that especial field. But the way we shall utilize this knowledge is not by criticism among ourselves, but by counsel to the new man.

It must be remembered that on many questions a decision must be made, and this decision, when made by the pastor, should be upheld both in public and in private by the associate local ministers. If he is in error, there is a proper time and place to make a correction. The proper method is not by criticism to tear down and destroy the effect of his work and prevent a fair trial being given to his ideas.

We have received letters from many, at churches in widely scattered parts of the country, wondering why the appointing powers did not realize their necessities and send them a good man. But, happening to know personally some of the conditions, we know there are two good reasons. In the first place, in many instances there is abundant local talent, who are well able to do the work, but who are lying down on their job and are not giving even a fifty per cent efficiency. In the second place, every man who has been sent has been hindered and prevented from doing his work. They want some one to do the work, but they want to do the managing and supervising themselves.

The fact that a man is removed is by no means a sign that his work has been a failure. It may be and often is merely a recognition of the fact that the local men and missionary are not working well together. The appointing powers can move one, and do so, even though they have reason to believe that ninety per cent of the fault lies with the local officer.

How long will it be before we realize that it is the work of the church as a whole that is essential, even if we do think we know better how to do a work, the criticism of predecessor or successor has a deadening effect and hinders the progress of the work rather than helps.

There is a proper place always for constructive criticism, but faultfinding with the work that has been done by a predecessor may destroy the value of his work without building up the influence of his successor. We should be workers together; that is, we should work with one another as well as with God. To secure the best results, the missionary and local man should work hand in hand for the work intrusted to both of them, each recognizing the other.

Where a man is sent by the general church authorities to undertake pastoral work and is located as president of a branch, his leadership should be recognized and he should be loyally supported. There is a proper time and place for the discussion of policy and for the determining of local legislation. But in the administrative work he should be supported. There may and should be opportunity for counsel, but some one must finally direct the work.

We recognize the high ideals of our men and their intensive interest in the work. Our ministers are not of the caliber to be led around blindly. We are glad that this is so; that they are men of independent opinion. But we regret at times that this independence becomes perverted into a hindrance to the work of God, intrusted to all of us. We cannot attack the minister of the church without attacking the church. When we discredit our brother the effect is felt in the work as a whole.

Being human, we should all recognize that we occasionally make a mistake. It is quite possible that the pastor makes a mistake, but there is a proper way to correct that mistake and to insure the upbuilding of the work of God.

The Master in his great prayer at the close of his mission here, as recorded in the seventeenth chapter of John, prayed repeatedly for the unity of the church of God, that they may be one, even as we are one. They in me, and I in Thee. There is a need of that unity in the church of God to-day.

S. A. B.

President Smith Was Not in Utah Last Summer

Our attention has been called by Mrs. Orman Beverage to the *Rockland Courier Gazette* of July 20, which states that Mrs. Lulu Loveland Shepard is conducting meetings in Maine. As Mrs. Shepard speaks in all parts of the country, what she said there may prove of interest to our readers everywhere.

Mrs. Shepard states in part the difference between the two churches, though inaccurately referring to the Book of Mormon as our Bible, and then is quoted as continuing, "Last summer Frederick Smith visited the president of the Utah division and was the guest of the Mormons at a number of functions given in his honor."

This last sentence is no doubt intended to infer a close relation between the two churches, but is entirely incorrect. President Smith sailed from New York City for England, on July 20, and more than a month prior to that he was in his office and in the East. He states, however, in a recent letter, "All that it will be necessary for me to say is that I have not even a personal acquaintance with President Grant and have never met the man. Last summer I was in England, and certainly attended no functions given in my honor at Salt Lake City."

The Department of Statistics

A report from the Department of Statistics to the First Presidency for the month of July shows 650 new baptisms; corrections of old records, 27.

There have been lost by death 84, by expulsion 8, by correction 16, and 130 carried to the unknown list. The net gain is, therefore, 439, and enrollment August 1, 95,449.

During the month there were reported 32 ordinations, 82 marriages, and 2 divorces; 222 certificates of blessings have been issued.

So far a total of 3,418 names have been carried to the unknown list. The number changing their place of residence has meant 605 transfers of enrollment as part of the work of the office. The current work of the department is practically finished to date.

The Mississippi About 1830

It is interesting to consider conditions in the Mississippi Valley at the time the Book of Mormon came forth. The *Palimpsest* for August reprints the account of a river trip by Charles J. Latrobe in 1833 up to Fort Snelling, Minnesota. It was a slow trip by canoe from one fort to another. At that time there was little more than a few forts to be found, except for an Indian encampment on the upper river: there was no Wisconsin, no Iowa, no Minnesota. Michigan extended to the river, beyond which there was no organized government. Up to 1835 Michigan held sway over the entire territory, but one year later yielded the western domain to the Territory of Wisconsin. In 1838 the Territory of Iowa was formed, including the land west of the Mississippi and including much of the Dakotas as well as Minnesota. It was not until 1846 that Iowa was limited to its present boundaries.

This book by Latrobe, *A Rambler in North America*, relates the occurrence of falling stars in the night between the twelfth and thirteenth of November, 1833, but he relates that he did not see it, as he was asleep at the time. The account is so interesting that we repeat it here:

"Our encampment in the forests, near the Bad Axe, on the night between the twelfth and thirteenth of November, was rendered remarkable by one circumstance.

"The night was calm; and wind, which had been northerly the foregoing day, chopped about early in the morning to the south, and blew with some force with a clear sky. Early, it might be between two and three o'clock, the whole heavens became gradually covered with falling stars, increasing in number till the sky had the appearance of being filled with luminous flakes of snow. This meteoric rain continued to pour down till the light of the coming day rendered it invisible. Millions must have shone and disappeared during the course of these three or four hours. They appeared to proceed from a point in the heavens, about fourteen degrees to the southeast of the zenith, and thence fell in curved lines to every point of the compass. Whether they remained visible down to the horizon or not, we do not know. There were some in the shower of larger size than the others, but for the greater part, they appeared as stars of the first or second magnitude. Their course in falling was interrupted like the luminous flight of the firefly."

It is one of the most detailed accounts we have seen of the nature and extent of this phenomena.

Pertle Springs Reunion

Those returning from the reunion of the Kansas City and Holden Stakes and Zion, at Pertle Springs, report that it closed auspiciously, with perhaps some of the best prayer services ever held. It seemingly gathered momentum as it went.

Details are promised us later, but we note that the customary school was held, about two hundred attending daily the various classes, such as doctrine, history, Oriole and Temple Builder work, kindergarten, and vacation school work.

Among those present were: Elbert A. Smith, F. A. Smith, John W. Rushton, J. F. Keir, M. A. McConley, W. W. Smith, D. T. Williams, R. V. Hopkins, and the usual line-up of stake officials and local officials.

Denial of human personality is absurd, and belief in a personal Deity is necessary not only because in Kant's phrase, any other is "not a God that can interest us," but also because any other is to us unthinkable.—William V. Kelley, in *A Pilgrim of the Infinite*.

The Labor Union

We have presented a number of articles decidedly favorable to the laboring man. The sympathy of most writers goes to the laboring man because his very life depends upon his work, and many of the evils of the labor union are no doubt an outgrowth of existing conditions.

But we recently read an article concerning the hindrance to constructive effort by them, in particular by some of the regulations of the labor unions. The original article appears in the *Engineering News Record* for June 9, 1921, and is a summary of a paper by C. R. Gow, read before the Boston Society of Civil Engineers.

Colonel Gow is a Boston engineer and contractor and during the war was the army officer in charge of the Boston Army Base. That which is set forth is concerning his experiences in connection with this work for the United States Government.

Among the rules hindering are the following: A foreman must be a member of the union. If he does not stand up for the union they will insist that he be fired. During the construction of the army base, one of the ablest of the foremen was fired for this reason, because he insisted on securing results. Foremen are prohibited from reporting delinquencies of the men. The unions, of course, have taken over all apprenticing, so that no boy can be trained except by them.

The limitation of equipment: the plumbers and steam fitters require all pipe up to two and a half inches in diameter must be cut on the job by hand. Of course it is much cheaper to cut at the shop with a power machine. Ornamental work in plastering was once cast in molds at the shop; now the union requires all this work be done at the place by hand. Paint spraying machines are barred, as is also the use of a brush more than four and one half inches wide in applying paint by hand. Plumbers require that they handle all plumbing material after it is delivered on the first floor. Bath tubs could be readily raised by derricks, but the rules provide that they must be handled by plumbers.

Automatic electric pumps will run for months and even years, requiring only occasional oiling. On a construction job the union requires that such a pump have the constant attention of a union engineer at a dollar an hour. A gasoline diaphragm pump can be run by any intelligent water boy, in addition to his other duties. The union requires a union engineer. The same is true of other engines, even though the engineer gives no time to the engine he must be paid just the same.

The carpenters' union requires that all temporary work, such as working stagings, shall be erected by union carpenters, and the stripping of forms from concrete surfaces must also be done by union carpenters, though this work can be well done by ordinary laborers. Many other such cases are cited, as in reinforced concrete work. Formerly the steel reinforcing bars were placed by common laborers; later the iron-workers' union ruled all this work should be done by their members. A recent job in that locality by a nonunion contractor, using laborers, cost \$7.00 per ton. A similar union job at the same town, requiring union iron workers, cost \$37.00 per ton.

Men used to do any work in connection with erecting, dismantling, or operating derricks, except operating the engine; now loading and unloading machinery and so forth must be by union iron workers.

On the army base job the men actually used were from various walks in life, such as street sweepers, bar tenders, janitors, but all had to be rated as skilled iron workers and paid accordingly. Stoves used at night for drying out plastering

(Continued on page 837.)

ORIGINAL ARTICLES

Valuable Evidence Regarding the Presidency

By Ralph W. Farrell

It seems evident the case is very clear and decidedly in favor of the succession of Joseph Smith in the Presidency.

Speaking to us from the yellow leaves of old newspapers is a bit of evidence which ought to be more frequently emphasized. I refer to the statement concerning the successor to Joseph Smith, jr., who was killed in 1844. It seems that God's hand has preserved the wonderful testimony of Egypt and Central America, which corroborates the Scriptures, and even the writings of Volney, the infidel, which verify the words of the prophets concerning the land of Palestine and Egypt and other countries. It seems that we see the same Hand preserving certain statements recorded in the newspapers of the Eastern States. It is written that Tertullian on one occasion wrote to the Roman Senate to search its records and therein find proof of Christ's divinity. The secular newspapers of this age, resting serenely under their cover of dust, in the great libraries, Boston, New York, Saint Louis, also may be searched successfully for evidence supporting a most important point of latter-day church history. The following is a sample.

On page 2 of *The Saint Louis Morning Republican* for the year 1844, seventh month and eighth day, we read these words: "Much speculation is abroad as to who will be the successor of the impostor Joe. It is asserted by those who profess to know, that his eldest son, a youth of about twelve years of age, is to be the new ruler, and that a revelation to that effect was left behind by the departed Prophet."

Thus, within a few days after the death of the Prophet, "it is asserted by those who profess to know" that a successor had been appointed, and that that successor was the oldest son of Joseph Smith, jr. Whence the origin of this claim? It harmonizes splendidly with the testimonies of Father Whitehead, Young Joseph, and others. Let us look at a statement from the late President of the Reorganized Church:

"Before the death of my father and Uncle Hyrum, I was blessed by the first, in the presence of quite a number of then prominent elders in the church, this blessing being confirmed just prior to the tragedy at Carthage."

Mr. Smith understood this blessing to be a setting apart, or appointment, to serve the church, etc. And this in harmony with the revelation given some years previous to the special appointment. Section 43 (Utah edition, same), verse 2: "For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him [Joseph Smith, jr.,] whom I have appointed." Surely there are two persons referred to in the reading before us, and two tenses employed—the present and the future: the Prophet Joseph Smith, jr., and his successor who "shall [future from 1831] come in at the gate and be ordained [future again, from 1831]."

Appropriately at this juncture, may be introduced the "position" held by the Utah church relative to the above revelation and the reply of our late church historian, Heman C. Smith. On page 84 of *Succession in the Presidency of the Church*, by B. H. Roberts (Utah), we read: "The only provision made in this revelation for him [Joseph] to appoint his successor is in the event of his own transgression; and I affirm that Joseph Smith was faithful to God and the church up to the day of his death." To which H. C. Smith replied:

"We do not so comprehend the language. The words,

'Verily, verily I say unto you, that none else shall be appointed into this gift except it be through him,' admit of no modifications or exceptions. The words following: 'For if it be taken from him he shall not have power, except to appoint another in his stead,' etc., simply convey the impression that this right, vested in him by virtue of his office, he would retain, even in case of transgression, to avoid confusion and uncertainty. To take the position, as Mr. Roberts does, that Joseph Smith was not authorized to appoint his successor except in the event of his transgression, is to make the authority to appoint contingent upon transgression.

"We can readily see the possibility and even advisability, for this specific purpose, of a man retaining a part of his authority, already bestowed, after transgression; but the idea that God would bestow authority not before held, upon a transgressor, which would be denied him if faithful, is absurd. We have long been taught that God bestows authority, honor, and power as a reward for faithfulness; but it remained for this illustrious guardian of the 'order of the priesthood of God, and the facts of church history,' to inform us that God reserves certain authority for the transgressor alone.

"What to us seems very peculiar is that notwithstanding Mr. Roberts' claim that Joseph Smith had no authority to appoint his successor except in the event of his transgression, and notwithstanding he affirms that Joseph did prove faithful, yet he asserts, on the authority of Brigham Young, that Joseph did appoint his brother Hyrum to succeed him. (See Roberts' book, page 66.)

"Certainly God would provide for succession and the perpetuity of his work in case of Joseph's death, as much so as in case of his transgression.

"We are impressed to close this chapter with these words of Mr. Roberts, which we commend:

"'Can it be that God, with whom all things are as present, had not foreseen this fate which overtook his servants Joseph and Hyrum, and failed to provide for such an emergency? Oh, charge not the Lord with such lack of wisdom, or his church with such imperfection in its organization!'—Roberts, p. 85."—Pages 65, 66 to True Succession in Church Presidency, by Heman C. Smith.

I have given quite a lengthy quotation from Brother Smith's work, but the importance of the subject justifies my so doing. It is urged by the followers of the Utah institution that the one supreme issue between them and the Reorganized Church of Jesus Christ of Latter Day Saints, is that of "priesthood." And of course they emphasize the *claim* that the Utah church alone possesses the keys of the kingdom. The issue is one of fact rather than fancy; it is a question settled by just such matter as has been furnished above. Affirmations and assertions prove nothing unless they are true.

The following quotation taken from a letter published in the *Millennial Star* for May 1, 1846, is not an assertion. It is from the pen of James Kay and dated Saint Louis, Missouri, November 22, 1845. This line is very significant, referring as it does to the claim of William Smith: "He contends that the church is disorganized, having no head; that the twelve are not, nor ever were, ordained to be head of the church; that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of this church, etc."

This statement of William Smith corroborates the one found in the *Boston Bee*, *Saint Louis Republican*, and other secular publications of 1844, regarding the appointment of Young Joseph to be his father's successor. And it is in harmony with the word of Joseph Smith, jr., written to John C. Calhoun, January 2, 1844, as published in the *Times and Seasons*, volume 5, page 395: "I or my posterity will plead the cause of injured innocence."

It seems evident to me that the case is very clear and decidedly in favor of the Church Reorganized; that facts are

on the side of the claim that the successor of Joseph Smith, jr., was his son, and on him was conferred the presidency of the high priesthood.

Please note, I have written this brief word with no ill-feeling towards the people whose headquarters are in the "salt land." Let us get at the truth of all things of immediate concern. And we can say with Paul, "I would to God that all Israel might be saved."

The Lord's Prayer in the Book of Mormon

By Myron H. Bond

Paper read before the Quorum of High Priests, April 10, 1918, General Conference.

Why are not the Lord's prayer and other quotations from Jesus in the Book of Mormon just as they are found in the Inspired Translation?

In assigning to myself the task of an endeavor to discuss, or furnish an answer to this question, I am assuming that it is mutually understood that if we are confined to the reported sayings of Jesus alone, it would be a handicap to anything like a full or complete answer, as the subject naturally involves the whole question of inspiration, and of degrees of inspiration. This has already become a not uncommon subject for discussion among the eldership of the church, and, to the mind of the writer, demands more time and a larger and freer latitude for discussion than the time allotted for this paper will allow. For, in the first place, not only the sayings of Jesus, but the statements of the apostles and prophets to whom he committed his instructions, and whom he commissioned to speak for him, as well as other inspired teachers of the canon, are involved in this discussion.

We will begin with a statement made by Paul in his second letter to Timothy, 3d chapter, 16th and 17th verses, quoting from the common version: "All scripture is given of God, and is profitable," etc. But it should be remembered that the word *scripture* applies not only to the Bible, but to other books held sacred as being the product of a revelation from God. The Inspired Translation removes the cause for doubt or criticism by the simple omission of the words or terms *is* and *and*, making it read, "All scripture given by inspiration of God is profitable." etc. And the Revised Version of 1881 gives a rendering which is practically the same.

In the Authorized Version which makes Matthew to say, in what is commonly called the Lord's prayer, "Lead us not into temptation," is a statement which seems to compromise the ethical value of the Savior's teachings, and also furnishes a flat contradiction to the statement of the Apostle James, where, in the 13th verse of his epistle he says, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." (See also Genesis 22: 1.)

Moroni's Explanation

We also call your attention to statements made by Moroni, in his conclusion, or completion of the record made by his father, Mormon:

"And whoso receiveth this record, and shall not condemn it because of the *fault* therein, the same shall know of the greater things," etc. Or again, "If there be faults, they be the faults of a man," etc., (Mormon, chapter 8,) for of course, Moroni cannot be made responsible for the faults of translators, or printers, etc., after his time.

For example, again, we find Saint Paul in his writing to one of the churches in his day, said that he *thought* he "had the Spirit of God," which is equivalent to saying that he was *not certain*.

Again, he also enjoins the prophets in the church to "prophesy in proportion to their faith." A wise provision against possible compromise of the Almighty, by the substitution of admixture with human opinions, sentiment, desires, or suggestions of false, flattering, or delusive agencies having a semblance of spiritual character.

These, with other scriptures, and experiences of a personal character, seem to us to furnish warrant for belief in a measure also of inspiration which may not be plenary, or full, but be clouded, or admixed with fallible ideas, or ideas that may have been already formulated in the human mind.

In conclusion upon this point, it may be noted that Moroni, in the beginning of his second chapter, says this: "And now I have written the words which were commanded me *according to my memory*."

Thus, in part, according to our mind, the answer may be had: First, In the errors of typists in setting the forms, the printer's art ninety years ago not having reached the perfected state now attained by publishers. Second, A failure to get the exact word or words of the "seer" as he might have given them to an amanuensis, who also might sometimes fail, in rare instances at least, or be led for one reason or another to substitute or copy from his own memory that which familiarity with, or knowledge of, the common version of the Scriptures had furnished him with. Neither are proof readers, whose business is to correct, always infallible, or the various handlings at the hands of men who claimed no knowledge of an inspirational character, or of the letter or the word of the manuscript until it comes to us in book form from time to time.

Inspiration

Third, The danger of accepting the theory of plenary inspiration for all that is written may be emphasized in a measure by referring to a letter written to the church by Joseph Smith, the "choice seer" spoken of in the Book of Mormon. A prophet of God, and the last in the great chain of certified prophets through whom Jehovah had spoken, in a letter dated September 6, 1842, in the discussion of the doctrine of baptism for the dead, he submits as evidence or proof the statement of Saint Paul as it appears in the Authorized Version, while in the version corrected by inspiration, we have Paul committed thus, that "without *suffering*, they could not be made perfect," and which only is in harmony with the context. (See Hebrews 11: 40.)

We are not assuming here that Joseph Smith claimed inspiration for his argument in this letter. We only know that Latter Day Saints have done so. It was his belief as being true, but whether or not he was susceptible to an admixture of sentiment in this regard or not, we are not prepared to say. We are only calling attention to the danger of claiming plenary inspiration for all that may be found in the letter, or of the doctrine of infallibility of utterance upon the part of any man. The "letter" alone, Saint Paul says, "kill-eth," and to which must be added the indorsement of "the spirit which alone maketh alive," in order to insure safety. For it goes without saying that the doctrine, or dogma, of human infallibility has led the masses into more error, misrepresentation of the deity, and of provoking in the intelligent mind criticism, or hostile unbelief of anything that bears the claim of inspiration from divine sources, than from any, or perhaps all, other causes combined.

The fact that documents purporting to be of divine origin presented through and by our own oracle are submitted for examination by all of the quorums of the church, and of the body as well, ought to be evidence of the legality of the presumption that there *might* be an error or flaw somewhere.

What of the Scriptures? How readest thou? In the "letter," or "with the understanding also"?

The Apocrypha

Permit us in this connection to call your attention to a revelation given in 1832 in answer to some inquiries regarding the apocryphal record:

"Verily, thus saith the Lord unto you, concerning the Apocrypha: There are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are the interpolations by the hands of men. Verily I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it let him understand, *for the Spirit manifesteth truth*; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, *cannot be benefited*. Therefore, it is not needful that it should be translated. Amen."—Doctrine and Covenants 88: 1.

An elaboration of this one text might furnish a complete argument and cover all of the vital points of this great question.

In the longer and shorter catechisms of the church of Rome, we have the question propounded: "How are we to know the things we are to believe?" A statement and inquiry not infrequently made of the writer in the course of his ministerial experiences. The answer of Rome to her adherents is: "By the Holy Catholic Church, which subsists in all ages, and maintains all truth." Question: "Can she err in matters of faith?" "No! she cannot err in matters of faith," etc.

Do we need to be told here that Protestants who reject the apocrypha from their canon are as much divided in their interpretation of the Authorized Version which makes for uncertainty and confusion as much as does the creed of Rome?

Purge out the old leaven that is among you, said Jesus to his disciples. Are we still more or less under the shadow of the church of Rome and the traditions of her daughters?

"The Letter Killeth"

"The letter killeth," said Paul, and the strife and "killing" will go on until a more holy living and a more complete service will result in more fully uniting the professed disciples of Jesus Christ, and in a union with the Father and the Son, which was the burden of his prayer, and which can find its accomplishment only through the leadership provided by them, and to be left behind him and in the world, as the convicting and convincing force whose infallibility they were willing only to indorse.

What an amount of misrepresentation, of fiction, and of needless and profitless surmisings and differences of opinion alone separate people by the failure to bring their prejudices, or their opinions into the court where the "spirit of truth" presides, for correct solution and settlement!

That there are many true things in the Apocrypha, we may concede. There is much more in the Authorized Version, as we believe; and in the Inspired Translation, Book of Mormon, and Doctrine and Covenants; but the attainment of an infallible conclusion through the study of any or all of the "sacred" or of all of the so-called books that have claimed divine origin have no warrant from God for absolute dependency after having been filtered through the brain that furnishes us with so large a proportion of "the wisdom of this world."

"I give unto you these sayings, that you may understand and to know how to worship, and know what you worship, and that you may come unto the Father in my name, and in due time receive of his fullness, for if you keep my commandments you shall receive of his fullness and be glorified in me as I am in the Father."—Doctrine and Covenants 90: 3. The "glory of God is intelligence, or in other words, light and truth; light and truth forsaketh that evil one," and without "light and truth" a man may be liable to fall into the snare of human fallibility, or of admixtures thereof.

A "knowledge of the truth," then, becomes a necessity to those who really desire to worship God "in spirit and in truth" only.

We call your attention in closing to a statement of Peter, as we have it in the common version, and as found in his second letter, chapter one, verse 19:

A Knowledge of the Word of Prophecy

"We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

In the Inspired Translation we have a far safer rendering of this text, by the substitution of the word *knowledge* in the beginning of Peter's statement; which makes it to read: "We have therefore a more sure *knowledge* of the word of prophecy," etc.

While Peter and others may have had acquaintance with the correct transmission of a verbal character of that which the prophets had recorded, it should be noted that the power to *understand* their true meaning came only by and through the revelation of Jesus Christ to them upon the mount.

Our Adventist friends have been working assiduously and faithfully in securing interpretations of the Scriptures by their wisdom and scholarship; their interpretation of the living and dead languages; and have been able to construct many divisions, and several conspicuous and notable failures, having steadfastly refused and opposed the only practical method of a true solution which the Holy Ghost alone is able to furnish.

Scriptural Examples of Inspiration

Further illustration of this matter is to be found in the record made by Luke (Luke 24: 32, 45):

"And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? . . . Then opened he their understanding, that they might understand the Scriptures."

And in the gospel of Saint John, chapter 16, verse 13:

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

Also John 8: 31, 32:

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall *know the truth*, and the truth shall make you free."

Tremendous thought! freedom from the awful and tremendous religious blunders and crimes which the world has been led into, and from which it has not as yet escaped.

It would seem that evidence is clearly sufficient to demonstrate that God and Christ are not responsible for the religious strife and quarrels of the past centuries, or for those that now exist to a greater or less extent in every church in Christendom.

Rome has assumed the authority from God to exterminate fifty million of people who refused to acknowledge their interpretation of the canon; and Protestants have evidenced their lineage by their treatment of dissenters; and Latter Day Saints have demonstrated so clearly their willingness or disposition to repeat history, that we of the Reorganization should become fully awakened to the fact that, if the Holy Spirit was promised by "our Leader and Commander" as the supreme guide to truth, true freedom and that larger latitude and broader charity of the preventative sort should fur-

OF GENERAL INTEREST

POETIC JUSTICE TO THE RED MAN

The following, from The Nation's Business, by John Burnam, presents an interesting viewpoint, though we should remember that perhaps a majority of the Indians are not so favorably situated as those mentioned.

Those who think the United States the richest nation per capita in the world are in error. It is true that we have other countries on our ledgers for about ten billions of dollars, and that our investors and bankers hold about eight billions more of obligations; and so we are inclined to think of ourselves smugly as cock of the monetary walk. As a matter of fact, the Cæsus of nations is the Osage tribe of Indians.

Not long since, thirty thousand acres of Osage oil land near Tulsa, Oklahoma, was sold for a bonus of \$4,500,000 plus a bonus of one sixth of the oil products. The oil interests are tribal property, and this brought the individual Osage income, from papoose to grandparent, up to \$10,000 a year. There are 2,100 Osages, and they run to large families. A family of ten, which is not unusual, thus has an annual income of \$100,000.

This ancient tribe is *nouveau riche*. Fifteen years ago its members were so poor that each of them received from the Government an annual check for \$265 and counted himself lucky to get it. That was after the Government had induced the nation to give up its fairly fertile fields in Kansas and Missouri, and move to what were known as "billy-goat" lands in Oklahoma. The Kansas and Missouri land had aroused the covetous attention of the white man in his march toward Pike's Peak; and by a series of treaties, beginning in 1808, the Indians were gradually persuaded to give up their holdings, and finally to emigrate to a county which was named in their honor, Osage, and which comprised nearly a million and a half of Oklahoma acres, capable of yielding little save honor. In the exchange the Indians acquired a substantial school fund and a balance in the Treasury of more than eight million dollars. With the average income of \$265, paltry as it seems now, they were accounted well-to-do for their race.

And then King Midas, in the person of an oil prospector, touched the Indian reservations in Oklahoma. Over night the status of the native residents changed. Osage County is larger than the State of Delaware, and well after well was bored, to spout forth its viscid stream of wealth. Richer and richer waxed the tribe, what with bonuses for leases and production royalties, until to-day its opulence constitutes a genuine governmental problem.

For the Osages do not take up readily the ways of their white brethren, and they lack the white man's aptitude as a spender. Even when they have been college bred they return as a rule to the blanket and the moccasin. Their fancy runs to automobiles and food. Money so easily come by means little to them, and the unscrupulous trader sometimes takes

nish an open forum for free discussion, where books, or canons, or purported letters from God can be openly considered and discussed.

The way to God is the way of holiness, but it calls for intelligence and courage and honesty to walk therein that is not always found in a world where prayer and watchfulness and self-denial are imposed by our heavenly Father, but receive so little consideration upon the part of the masses; and by and through which the term *salvation* can only possibly furnish an intellectual, moral, or spiritual meaning.

advantage of them. Oddly enough, they buy lavishly of Indian curios, manufactured in many cases, it is suspected, by union labor. Their chief diversion is poker, in which the youth as well as the elder is proficient. On their reservation motion pictures afford about the only other diversion.

There is a story about a rich Indian who bought a hearse, provided an upholstered rocking chair as his throne, and from within the motor vehicle surveyed the sights of an Oklahoma city; there is the story of another who could think of no more delectable way of spending money than by hiring an automobile to bring him steaks from the near-by town of the Osage village of Pawhuska, at ten dollars per steak; and there are many stories of substantial outlays for crayon enlargements of photographs and for oil portraits.

There are now in effect oil and gas leases in practically every State where there are restricted Indian lands. The Osages are not the only tribe of the race to become suddenly wealthy, but are conspicuous because of the big yield of the Oklahoma field. The Kiowas, Otoes, Pawnees, and Kaws are among those blessed or cursed, as the case may be, with sudden wealth. More than 40,000 oil and gas leases have been made in Indian lands, and in the six years prior to July, 1919, they returned a revenue of more than \$20,000,000. These are the latest aggregate figures available. Since they were obtained the number of wells and the volume of wealth have increased amazingly.

About eight hundred of the 2,100 Osages are full-blooded, but few are more than half white. Even those of mixed blood share equally in the oil royalties. The last census showed a diminution of 8.6 per cent in the number of Indians from the preceding census, but this was explained as due to the enumeration as whites, in 1920, of persons having only slight traces of Indian blood. If the race is vanishing, it is by intermixture. It is true that the number of Indians has greatly fallen off since the white man conquered America. The Bureau of American Ethnology estimates that at that time there probably were more than a million Indians north of Mexico, of whom about 846,000 were within the limits of the United States proper. The last census lists but 242,959—excluding many persons in whom other blood predominates. Since the United States began keeping official tab, the highest number reported has been 400,764, in the census of 1850.

Liberty Bond subscriptions by Indians, to the World War, running into the millions of dollars, first awakened the public to the importance of the race as a business factor. A glance at their income return is enlightening. In Oklahoma about 116,000 Indians received during the fiscal year ended June 30, 1920 (the latest date available), incomes aggregating more than \$39,000,000; in North Dakota 9,000 received more than a million and a half; in Utah more than 11,000 received nearly two and a half millions; and in South Dakota, 22,000 received about four and a third millions. The total income of the race was \$72,696,431 that year, and since then has greatly increased. Many of those not overrich through oil are busy with basket weaving, pottery, and other native pursuits; but they make good farmers, too, and about 50,000 of them are thus engaged. The crops raised, for instance, in Oklahoma and in South Dakota each amounted to substantially more than a million dollars. The total value of Indian crops was nearly \$37,000,000 in the year named.

Many members of the race have achieved distinction through their political and literary activities. To name but a few of them: United States Senator Robert L. Owen is a Cherokee; Representatives Charles D. Carter and Senator Charles Curtis are, respectively, of Choctaw and Kaw blood. Doctor Charles Eastman, a physician and writer of Chicago, and a graduate of Dartmouth, is a Sioux. The Reverend Doctor Sherman Coolidge, of Denver, an Episcopal minister, is an Arapahoe. Houston B. Teehee and Gabe Parker, former

Registers of the Treasury; Doctor Charles Montgomery, author of *The Indian To-day*, and a practicing physician, are Indians.

Adult Indians are being admitted to citizenship as rapidly as they prove their ability to manage their own affairs, and no longer require the Government as a guardian; but the total fully freed of Government supervision, as shown in the last report, was only about 21,000. The Government provides for them sawmills, grist mills, and agricultural equipment, and supplies excellent educational opportunities; but in many tribes, when a daughter returns to her home from college, accomplished in fudge-making, and toddling and matinee-going and domestic science and, perhaps, Latin, she puts aside her silk stockings and high-heeled shoes more often than not, and marries a young man of the tribe.—*The Nation's Business*.

KANSAS CITY IN 1840

A clearing, or old field, of a few acres, lying on the high ridge between Main and Wyandotte and Second and Fifth Streets, made and abandoned by a mountain trapper, a few old girdled trees standing around in the field, surrounded by a dilapidated rail fence; all around, on all sides, a dense forest, the ground covered with impenetrable underbrush and fallen timber and deep, impassable gorges, a narrow, crooked roadway, winding from Twelfth and Walnut Streets along down on the west side of the deep ravine toward the river, across the public square to the river at the foot of Grand Avenue; a narrow, difficult path, barely wide enough for a single horseman, running up and down along the river under the bluffs, winding its crooked way around fallen timber and deep ravines; an old log house on the river bank occupied by a lank, cadaverous specimen of humanity named Ellis, with one blind eye and the other on a sharp lookout for stray horses, straggling Indians, and squatters, with whom to swap a tin cup of whisky for a coonskin; another old dilapidated log cabin on the point below the Pacific depot; two or three small dwellings and cabins in the Kaw bottom, now called West Kansas, which were houses of French mountain trappers engaged principally in raising young half breeds. The rest of the surroundings were the still solitude of the native forest, broken only by the snort of the startled deer, the bark of the squirrel, the howl of the wolf, the settler's cowbell, and, mayhap, the distant baying of the hunter's dog or the sharp report of his rifle.—*Kansas City Star*, July 17, 1921.

Worship

Theodore Roosevelt's church creed was contained in nine pungent paragraphs. We quote a few:

"Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house, just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.

"He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

"He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

"He will take part in singing some good hymns.

"He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably towards all the world, and even towards those excessively foolish young men who regard church going as a soft performance."—*Chicago Tribune*.

PASTORAL

Crusaders for Christ.—Part 3

By A. H. Christensen

The best methods should be used for making openings for preaching, but it will require study to hit upon the most effective. The author tells of a novel method he is using.

Having the vision of the work to be done and the boldness to attempt it, the next important consideration is the method by which it can be accomplished best. It is not, however, essential that one have the best or none, for, sometimes even an old common method diligently worked, will, like a low grade ore, yield a steady income. It is better of course to keep up to the latest discovery and invention in religion, as well as in any other line of work.

Since the subject matter of this article deals with "warning one's neighbor," and that too in relation to how the local forces can become efficient preachers of the gospel, and take over some of the responsibility of preaching the gospel in their locality, I will maintain that phase throughout the present chapter. I also believe the branch to be partly missionary in its nature, as is also every one who is warned.

There was a case of a Sister Tucker, in one of the Kansas City branches, who got out and made a house-to-house effort in the vicinity of the church, taking the houses of a street as an agent selling some household article. She distributed reading matter and engaged the people in conversation on the gospel theme, and is said to have asserted that the Spirit directed her in the choice of houses where the honest in heart could be found. Sixteen, I have heard, was the number baptized as a result of her campaign, perhaps it was more.

She had a plan and was bold enough to face doubting mankind and tell them of her pearls. If all men and women were such as she, how the work would go forward.

There Are Possible Converts Near You

You may wonder if there are any good people who would accept the gospel in your neighborhood or town. There are; for they are everywhere, and there is always an opportunity to reach them. Remember how Jonah gave up the city of Nineveh, and fled, but was returned by the hand of God to carry on the work in that place. The instructions of God to Eden Smith reveal the opportunities open to us as follows:

"I give unto you my servant, Eden Smith; wherefore go ye and preach my gospel, whether to the north or to the south; to the east or to the west, it mattereth not, for ye cannot go amiss; therefore declare the things which ye have heard and verily believe, and know to be true. Behold this is the will of him who hath called you, your Redeemer, even Jesus Christ. Amen."—*Doctrine and Covenants* 79: 1.

No Method Better Than Preaching

There is no better method of warning one's neighbor than by preaching. Note the following:

"And now, as the preaching of the word had had a greater tendency to lead the people to do that which was just; yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them; therefore Alma thought it was expedient that they should try the virtue of the Word of God."—*Alma* 16: 32.

Much preaching to the world is bound to increase the membership of the branch; and automatically interest and zeal will grow apace among the members. We may ask, Where are some good places to preach the gospel to the world? The following will show:

"And now behold, we have come, and been forth amongst them; and we have been patient in our sufferings, and we have suffered every privation; yea, we traveled from house to house, relying upon the mercies of the world; not upon the mercies of the world alone, but upon the mercies of God. And we have entered into their houses and taught them, and we have taught them in their streets; yea, and we taught them upon their hills; and we have also entered into their temples and their synagogues and taught them."—Alma 14: 112, 113.

Appreciate Specialties

Give due attention to specialties. Music, vocal solos, quartets, and duets, phonographs, charts, slide lectures, and the like will give staging and will play an important part in the meeting; but the greatest of these is music. Singing is staple and always in order. Instrumental specialties draw a crowd and interest; and should be of a quality equal to the standard demanded by that particular audience, but not necessarily better.

I never held a more successful meeting than one in the island mission where we took our pulpit out on the front porch of the church and used a brass band. We opened the meeting in the usual way, and then we alternated sermonets with selections by the band for the space of about two hours. The speakers were a combination of native and white speakers. This was a little out of the ordinary but was successful in that place, although it might not work in every place. We should not be slaves of public opinion, but help change or make it.

"That which hath been is now; and that which is to be hath already been, and God requireth that which is past," is true of principles, but untrue of the mode by which those principles may be published.

Charts, if good ones, to the point and well painted, are a good auxiliary to a meeting. The old two-way chart, though a little stale before a Latter Day Saint audience, is still good before the world. The chart on the woman in the wilderness is another good one to help make clear one of the fundamental arguments. I have one in mind which will be a picture of the "Book of remembrance," which I shall have made soon.

A Revolutionary Plan

I am at present holding a meeting built on a revolutionary plan as follows:

I went over in the "sticks" at Oyer, Missouri, which is sixteen miles from a railroad, and am staying at the farmhouse of an aged couple who are members of the church. After a few days I learned that there were quite a number of people of honest hearts in the community. I resolved to hold a meeting. We went east to a village and found that it was not advisable to attempt the work there. We then went to another village to the west a few miles, with like results. We then looked up the schoolhouses and found that means inconvenient; next we met a young man who owned twenty acres of land in the very center of the community, at the crossroads. He said we could have any place in his farm that suited us for a tent. We had no tent. I then began to ask myself, What are the elements of a tent with reference to a meeting? I decided that seats were the principal element; light was another; and an organ if possible. As we passed his house, the porch was suggested for a rostrum; and the organ could be pulled out on the porch for services and back again afterwards. The seats could be arranged upon the lawn before the porch. Thus, with the light of a couple of gasoline torches, we would have a complete tent outfit whose canopied dome vaulted to the skies.

It happened that two of the elders were conducting a meet-

ing in the new district tent at a place about sixteen miles away. They had a double supply of seats, so they divided with me, and we soon had a good meeting going. We have had a good crowd and intense interest throughout. Two have given their names for baptism, and others want to be, and may be later. Now, I can go right down the section line and am sure I can conduct this "front porch campaign" at other crossroads, depending on the world for support.

Any Branch Could Do It

And I do not see why a branch could not try out this plan for evangelizing a town. Some have done it. Others ought to. There are many homes of Saints where the outfit could be set up, and this would be a novelty for the summer season. I would suggest that sometimes this plan be tried by the young people exclusively. Let them feel that this is their plan. Let the young priest be preacher and all his young friends help him out. No one over thirty years of age should be allowed in sight save in the audience. Let this be their crusade for the evangelization of the world. Let them get up their campaign through the spring months with the idea of an all-summer campaign, and at the close of the season count results. I tell you it will work. I know, too, what backing the choir of young people will give him with their songs and specialty program.

After services get down among the people and make friends and distribute some Busy Man's Tracts. To very interested persons loan heavier reading matter, such as The Instructor, Mother Smith's work, etc. They have weight with that class. Don't be afraid to use oldtime subjects and arguments, for fear that they have been heard before. They are ever new.

If people find fault and criticize you or your plan, remember the story of the "speckled bird."

"Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the hosts of the field, come to devour."—Jeremiah 12: 9.

Ask Brother McKim to make up for you some folders or bills something like the following:

Winning the World for

CHRIST

This is a

FRONT PORCH CAMPAIGN

by the

CRUSADERS

Purely a young people's effort.

They're "Over the top" again for Christ.

Singing.....Preaching.....Special Music.

Good canvas lawn seats with backs.

Services held on Mrs.front porch and lawn.

Dates

(EDITORS' NOTE: This is the third of three articles by this author on pastoral problems.)

Frank Jones, formerly of Lamoni, Iowa, and a Graceland graduate, is the author of an article in the current issue of *Quarterly Journal of Political Economy*, issued by the American Economic Association. The subject is "Legal phases of farmers' cooperative associations," treated from Federal aspects only.

Cyril E. Wight, of the Lamoni Stake Presidency, was attending the Western Iowa reunion at Council Bluffs recently.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Former and Latter Rains

By T. W. Williams

The trip to Palestine was not without surprises and even revelations. Positions, hitherto complex and obscure, became simple and self-evident. Grave doubts arose concerning issues long accepted as proved.

On returning to London, I resolved to do some intensive research work. I wanted to test out some leadings received in Jerusalem. The British Museum is one of, if not the greatest, literary clearing houses in the world. Thither I went for facts.

The restoration of the gospel presaged the restoration of Israel. From the very inception of the latter-day work we have been looking forward to the fulfillment of God's promises concerning the land of promise. Isaiah's prediction to the effect that, following the coming forth of the "sealed book," in "a very little while," "Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest," is nearing fulfillment. Evidences multiply that God is moving in this respect. Just a century has passed since God spoke to Joseph Smith. One hundred years, as compared with nineteen hundred years, is but "a very little while."

A Prevalent Theory

A theory has persisted in certain quarters to-wit:

For a period of eighteen hundred years, following the anathema of Jesus, the curse of God rested upon the entire land of Palestine, as well as the Jewish nation; the *former* and *latter* rains ceased, the soil lost its fertility; what was once a garden lapsed into a wilderness; the Promised Land became a desert; Jerusalem, a mass of ruins, shunned by all save wandering bands of Bedouins or Arabs.

Coupled with the above is a singular affirmation that about the middle of the last century a miraculous change took place; the curse was removed, the *former* and *latter* rains returned; the fertility of the land was restored. It is likewise urged that the blessing of God has displaced the curse and Palestine is now a "land flowing with milk and honey."

Not until recent years has authentic information concerning these matters been available. Uninformed travelers have, possibly unconsciously, misrepresented the facts and drawn wrong conclusions. Exaggerated newspaper articles have appeared from time to time. These have been accepted as reliable by the reading public. Owing to the difficulties of verification, many of these have gone unchallenged. In some instances they have been used as proofs for otherwise sound positions. They may be discarded without affecting the major premise.

In confirmation of the aforementioned theory, the following communication relative to the rainfall and fertility of Palestine has been used:

Restoration of the Rains

"I arrived in Indiana a few days since, from the Eastern Continent. I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightful climate, producing everything, if properly cultivated, and from two to three crops a year. They have grain, fruit and vegetables all the year round; in fact I never was in such a country before. I have seen much good country in Europe

and America, but none to compare with Palestine; its fruitfulness is uncommon, and the climate the most delightful; even in winter I did not see the least sort of frost, and vegetables of every sort were growing in perfection in gardens. *It is a fact that the rain and dew are restored, recently, in 1853 the former and the latter rains were restored, to the astonishment of the natives.* The Jews have been returning to the Holy Land for some time, and are increasing, going to their beloved Canaan from many parts of Europe, Asia, and Africa. They are making preparations to rebuild cities, and [build] railroads. The fruit in Palestine is better than in Europe and America. They have camels, mules, horses, asses, cattle, sheep, and goats; but I saw no hogs. The natives are generally friendly."—Louis Van Buren, sr., November 14, A. D. 1867.

A Mere Assumption

It is sheer assumption to affirm that Jesus cursed either the land or the people. Reference is made to the following scripture:

"Then Jesus began to weep over Jerusalem, saying,

"O Jerusalem! Jerusalem! You who will kill the prophets, and will stone them who are sent unto you; how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not.

"Behold, your house is left unto you desolate.

"For I say unto you, that you shall not see me henceforth, and know that I am he of whom it is written by the prophets, until ye shall say,

"Blessed is he who cometh in the name of the Lord; in the clouds of heaven and all the holy angels with him."—Matthew 23: 37-40. (I. T.)

The foregoing is a prophecy rather than a curse. Jesus was not in the cursing business. The entire chapter is an analysis of cause and effect. It was an attempt to interpret life. It was a review of the lapses of the scribes and Pharisees. They were "weighed in the balance and found wanting."

Jesus recognized the cosmic law. These people had sinned. They were sinning. They would continue to sin. They rejected the New Covenant. They were treacherous to the Old Covenant. National disintegration had already set in. Disolution was inevitable. This Jesus foresaw. His ministry had been primarily to the Jews. They spurned his message of peace. As he reviewed the long-suffering of God and recounted their perfidy, it was not difficult for him to predict what must inevitably befall them. The attitude of Jesus is clearly indicated in these words, "Then Jesus began to weep over Jerusalem."

Van Buren Not Sustained

The Van Buren letter presupposes the cessation of not only the *former* and *latter* rains in Palestine, but also the summer dew, some time prior to 1853. Mr. Van Buren did not visit very much of the country. He speaks only of Joppa. His position as to the entire absence of frost would not hold save on the coastal plains and in the Jordan Valley. His statements as to crops has only local application.

Mr. Van Buren could not speak from experience as to the summer dew. He was there only in winter. His visit was in 1867, some fifteen years after the supposed return of the rain.

A thorough and exhaustive examination of over one hundred authorities, embracing civil engineers, travelers, historians, meteorologists, geologists, together with a number of encyclopedias, brings conviction that:

(a) The climate of Palestine and Syria has remained practically the same throughout the centuries. Slight modifications will be indicated later.

(b) There is nothing to corroborate the contention that the *former* and *latter* rains ceased for any extended period. Sea-

sons of drought occurred during Bible times. Such is the case to-day.

(c) The desolation obtaining in Palestine during the past eight hundred years has been due to:

(1) The overthrow of the political and social structure of the Jewish Commonwealth.

(2) The consequent abandonment of the intensive land cultivation and water conservation which obtained during the Jewish occupancy of the land.

(3) The ruthless vandalism, rapacious greed, and maladministration of the nations which have occupied in this territory.

(4) The abandonment of the divine plan which produced Israel's greatness and the consequent forfeiture of God's blessing upon land and people.

(d) The claim as to the cessation and return of the former and latter rains is not essential to the vindication of Bible prophecy or the validation of Book of Mormon claims.

Topography

In order that we may intelligently consider this question, it will be well to study the nature of the country and the causes which affect the climate and modify the rainfall.

The Coastal Plain

The Coastal Plain lies between the mountains and the sea. It varies from ten to fifteen miles in width. Its elevation is from one to three hundred feet. The surface is slightly rolling in the region of the foothills, or flat on the alluvial plains.

We may, for convenience, associate under this head the Plains of Esdraelon or Megiddo lying between the Carmel range and the hills of Lower Galilee, and which connect the Jordan Trough with the Plain of Acre. The narrow valley of the Kishon connects it with the Coastal Plain, and the Valley of Jezreel connects it with the Ghor. It has an elevation of two hundred and fifty feet. The soil is a rich loam. The Plains of Asochis and Ramah also extend inland from the Coastal Plain near Acre.

The Hill Country

This section lies between the Jordan Trough on the East and the Coastal Plains on the west. It extends from the mountains of Lebanon on the north to the peninsula of Sinai on the south. From Esdraelon north it is called the Hill Country of Galilee, which is divided by the plain of Ramah into lower and upper Galilee. South of Esdraelon we have Mount Ephraim in Samaria and Mount Judah in Judea, or what is commonly called the Hills of Samaria and the Hills of Judah.

This Hill Country consists of limestone which has been "raised by the folding of its beds into a saddle or anticline and then dissected into hill and valley by the wadies that carry off the surplus rainfall." This great watershed reaches an elevation of three thousand feet. Some special peaks exceed this. The Lebanon Mountains reach an elevation of nine thousand feet. The drainage is the Mediterranean on the west and the Ghor (Jordan Valley) on the east.

From the Coastal Plain the hills rise steadily to the summit. The eastern slope is regular to the level of the western wall of the Ghor. The drainage lines are well developed, dissecting the land completely into hill and valley. The wadie bottoms are steep and well graded. The valleys are V-shaped.

The hills are exceptionally rocky and in many places, particularly around Jerusalem, the only way in which they can be cultivated at all is by means of terraces where sufficient soil may be accumulated or be artificially placed to support vines or trees such as the grape, fig, and olive. Under this head we will also include the Shephelah which has played such an important part in Jewish history. South of the Val-

ley of Ajalon are foothills which are more or less separated from the Hill Country through the development of valleys north and south, tributaries of westward flowing wadies. These are in alignment and by headworth growth have breached the dividing ridge. This gives rise to a valley which separated the foothill district. This is known as the Shephelah.

The Ghor

The Jordan Trough or Ghor (hollow) is a very deep and comparatively narrow canyon. It is a great fault or dislocation in the surface of the earth along which the west side has relatively sunk. It is encompassed on the east by the Mountains of Moab and on the west by the Mountains of Judah. The famous Jordan River meanders through this valley for a distance of one hundred and eighty-five miles, although in a straight line it traverses less than seventy miles.

This Ghor is only a part of a great rift in the earth's crust which extends from the Lebanons through the Gulf of Akaba to the Red Sea. Its length from the source of the Jordan to the Gulf of Akaba is two hundred and sixty miles. Its width varies from four to fourteen miles. The mountains on either side rise abruptly from one thousand five hundred feet to two thousand five hundred feet. The discrepancy in the elevation of both sides of the Ghor is more marked farther north, amounting to as high as five thousand feet at Mount Hor.

North of the Dead Sea the actual fissure is not visible. The east wall of the Ghor is the fault scarp. There have been no glaciers in this valley, so this depression could not have resulted from erosion. There has been no river flowing into the open sea. The almost universal explanation is that this trough has been formed by the actual sinking of a strip of the earth's surface between two parallel faults. The floor has dropped down.

The source of the Jordan is at the foot of Mount Hebron, which has an elevation of over nine thousand feet. From here the river descends to Lake Tiberias. It drops six hundred and eighty-nine feet in a distance of twenty miles. This lake (Sea of Galilee) is six hundred and eighty feet below sea level.

The Dead Sea lies in the lower end of the Ghor. It is forty-eight miles in length. It is some twelve hundred and ninety-two feet below sea level and has a maximum depth of from thirteen hundred and twenty-six hundred feet below sea level, or about six thousand feet below the eastern plateau. The soil of the Jordan Valley is exceedingly rich and only requires irrigation and cultivation to revive its great fertility.

Land Subdivisions

Palestine is located, therefore, between an immense desert on the east and south and the sea on the west in a series of what may be called four parallel lines running from north to south. These range as follows: The Sea; The Coastal Plain; The Jordan; The Eastern Range; The Desert. Stated in another way we have:

1. The Sea.
2. The Maritime Plain.
3. The Low Hills of Shephelah.
4. The Central Range cut in two by
5. Esdraelon and running into
6. The Negeb.
7. The Jordan Valley.
8. The Eastern Range.
9. The Desert.

This irregular contour from plain to mountain peak, together with the varying elevation, ranging from thirteen hundred feet below to nine thousand feet above sea level, must have material influence on climate and rainfall.

Palestine, from Dan to Beersheba, is one hundred and forty miles. The breadth at Gaza from the Dead Sea to the Mediterranean Sea is slightly over fifty-six miles, and at Dan, from the Jordan to the Mediterranean, is twenty-four miles. The average breadth is forty miles. The area of the country west of the Jordan is about sixty-seven hundred square miles. The area of the country allotted to the Twelve Tribes was about twelve thousand square miles.

The Climate

The seasons throughout Syria, including Palestine, may be divided into two: a dry, hot summer, and a rainy and varying winter. The climate may be divided into four distinct zones—the summits of Lebanon and Hermon—the mountains of Judah, known as the Hill Country and having a continental climate; the subtropical sea coast region; and the tropical valley of the Jordan. These climatic zones vary, from the tropical found in the Ghor to the arctic in the summits of Lebanon. They range from moist to desert.

The climate in summer is quite uniform. Sea breezes start about nine or ten o'clock each morning and continue throughout the day. A land breeze makes the nights cool and pleasant. The Ghor temperature is quite regular. While very much more torrid than other parts of the country, still a fresh breeze blows from off the Dead Sea up the Ghor during the day and reverses itself at night. The plateau country is somewhat irregular—the days are hot and the nights cool.

From the first of May to the end of October the sky is almost "uninterruptedly cloudless." The dews are copious and sometimes very heavy, and fall during the night throughout the summer, reviving vegetation and relieving the extreme dryness of the day breezes. The latitude of Jerusalem is thirty-one and a half degrees north. The whole of Palestine is included between thirty-one and thirty-three and one half degrees north. In respect to climate, as well as many other features, Palestine should be compared with Southern California.

The subtropical and temperate climate of Palestine increases its climatic diversity. The rainfall of countries lying in a more northern latitude is derived from cyclonic storms which move steadily forward and precipitate moisture despite topographical hindrances. It is different in Palestine. The rain is derived, with very few exceptions, from winds which blow inland from the Mediterranean Sea. The prevailing winds of summer traverse great expanses of desert, which do not furnish moisture.

During six months in the year west winds rise from the Mediterranean Sea and blow toward the Judean plateau. The air gradually expands and grows cooler. It cannot hold all of the moisture, and rain is precipitated in comparatively large amounts. In summer when the winds blow from the land they are compressed and thereupon become warmer and more capable of retaining moisture. Just as soon as these winds descend to the east of Judea they not only cease to distribute moisture, but conversely they absorb it from the land. The faster the air ascends or descends the more pronounced are the variations of drought or rain. Moist air ascending produces rain. Dry air descending precludes rain and absorbs moisture from the land. (See *Civilization and Climate* by Ellsworth Huntington.)

The Rains

The rains start about the end of October or the first of November. These are called the first or former rains. (*Pourer*.) They fall at the time of the autumnal equinoctial gales. The rain at this period is very necessary to moisten and soften the parched and baked soil, enabling the farmer to plow and prepare the soil for his crops. (Deuteronomy 11: 14; Jeremiah 14: 4.) These first rains were always hailed

with joy and festivity. Their deferment was looked upon as a calamity, necessitating self-abnegation and national contrition.

Rain continues at intervals for six months. From the middle of December until the end of February is particularly a rainy season. The rains at this time are more frequent and copious than in the autumn. January ordinarily has the heaviest rainfall. The latter rains come in March and April, after the crops are laid by and about the time of the spring equinox. In March spring begins. April is the month of grass and flowers. In May and June east winds prevail and dry up the vegetation. Whether the harvest will be sparse or bounteous depends upon the copiousness of the rain throughout the seasons. The winter rains are as essential to good crops as the latter rains. The average annual rainfall is about 26.05 inches. (See *Historical Geography of the Holy Land*, by George Adam Smith, Article, Palestine.)

Temperature

The mean annual temperature at Jerusalem is 64 degrees Fahrenheit. The year 1882 registered the highest known temperature, which was 112 degrees. The lowest known temperature was recorded in January, 1864, as 25 degrees. The mean temperature ranges from 46 degrees Fahrenheit in January, to 74 degrees in August. The average number of rainy days varies as follows: January, 11.9; February, 10.5; March, 8.9; April, 5.1; May, 1.6; June, 0; July, 0; August, 0; September, 0; October, 1.6; November, 6.4; December, 9.8. The temperature in the Jordan Valley runs as high as 120 degrees.

The climate of Syria has an extreme annual range of temperature. This is correspondingly true of the day amounting to 23 degrees, in summer, to 14.5 degrees in winter. The thermometer occasionally falls below freezing during the night, but rises again in the middle of the day to 77 degrees and more. Snow is not infrequent in Jerusalem and Damascus. This melts quickly. East of the Jordan it lies for days. The Lebanon mountains are covered with snow the year round.

Winds

The winds of Syria, their character and direction, are influenced by the predominating winds and modified by a regular system of land and sea breezes. One has but to refer to the Scriptures to know that the north wind is cold, the east wind dry, the south wind warm, and the west wind damp, this last especially during the winter months.

The north and northwest winds blow for about one hundred and fourteen days, the west winds for forty-five days, and the south and southwest winds for forty-six days during the year. The northwest winds prevail in summer and the west winds in winter. The winds from the south and east are called *Khamsin*, *Sherkiyeh*, or *Strocco* (The East). These are dry and hot, having little ozone. They blight the whole land and prostrate the inhabitants, producing fever and various ailments. While these winds blow, which happens frequently in May and June and occasionally throughout the summer, the atmosphere is oppressive and sultry. The air is filled with a fine white dust.

In our next article we will deal with the claim that the rains returned in 1853.

(To be continued.)

Emerson, who was accused of pantheism, does not, in speaking of Deity, agree with the gentlemen who prefer "which" to "who." In one place he writes, "in its highest moods the soul gives itself alone, original, and pure to the Lonely, Original, and Pure, *who*, on that condition, gladly inhabits, leads, and speaks to the soul."—William V. Kelley, in *A Pilgrim of the Infinite*.

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

Musical Meanderings Through Michigan

On June 12 the writer left home hearth, and scenes, and embarked on a Santa Fe "boat" plying between Kansas City and Chicago. The object of this pilgrimage was to visit some of the important branches of Michigan in the interest of the work of the Department of Music. The work of this department and its correspondence had been such as to make us feel that Michigan was a very important field in the musical work of the church, and we wanted to visit it in the performance of our labors and obtain knowledge at first hand concerning all its possibilities.

A detailed account of our travels and all the experiences had and places visited would make this article too much of the nature of an extract from a personal diary and would be interesting only to the different places visited. A casual mention of these and then we will pass on to discussion of work and the principles involved; the results obtained and the objectives to be reached in the future.

Work in individual branches was had in some localities and institutes affecting large districts were held in others. The places visited for both kinds of work are as follows, in the order in which they were visited: Grand Rapids, Minden City, Elkton, Owendale, McGregor, Port Huron, Saint Clair, London (Ontario), Crosswell, Sandusky, Erie Beach reunion (Ontario), Flint, Detroit, Lansing. And now we are at the reunion of the Southern Michigan and Northern Indiana District, at Indian Lake, Michigan, conducting daily work. One more reunion, that of the Northern Michigan District, at Boyne City, and our work will be completed and our steps will turn gladly towards the blessed haven of home.

Special institutes, involving extensive, prepared, and developed work along educational lines, were held in the following branches, participated in, to a greater or lesser extent, by those from surrounding branches, for these institutes were designed to affect as wide a range of territory as possible: Port Huron, London (Ontario), Sandusky, Flint, Detroit. In the other locations the work was almost local in character, except in the instance of two two-day meetings, held at Minden City and Elkton, in which gatherings there were present those from other branches near the place of meeting.

The character of the work done naturally divides itself into two classes, urban and rural; country branches and city branches. Each class has its own distinctive features as well as each branch its own individual problems.

The musical needs of the rural branch are entirely different in many respects from those of the city branch, and their problems are also different and often more unsolvable. The country branch wants a choir, it wants an orchestra, just as badly as the city branch, but its problems of attaining these are entirely different and often practically unsolvable. The opportunities for the realization of these are far more often present for the city branch than for the country branch. In the city branch of moderate size there is always to be found the usual average of those who have natural, innate talent, and there are always to be found in the city those competent instructors who can train and develop such talent. Such competent instructors are seldom found accessible to the country branch, and many of our talented Saints living in rural districts are lamenting this unfortunate lack of opportunities. To the shame of many Saints living in cities where ample opportunities are found, it must be said that many of them are allowing precious time to waste and valuable opportunities to pass unheeded in the culpable neglect of their God-given talents. *These will be held to account for this in God's time.*

The country branch nearly always wants a choir more earnestly than the city branch, and often it is more willing to grasp opportunities than the more favored city branch. But very often the country branch, realizing its isolated

condition, makes the fatal mistake of concluding that, because of its lack of advantages, its situation is hopeless and no choir is possible. Such branches always fail to have a choir because they presuppose failure. A choir, even in its most rudimentary and undeveloped state, is a body of singers chosen out and set apart from the branch, and sustained with the leadership and care of the song work of the services. In every branch of moderate size there are always a number more qualified to lead in singing and who, therefore, are able to serve in the capacity of choir members. Such should be put into service, for it is better for these to function, even though imperfectly, than that the branch should have no choir. God requires that men shall function in all the things he has commanded of them, as best they can, even though, in their weakness, they function but crudely and imperfectly. In the divine economy it is the earnest, sincere *effort* that stands out in preeminent virtue before God. He respects and aids those who try.

The city branch which realizes the extent of its resources in talents and possibilities, and which embraces and improves its many opportunities, always evolves that which is truly worth while in spiritual and intellectual development. Such a branch always thrives; it continually elevates its spiritual, intellectual, and moral standards; it always develops individuals of character and purpose. Situated where culture, progress, and intelligence have centered, it enjoys preeminent advantages in this regard, which it must improve if it would stand blameless.

Many of the rural branches of Michigan are eager to develop their natural resources and are imploring help to aid them in doing so. We could have spent a month or two in every one of these we visited, helping and instructing them, and not have exceeded our welcome. Yet, as a *general* employee of the whole church, needed in many quarters and ways, we could stay but a few brief days. We feel that we helped them in some ways, particularly in the attainment of ideas and visions. Yet the problem still remains for them and we want to assure all country branches that are yearning for development, that their problem is an anxious one with us. We hope that as the future shall enlarge our experience and capacities, that we may be able to render some really effectual aid.

All of the things we have said about choirs may be said, in the same principles, regarding orchestras. Many of the branches of Michigan are wanting to develop orchestras, and in many of the rural branches there are young Saints wanting to study orchestral instruments but can get no one to furnish instruction on same. We long to help them in time.

The institutes held in the places mentioned were very largely like those we have described in other issues of *The Staff*, varying according to locality. At each one much interest and enthusiasm was developed; some very valuable educational features were introduced, and new ideas and stimuli were engendered. These institutes, while focusing attention and interest upon the musical work of the church, stimulate lines of thought and incite towards development that may in time result in positive, worth-while, progressive development. Institutes are fine things, and every progressive branch should strive to hold musical institutes for the benefit of musical forces at regular intervals.

We must not close this article without some critical mention of some particular things and persons. These may serve to illustrate the possibilities of development that are to be found in this State, and which may presage the development of the future.

London, Ontario, stands unique among the musical possibilities of the church. The Saints of this branch have recently installed an excellent pipe organ, one of the best instruments we have ever seen. It occupies a place of great beauty in their gem of a church building and if their possible organists and present chorus choir *develop* as their opportunities undoubtedly allow them, this branch will some day stand as one of the musical strongholds of the church.

Flint, Michigan, also offers some very bright, promising hopes for musical future. There is an abundance of fine

talent among the Saints of this city, and the musical forces are gifted, alert, enthusiastic, and eager to forge ahead.

Detroit, Michigan, also affords a situation distinctly unique, teeming with possibilities of fruitful development. Before its amalgamation the church interests of this city consisted of six separate branches. Now all are in one branch and the former six meeting places have been consolidated into three. Needless to say that this concentration of forces offers many possibilities for culture and development, and we hope that these Saints will enlarge upon these many opportunities. Such efforts on their part can only result in an ample harvest.

Sandusky, Michigan, also has excellent possibilities in the way of talent, which is at present functioning more in the orchestral line. Port Huron also abounds in actual possibilities, having a large number available for choir service.

We mention these particular places because they are large branches and important points, advantageously situated. They should develop into actualities for the great good of the church, and their leaders should see to it that nothing prevents the realization of such possibilities.

Our trip through this important State, containing so many branches of the church, has been a very profitable one, we feel, not merely to the locations visited, but to our own understanding of the work and the needs of the church.

ARTHUR H. MILLS.

Music and Decorum

Personification of Music and Decorum during the rendition of musical numbers.

(Read before the Musical Institute at Detroit, Michigan, July 31, 1920, by Sister Jeanette McCollum.)

I am music. My home is on the staff of five lines and four spaces. Above and below are added leger lines which add to the beauty of my domain.

I am harmony, a succession of sounds or a combination of simultaneous tones so modulated as to please the ear.

I have magic power, for I can both soothe and fire the soul of man.

I am master of languages. I speak to you in tones of sadness, sobs of grief, and give expression to joy and ripples of laughter.

I even choose text and sermonize and breathe prayers. I am rarely understood by the masses, but loved by all who can bring themselves in tune with my harmonious nature. To be fully appreciated I must have an interpreter. I am interpreted both by skillful fingers and human voice. Those who interpret me study me long and diligently, for the artist *must* convey the message of the two great minds, the poet and composer.

I am very sensitive and easily offended and the least bit of confusion grates on my finely organized system.

One of the things that grieves me most is when I am ushered into an assembly of unappreciative people and I do not receive the respect due me. I cannot endure bad decorum, yet many times I have tried to bring to you my message amidst giggling and loud whispering. I do not believe you realize the harm you do me under these conditions. If you must whisper or move about, there are always intermissions given for that purpose.

One thing more I must mention, that makes my message hard to bear. It is your thoughts. If your mind is filled with hatred or jealousy it is at once felt by my sensitive interpreters, having received them by your thought waves, of which you were unconscious. I would not have you think I am always treated with disrespect, for I am not. Allow me to tell you of the royal way I am received in some places.

The moment my interpreters enter and I am ready to give an instrumental or vocal number, all motion ceases at once. Some were yet in the aisle and had not time to get their seats, yet they stood and waited until that number had been rendered, then quietly took their places. Order was the ruling of that house and they had ushers that saw that those

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

A New Series

We are happy to announce the beginning of a new series of articles written by Sister Bertha L. Mader on the subject of dress and fashion.

The first, which appears in this issue, deals with the responsibility of the mother in regard to the subject. This responsibility goes deeper than the thoughtless mother may be willing to admit. Just how much she can or cannot govern or influence the choice and decision of her daughter in these matters may indicate just how successful or unsuccessful she may be as a mother, who should be a tower of strength and an unfailing guide to youth.

At our summer institute the question was asked, "Just how can a mother explain to a twelve-year-old daughter what *immodesty* in dress is?" How would you reply? Let us have an open forum on some of these problems, and in the multitude of counsel we may find wisdom.

Read Sister Mader's thoughtful little articles, and take them to your local meetings, to discuss with other mothers. Talk them over with your young daughter, and see if we cannot establish for our girls and for ourselves some standards in regard to this ever-present question which will be a credit to our good taste, good judgment, and good religion.

A. A.

Dress and Fashion

1. *The Mother's Responsibility*

We mothers must learn one fact well: When a girl reaches the adolescent period, she will no longer do our bidding without question, even though that question go unexpressed. For she has reached the period of independent thinking and she questions every request, every new thought for which she does not know a reason. And she has a right to know the answer, for upon each answer depends a tiny step in the development of her reasoning ability and her store of information.

The mother's capacity and willingness to answer every question will decide in no small measure her success in molding the child's ideas and ideals in harmony with what she wishes them to be. This applies to questions of dress as well as to the other multitudinous problems that meet the mother daily for solution. The mother may object strenuously to some fad or fashion, but, unless she can give a reason for her objection, it will fail to have much weight.

Fortunate is the mother who has taken advantage of the earlier years of a child's life to prove the right to a wholesome respect for her ideas. That respect, to be permanent,

rules were enforced. I could not help admiring the dignity of those quiet, mannerly people. Could you?

Come, seek knowledge of me, and we will all sing with the harmony and inspiration we had in celestial spheres, when the morning stars sang together.

Now for Another Season's Work

By the time this issue of *The Staff* reaches its readers, another summer shall have passed into the eternal past, and another autumn will be pausing at our threshold. It has been a summer filled with development in many quarters and perhaps a cessation, or slowing up, in others. But now that the summer is ended and the cool autumnal months have come, all the musical forces of the church *everywhere* should resume activities, if such have been suspended, and should prepare for another season's energetic work and development.

Let the slogan be, "Now for another season's work."

ARTHUR H. MILLS.

must be based upon the girl's realization of her mother's intelligent, unprejudiced understanding of the problems of girlhood, and her knowledge of the best adaptation of all questions to suit her daughter's needs.

It is easier to let Mary do and dress as other girls do, but such an attitude will never help the daughter over the period of the immature judgment of youth without experiencing its mistakes, nor will she be able to reach the right conception of such matters without wasting precious years that might be given to wholesome, constructive service, could she have the benefit of her mother's years of experience and knowledge as she grew to womanhood.

When I endeavor to find the reason for young women's usual choice of extreme fashions, I am convinced that one of the main causes so many of our girls follow the extravagant styles of the hour is because their mothers do not know how to criticize constructively, so either fail in their endeavors or do not try to direct the girls. Moreover it requires decided persistency to buy either patterns or ready-made garments that are comfortable, modest, and in good taste. Perhaps a few admire the extremes, or simply do not know how to select suitable garments; but they are not many.

Last summer, at a meeting of about seventy-five women with the Zion Council, I am told not one of the members wore an immodest gown. Think of that! It is unusual. Doesn't it speak well for our leaders? I feel sure a happier day is not far away when we will have those of our own members who can help us select clothing suited to our needs—beautiful and modest.

For the present one of the most prolific sources of help in determining what may be in good or in bad taste is our better class of women's magazines. They frequently illustrate their articles, too. Some of our more progressive domestic art teachers are giving a course of lessons in the fundamental principles of good dress. The best art schools are offering a series of lessons in applied art along this line and sometimes send out lecturers to help local organizations or clubs. Some of our more conservative women's clubs are endeavoring to do their part in establishing saner styles. These are a few of the sources of helps, some of which are probably available in your community.

As our girls to-day grow into womanhood, it is my most earnest hope that some of them will prepare to be our leaders in counseling those of us who may not have had the opportunities we needed to produce the best results in the matter of dress in our own home circles. And I just as earnestly hope and pray that *each* of our girls of to-day will realize the grave and responsible problems she must help solve in her own home, in this as well as in other questions, and prepare to meet them, that the homes of the future may typify more nearly the ideal home of a Latter Day Saint.

BERTHA L. MADER.

Congresswoman Blames Parents for Immorality

"There is too much jazz among young girls these days because mothers and fathers have stopped watching over their children."

This is the opinion of Miss Alice Robertson, of Oklahoma, the woman member of Congress.

"Miss Alice," as she is affectionately known, refuses to believe that the world is becoming bad, but does believe that young girls are not being restrained enough.

"You cannot legislate against these things," said "Miss Alice." "We have too many laws now. After a while we will be a toothless race through getting all these predigested laws regulating us—this antismoking bill is an example. We ought to have to chew things more for ourselves.

"I don't go around much myself, and all I know about girls smoking and rolling down their stockings is what I have been told. I have seen some bathing suits that were a little too scanty, but when I have seen them I have thought, 'Poor girl, she wouldn't be wearing such a bathing suit if her mother were looking after her.'

"The only way to correct these things is for parents to look after their children, and for each one of us to look after himself or herself. The trouble to-day is that most of us are too busy trying to look after everybody else. We neglect to look after ourselves."

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXVI

Certain Common Faults of Children

1. What are several of the common faults of children?
2. What are the causes of lying in little children?
3. How does Ellen Key classify all lies?
4. What is the proper method of dealing with each?
5. How should a child be corrected for lying?
6. Why do children steal?
7. How may such a tendency be checked?
8. Why does the author think parents do wrong to make their children share their playthings?
9. Why do children often take money found in the home?
10. How would wise parents deal with such a child?
11. What is the care origin of anger? What purpose did it serve.
12. What are the pleasures of anger?
13. What element is lacking in expressions of anger?
14. Discuss the proverb: "God gives us our relations: Thank God we can choose our friends."
15. Why is there so often a lack of sympathy between brothers or sisters?
16. Name several things that cause expressions of temper in a child.
17. Do you allow your children to be teased by older people? If so, what are the harmful results? The good results?
18. Suggest effective methods by which children who have tempers may be taught to control them.
19. What are the benefits of quarreling? Injuries? How may it be controlled?
20. What is the origin of teasing? What has teasing among children to do with idleness?
21. Illustrate how the clan spirit of the home may eliminate some of the tendencies mentioned.
22. Explain truancy.
23. Suggest methods of controlling this tendency.
24. In summary, what are the two fundamental truths to remember when we consider troublesome traits of children?

MAUDE PEAK PARHAM.

Deal Gently With Children

Our attention has recently been called to two accounts dealing with children who have not been dealt with gently. They touch the heart, and mothers and fathers who read can but look upon their own dear ones with renewed consecration of purpose to strive to deal as intelligently and tenderly with their own as possible.

We refer to the two clippings which follow, both of which contain a lesson and a warning to parents.

A Tragedy

Here is one of the world's greatest tragedies, the tragedy of a little child.

At five Agnes Katherine Hughes was a prodigy; at six she is a crushed flower.

A year ago she could speak three languages, could sing beautifully, and could dance like a fairy sprite; to-day she is mute and paralyzed.

The tragic transformation is laid to eleven words: "There's a bogey man in that room and he'll catch you."

These words were spoken by a thoughtless woman; spoken in the same thoughtless way that many adults speak to frighten little children.

The child, highly strung and extremely sensitive, was at first merely scared—then became hysterical.

LETTERS

Lamoni Stake Reunion

Its reputation for good results has been maintained.

Just a few words concerning the Lamoni reunion, which we were privileged to attend during a part of its twelve-day encampment, and to partake of its many enjoyable features. Several circumstances combined to make it what is considered by some one of the best, if not the best, ever held in that vicinity. Of these might be mentioned, ideal weather, with just enough rain to cool the air and keep the dust settled; a splendidly organized and working corps, working together almost as a unit; orderly conduct; and the unity of purpose with which they came together.

The theme of last year's reunion was "Reconsecration," which was well followed this year by "The perfecting of our offering." That theme was not only discussed at various times in the prayer meetings by both young and old, but was also touched upon in some of the sermons.

We remember a time in the history of the Lamoni reunions when meetings were held almost continuously, morning, afternoon, and evening. Then the only time allowed for recreational purposes for the young people was the short time between the morning and afternoon meetings, and between the afternoon and evening services. When the dinner and supper hours were taken out of that, there was not much time left, especially when the girls were required to wash dishes and perhaps the boys carry water. In those times the only way for the young folks to get a little recreation and amusement was to slip away without permission for a hike or bonfire.

We are glad to say that in recent years a much better plan has been adopted and the results are gratifying indeed. When the young people are given a chance to have good, wholesome amusements, we find they are quite willing and happy to cooperate with the more serious work of the reunion.

At their reunion this year two good prayer meetings and one preaching service every morning provided goodly feasts of spiritual food for the day, with sometimes a sermon in the evening. The afternoons were given over almost entirely to recreation and supervised play for the children and young people. A variety of games and athletic sports were provided, such as volley ball, baseball, indoor baseball, pole vaulting, jumping contests, races, swings, croquet, hikes, and swims.

Appreciative of all these provisions made for their enjoyment and benefit, the young people gave willing heed and response to the requests to be at their own meeting tent each morning at 7.45 and there take part in their own prayer service; and it was an inspiration to be present, to see their tent overflowing with boys and girls, and to hear their splendid testimonies. Each morning a subject or theme was announced for the following morning, all leading towards the one great theme of the reunion, "How can I perfect my offering?" These themes were:

Dedication of the temple.

Preparation for the journey.

Beginning of the road.

First crossroad—true or false ambition.

Second crossroad—true or false pleasure.

Third crossroad—service or selfishness.

Fourth crossroad—intelligence or ignorance.

Fifth crossroad—love or hate.

Watching the sign posts.

How may I perfect my temple?

The talks and lectures to the girls at the young people's tent were also well attended. These talks were practical ones, given mostly by young women workers, and some by the girls themselves.

The twenty-six Boy Scout tents on the ground constituted an interesting feature, and the good work of these Scouts about the camp was commended on every side.

The prayer services at nine o'clock each morning at the

After a few days a numbing paralysis began to creep along the muscles of her body; finally it affected her tongue and her last spoken words were, "Bogey man."

Her parents, Mr. and Mrs. J. F. Hughes, of 638 Evergreen Avenue, Millvale, Pennsylvania, have almost frenziedly spent their money to undo the havoc wrought by the eleven senseless words. All without avail.

Finally they have appealed to the healing profession of the country for aid. Hundreds of physicians have answered, offering aid.

Meanwhile, Agnes is being cared for in a Pittsburgh hospital, where a dozen doctors are giving their best to cure her, while they sift the suggestions that have flooded in upon the parents.

And these twelve men, wise in the ways of little children, send out this warning to the parents, and aunts and uncles, and brothers and sisters, and people everywhere:

"Never frighten a little child."—*Exchange.*

No Disgrace to Fail

A teacher wrote with red ink the word *danger* on a little boy's card at school to warn him that he might fail.

She might as well have written *death*, for that is what it has amounted to. For a long time the little fellow hid the card in fear of his parents' wrath, and at last when his mother insisted upon seeing it and there was nothing left to do but show the tragic thing, the poor, thoughtless mother, her pride for the moment getting the best of her, said something about his father attending to the matter when he returned from his vacation, and with that the little fellow, heart-heavy, found his father's pistol and ended it all.

God rest his little soul in peace!

If his act will make parents think and be less strict about this silly old school stuff his little life has not been stilled in vain.

There must have been great fear of that father's wrath in the little heart—no wonder there was no room for lessons and such in a little head distracted with terror.

What matter if he failed—once, twice—or never finished school?

Some of our greatest men had little or no schooling.

I remember well how I suffered in school memorizing boundaries and battles and imports and exports and a lot of other stuff. I could grasp anything I'd see and devour geography and history and travel and biography, if it came in a library book; but in a schoolbook, it just wouldn't stick—that's all.

Some children in the schoolroom are like little parrots. They can reel off reams of lessons, but they aren't able to observe or reason things out for themselves.

Not every child has the advantage of older sisters and brothers or an educated father and mother who can help them with their studies.

Fear of a father is enough to drive all else out of a youngster's head.

It isn't how fast you learn things, but how well you learn things.

It may take one child twice as long as another to learn the same lessons, but he may do twice as much with his knowledge in the end.

Parents should be the port of peace and confidence for their children, where the little ones can find comfort, and consolation. There should never be the least fear to bring any trouble to the fireside.

It is no disgrace to fail—who cares whether the successful man in life passed with highest honors or ran away from school?—*Kansas City Post.*

The women pearl fishers of Japan commence their work at the age of fourteen.

Princess Mary, the only daughter of King George and Queen Mary of England, never uses perfume.

Washington, District of Columbia, has sixty-five women lawyers.

big tent were attended by large numbers and participated in by many. The Spirit was present in power on many occasions, expressing encouragement and cheer, its admonitions being given in gentleness and love. On the last Sunday morning Bishop Carmichael's sermon, following immediately after the sacrament service, consisted more of a testimony than a sermon, relating as he did many of his own personal testimonies of the work and of the divine calling of our present President of the church and also that of his father. Strong and convincing was his testimony, accompanied as it was by the power of the Spirit poured out in great measure.

We feel indeed that the reunion was one of spiritual uplift and benefit to many. Provisions were made to purchase about seventeen more acres of beautiful woodland adjoining the twenty now used as a camping ground. May the work so increase and grow that in days to come even this enlarged camp ground shall prove inadequate for the numbers who shall in future reunions gather there.

A. VISITOR.

Southern California Reunion

The Southern California District conference and reunion has passed into history. On July 29, at Convention Park, Hermosa Beach, there seemed to spring up as if by magic, a city of tents where the Saints had gathered together at this season of the year for many years past to worship and be associated in the one grand reunion of the year.

For several months prior to this gathering there seemed to be an unusual desire on the part of all the Saints to make this reunion the best in the history of the district, and to this end all labored and prayed. When the Saints were assured that President Frederick M. Smith would attend the reunion part of the time and that his counselor, Elbert A. Smith, would be with them from the beginning, they rejoiced much, and felt indeed that they were to be specially favored.

So when the reunion was formally opened on Friday evening, July 29, the Saints gathered in one happy throng under the folds of the big gospel tent to greet each other with that greeting which is only experienced among the people of God, and to listen to short addresses made by our genial district president, David E. Dowker, President Elbert A. Smith, Patriarch F. G. Pitt; also J. M. Simmons and Amos Yates, general conference appointees. The first service closed with the feeling of good fellowship and unity, that truly the Lord would meet with his people and bless them with an outpouring of the Holy Spirit.

All the different departments of the church were ably represented during the reunion. The Women's Department, in charge of our genial district organizer, Sister Grace Adams, was especially favored by having Sister Ruth Smith, wife of President F. M. Smith and Director General of the Women's Department, to assist them with her advice and counsel. Also Sister F. G. Pitt, as well as Sister Dora Glines who was especially active in study class work.

The Sunday School Department was ably represented by active workers from all parts of the district. This work was in charge of the district superintendent, Peter Kaufman. Under the auspices of this department there was rendered a beautiful pageant representing one hundred years of Latter Day Saintism, which was enjoyed very much by all.

The Religio Department was presided over by the district organizer, Wilfred Burton, and the work of this department was very much enjoyed.

The music during the whole time was of the very best order, under the able direction and leadership of our district chorister, Sister Lois Aldredge. Music was furnished for every occasion, which was indeed delightful.

The meetings were of the highest spiritual order. The principal speakers were President Elbert A. Smith and Patriarch F. G. Pitt. Their excellent sermons and wise counsel were indeed a spiritual feast. The prayer and testimony meetings which were held every morning from 9.15 to 10.30 were indeed services long to be remembered because of the spiritual blessings that were enjoyed. The gifts of the Spirit were manifested in tongues, interpretation of tongues, vision, and prophecy, to the edification and comfort of his Saints.

The whole camp was made to rejoice on Friday evening, August 5, by the arrival of our beloved leader, President Frederick M. Smith, and a hearty welcome was extended to him.

The district conference convened Saturday, August 6. It was presided over by the district presidency: David E. Dowker, D. Amos Yates, associated with the First Presidency of the church. A fine, peaceful conference was enjoyed, and in the selection of officers for the ensuing year Brethren David E. Dowker and D. Amos Yates were unanimously sustained. A very timely talk was given us by President F. M. Smith, which was very instructive and highly appreciated.

During the reunion seven were baptized by Brother Dowker. The cafeteria service was the best the reunion has ever enjoyed and was ably directed by Brother J. C. Clapp and wife.

On Sunday, August 7, as a fitting climax to the closing of the reunion and conference, Brother Elbert A. Smith occupied very ably at the eleven o'clock service. At 2.30, p. m., President F. M. Smith delivered a very excellent discourse, which was enjoyed by all the Saints. The sermon in the evening was by Patriarch F. G. Pitt and was well fitted for the occasion. Thus closed one of the most eventful and generally conceded to be the largest attended and best reunion ever held in the Southern California District.

JESSE M. SIMMONS,
For Press Committee.

Doing Constructive Work

"Let thine eyes look right on, and let thine eyelids look straight before thee."—Proverbs 4:25. Solomon believed in constructive work. "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Proverbs 4:18. If we as the church of Jesus Christ reorganized in these last days keep in the path mentioned by Solomon, then we must do constructive work.

Sometimes, after a good General Conference we do constructive work for a while, but after a time we seem to forget and begin the work of destruction instead. In order to do constructive work we must do constructive thinking; for as a man thinketh in his heart so is he. If any man or woman speaks against the church or its officers, it is because they think evil thoughts. Should the workers in our department store continue to speak evil against each other or of those in another department of it, how long before that business would fail? They might be in a good business and in a good location, yet where one department continues to work against another, failure must be the inevitable result.

So it is with the church of Christ; if one department continues to work against others, we cannot succeed. We are engaged in a good business and have a fine location, with splendid opportunities to bless mankind as no other people can. What shall we do? The war we wage must not be one of rebellion among ourselves, but with love for each other and all people let us unitedly make war with our combined enemy, viz, the world, the flesh, and the Devil.

Constructive work in the home is necessary. Parents who in the presence of their children speak disrespectfully of the church or its officers are quite likely, sooner or later, to see with sorrow, their children outside the church. There are plenty of forces outside the church to turn the young from it without that force being augmented at home. True, there is much to be destroyed, but how shall it be done? I answer, By seeking to build up the kingdom of God, the kingdom of Satan will fall. It seems to have no cohesion, hence "Babylon" or the kingdom of the Devil must fall. Let us, then, not merely for the sake of the young, but for all, both old and young, do as did our Master, do constructive work. He says, "Contend against no church save it be the church of the Devil."

Let us as a church and as individuals get the beam out of our own eyes, then we shall truly be as salt, having saving qualities for the salvation of mankind, in Jesus' name.

C. J. SPURLOCK.

The Peregrinations of "Ebenezer"

Elder Pement finds much opposition in Ontario and Quebec as he journeys in his "gospel" car.

To peregrinate is to wander; and wandering is surely the term that can be used in describing our movements here in Eastern Ontario and Quebec. And were it not for the fact that there are a few Saints in Cornwall, Ontario, the lot of the wandering missionary would be most uncertain.

A number of interested Saints have written, saying: "We are watching you in your work, and are interested in what you are doing." We are thankful indeed for such encouragement and interest, and will herewith set forth some of our experiences for their benefit and information.

Elder Levitt and the writer left Ottawa, with "Ebenezer," for Cornwall, where Brother and Sister O. L. Weaver and Brother and Sister J. E. Phillion reside, whose homes are havens of comfort for the missionary. Here we thought to be able to accomplish some work for the Master, but the degree of prejudice existing here is very great and very few came to the meetings.

After holding forth we concluded to move out from Cornwall into the surrounding little villages. We went to Moulinette, but the various pastors made a house-to-house visiting campaign and warned their people away, and we only had a few for three nights and then we were left alone. The same tactics were carried into effect at Williamsburg, where last winter I held three meetings with good congregations each time.

At the last named place we had but few in the tent, but a fairly good crowd outside for three nights, then not a soul showed up. We began to tract the town on the morning of the fourth day, and when we came to where the tent was located we beheld the whole thing flat on the ground and seats. The two main guys were cut, as also all the ropes on one side and one end. We had a lot of very hard work at this place. We had to make three or four trips to find a place to put the tent. No one seemed to want to give us enough room for even a tent. Finally we secured a place, and then we required electric light connection, and the town people, or rather trustees, were not willing that we should have that. The main trustee objected, and after a conversation with the superintendent we were informed that we would have to take out a six months contract. That in itself would prohibit us from having light. We secured a connection with a residence, however, and proceeded with our meetings. We presume when they saw that we were not going to be shut out in that way, then they decided to cut us down.

It was in a scorching hot sun that we cleared up the wreckage, and got our things all packed to go away from that place, where the people gave such evidence that they did not want our message to them. The inconvenience, hardships, and humiliation were certainly ours; but the loss (and who can tell how far-reaching that was) was certainly theirs; and probably when it is too late those who now refuse the gospel of salvation, at that place, may be willing to recognize our ministrations under conditions which will not bring them as great possibilities as they once had opportunity to embrace.

While at Williamsburg a night vision was presented to me which had some very difficult features connected with it and which have caused me to ponder very seriously, and more especially as no interpretation has been given to give the light so much desired. I seemed to be standing in a very crowded street car, of the interurban type; and we were going up a very gentle incline. Presently the hill seemed to rise very rapidly, and on looking out it appeared awfully steep, and a sense of fear for my own safety, as well as for all on board, came over me; and yet there seemed to be an assurance that all would come out all right. I looked out to see how matters stood, and discovered that instead of being propelled by a trolley pole, as such cars are, we were being pulled up by a very strong cable, but it seemed to be all the cable could stand. Presently the ascent became perpendicular, or upright; and I looked out again and saw the cable almost at

right angles with the car and that the car had risen about six or eight feet over the level of the ground, and there it stopped. I seemed to realize that an awful accident was about to take place, for I felt sure the cable would break. Presently the car began to drop back, and to see that cable strain was something amazing. Then I heard a voice say: "The North-Western Company will never allow that car to go back." (These are the words as I remember them.) Presently, I felt the power being applied once more, the wheels began to turn, and the car glided upward over the curve, and I awakened a much relieved man, I can assure you. Can anyone give the interpretation?

After having been so cruelly treated at Williamsburg, I wrote to Apostle R. C. Russell, telling him of our experience and treatment and asking directions as to what was best to do. He wrote me, informing me that as I was appointed to Quebec as well as Ontario, that I should try that field. Well, Quebec is Rome's real stronghold in America. There she is entrenched and proposes to stay. There is where there are more traditions and commandments of men among the people, and less understanding of the Bible than in any part of North America; but there I was ordered and there I went.

After putting "Ebenezer" away as safely as I could at Brother J. E. Phillion's home, I struck out "to spy out the land" as it were, and the first place I struck was Valley Field. There a few people reside, who have left the Roman Church, but are divided into different sects, and as the name of one had been given me, I was desirous of finding the party.

I was directed to a man (who had left Rome) who might be able to give me the needed information. I went to see him. I found a smoking and chewing character whose words were only bitterness and cursings against the church he once was a member of. I thought to myself, Here is work for me to do. I began gently to show him that such feelings should not exist in him; that he should show a better example; and incidentally I asked about the party I was seeking. He proved to be a brother of the same. Our acquaintance was pleasant and he invited me to have dinner, and then I walked two and a half miles to see the party I was seeking.

I found a very pleasant, and striking lady. One who can surely hold her own in a conversation. She told me in a few minutes the entire details of their efforts in coming out of Rome. I was informed where I could find the rest of their little society. Some of them had become disgusted with a religion that is as lifeless as the average evangelical church, and had gone into skepticism; others into Adventism, and as I am particularly suited to that class of people, I determined to interview them. I finally got the skeptic to read Stebbins's Lectures on the Book of Mormon, and he is now reading the book itself. He likes them very much and says that they appear reasonable. He said that we had been lied about to him and that he would find the truth.

I was directed to where the Adventist lived and had to walk about six miles to his home. The last three quarters lay along a canal overgrown with grass and wild clover, and as it had rained a short time before, I was soaked from the knees down when I arrived at the house. I found a real pleasant couple about sixty years old. They have a son and a daughter, both of whom are married. This makes three families. They have a nice farm of about one hundred acres, possessing all the evidences of care and thrift. I told this party my mission to him; that I was a missionary of the restored gospel. It was about half past four in the afternoon and he took me to the house and introduced me to his wife; a very pleasant woman. They speak the French only. The conversation turned to religion at once. We talked till supper was ready, and after we had eaten we continued our conversation till after one o'clock. He is certainly a well posted man, for one who never heard our work; and he fell in line with a great many things I had the pleasure of putting before him that were new to them. Next morning, as soon as breakfast was over, we went at it again and talked till dinner time. I had the opportunity of telling him about the apostasy, restoration in detail, and apostasy in these last days. He received all in a very friendly spirit and the only objection to our teachings was that we did not keep Saturday

or Sabbath as commanded in the fourth commandment. I am going to see them again, as there are three families who would no doubt be affected, if any change were made in this one family.

It is now almost seven years since I have been assigned to this part of the world by the church. The field is a most difficult one. I have been home only a few times in all that time, the expense of travel being too great to go back and forth, and I am looking for a change in which I will be permitted to labor nearer home. So far I have not been able to use my gospel car to the advantage that it can be made use of. This has arisen partly from the lack of equipment, and largely from the hostility of the people. But that it can be made of great advantage I well know, and hope to fully demonstrate in the future.

I would like to be permitted to take it with me when I go, but I really do not know whether I will be able to "make the grade" or not. I am about only half way up the hill; and if the vision given me at Williamsburg has any reference to that "grade," the balance of it will require strenuous efforts to pull the car up and over the curve. I would not like to think that I would have to be compelled to return "Ebenezer" to its former owners, after expending as much as I have on it, but, if I am compelled I will only have to do so; I hope not, however.

If the reader will be one of "The North-Western Company" to assist me in pulling "Ebenezer" over the "grade," I shall remember him with a blue print copy of a very comprehensive dispensational chart, together with a key to explain the same, 40 by 10 inches in size.

I have made arrangements with the customs officials of the United States whereby I can take "Ebenezer" with me, without paying duty, the truck having been made in the United States.

I pray for the success of the work, which is bound to triumph in the end.

PHILEMON PEMENT.

CORNWALL, ONTARIO, Box 577.

Southern Michigan and Northern Indiana Reunion

We are pleased to report that the reunion of the Southern Michigan and Northern Indiana Districts, held in Lemon Park, at Indian Lake, near Vicksburg, Michigan, and which closed after a ten-day session on last Sunday night, was a successful one. The attendance was greater than was anticipated, but would no doubt have been larger still were it not for the present financial depression which leaves so many of our brothers and sisters out of employment. The weather inconvenienced the campers to some extent, as it rained almost each alternate day. There was some sickness in camp also. Despite all this the meeting was seemingly greatly enjoyed by all who attended.

The preaching was done by Paul M. Hanson, of the Twelve; F. F. Wipper and Clyde F. Ellis, of the Seventy; T. U. Thomas, A. H. Mills, and the writer, of the high priests; and E. K. Evans, of the elders.

From one to two hours were spent daily in class and educational work, which held the interest of a great many day after day. The instructors were Sister Etta Ryder, on "How to teach effectively"; F. F. Wipper, "The church doctrine and polity"; and T. U. Thomas, "Doctrine and Covenants." Brother Mills gave talks and instruction almost daily on music. Sister Huss and Sister Earhart gave several splendid lectures on foods and child welfare.

Under great disadvantages and trying circumstances, Sister Louise Evans, district chorister, prepared and directed a rendition of the cantata, "Daniel," which was greatly enjoyed by all who were present to hear it. Thus, this district which has hitherto been somewhat delinquent in this department of church work, is beginning to step forward. May it continue.

At the business session it was voted to hold another reunion in 1922, place and time left to committee. There are some drawbacks to the present site and there is hope of finding a better location.

Brethren Hanson and Wipper left before the close of the meeting to attend the reunion at Elmhurst, Illinois.

All left the reunion grounds seemingly in good spirits, and with renewed courage. Notwithstanding the success of this reunion we see the possibility of improvements which we hope may be realized at the next reunion.

All were pleased to have with them, for a very short period though it was, Brother Clyde F. Ellis, who has labored extensively in the district in former years, and were made sad by the thought of his going back to the islands of the seas, although rejoicing that he is counted worthy to fill the important mission to which he is assigned. Our prayers go with him, as with all those called to labor in the Master's vineyard.

H. E. MOLER.

Southwestern Texas Reunion

The district reunion closed its interesting sessions August 14. The big tent witnessed a large attendance, many of whom were nonmembers and friends in the community. The principal speaker was Evangelist Ammon White who was well blessed in both missionary and pastoral discourses, stirring the hearts of the congregation. Discourses rendered by D. S. Palmer, T. J. Jett, jr., Alma Rannie, and W. H. Mannering were pronounced edifying.

A conference of the district and a Sunday school business meeting employed their share of the time advantageously. Patriarchal blessings added to the interest of those receiving them. The music was inspiring and well ordered by Chorister Mary Barber and Pianist Emma Jackson, strengthened by Mrs. Flossie Waite and other efficient helpers, all of whom are devoted members of the church.

Several church books were sold; eight persons were baptized, and others have advised the local ministry to provide for their baptism next Sunday. All the Saints are encouraged, the young folks in particular, from whom we have reason to expect valuable service in the future.

In the faith,

W. H. MANNERING.

ALVA, OKLAHOMA, August 22, 1921.

Editors Herald: Seven years ago I begun my labors in this place and have begun to see the fruits of it appearing. Out in the rural districts, at which point I am at present laboring, we had at that time a couple or three families of Saints. The spirit of prejudice and intolerance was at that time very apparent. I began, however, to do constructive work, since I have long since learned that our work must be constructive and not destructive. I gradually got the ears of the people and thus began to gain their confidence. Among other things that helped to get the good will of the people was the auctioning of the boxes at a candy social held in the schoolhouse and directed by the teacher. When the young people learned that I could auction off candy boxes they could venture to come to church and hear me preach.

As I have already stated, my work was constructive. I did not discuss the failures of other churches, nor trouble the people with an exposition of the incorrectness of their doctrines. To the contrary, I showed them what the gospel of Christ really is—how it will change the hearts and minds, and hence the lives of men. I was careful in trying to distinguish between true and false religion, but I did not become personal in my statements. The interest increased and the spirit of good will became more apparent. The local pastor of the Baptist Church, who at that time was in charge of their work, came to think quite well of me, and after I had preached here the second time he told the people, "You have been hearing the gospel preached. I know the gospel when I hear it and that man has been preaching the gospel to you; the thing you should do now is to begin to live it." This to me was much better than having his ill will, although he meant to say that the people should come into his church and live a consistent life.

This brother became very friendly, and when I was present on his preaching day he would ask me to preach for him. The amusing thing was some three and a half years after I began my work here, I began to baptize. I baptized two

young ladies first, and the next Sunday after this first baptizing I had an appointment at another schoolhouse, because our Baptist brother's appointment came on that Sunday. I, of course, was not there to hear him, and he now thought it an opportune time to warn the people, so he took the liberty to give us a good combing. He tried to cause the people to see that if there was any difference we were a little more dangerous than the Mormons. He spread himself considerably and thus got the ill will of the people and even of his own members. I made no reply to his attack upon us. To do so would have tacitly admitted there was some truth in the charge. I simply preached from the text: "Can any good thing come out of Nazareth?" The people saw the point and the next Sunday I baptized six, and the following two more. While the spirit of good will was gradually increasing and the people coming to think more favorably of our work, the good pastor who had tried to oppose that which I was doing lost out entirely and was obliged to leave the place.

This early spring Brother J. D. Shower held a meeting and baptized sixteen more. Our work is onward in this part and the Lord is working with his people here. Most of our membership here are young in years and we hope to see them advance and grow valiant in the work of the church. We have some very promising young men here. What is more, the opposition that once existed is broken down and the people at large think quite favorably of the work. Next Sunday I am to baptize again at this place.

On yesterday Brother Moreland, the president of Freedom Branch, where the Saints here hold membership, was with us. At the sacramental service in the afternoon, the Spirit was present in power, calling a young brother to the priesthood who was, by the voice of the branch, recommended for ordination to the office of priest. He was thus ordained and a group organization was effected here with Brother Robert Hada as its officer.

I see a bright future for the church here if they will remain faithful and humble in spirit. I trust also that they will always retain the spirit of unity and brotherly love that now characterizes them. There are others here who will occupy in the priesthood in the near future if they will remain faithful and studious.

The work here has built slowly, but it is evidently on a solid basis. May God speed his work.

Respectfully, J. E. VANDERWOOD.

THE LABOR UNION

(Continued from page 820.)

must not be looked after by an ordinary watchman, but must be tended by a member of the Plaster Tenders Union; also all dirt or debris made by the plasterer must be cleaned up by a union tender, not an ordinary laborer.

The Hoisting Engineers' Union requires that men who report for duty will receive two hours pay, if not put to work, unless they have been notified at the end of the previous shift. That is, if it is stormy and no work can be done, the engineers must be paid two dollars each. (But men often lose much time waiting on doubtful days and are put to expense to be on the job.) If any work is done on or with the engine, during the absence of an engineer, he must be paid just as if he were there. A hoisting engineer can be used only at his own machine. He cannot be shifted even temporarily to another.

In one case an engineer was requested by his employer to work on Saturday afternoon and Sunday in order to make some needed repairs on his engine, so that the work would not be tied up on the following Monday. The engineer refused, because of another engagement. Thereupon the employer hid some machinest from a near-by shop, who made the desired repairs. The engineer subsequently made a claim for and received pay at double-time rates for the period during which the machinist worked (i. e. \$2 per hour).

Some steel reinforcement was placed by union iron workers

on a Saturday. On the following Sunday a gang of laborers was used to place concrete around the rods. The steel was found not to be in its correct position, and so was taken out and replaced by the laborers. The iron workers subsequently demanded and received pay for the work, as if they were present.

A hoisting engineer can be used to operate only a particular machine. Even though his engine be temporarily idle he cannot be shifted to another, but a second man must be employed for this purpose. On one job some repairs were to be made upon a large grab bucket. Machinists were brought out on a Sunday to do the work. An occasional lift by means of a derrick was required, for a few minutes at a time. An engineer who was on duty, looking after the pump, was competent to do the necessary work, but he could not be used, because the rules required that the regular engineer on the derrick was the only man who could touch the machine at any time. As a result, the regular man was used and paid at double time rates about six or eight lifts, while the other engineer was an interested spectator. Incidentally it costs an engineer \$5 fine if he is caught breaking this rule.

A certain wood carver paid his men the union rate and in addition gave them a bonus for all work over a definite amount. The union agent, upon discovering this fact, ordered the practice stopped on the ground that it served as too much of a spur to the men.

This slowness of production has been a factor probably all of our readers have noticed, especially if it is a job around our own home. It is quite a general rule to charge from time of leaving office to return.

It is a rule that tools must be fetched during working hours. It is trying at times to see a ten-minute plumbing job extended to four or five hours, though it is by no means an uncommon experience. We have heard of the case of an electrician who would so arrange his work as to return to the office after it was closed and would then charge time and a half for all night. Especially if he went out of town, in addition to his railroad fare for his trip on the train. Though the work only took two or three hours he would usually get back after hours and so charge overtime for all night. In other words, he would charge for twenty-five hours for a three-hour job—and sometimes as high as thirty hours.

It is quite possible that the original rules were more to correct some wrong condition, but they certainly have been many times misapplied.

S. A. B.

Ames Students Please Note

It might be of interest to a number of the prospective students of the Iowa College to know that at the Iowa State College at Ames there is a small but live group of church students who are holding services regularly. We are holding two meetings on Sunday and frequently have social gatherings on week days.

For the coming term we are trying to help locate any new student and provide for his spiritual welfare as best we can. If those who are to attend will correspond with us, or meet with the class at 9.30 Sunday morning, we shall then be able to get in touch with them.

Sincerely yours,

D. M. HALL.

AMES, IOWA, 400 Ash Avenue.

R. J. Wildey, who has handled the Lamoni Steam Laundry for several years as a stewardship, has resigned and will take a position in a large laundry in Hutchinson, Kansas, with the view of later taking over the general management. O. O. Thomas will succeed him in charge of the Lamoni Steam Laundry.

Subjects Being Discussed

Church News

As the reunion season draws to a close, members of the joint council are returning to Independence.

President Elbert A. Smith returned the 25th after attending the Southern California and Eastern Colorado reunions.

Bishop James F. Keir was expected Monday morning, the 29th, returning from the reunion of the Little Sioux, Iowa, District, and also from Lamoni, Iowa, where he was called from reunion on account of damage to the ice plant.

Bishop A. Carmichael, of Lamoni, was also in attendance at the Little Sioux district reunion.

Bishop I. A. Smith is expected in Independence within the week. He has been in attendance at Nauvoo reunion.

Bishop B. R. McGuire left Kirtland about the 24th to attend the reunion of the Northeastern Illinois District, from which he expects to go to Southern Wisconsin and then to Central Illinois reunion, returning home about September 6.

President F. M. Smith is expected back about the middle of September.

John W. Rushton and M. A. McConley, in attendance at the Pertle Springs reunion, were expected in Independence Monday. Elder Rushton has attended reunions at Erie Beach, Low Banks, and Kirtland.

U. W. Greene attended Nauvoo reunion.

J. F. Curtis was expected home Monday.

Paul M. Hanson is expected home this week. He has been in attendance at the Eastern reunions the last two months.

Many took advantage of the Pertle Springs reunion and took their vacation at that time from the general offices. A goodly number from Independence were at Pertle Springs the latter part of the week and over Sunday. All reports are of an unusually good reunion and great spiritual power.

A Cooperative Society

The Cooperative Herald, issued by the Manchester and Salford Cooperative Society, shows that this one organization did business of over one and a half million dollars in the second quarter of this year. They sell all kinds of goods, including wearing apparel, drugs, and coal, but the larger number of retail stores are groceries and meat markets.

Its activity is not, however, confined to the sale of goods, as it has an educational department and also does a banking business, operates cooperative halls, subscribes to various hospitals to which the members may be sent in case of illness, and provides free insurance for purchasing members and spouse. The amount of this insurance depends upon the amount of purchases. These are added features, in addition to the usual dividends.

Immigration Restrictions

Comparisons are sometimes odious but it is an advantage sometimes to see ourselves as others see us.

A recent number of the *Outlook* is devoted largely to the question of immigration, and severe adverse comment is made on the present system in the United States limiting immigration to three per cent of those of the same nationality already in this country. That tends to limit greatly immigration from France, while it permits more than twelve times as many to come from Germany, or southwestern Europe.

Another objectionable feature is that the question of admissibility is not determined until arrival in America necessitating the extra expense of a return trip. Recently two ships were racing into New York port because the one which would arrive first would discharge its passengers; the other would have to take them back to Europe.

Canada on the other hand has established facilities abroad,

where the question of admissibility is determined before the immigrant leaves. The restrictions in Canada are severe, but are determined by quality rather than quantity, and immediate consideration is given to the type of immigrant, and the workmen needed and where they will settle upon arrival. This appears to be a far more logical arrangement.

Elder E. D. Moore, assistant editor of the *HERALD*, has purchased a bicycle to facilitate travel between his home and the office, partly on account of the recent illness of his wife. On the morning of the 24th he was very badly bruised through collision with an auto, while riding down Maple Avenue. The auto driven by a young boy ran over both Elder Moore and his bicycle with both wheels before it was stopped. Though badly bruised, he is able to return to the office after only a couple of days enforced absence.

Elder C. B. Woodstock, who is also superintendent of the Pisgah consolidated schools, is again manager of the Pisgah County Fair, held August 12 to 14. This community fair is held primarily to exhibit the work of the boys and girls in various lines of work during the summer months under the supervision of the United States Department of Agriculture and Iowa State College and county farm bureau and the school board.

The Lamoni Ice Plant, run in connection with the Lamoni Electric Light Plant, exploded Saturday evening, August 20. Fortunately no one was injured, so far as we are advised. The damage to the machinery will put the ice plant out of commission for the rest of the season. The storage room we believe was not injured, so ice will be shipped in carload lots from near by.

As another of the signs of the time, the *Church Times*, of London, England, July 22, 1921, advertises a book, *Angels Seen To-day*. The book is by an English country clergyman and his wife, who declare that they have seen angels and talked with them.

Lamoni Stake Reunion

Favorable reports continue to come in of the excellent reunion held at Lamoni, Iowa, August 3 to 14. Plans were made to enlarge the grounds, by purchasing approximately seventeen acres on the west of the present grounds. It may be in the future that a good swimming pool and athletic field will be included, but Lamoni does not possess the scenic advantages of some other grounds, nor can it be placed in the first rank as the most beautiful reunion ground we have, either naturally or as the result of artificial improvement. Yet it has many excellent features and is well arranged and kept up.

But from a material standpoint, where it excels is in organization. The grounds are put in excellent condition before the opening of the reunion, the location of tents is definitely assigned. Everyone is expected to be on the ground before the opening prayer and sacrament service at 9 a. m. on the first day. So far has the organization been carried that the question of police and maintaining order has progressed to the point that for several years there have been no police at all, no watchman, and no disorder of any kind.

The provisions for recreation this year are stated to be better than ever before, yet there are not natural water facilities immediately at hand. Much progress has been made at the Lamoni reunion in this particular, in adequate provision to entertain all, from the young children to the oldest adult, which of course includes special provision for the young people.

But that for which the reunion is held is spiritual recre-

MISCELLANEOUS

Book Agent's Notice

If any do not receive their church papers for which they subscribed at the Council Bluffs reunion, or the church books they ordered at that time, please let me know within ten days. J. F. Mintun, 1296 Canning Street, Council Bluffs, Iowa.

Reunion Calendar

- (The figures in parentheses give the page of the HERALD on which details have been given.)
- Southern Wisconsin, at Madison, Monona Park, August 26 to September 5 (286, 742).
- Central Illinois, at Taylorville, August 26 to September 4 (622).
- Eastern and Central Oklahoma, at Ripley, August 26 to September 4.
- Southwestern Kansas, at Wichita, August 26 to September 4 (767).

Conference Notices

Southern Michigan and Northern Indiana, at Coldwater, Michigan, Saints' Chapel, October 14 to 16. This will be a coordinate conference of the church and all the departments thereof in this district. The first meeting will be held on Friday, at 10 a. m. All branch presidents and secretaries are requested to see that the usual statistical report is prepared and sent in to the district secretary, C. E. Buckley, 726 West Main Street, Battle Creek, Michigan. Also each branch president is requested to prepare a report of the ministerial labor

ation. We are pleased to note from reports from various reunions the progress reported in this respect. Lamoni had only one outside speaker this year and that despite the fact that she has lost through death such men as Heman C. Smith and J. W. Wight in the past few years and that she has lost by removal Elbert A. Smith, F. A. Smith, and many others. But the local men, the stake presidency, and stake bishopric, with a few of the members of the stake high council, such as F. M. McDowell, moved forward and occupied, with the result that the preaching was of an unusually high order. It is not necessary to import a large number of visiting ministers to have a good reunion.

The Spirit of God was there in power from beginning to end, seemingly in increasing measure, and we are glad to learn that experience was enjoyed at many other reunions throughout the country.

performed by all the priesthood in his branch covering the period intervening since our last conference, and send in to the secretary prior to the convening of conference. H. E. Moler.

Western Michigan, at South Boardman, September 2 to 4. Meals will be 25 cents for adults and 15 cents for children under 10 years. Missionaries and families cared for gratis. H. A. Doty, district president, 116 Monroe Street; Sadie Irish, clerk, 317½ West Ninth Street, Traverse City, Michigan.

London, at London, Ontario, coordinating conference, October 1 and 2. Friday evening, September 30, there will be a musical entertainment. Dinner will be served, Saturday and Sunday, in the basement of the church; breakfast at the homes where entertained. William M. Grice, district president. Lucy Yerks, district secretary.

Our Departed Ones

HERRON.—Baby Beverley Mae, daughter of Daniel Frederic and Bertha Mae Herron, born September 20, 1920, at San Francisco, California; died August 2, 1921, at Casper, Wyoming. The body was brought to Independence, Missouri, August 4. Funeral services were conducted at the Stone Church August 6, by J. A. Tanner, F. E. Farr speaking. Interment at Mound Grove Cemetery.

DODSON.—Emily Elizabeth, wife of Stephen Dodson, of Humber Bay, Ontario, was born in England, June 30, 1870. Came to Canada nearly nine years ago. Baptized September 24, 1920. Died August 10, 1921, at Victoria Memorial Hospital, in Toronto, after a serious operation. She leaves a husband and three children to mourn. She was loved by all. Funeral at Saints' church in Humber Bay, Ontario; sermon by A. C. Martin. Interment at Park Lawn Cemetery.

HUDSON.—Sarah Ann Fox was born at Pomfrit, Chautauqua County, New York, October 4, 1845; died at her home in Lancaster, Wisconsin, August 8, 1921. She married Henry Hudson December 30, 1869, at Beetown, Wisconsin; and to them five daughters were born: Mrs. N. H. Suttle, Mrs. Homer Irish, Lancaster, Wisconsin; Mrs. Nellie Frost, Denver, Colorado. These with eight grandchildren and six great-grandchildren mourn her departure. Baptized July 2, 1905. Funeral service at home August 10, and at the Dodge Methodist Episcopal Church, near her old home, where she rests beside her husband. Both sermons by Elder B. C. Flint.

SNIVELY.—Joseph Smith Snively, son of Hugh and Eleanor Snively, was born February 21, 1840, in Pike County, Illinois. Died at Lamoni, Iowa, August 11, 1921. Baptized at the age of twenty-seven, a year later was ordained an elder, and later a high priest. Engaged in missionary work 30 years. Married Ann Martha Traxler, in Canada, November 22, 1871. To this union 7 children were born. In 1862 he joined the Indiana Infantry, engaged in 36 battles, and received his discharge after three years of service. Moved his family from Canada to Harrison County, Missouri, in 1878. Moved from there to Lamoni in 1918. Leaves to mourn; wife, 3 daughters, 1 son, 4 brothers, 6 granddaughters, 1 great-grandson, and many relatives and friends. Funeral services from the home, in charge of D. C. White; sermon by Frederick A. Smith.

ENTREKIN.—Mary A. Walker was born July 19, 1842, at Daphne, Alabama. Married George W. Entekin, August 15, 1878. To this union 11 children were born, 4 preceding her in death. Those who live are all Latter Day Saints. Baptized early in her married life. Stricken with paralysis about two weeks ago. Died August 15. Missionaries who labor in Alabama remember the welcome of her home. Leaves to mourn: 7 children, 21 grandchildren, and many other relatives. Funeral from the home near Biloxi. Sermon by A. G. Miller. Interment in Biloxi Cemetery.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Eurgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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The Field Is Ripe Unto the Harvest

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LAMONI, IOWA

THE SAINTS' HERALD

"If ye continue in my word, the principles indeed; and ye shall know the truth shall make you free."

VOLUME 68

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EDI

The Problem of Evil

In a recent letter the following question is asked:

"In studying the Sunday school lesson for to-day, September 12, 1920, and in the Bible reading, my attention was attracted to a passage following the lesson reading found in Isaiah 45: 1-6, and the seventh verse reads thus: 'I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things.'

"I would like you, if it is not asking too much, to give your explanation of this passage in the columns or through the HERALD. Does the Lord, or did the Lord create evil; and in what way, if so?"

To answer this question the whole of the forty-fifth chapter of Isaiah should be read, and it would be better if the forty-fourth chapter were also read. To gain something of the contents we quote from the first to the ninth verse:

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. . . . That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?"

There is only one other place in the Bible where similar language is used in the King James Version, namely in Amos 3: 6, but in the Inspired Version this verse reads:

"Shall there be evil in a city, and the Lord not know it?"

This quotation, no doubt, presents much more closely the real meaning of this text: "Shall there be evil and the Lord not know it?" That God creates evil would be contrary to other passages of Holy Scripture.

It is also well to remember that this passage in Isaiah was addressed to Cyrus, the Persian king in Babylonia. For according to the religion of Zoroaster, as set forth in the Zend-Avesta, which was the religious book of Persia, there are two gods of supposedly nearly equal power, Ormazd and Ahriman, the one the power of good, the other the power of evil. The mystery of evil was then explained by this equality of power.

As we examine carefully into other oriental religions we

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OF LATTER DAY SAINTS

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

INDEPENDENCE, MISSOURI, SEPTEMBER 6, 1921

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post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 21, 1921.

find similar concepts. Such was the case in India. They worshiped a power of destruction and evil, as well as a power of good, and the evil power was equal or greater than the good. Such was the case in Babylonia. This passage directly challenges that assumption. There is one God, supreme over all; not a god for each city or state. There is one supreme God who permits good and evil.

The question is sometimes asked: Why does not God destroy the Devil? Or, Why did he make the Devil? Lucifer, the son of the morning, dwelt in the presence of God. It was not our heavenly Father who made him a devil; he was the Prince of Light and became the Devil, or Satan, and was cast out of heaven. (Psalms, Jude, and Revelation.) During the millennial reign he will be bound for a little season. After the millennial reign his power is again limited and it is evidently within the power of God, according to Holy Writ, to limit his power at any time, but he permits him to continue. Why?

Much has been written concerning the problem of evil, but not to prolong the discussion we will consider only the affirmative reasons founded on the Holy Scriptures, the word of God to us.

In the first place, apparently before the creation of the world, Lucifer offered to save mankind:

"And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan. Yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."—Genesis 3: 1-5, Inspired Version.

We see from this that Satan would have carried out the plan of compulsion so many have favored, and offered to save all of humanity; not one soul should be lost. He would have made it easy to decide all questions of right and wrong for mankind. This plan has been attempted many times in ages of the world and has resulted in priestcraft.

It is always the place of the true priest of God to help man back to God, not to stand between man and God, but priestcraft does stand between man and his Lord. Priestcraft offers to do it all, the thing that no man can do for another. Even our Lord and Master, Jesus Christ, who took upon him the responsibility in the beginning, only sets us an example that we may follow in his steps. He does not compel us to leave evil and do good. The sin of Adam is done away with in Christ, but it does not relieve us from our responsibility to become the sons of God. Because Satan would have taken away this responsibility and would have

taken away the free agency of man, he was cast out of heaven, and became the Devil.

It is not enough in the providence of God that we are being placed within a locality called heaven. It is His plan that we should take upon us the divine likeness of sons and daughters of God.

Christ received not the fullness at first, but line upon line and precept upon precept. He learned obedience by the things that he suffered, and so he was called the Son. We are told that God permits the bitter that we may be able to appreciate and understand the sweet. But the reason is somewhat deeper than that, for the art of sin is not a necessity to understand it, for Jesus was without sin, though he was tempted and tried like us in all things.

Sin is not necessary for suffering, for he suffered beyond any other who has taken upon him the likeness of humanity (Doctrine and Covenants 28). He sweat great drops of blood in his agony (Matthew, Mark, Luke, John). He suffered because of his realization of the sins of the world. That realization was great enough to cause even God to weep, as shown in the vision of Enoch (Genesis 7: 35 seq.). To some it may seem a strange idea that God would weep for the suffering of the world, having power to end evil, to end that suffering, and yet not exercising that power.

The reason is again that heaven is not simply being set down in a place. If we are not ready for the celestial glory, if we are not ready for the presence of God, we would rather call upon the rocks to fall upon us.

It requires development, intelligence, for the glory of God is intelligence that requires development even though it be through suffering for us to become in truth the sons of God, learning to do and to choose wisely. We cannot believe that God ever causes or permits needless suffering to any of his children, not even to those whom we would call vile. But we must learn that nothing can separate us from the love of God, which is in Jesus Christ, not even death or scourging.

If the Son of God himself came to earth, as we are told, entering upon the life of mankind so that we might have a captain who is touched with the feeling of our infirmities, how much more do we need the suffering of mortal life, a time of probation to prove us, of what material we are, and that we may become perfect through suffering and so learn to help others.

Only the pure gold is left by the fire. Again and again is that figure of purging used. Only those who love the truth enough to stand the rebuffs of the world are fit or prepared for the presence of God. Only those who have come up through much tribulation and have made their robes white are prepared for the conditions of the celestial glory. That is not a matter merely of speculation, but a necessity for spiritual, intellectual, and moral development.

The idea of hell troubles many, because they see in it a place of punishment and of vengeance. We cannot personally view God as such a being of wrath, though the word *wrath* is sometimes used in Holy Writ as representing the human concept. God so loved the world that he gave his Son; that Son so loved the world that he ministered even to those who were in the prison house.

We recall once meeting a man who had been in the penitentiary, and there for the first time learned to read part of the word of God; and he came out declaring it to be the greatest book he had ever seen. He urged some of his friends that they should have gone to the penitentiary and have nothing else to read, then they would have been of the same opinion as he.

There are many people who sing, "Take time to be holy,"

but do not take the time. There are some people who have thought they have not even time to sing. In eternity, in the prison house, time is given them. Their suffering, which is like unto a lake of fire and brimstone, will be because they see themselves as they are and realize what they might have been. It is the recollection of all their guilty remorse for a life misspent. Yet the mercy of God reaches far. Particularly is this set forth in modern revelation, as will be seen from a careful reading of the 76th section of Doctrine and Covenants. "Truly if I descend into hell, Thou art there. If I ascend into heaven, Thou art there." (Psalms 139: 8.)

God permits evil because of his love of humanity and the great good that he has in view for man to achieve. If all that was necessary was to put people in a place, that could be readily done. But his purpose is to develop humanity into his divine likeness, knowing good and evil, yet able and ready to choose the good, ready to suffer all things for the sake of the truth and those things which are good. In other words, he would make us sons and daughters of God. To that end he permits evil to prove us, not only as a test, but also to develop us and prepare us for better things.

Truly his love is from everlasting to everlasting and his power without beginning or end. S. A. BURGESS.

The Blessing of Children

An ordinance with divine precedent and possessing much spiritual value.

When the church we represent was organized in 1830 it had among its distinctive doctrines that of the blessing of children by officers of the Melchisedec priesthood, after the pattern given by Jesus Christ himself.

When we read of how he blessed little children by the laying on of hands, we wonder that so simple an example has not been followed by all professed Christians. Possibly the inability to decide on by whom it should be done and the effect on the recipient's membership, has been so largely at issue that it has prevented its acceptance; along with some of the other ordinances that have been adopted and cherished, such as healing.

Not long ago in a Disciple convention at Great Falls, Montana, a simple thing happened that created quite a whirlwind. The near relatives of three children desired that the children be presented to the Lord in a public way and have the prayers of the convention. It was done by three of the leaders of the assembly.

Whereupon the occasion was seized upon by the press of the church as a divisive issue raised that could only result in trouble. The *Christian Standard* commented, in part:

"The 'leaders' in the Great Falls convention, who staged the infant dedication service, may have meant well; but they, by identifying this fad with a missionary convention, increased a little the cleavage between the State missionary societies and many churches and brethren."

But it was evidently with a sigh of relief that a denial was published not long after, explaining that it was not a dedication service, and that at the time one of the men participating had explained this and ruled that the children affected should not even be brought forward.

So it seems that the ordinance of blessing children by the laying on of hands will not soon be accepted by this church, whose slogan is, "When the Bible speaks, we speak; when the Bible is silent, we are silent." It is difficult to imagine how much more plainly the Bible could speak than it does on this topic. (Matthew 19: 13-15; Mark 10: 13-16; Luke 18: 15-17.)

But we are not disposed unduly to criticize those who do not accept the light of modern revelation concerning not only the mechanics of these and other ordinances, but the part they have in the gospel plan. We are more concerned that we ourselves appreciate more fully the value of these things to us as individuals and a church.

Long before the word *psychology* was invented, it was psychological to bring a little child before the church to have it dedicated to the Lord and to have his continual blessing invoked on its head. The child is received *by* the church, but not *into* the church as a member. That is, the blessing of a child does not confer upon it the privilege of membership, but in the words of the late Joseph Smith, it is "intended to bring the children of believing parents into a relationship with the Spirit of the Master, in the way adopted by the Master himself, and to secure for them so far as can be done for them by the spirit of sacrifice and devotion, the care, nurture, protection, and guidance of the spirit of the family of God on the earth, and so far as the Saints are concerned it is commanded in the law and should be observed, without dubiety and without ceremony." (SAINTS' HERALD, volume 42, page 274.)

It cannot but have a wholesome and soul-stirring effect on the hearts of parents thus voluntarily to dedicate their child to a life of godliness and commend it to divine care, supplementing this by their own best efforts towards its proper rearing. (Doctrine and Covenants 17:19.)

If there were no other effect than this, it would be worth while, but those who have faith in God's promises are convinced that the same beneficent Being who notes the fall of the sparrow also takes greater cognizance of the personal doings of this young soul and sets into operation protective, sustaining influences that have to do with the most plastic period of its life.

As the child comes to the age of eight, when it can comprehend the principles of the plan of salvation and is ready to be baptized of its own volition, the thought of God's special care having been invoked upon it can but have both an impelling and restraining influence upon its life. Impelling to do constructive good and restraining from indulgence in sin.

We are grateful for this provision in the law of God and could only wish it might be so greatly appreciated that those who have occasion to do so would let the spirit of dedication extend back into the eugenics side of the question and directly affect, to say the least, the prenatal influences that have so much to do with the child's life. E. D. MOORE.

Going to School

The value of preparation pays many times for apparent loss of present gain. The joy of knowledge exceeds all the other pleasures of the world.

The great question that confronts young people every year is, Shall I go to school? School is likely to seem a waste of time, as an old college song expresses it, "We long to get out and forget it all and begin life's holidays," but the next line gives the answer for those who have finished or quit school, "But now we'd like to live again in those good old college days."

Young boys and girls want to go to work. They see others earning money and it irks still to be a schoolboy or school-girl. It is hard to see the good of it all, and especially when so many who have been through school and college will tell us there is so much they had to learn that they did not use and have forgotten.

It is difficult, not only for boys and girls, but for those of older years, to learn the value of deferring present pleasure for lasting happiness, or putting away a small present advantage for a much greater one secured by the hard work of due preparation. There is a drudgery about some school work. An effort to-day is made to lessen that factor. But in the end, to the true student it brings a lasting pleasure that cannot be equaled by anything else the world has to offer.

The value of an education from a financial point of view has been discussed at considerable length in recent advertisements of Graceland College, as well as in the editorial columns. It has been shown time and again that the average college man earns considerably more before he is forty-five than does the high school graduate, and still more than the common school graduate. It has been estimated that each day of schooling is worth nine dollars or more in total income for life.

In this issue a suggestion which has been made many times is repeated, that if our aim is successful work, the opportunities for success are greatly increased by adequate preparation, as is shown by an analysis of names in Who's Who in America? and a reclassification according to previous schooling. It is not on the basis of education, for education is the development of the natural capacity and talents, however gained. It is a test of schooling.

It is true, there are some wants which are so immediate that they must be met if life is to be continued. In the present economic condition there are many who will be prevented from attendance by financial difficulties; but all who can should plan additional study by way of preparation for better service the present year. The very fact that times are comparatively slack gives more time that we should be able to give to preparation for the future.

From the financial point of view, only one answer is possible to those who are able to make further preparation. From a standpoint of happiness, to those who know, there is again but one real answer. The joy of wisdom and of knowledge is so incomparably greater than are the pleasures of the world.

With those pleasures that appeal only to our physical being one soon becomes sated or *blase*. They cannot satisfy for man is more than animal. But the joy of right knowledge is an ever flowing fountain. It is more, for if we pursue that course of wisdom it means increasing joy, such as can only be represented by the law of growth and that on a permanent basis.

That which is true of intellectual knowledge is pre-eminently true of the peace of the spirit and of the joy gained in knowledge of spiritual things and through spiritual experiences.

Men with clear sight have sacrificed everything possible for this schooling and have never regretted it. The curriculum of school work is being continually improved. But our gain is not simply one of the amount of knowledge of definite facts, but rather of growth and understanding, so that we know where to go and how to find what we want, and judgment developing through mental ability to be able to weigh rightly those facts, when learned.

Spencer defines life as response of environment. The more fully our faculties are developed, the more fully our intelligence is cultivated, the more fully we are able to respond with pleasure to our environment. That is one thing that is meant by culture.

The true scholar is never proud. It is those who have only a smattering, a superficial veneer of learning, who bother us with their supercilious attitude. But that should not deter

us from making all of the preparation possible for more complete living in every sense of the term.

To those who are able and competent there is only one possible answer to the question, Shall I undertake school work this fall? For the work of the church its significance is exceedingly great, for the church needs trained thinkers and workers for her service, and experience shows that the Spirit of God can teach us more when we try ourselves to learn all we can, providing we remain sufficiently humble.

S. A. B.

A British Comment on American Labor

We are accustomed to reading in American papers that it is the best citizens of Europe, the pioneers, who have come to America. But the *Daily Telegraph*, of London, England, states that "America has kept the door open and has received many immigrants from every state in the Old World. In the main these immigrants have not been the successful people of Europe, but to-day the United States is undoubtedly the most successful of all the nations."

When we think of it we can see that the first part of that sentence is true. Those who are successful, who are possessed of ample means, do not in the main leave home. Of course, there are exceptions. Other causes arose for immigration, such as faith, friends, or adverse family conditions, but in the main it is not the most successful who are the most ready to move. Yet on the other hand it is also true that it takes considerable stamina and took still more seventy-five years ago to face the expense and tribulation of the ocean voyage.

The reason given for present success in the United States is at least interesting, even though Mr. Ernest Benn, who is quoted by the *Daily Telegraph*, drew his conclusion from a visit of only five weeks. He says concerning prosperity in United States:

"In a sentence, it may probably be said that the secret of the prosperity of the United States lies in the fact that it is a country of workers without 'bees in their bonnets,' who have the will to work, and work hard. 'Could they imagine a land of 110,000,000 civilized persons, without a political labor party—a land in which the workers had never heard the words "ca" "canny," and regarded restriction of output as a mythical madness?' We have a myriad of labor leaders, at sixes and sevens with each other; the United States has one, a veteran giant, who has not committed the error of believing that men can live on the dead fruits of senseless strikes, which have done so much to impoverish the workers of this country. Mr. Sam Gompers does not measure his success by the number or violence of his speeches, but claims that the effective evidence of the success of the labor movement in the United States is to be discovered in the homes of the people. In the ideal state every worker would be a capitalist, and every capitalist a worker, and in America they are approaching that ideal, with results which are in striking contrast to those which we have seen produced by revolution and bloodshed by the communists of Soviet Russia, and which our extremists would produce here. We can well believe Mr. Benn when he tells us that Mr. Gompers points with pride to the six million working-class homes which are either completely or partially owned by their workmen occupants; to the 12,000,000 automobiles among 110,000,000 people; and to the 15,000,000 owners of shares or other forms of property who lead well-ordered and self-respecting lives in the United States."

Like most generalizations, the above is only partly true. We are sure that the employers of this country will be glad to learn that the laborer favors every new machine and is anxious only to produce more. It is true, however, despite the high wages paid in United States, labor cost is relatively low, because each man produces more. And it is undoubtedly

true that the amount which can be paid labor will be limited always by the amount produced.

The conditions in United States are certainly far from ideal, though it is probably true that the great bulk of the laboring men are anxious to retain their jobs and do a day's work therefor; to secure their own home and to invest in the stock of their company when given the opportunity. It is only a small portion who are extremely radical.

Subjects Being Discussed

Church News

Brother E. D. Moore, assistant editor of the *HERALD* and editor of *Autumn Leaves*, appears to be making a good recovery from his accident. He is still lame, but the X-ray disclosed no broken bones. He was in the office a couple of days the past week to look after necessary work on the *HERALD* and to write the Postscript for the September *Autumn Leaves*. But a severe rash appeared on the 29th which caused him a great deal of suffering and also for twenty-eight hours severe pain in the sciatic nerves, but by midnight of the 31st, these had all subsided. The result has been to greatly weaken him, but he is making steady recovery and expects soon to be able to be out.

William Patterson and John Blackmore, from Australia, are in Independence to get acquainted with conditions in Zion before proceeding to Lamoni, where they will take the course in Religious Education at Graceland College this winter. Several young people have now arrived from Great Britain, from Germany, and the Holy Land, as well as from Australia, to take work in Graceland this coming scholastic year.

Mrs. Mary Poscoe, the mother of Sister Gomer R. Wells, recently arrived in San Francisco from Australia. She expects now to make her home with her son-in-law. The sea voyage of twenty-four days proved a very trying one for her and she suffered a stroke of paralysis from which she has partly recovered, but she is not able to either walk or talk very much as yet. Elder G. R. Wells met her upon her arrival in Kansas City and took her at once to his home in Lamoni.

Disarmament Conference

Naturally everyone is glad to know the arrangements being made for a Disarmament Conference at Washington in November, and many are hoping that the result will be some form of a definite association or league. It must be remembered that there have been no requirements made for a strict agreement with the letter of the present league of nations; but there is a great need for such an association or league, and with reasonable modifications it should be substantially in the shape in which it has been made.

Men entirely disfavorable to the present league still recognize the great danger to America in standing aloof. By entering some such an association we shall at least be trying to secure better conditions. America was late getting into the war and is late in getting out. The question is one that should not be approached from the standpoint of partisanship, but rather from that of statesmanship with a recognition of home and world needs.

In 1914 the record showed and still shows that England was making every possible effort to prevent war. To-day she is in a similar position. America could well join her and other nations in an effort to maintain the peace of the world and to secure provisions preventing future wars.

The efforts towards disarmament and the settlement of some vital questions should receive the heartiest support of

(Continued on page 861.)

ORIGINAL ARTICLES

The Responsibility of the Adult to the Adolescent

Lecture by Floyd M. McDowell before the Women's Department Institute, May 20, 1921, at the Stone Church, Independence, Missouri.

I take it that those who are here to-night, when it is so warm as to be uncomfortable, and after a very busy week, are those most anxious to hear something that will help them in this most important problem. So, while the audience may not be large, it is perhaps composed of those who are most interested in this topic. I suppose you have heard this week from a good many different speakers who have their hobbies. I suppose I have a hobby, too, and if I have, it is the young people of this church.

I do not believe that any organization is stronger than the extent to which it holds its young people. I do not believe that any race or civilization exists which can dare continually to neglect its young. I do not believe there is anything that is more important than that which has to do with the care of the coming generation. Any civilization could well neglect any other subject and get along, but I cannot possibly see how in the long run it could neglect its young and still continue to be a strong civilization. After all, the only excuse that a country or civilization has for existence is the care which it is enabled to render to its young. So the subject given me is one particularly dear to my heart. I shall try to remember how uncomfortable you are and not weary you long, but there are a number here from various branches and districts of the church with whom I have not had a chance to come in contact, so I shall try in the few minutes that I have to leave some of my heresy with them.

Importance of Adolescence

Adolescence: may I define it and describe it so that you can understand it? Roughly, it is the period of youth between the ages of twelve and twenty, beginning somewhat earlier and ending somewhat sooner with girls than with boys. A few other earmarks of that period will help you to recognize it when it comes. It is the period of rapid growth, the period in which the boy is awkward; a period of physiological instability; a period when the whole organism seems to be in chaos. Before that time habits are well formed. Before that time Nature seems to be quite well satisfied with what has been accomplished, but now comes the period of revolution. In this young boy or this young girl all the former habits seem for a time to be lost and the organism seems to go to pieces. Parts of the organism grow several times more rapidly than other parts of the organism; and it is not only the period when the boy is awkward physically, but also mentally.

The period of adolescence is a time when individual tastes vary. The boy does not like this or that on the table, and he changes from day to day, from week to week, in those things. It is the period of the change of voice. It is the period of the development of the social and sex instinct. Before that time the individual is more or less selfish. His instincts have made him selfish. Now he becomes a social being. I have tried to take a group of boys of nine years of age and teach them some group games, but every three or four minutes I have had to stop the game in order to quiet the boys who had engaged in a fist fight. The boys of nine are individualists and the boys of fifteen are socialists. And it is a period of the development of sex instinct. It is

the period of the desire for companionship, particularly for companionship of the other sex. Ask the young Boy Scouts, or those just below Boy Scout age, if they would like to have the girls go with them on a hike. Nothing doing. Then watch the boy of fifteen. He has changed. He has to have a mirror in his room and he has to shine his shoes. It is the period of the girl's use of the third person, singular pronoun, masculine gender. They stand on the street corner and say, "he said this and that," and "he said the other thing."

This is also the period of the disregard for authority. Before that time they have taken things for granted. They have learned their memory verses. Now the teacher and the mother and the father "don't know very much." The boy says, "I am going to stand out against the authority of all those." It is a period of wild oats. It is a period of daydreams. It is a period when the former active student will be found sitting in the schoolroom, staring into space, dreaming daydreams. And wise is the teacher who knows what is taking place in that individual.

Science has also discovered a very remarkable thing about the period of adolescence. It is the age of most frequent so-called conversions, and we find thousands and thousands of adolescents who have passed through severe religious awakening.

This is a period of ups and downs. It is a period of doubt and uncertainty. During this period the young man and woman would not dare to have you know the seriousness of their thoughts. As I was going home from college prayer meeting the other night I chanced to hear a couple of young men ahead of me talking about church work. As I slipped by them, one was making a statement quite characteristic of the attitude of many young men of the church: "Oh, I expect that sooner or later I'll work for the church, but I don't want them to know that I feel that way now." I know another young man who tried to indulge in some of the habits of society around him which were actually repulsive to him. He absolutely forced himself to smoke just to be popular. When he was with his social group he put his worst foot forward, but behind all that there was a sincere love for decency, for a morality which has since secured the upper hand in this individual.

The outside is not always the true adolescent. Beneath that seeming indifference there is a heart as true as gold. Don't forget that and don't forget that the thing you parents and teachers must do is to get beneath that exterior. Doctor Hall says that adolescence is a period when all the floodgates of heredity are loosed, when all of the past takes the individual by storm. Your habits were pretty well formed when you were ten or twelve, but now there seems to come a spring freshet so strong and so full that it seems to run over and find expression in a number of different ways. Doctor Starbuck, of Iowa University, calls it a period of storm and stress.

Perhaps that is sufficient as a characterization of this period. I am sure that if there is a mother in this house whose children have passed through that period she has recognized the truth of what I have said. I have time and again had a mother come to me and say, "What shall I do with this boy and this girl? They are so different than they ever were before. They have changed completely. All their early training seems to have been set aside."

Importance of Adolescence

You may ask, then, What is the importance of this period? Why is it so critical? Why is it so important a subject? Probably this is because it is a time when these instincts

appear which may either make or ruin the lad. It is at once the opportunity for the most sublime or the most abominable in life. The instincts which appear at this time are those which can make or break a life. Those instincts are both the cause for a life of virtue or for a life of immorality. If you take a pen and paper and make a list of the worst vices and the noblest virtues, you would find behind those same virtues and vices the same instincts. They appear at adolescent time.

Now, the lesson is clear. It is for us as church workers in Sunday school, Religio, home, and community. It is for us to determine which path the adolescent will take. Should we feel sorry because they have these instincts? No, because just as sure as your boy and girl are normal, these instincts will appear. It is for you and your home and school to determine what development these instincts will take. I refer particularly to sex instinct. Certainly no normal boy or girl will reach that age without having those instincts appear. It may ruin the young man or young woman before the age of twenty is reached, or it may develop into the most sacred thing in life. Did you ever notice that the best things in life are the most dangerous?

So I say that the adolescent period is important and we should understand it because it presents some of our greatest problems. Sometimes I think that "man's free agency" simply means this, that God gave to mankind those twenty-one years of infancy and said to him, "Now, you can use that to determine what shall become of the future man. If you want to use that twenty-one years for your own destruction, you will fall lower than the beasts around you; if you want to use that twenty-one years for your own exaltation, you shall rise to heights almost equal to that of God." I say, sometimes I think that is one of the places where mankind is given his free moral agency. The animal is born mature in two or three weeks. Would that the human being were born mature in two or three weeks, if it is going to use that twenty-one years in its own destruction.

I shall not weary you with details, but everyone knows that a large percentage of our juvenile crimes had their beginnings in these few years of adolescence.

By the way, what is crime? We look down upon this boy who is brought to the court to-day, and we are apt to draw our skirts about us. What is crime? Most of those boys in the juvenile court have taken a bicycle or knife or something of that character. Did you ever think of taking anything that belonged to some one else? Why, I once heard Brother Elbert Smith in a sermon tell of a penny which he had taken and put in his pocket, and his mother with one of those X-ray attachments that all mothers have, actually saw that penny.

Here is the thought. How many of you are sure that you are blue-blooded enough to withstand the temptations, the delinquencies of those boys and girls in the court? Reaction is bound to come unless inhibited by a strong tendency in the opposite direction. That strong reaction may come from a normal mind, which is well developed, but these boys and girls many of them have not that normal mind. They were born defective. Temptation is presented. With you and me it is met successfully. Why? Because we had good fathers and mothers and good home surroundings, strong bodies and minds. And are those boys and girls responsible? Not at all.

I say the second thing that makes adolescence important is that it is a time susceptible to petty crime. In the third place, it is a time of dangerous tendencies along the line of mental breakdown and insanity. I just took from one of the

recent leading magazines this story: A girl of fourteen failed to pass an examination in one of our public schools. She went home, went upstairs, found a loaded revolver and shot herself. Perhaps the most amazing thing about this tragic episode is that it is so common. Every month or two in the newspapers we read of some such incident. And every one of these temporarily deranged children could have been saved by a few words. The trouble was, that in no case did anyone realize how grave was the trouble that these children had. We know that their troubles should not be worried about. But they do not seem to know this. And that is why I say this is one of the serious periods of childhood, because just that sort of thing is likely to happen.

Again, it is the period of mental instability. It seems like the body and mind get all out of tune with each other. And it is just at that time that a mental breakdown may come. It is the period which brings to many girls that which is even worse than death and insanity, if such be possible, a life of terrible immorality. It is the period when the individual is not adjusted to her temptation, when she may still be a child in mind, with an adult body and an adult temptation. It is at this time when some man, if he has the opportunity, may ruin her for life. It is that period of life when a girl can take a downward step which will forever curse her life. So I say, again, it is a very important period in the life of the boy and the girl. It is a period that may leave us, as we said before, the most noble and happy of homes. It is a period, also, that may leave us a heritage of sin and social diseases, of blindness and feeble-mindedness.

Feeble-mindedness, social diseases, blindness—one fourth of all the blind children born in Iowa are blind because of social diseases. The children are absolutely helpless, but they were born blind and they haven't a chance to live a decent life, just because of these social diseases and sin.

In short, this is the period that can be the cause of either a blessing or a cursing to humanity. A child before that time loved his home and home surroundings; now he must find companionship. Now he will leave the home, no matter how good it has been, and try to find in the community something to fulfill his desire for companionship. This is that period which we must somehow anticipate. It is that period which we must somehow recognize as normal. We have the habit, we have the tendency of making the adolescent boy or girl feel that he or she is a criminal. We have the habit of making them feel that they are abnormal, because they do the things that are absolutely normal. We allow the boy to become the prey of patent medicine advertisers who advertise that the thing that this boy is feeling is abnormal, and he is made to feel that no one else has these bodily passions. Mothers, parents, teachers should make the adolescent feel otherwise.

Right to Be Well Born

What shall we say of the responsibility then of the adult to the adolescent? That is our question. First of all, the adolescent of to-morrow must be well born. You were out to the Home for Boys this afternoon, a number of you. A young man out there has tested one hundred of those boys and has found twenty-five of them feeble-minded. Do you know what that means? It means that twenty-five of them never had a chance to do anything else but land in that institution. A year ago a girl came from the court of Kansas City. She was sixteen years old in body, but only ten years old in mind. She had the passions of an adult, but the mind of a child to meet the temptations that came to her. There is only one possible outcome. When the temptation comes that girl will fall.

It is the duty of this generation to see that the next generation, so far as we are concerned, shall be well born. It may be hard to try to get people to think of the child that is to be born to-morrow, but in all our communities to-day in the State of Missouri—you heard the situation this afternoon. In an institution capable of taking care of only four hundred feeble-minded there are now six hundred, and there are a thousand on the waiting list. I will warrant there are fifteen or twenty thousand feeble-minded children in the cities of Missouri to-night who are not capable of protecting themselves. These boys and girls, when they reach adolescence, and meet the temptations when they come, have not a chance. And when the hour strikes that girl and that boy will become delinquent. Are you doing anything to see that the child of to-morrow shall be well born? It is an ideal, I know, but it is an ideal worthy to be set up.

Home Training

In the second place, we shall see to it that they have the very best possible home training in the early years. Over at the juvenile court the other day a father whose boy was charged with some petty crime said, "I don't have time to take care of this boy; I am too busy." The judge glowered at the man and said, "Don't you know the most important job of your life is the raising of that boy?" The boy, when he reaches ten or twelve, must have a fixed set of habits, and those habits and that training shall stand him in good stead when that temptation comes. Each temptation is a sort of stimulant. Drinking and smoking and the other things that come into the boy's life are nothing but stimulants. He will react unless there is something stronger in his life to prohibit them. It may be his mother's prayer. It may be the habits of rightdoing. But you cannot expect a boy to act successfully when the strong temptation of adolescence comes unless he has been trained in his early life. I have gone into a juvenile Sunday school class and seen the distracted teacher trying to explain the Apostasy to those children, when the best thing he could be doing for them was to teach them cleanliness and such other things. That is why I am interested in the Boy Scout movement. It says, "The boy is kind; he is reverent; he is clean." Would to God that the one hundred thousand Latter Day Saints to-night had all the habits of the Boy Scout ritual in their systems, and if they had we would soon have Zion in fact.

Early Environment

In the third place, we must secure for the child the best possible early environment. We must secure for him the best chance for early schooling. You don't have to go outside of this community to find the boy who has left school in the early grades. He was thrown out into the streets to mingle with older people and he is unable to meet the temptations which come to a boy of that age. If he is in school with teachers who are sympathetic and in touch with him, he is going to be ready for the day when that stronger temptation shall come. In short, before going out into the world for themselves the boy and girl ought to reach the age of twelve or fifteen and have strong personal, social, and moral habits which shall stand as a barrier against the day when that stronger temptation comes. I am inclined to think that one of the values of baptism at the age of eight years is that somehow that very act of baptism leaves a trace in the child's nervous system that somehow or other stands him in stead against that day when the strong temptation comes.

Should Be Understood

The first thought that I want to impress to-night is that the adolescent boy and girl has a right to be understood. I

once had a chance to read one hundred autobiographies of adolescents, and the main trend of their story seemed to be, "Oh, that my mother or my father or some teacher could have understood me." The more I come in contact with the young people, the more I become impressed with this same thing. They need sympathy, love, personal communication. That is one of the places where I think our missionary efforts may fall down. I have come to be more and more impressed with the need of some one who shall go out and "feed my sheep."

The adolescent has the right to be understood. He has the right to have human sympathy and human love. They may not show that they want it, but in that most wayward boy there is a heart that calls for love more keenly than at any age of the boy's life. The world needs not so much more organization as it needs a living interest in the adolescent boy. We need active, constructive teaching. "Do not break down the boy's house or the girl's house, even though they be a house of cards," says one writer, "without showing him a better way to build another one."

We say, "Don't, don't, don't," all the time. We must have constructive teaching. We must show the adolescent boy or girl a better way. In my contact with the young I have come to realize that you can lead them and lead them nicely. I don't know whether there are any college people here or not. When I was going to college and it came along about Christmas time, fortunately or unfortunately I found out that the lady friend in whom I was interested was going to stay in Lamoni for the holidays. As soon as the matron found this out she came to us and said, "You are going to get in at ten o'clock just as usual." That suggestion made us think that we would stay out; and, in fact, we did stay out and sit on the steps five or ten minutes after ten, just to show the dean that we could do it. I was just a normal boy. Somehow or other you are just about the same. Some one comes along and tells you you have got to do this and you stamp your foot and say you won't do it. Then why think the adolescent boy is terrible because he does the same thing?

A couple of weeks ago I had charge of some missionary work. On the last Sunday morning at Des Moines we had a wonderful prayer service. I went into the back end of the church during Sunday school still wondering what I was going to do, and then the thought came to me, I am going down to that class of girls and talk to them on the dance question. I had the presumption to go to that teacher and say, "I want to talk to your class." We had the room by ourselves, and if I was ever blessed I was blessed in presenting that question to those girls. Here is the interesting thing: One girl said to me afterward with tears flowing down her cheeks, "Dancing has kept me out of the church for two years. I am now ready to be baptized." I had talked with them as an older brother. I had tried to find their need, that which is often left out by our missionaries. I shall never forget that moment. I shall never believe otherwise than that I was directed by the Holy Spirit to go to that class and talk on that subject and help that particular girl.

Community Education

And finally it is a period for community education. I wish I might have a longer time to talk to you on that. Why, it has taken us ages to get to the place where we could have at public expense better schools. We still have in some States the sum total of two months attendance requirement in public schools. I saw a statement, issued by the bureau of public education of one of the States, which said that a boy who would start in at eight would be thirty or forty years of age before he ever got through the eighth grade at that

rate. You and I are going to live to see under public expense public playgrounds, even a swimming pool, and perhaps even motion pictures at community expense. Why not? Do you know what we are doing now? We are allowing the boy to go to school from nine o'clock in the morning until four in the afternoon and then we turn him loose to those agencies which are after the dollar. We are turning our boy and girl over to those who care nothing for the soul of youth. Shall we allow our work from nine in the morning till four in the afternoon to be absolutely nullified by the thing that the adolescent sees and hears in the evening? Shall we allow them to see immoral pictures? Shall we allow them to spend hours with temptation? Or shall we come to a system of community education where we shall at public expense take care of, if need be, the whole twenty-four hours in order to see that the boys and girls have a decent chance to be developed physically, morally, and intellectually?

Woman's Responsibility

I charge you to keep alive in your communities those virtues for which motherhood has always stood. May I be frank with you? I want to tell you one of the most destructive agencies in the downfall of our adolescents to-day is the fact that womankind seems to be losing those virtues for which she has always fought. I say, Woe be unto mankind everywhere if women shall continue to do as they are now doing. I want to tell you women that the feminist movement, not only gives you a chance to rise to heights never before attained, but it also gives you an opportunity to fall to greater depths. It is for you to choose. I want to tell you women that the adolescent boy is not prepared to meet the temptations he has to meet on the streets to-day due to the carelessness of dress of the women-folk.

If I had adolescents talking to them alone here to-night I would confess to them, I am a man who has tried to pride himself on his morality, a man who has a happy home and family of his own, and I have sometimes been shocked at myself to see how some of these temptations that we constantly meet, affect me. Woe be unto civilization unless you women shall continue to fight for these ennobling virtues of life, those virtues of purity for which motherhood is praised to-day.

The latest doctors tell us that sex is a reflex called out by its environment. Please note how many times that reflex is called out and how much strength it takes you to overcome the temptation. I am convinced myself that man alone will not be able to solve this problem or to meet these temptations, if women shall continue as they are now doing.

Some of the responsibility for the care of our boys rests with the fathers. I am made happy every time I see a sign that reads like this, "John Smith & Son, Poultry Raisers." Even if they only had an acre, it tells me that the father is a companion to the boy, and the boy is a companion to the father. That boy and that girl is abnormal, who in the long run does not prefer the companionship of the father and the mother. I remember seeing a mother not long ago, whose husband had died—a missionary who had given his life for the church, and left a young wife with a family of boys—out in the back yard playing Rugby—old-fashioned football—with those boys. She knew how to handle her boys, and let me tell you, if you see a mother who is doing that you will certainly see a mother who has the respect and sympathy of her boys. But to-day the great cry for wealth and popularity has become a creed which is ruining the souls of our boys and our girls.

Let us understand more sympathetically this period. Would to God that the time will soon come when we shall have a

number of men and women in the field full time looking after this period in the lives of our boys and girls. Men and women who can sympathize with that age, who with prayer in their hearts and God's Holy Spirit with them shall feed the lambs of this church.

The Jews in Palestine

By E. K.

An argument that ere the Jews return to possess Palestine they must be converted and accept Jesus Christ as their Messiah.

This subject is one of deep interest to all Latter Day Saints, but to the thoughtful student of scripture a great many questions and problems connected with it must present themselves. The Jews are supposed to represent what was known as the kingdom of Judah, which was composed of the tribes of Judah and Benjamin with some fractions of other tribes which adhered to them in the revolt of the ten tribes which formed the kingdom of Israel.

All those connected with Judah seem to have lost their tribal identity and were thereafter known as Jews, or citizens of the Jewish kingdom. Is Palestine to be recognized as the national home of the Jews as Jews, regardless of the ten tribes? For Israel has equal promise of restoration to the land of their fathers. The promise is that Israel and Judah shall be reunited under one government. Can the Jews become a nation without Israel?

It is true that Israel has been forgotten of mankind for thousands of years. But God says that he has not forgotten them: "Thou art my servant; O, Israel, thou shalt not be forgotten." The hunters and fishers have been at work for years trying to locate them. They think they have identified Ephraim in the English nation, including the English of the United States, where he has fulfilled prophecy by thoroughly mixing himself among the people.

The English are a Christian nation; they accept the fundamental of Christianity that Jesus is the "Christ of God." As nations their basic law is the gospel; and wherever you meet those of English blood you find them identified with the new covenant. (Jeremiah 31:33; Hebrews 8:10.) Here is another of our problems, Will the Jews with their hatred of Christianity acknowledge Christian Ephraim? Will they submit to the domination of Ephraim as holding the authority of birthright? All of these are problems that must come up in the settlement of Palestine in which Israel as much as the Jews are concerned.

Because of Wickedness Were the Jews Scattered

Why were the Jews scattered? Their indictment is clearly stated by the Lord to the Prophet Ezekiel, eighth and ninth chapters. Both Israel and Judah had become loathsome idolaters and a nation of murderers. "The land was full of blood," as in the house of their fathers, "instruments of cruelty were in their habitations." Is it to be supposed that the Lord God would overlook all this and visit on them his fearful indignation because they had set aside the law instituted by Moses relating to land tenure and inheritance? Why then has Ephraim in England and America been blessed above all other nations, though having followed the way of the Gentiles in the matter of land and inheritance?

The Jews had forgotten that Moses' law said, "Thou shalt not kill."

"They sacrificed their sons and their daughters unto devils, and they shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. . . . Therefore was the wrath of the Lord kindled against his people,

insomuch that he abhorred his own inheritance."—Psalms 106: 37, 38, 40.

"Wherefore, behold, I send unto you prophets and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."—Matthew 23: 34, 35.

To all this they added that sin of all sins—the murder of the Christ of God. And they accepted the responsibility of that crime—"His blood be on us and on our children."

The Jews of to-day still show that they are children of their fathers. Not long since a converted Jew lectured here in my home town. His subject was "Judaism and Christianity." Cruelty characterized the former, and kindness and pity the latter. He told how his own kindred had crossed the ocean to kill him for having become a believer in Christ, and mentioned other instances where Jews killed their children for the same cause, and friend took the life of friend.

A letter from our own mission at Jerusalem published in the HERALD told of a young Jewess lady who was prevented being baptized because her father told her that he would kill her. Does not this show that they are still the same as in the days of the Psalmist and the prophets—as ready to shed innocent blood and take the lives of their sons and daughters right now in that same land that their fathers drenched with innocent blood and brought upon themselves the wrath of God—no better than the Turks? Why should they be reestablished as a political power, hostile to Christianity?

The Jews Will Be Converted First

The Book of Mormon states that the Jews will be converted first, as we learn in the following quotations that it is expedient that the Jews shall believe in Christ as the Messiah, and that they must come with pure hearts and clean hands:

"But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance."—2 Nephi 7: 12.

"Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations; and after they have been scattered, and the Lord hath scourged them by other nations, for the space of many generations, yea even down from generation to generation, until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind; and when that day shall come, that they shall believe in Christ, and worship the Father in his name, with pure hearts, and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things, and the Lord will set his hand the second time to restore his people from their lost and fallen state."—2 Nephi 11: 25-28.

"For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matthew 23: 39.

If those Jews now at Jerusalem and all who are now trying to people the old homeland shall show themselves worthy by receiving the teachers now being sent to them with the Book of Mormon to do as therein admonished, then they will be gathered, for they will know that Jesus, the true Messiah, is to come and reign on the throne of his father, David. But an attempt to rebuild their old Jewish kingdom, even on a social land tenure basis, will be vain, as it is clearly stated in the parable of the householder who planted a vineyard and put it out to husbandmen who showed the Jewish characteristics in their treatment of the servants and the heir, so char-

acteristic that they recognize their own portrait for "they perceived that he spake of them," so bloodthirsty, so devoid of any moral righteousness.

And what was the judgment which was pronounced upon them? This: "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Of course that is interpreted as the preaching of the gospel to the Gentiles, and this is true, but it applies also to the Jews in Palestine, and it seems to me that the nation which shall bring forth the fruits will be the sons of Ephraim.

The Death of the Righteous

By Hale W. Smith

Funeral sermon in memory of Geraldine Williams, at Denver, Colorado.

"Let me die the death of the righteous, and let my last end be like his."—Numbers 23: 10.

To die the death of the righteous is a consummation devoutly to be wished for by everyone who has the least belief in God and a future state of existence. And we may observe that, however different the conduct of men in their progress through life, they will all readily concur in this sentiment expressed by the Prophet Balaam.

Indeed, looking forward to that awful period when the places which now know us shall know us no more, and when we shall be obliged to take our solitary departure to the unexplored region beyond the grave, who would not wish for the hopes and promises which sustain the heart of the good man and open a cheering prospect before him? Why do we not then, while time and opportunity are afforded, secure to ourselves an interest in these things? We are perfectly convinced that we must die; we cannot hesitate a moment under which of the two characters, that of the righteous or that of the wicked man, we should choose to meet the King of the earth and heaven, and yet we pass our days in fruitless wishes. We are devoted to vain pursuits and perhaps to sinful pleasures; and yet when the idea of mortality for a moment arrests our attention, we still hope that, somehow or other, it shall come to pass that we shall die the death of the righteous, and our last end shall be like this.

Such is the delusion of a great portion of the world; but you, my brethren and sisters, I would hope by the grace of our Father, to bring to a better and more consistent state of mind. I therefore request your attention, while, in the first place, I briefly represent the circumstances under which the words of the text were uttered; and secondly, unfold their full import; and thirdly, state the means by which they may be accomplished in reference to ourselves.

1. The children of Israel, in their progress towards their destined land, had pitched their tents in the plains of Moab. Balak, the king of that country, terrified at their great numbers and their previous success at destroying the enemies that opposed them, resolved to use against them the art of divination. For this purpose he sent messengers with presents to induce Balaam, a distinguished person, whose blessing or curse was supposed to have a peculiar efficacy, to come and solemnly consign his enemies to destruction. In a matter of such importance, the prophet sought those express directions which in the early ages of the world the Lord vouchsafed to communicate to his chosen people. The divine permission was withheld, and the prophet declared to Balak's messengers that he could not violate the injunctions of God. Thus far his conduct was commendable, and such as became his holy character.

The king of Moab, however, sends other and more honorable messengers, and with larger promises, and urges Balaam to let nothing hinder him from coming. To this application he made a most noble reply: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more."

This was certainly the language of resolute virtue; but it was only its language, for the integrity of Balaam began to give way to the temptation of riches and honors. Instead of again dismissing the messengers, and refusing to engage in an undertaking which he knew would be displeasing to his God, he hoped to extort a permission from him. The Lord, who saw the workings of his mind, and that he longed to receive the wages of his iniquity, permitted him, as he often permits evil men, to follow the bent of his headstrong desires. He had, however, many supernatural warnings to convince him, if possible, that his way was perverse before the Lord.

Still he went forward, and when he came to Balak, practiced enchantments against the people of God; and by removing from place to place, and performing sacrifices, sought the fulfillment of his desires. But he was overruled, and forced repeatedly to pronounce blessings upon the chosen people of God.

In his first prophetic communication the words of the text occur. They appear to be a solemn reflection suggested to the prophet while announcing the future prosperity of the children of Israel. From the eminence on which he was placed he looked down upon their camps, filling the extended plains of Moab, and exclaimed, "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end, or my reward be like his." Thus while he was anxiously endeavoring, for the sake of a reward, to discover the means of cursing a people whom he knew to be favored of God, he could yet desire that his course might terminate like that of a righteous man!

Balaam could not plead ignorance of the divine plan or will, or the manner in which the divine favor was to be propitiated. Indeed he was remarkably well informed as to the duties of the good man, for it was Balaam, and on this very occasion, that the Prophet Micah ascribes that remarkable delineation of what God requires from all his creatures. Balak asks, "Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" To these questions of the king of Moab, Balaam returns this sublime answer: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

At the very time he was expounding the whole duty of man, he was violating every one of these requisitions. He was trying to procure the destruction of a virtuous and unoffending people, that he might thereby gratify his avaricious desires, and thus he offended against the laws of justice and mercy; and he was attempting to evade what he knew to be the divine will, and thus he was walking perversely instead of humbly with his God.

Are we surprised that a man of Balaam's character, and in the very midst of his iniquities, should yet hope to die the death of the righteous? This is neither an uncommon nor an unnatural occurrence; for although men are tempted into the paths of sin, and expect to find in them a higher gratification, they still cannot help acknowledging that the ways of

wisdom are the ways of peace. And however false their estimate may be of that which constitutes the true happiness of life, they are assured that virtue is the only security for a serene and happy life and death. The most abandoned of men will often bear this testimony to the power and value of religion, and will say, "Let me die the death of the righteous, and let my last end be like his."

2. But let us now, as was proposed, examine the full import of these words. They involve a great deal, much more than thoughtless sinners comprehend, or they could not indulge the vain hope of terminating a career of vice and folly with a peaceful and happy departure from the world. To die the death of the righteous is to depart out of the world with that hope and comfort which surround the dying bed of the man who has lived a pious and virtuous life. Certainly our sister lived such a life.

What the righteous man is, we may learn from the passage of scripture just quoted from the Prophet Micah. He is one who does justly, loves mercy, and walks humbly with his God. To such a man, one who has passed thus his life upon earth under the influences of these principles, death will seem divested of its terrors. While on the contrary, to him who has lived in violation of his duty to his fellow men, and in the neglect of his God, the period of dissolution must generally be one of sorrow and dismay.

Terrors do not always surround the bed of the wicked, for their hearts may become hardened and insensible, and the principles of a false and pernicious philosophy may sometimes destroy fear while it shuts out hope. But to a man who believes in the existence of a God and a future state of rewards and punishments—and there are very few men who entirely shake off these solemn truths—what can be more awful than to be suddenly awakened to the convictions that his days are numbered, if at the same time he must look back upon these days as spent in folly and wickedness? The past furnishes him no cheering reflections; the anguish of regret for time and privileges irrecoverably lost, pierces his inmost soul. And to look forward is still more dreadful. He is fast hastening to a world for whose society and occupations he is conscious of being totally unfitted, and he is to be summoned into the presence of God, whom he has neglected and despised.

The death of the righteous is the death of one who, amidst many infirmities and great imperfections, has still endeavored to live in obedience to his Maker's will, and who at the closing scene can look back upon a well-spent life, as grounds for acceptance into the kingdom of heaven. All his thoughts are of peace and joy. His memory and conscience are not tormenting fiends, goading him to madness and despair; they are like kind and cheerful companions, who beguile his way through the dark valley of the shadow of death. He remembers, it is true, that he has often transgressed, but not often willfully, and these the errors of his sinful nature, which he knows obedience to the gospel will atone for, and remove. His comfort is, that he has loved and he has tried to serve his Redeemer. He can speak words of comfort to weak children and grieving friends; he tells them that there is joy in believing, and that the whole world could not tempt him to give up the satisfaction he enjoys. Even upon the bed of languishing and death, he resigns the spirit in the full hope of a glorious immortality, and he leaves behind him the rich legacy of a spotless reputation and a virtuous example. Such a scene as this says more for the power and truth of religion than thousands of volumes; and he who has beheld it must acknowledge that it almost made him covetous of death, if he might die the death of the righteous.

OF GENERAL INTEREST

THE VALUE OF PIPE ORGANS

[If there is one instrument that is richest in tone quality, in color, and all that goes to make the best and richest music, it is a good pipe organ. We are glad to note that several of our churches now have a good pipe organ, but Elder A. N. Hoxie, in sending us the following extract from the National Bureau for the Advancement of Music, says that he is expecting to make a drive for a big organ for the General Conference Auditorium, as he wants to have the greatest that has ever been built. This is quite an ambition, but a real good organ cannot be measured in terms of money alone.]

Making America musical is a task that has been carried on with energy in the last decade, and largely through mechanical means. The player piano and the phonograph have done their part in this. The organ, known as the king of musical instruments to musicians and laymen alike for centuries, has played a less demonstrative role, but there is at present a strong movement to perpetuate the memory of the men who fought in the great war by nothing less than this king of instruments. Public buildings and especially schools in all parts of the country are either installing or planning to purchase pipe organs as memorials to those who fell in France.

The argument in favor of this is that granite monuments, which may be seen in cities everywhere in honor of the dead of the Civil War, are lifeless and cold in their beauty, while a large instrument such as a modern organ is a living and almost human memorial—a thing which may be used through the years to furnish beautiful music, to inspire to future deeds of patriotism, and to lead communities in singing, which, as proved by the war, is a decidedly important factor in strengthening the morale of the nation. While one form of memorial appeals to the eye, but has no useful attribute, the other makes a daily or weekly appeal to the ear and to the mind and is valuable in diverse ways.

Among the cities in which there have been recent movements which have led to the purchase of large organs for schools are Cincinnati, Jersey City, Milwaukee, and Spokane, Washington. These are only a very few mentioned at random. In Pittsburgh a great movement in which the leading musicians of the city are taking part is under way for the acquisition of a splendid organ for the large Schenley High School. In New York City a number of schools have organs and public recitals at regular times, which are greatly appreciated by the public in the sections in which the schools are situated.

Besides the public use of the organ, there is a distinct educational benefit which has been realized for years by the leading universities. Many of these have large instruments. Cornell has two of the largest organs in the country. Yale University has a monster organ famous throughout the world. Leland Stanford, Harvard, the University of Illinois, and many others have notable instruments and regular recitals for the students. The University of Virginia has just installed a remarkable outdoor organ, placed in its Greek theater.

The school organ is at the same time a municipal organ in the cities of ordinary size and thus serves its double purpose at small expense. Larger cities have gone in for immense municipal organs and concerts by distinguished artists. Saint Paul and Cleveland are the latest to be added to this list. In the former city the immense organ is being installed and Cleveland has ordered an organ which will be one of the most notable in the world. Portland, Maine, has a splendid one which is to be played next year by Edwin H. Lemare, the famous English organist. Pittsburgh, in its Carnegie Hall,

Are we induced by representation earnestly to desire that ours may be the death of the righteous? Surely we cannot be so insensible to our eternal interests, at that trying period when we are done with worldly concerns, as not to desire it. We cannot so entirely set at naught the power of our Lord and Savior as not to care about arming ourselves to meet him. We cannot so undervalue the satisfaction of yielding up our spirits with serenity and joy into the hands of our Maker, as not to wish for such a conclusion of our mortal career. Let us faithfully employ the means at our command by which we can secure the death of the righteous.

3. We must be with the righteous in our lives, if we would have our part and lot with him in death. There is no other possible method of obtaining the consummation that we wish for. We have seen that no sacrifices, even the most costly, thousands of rams, and ten thousands of rivers of oil, nor even to give up what is dearer than all wealth, the offspring of our loins, will propitiate the favor of the Almighty. His constant and unchanging demand is, that we do justly, love mercy, and walk humbly. And that conduct which is well-pleasing to God can alone smooth the bed of death.

Of this truth all the holy men under the Old Testament dispensations were firmly convinced. Therefore, Job resolutely declared, "My righteousness I hold fast, and I will not let it go; my heart shall not reproach me so long as I live." The Psalmist had this to say, "Keep innocency, and take heed unto the thing that is right; for this shall bring a man peace at last." In the New Testament we see a nobler spirit and a more animating hope inspiring the apostle when he exulted at the point of death, "The time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of glory, which the righteous Lord shall give me at that day."

"Mark the perfect man, and behold the upright, for the end of that man is peace," and to him alone can it be peace. To the worldly and wicked man, it must be anxiety, remorse, and despair; a fearful looking for judgment and fiery indignation, which shall punish the wicked. But to the righteous man it is peace. Conscience is serene, memory recalls to him pleasing images of the past, faith represents to him his sins removed. Hope stands beside him like an angel of light, and turns the shadow of death into morning light—the bright morning of a cloudless and eternal day.

Who is there so stupid, so insensible, as not to say, "Let me die the death of the righteous, and let my last end be like his"? To him who truly and earnestly adopts this language, on the warrant of the gospel of Jesus Christ, I can say, if he die, yet he will live again, and in his flesh shall he see God. I plead with you, my friends, consider now the things which belong to your eternal peace. May God enable us all to keep in view the time of our departure, and to regulate our conduct accordingly. Thus may the bed of death have no terrors for us, but may we look upon it as our passage from sorrows, to the unspeakable and enduring happiness of the kingdom of heaven.

Sister W. S. Pender expected to sail for the Isle of Pines August 31. A letter has been received from her by the First Presidency stating that she was en route to Birmingham, Alabama, and that she is well. Sister Pender labored with Elder W. S. Pender in the southwestern States for several years, and while there learned the Spanish language. It is on this account that she is appointed to the Isle of Pines, to take up the work in connection with the women and children, organizing classes for the latter.

has one of the finest examples of the possibility of organ music, with Charles Heinroth at the keyboard. San Francisco has the famous instrument built for the exposition there. Atlanta, Georgia, was one of the earliest cities to purchase a fine city organ. Evansville, Indiana, acquired one two years ago. Portland, Oregon, Denver and Pueblo, Colorado, are others which have up-to-date instruments that delight the public ear and are the pride of the citizens. Salt Lake City for years has been famous for its Mormon Tabernacle organ and people come from all parts of the United States to hear it played by John J. McClellan.

To the average man the pipe organ is a mystery. The wonderful advance in organ construction which amounts to a revolution has never been advertised extensively. The reason is that, unlike the automobile or even the phonograph, the organ never has been commercialized. There are in the United States only about thirty prominent manufacturers of these instruments. They and their workmen are artists, and they make no more ado over their work than does the artist who paints a wonderful picture. But in the last fifteen years the pipe organ has actually become an entirely different instrument from what it was. Before that day it was confined to church use largely, and was a means of worship. It is that just as much as it ever was, but it is also more of a complete orchestra in itself. It was that always, but the limitations of ten fingers and two feet and the ponderous work of playing a large organ were such as to keep the instrument and its music within its own field. Electricity and mechanical ingenuity have combined to change all that. On a modern electric action organ the performer makes perhaps three times as much use of the facilities at his disposal, and does it much more quickly. Thus the orchestra is imitated in practically all its possibilities on a well-equipped organ. By the touch of a finger the man at the keyboard puts on or off one instrument after another, or any number of instruments at once, in any one of the thousand combinations, having tone colors in profusion at his fingers' tips. From the whisper that can hardly be heard to the majestic full organ that shakes the entire building is only a touch. French horns in organs are made nowadays that cannot be told from the genuine, even by a French horn player. Tubular chimes operated electrically make the listener feel that he is in a European cathedral.

Advocates of the school organ point out that one of its greatest advantages is that the pupils' minds are directed to the full depth, richness, color, and variety of the world of sound, which no other instrument can produce as well. In many listeners the desire will be kindled to explore for themselves its fascinating possibilities. And organ practice is more likely to appeal to the growing boy and girl and is more likely to hold their interest than either the piano or the violin. Educators of broad views admit that one of the great defects of child training is lack of more general musical education. As music continues to make its advance on this side of the Atlantic and is ranked as a necessity rather than a luxury, the public provision of musical instruments is expected to make corresponding progress.

INDUSTRIAL PROGRAM OF YOUNG WOMEN'S CHRISTIAN ASSOCIATION

When the Young Women's Christian Association of Pittsburgh set out the first of the year to raise funds for its budget, the employers' association sent out a letter in opposition. As a result, the funds were not raised. The reason for objection was that the Pittsburgh Employment Association claimed that the Y. W. C. A. was going outside of its field in attempting to discuss an industrial program.

The industrial program appears to have been that of the social ideals of the churches, adopted by the Federal Council of the Churches of Christ in 1919, and approved by both the Y. M. C. A. and Y. W. C. A. These principles are as follows:

Protection of the worker from dangerous machinery, occupational diseases, and mortality.

The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

Suitable provision for the old age of the workers and for those incapacitated by injury.

The right of employees and employers alike to organize and for adequate means of conciliation and arbitration in industrial disputes.

Release from employment one day in seven.

Gradual and reasonable reduction of hours of labor to the lowest practicable point and for that degree of leisure for all which is a condition of the highest human life.

A living wage as a minimum in every industry and for the highest wage that each industry can afford.

A new emphasis upon the application of Christian principles to the acquisition and use of property and for the most equitable division of the product of industry that can ultimately be devised.

Facing the social issues involved in reconstruction, resolved that we affirm as Christian churches:

(1) That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the cooperation of all groups. We deplore class struggles and declare against all class dominations, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

(2) That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

(3) That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through Government labor exchanges, public works, land settlement, social insurance, and experimentation in profit sharing, and cooperative ownership.

(4) We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal wage for equal work and a maximum eight-hour day. We declare for the abolition of night work by women and the abolition of child labor and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

The Sunday school at Stockton, California, recently sent to Sister Estella Wight, editor of *Stepping Stones*, the Sunday school paper, an oil painting done by their pastor, Elder H. J. Davison. The subject is in the nature of an allegory, showing mountains with ascending stepping-stones that lead to a better view of the splendors of Zion. A note of appreciation was inclosed, signed personally by the members of the school, and money forwarded to purchase a suitable frame.

A letter from Elder Richard Baldwin to the First Presidency dated August 31, informs us that he is on his way to New York City expecting to sail from there September 13 for the British Isles.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Former and Latter Rains.—Part 2

By T. W. Williams

The Miracle of 1853

Reverting to the statement of Van Buren. His position is not borne out by a single authority. He was either misled by unreliable informants, or he jumped to conclusions. During the year 1853 the rainfall was 858 mm., which would be about 34 inches. The rainfall in 1850-1 was 844 mm., or 33 inches. The rainfall in 1867 was slightly above the average.

Robinson, in his *Biblical Researches*, volume 1, page 119, speaking of the rains of this year 1852-3, states that

"There were heavy rains in March, once for five days continually and the weather continued variable, with occasional heavy rain till the close of the first week in April. The 'latter rains' thus continued this season for nearly a month *later than usual*, and the results were afterwards seen in the very abundant crops of winter grain." (See also Smith's Bible Dictionary, 1867, vol. 3, p. 2666.)

But this, in no sense, marked the return of rains long since withheld. The natives were not astonished. It was a good year, such as occurred at times during Israel's occupancy of the land, such as have been obtained at certain intervals during the past century. Mr. Van Buren evidently did not take note that in the year 1867 in which he visited Joppa, that the annual rainfall was only average, and that the rainfall for the two preceding years was the smallest for any two consecutive years between 1846 and 1867.

The rainfall in 1864-6 was 395 mm., or about 15.5 inches. During 1865-6 the rainfall was 482 mm., or nearly 19 inches. The significance of this statement will be appreciated when we state that the rainfall for 1846-7 was 586 mm., or about 23 inches. The average annual rainfall between the years 1848 and 1908 was 662 mm., or 26 inches.

A Phenomenal Season

It was in 1856, however, when a very unusual rainfall occurred. I am inclined to believe that Mr. Van Buren predicated his thesis on some flimsy native recital. He may have become mixed as to the phenomenal year. The fact that some fifteen years had elapsed since the supposed occurrence, we can well understand how incomplete would be the recital when gathered from the natives.

Robinson, speaking of this year (1856), says:

"On the first of May at evening there was thunder and lightning (which are frequent in winter) with pleasant and reviving rain. The sixth of May was also remarkable for thunder and for several showers, some of which were quite heavy. The rains of both those days extended far to the north—but the occurrence of rain *so late in the season* was regarded as a very unusual occurrence."—*Biblical Researches*, volume 1, p. 430.

Smith, in his Bible Dictionary (1869) remarks:

"In 1856, however, there was very heavy rain accompanied with thunder all over the region of Lebanon extending to Beirut and Damascus, on the 28th and 29th of May; but the oldest inhabitant had never seen the like before and it created almost as much astonishment as the thunder and rain which Samuel brought upon the Israelites during the time of wheat harvest." (See also Porter's Handbook, Preface XLVIII.)

Henry H. Jessup, D. D., who resided in Palestine for over half a century, wrote in May, 1856:

"The coast of Syria has just been visited with one of the most violent storms ever known *at this time of the year*. The rainy season *usually* begins in November and ends in March or April; and from that time onward a shower is rarely known on the sea coast. The amount of rain which fell during the past winter was not as great as usual. In the month of April there was but little rain and by the middle of May the weather became unsettled. The owners of mulberry trees had built their frail summer houses of reeds and matting in the open air; the process of feeding the silk worms was considerably advanced and all were anticipating a fine yield to compensate for the losses of last season.

"But on Wednesday, May 28th, the air was thick with a dark cloud bank over the sea, and distant thunder towards the south and on the mountains, threatened a storm. Before midnight the rain fell in torrents. The thunder and lightning were fearful. The whole atmosphere seemed one sheet of flame. On Thursday the storm continued with such violence that the streets were flooded—it swept over vineyards and orchards destroying property.

"In Beirut the storm continued a whole day. Three men were killed by lightning and some had their beards burned off. . . . During this one day three fourths as much rain fell as during the whole previous winter."—*Fifty-three Years in Syria*, p. 128.

Here is a man who lived in Syria and Palestine during the years when it is claimed that the *former* and *latter* rains were returned, but who makes no mention of same. He does say that in 1856 the rains had not been "as great as usual." He speaks of the "rainy season" which "*usually begins* in November and ends in March or April." Would he have done that if there had not been either *former* or *latter* rains for centuries prior to 1853? He also makes mention of the mulberry trees and of the silk industry, which could not be developed in a few years, and which would have been impossible without rain.

It will be noted that neither of these writers express surprise as to the annual rainfall. Not one of them even suggests material change in the annual rainfall. The astonishment of the natives was due to the fall of rain on the 28th and 29th of May, a very unusual occurrence. But this could hardly be taken as a manifestation of divine pleasure, as it came at a time when it would destroy rather than benefit the crops. A rain during harvest was considered a calamity in the days of Samuel. (1 Samuel 12: 16-19.)

Rains Prior to 1853

We will now present conclusive evidence to show that the rainy season has not materially changed in Palestine.

Mr. Edward Robinson, D. D., published his *Biblical Researches* in 1841. It comprises a Journal of Travels made during the year 1838. Doctor Robinson was professor of biblical literature in the Union Theological Seminary, New York. Speaking of conditions as he found them during his travels, he says:

"The autumnal rains, the early rains of Scripture, usually commence in the latter half of October or beginning of November; not suddenly, but by degrees, which gives opportunity for the husbandman to sow his fields of wheat and barley. The rains come mostly from the west and southwest (Luke 12: 34), continuing for two or three days at a time and falling especially during the nights. Then the wind chops round to the north or east and several days of fine weather succeeds.

"During the months of November and December the rains continue to fall heavily; but at no period during the winter do they entirely cease to occur. Snow often falls in Jerusalem in January or February to the depth of a foot or more but does not usually lie long. The ground never freezes but

Mr. Whiting has seen the Pool back of his house (Hezekiah's) covered with thin ice for one or two days.

"Rain continues to fall more or less through the month of March, but is rare after that period. During the present season there has been little or none in March, and indeed the whole quantity of rain has been less than usual. Nor are there, at the present day, any particular period of rain or succession of showers, which might be regarded as distinctly rainy seasons. The whole period from October to March now constitutes only one continuous season of rain, without any regular intervening term of prolonged fair weather.

"Unless, therefore, there has been some change in the climate since the times of the New Testament, the *early* and *latter* rains which the husbandman waited with longing seems rather to have implied the first showers of autumn, which revived the parched and thirsty earth and prepared it for the seed; and the latter showers of spring which continued to refresh and forward both the ripening crops and the vernal product of the fields." (Joshua 5: 7; Proverbs 16: 15.)—Biblical Researches, vol. 11, pp. 97-100.

"During the whole winter the roads, or rather tracks, in Palestine, are muddy, deep and slippery; so that the traveler, at this season, is subjected to the utmost discomfort and inconvenience. Whoever, therefore, wishes to profit most by a journey to Palestine, will take care not to arrive at Jerusalem earlier than the latter part of March. During the months of April and May, the sky is usually serene, the air mild and balmy, and the face of nature after seasons of ordinary rain still green and pleasant to the eye. Showers occur occasionally; but they are mild and refreshing.

"On the first of May we experienced showers in the city, and at evening there was thunder and lightning. . . . The rains extended far to the north; and overtook our missionary friends who were returning from Jerusalem to Beirut.

"In ordinary seasons; from the cessation of the showers in spring until the commencement in October or November, rain never falls, and the sky is usually serene. If, during the winter, there has been a sufficiency of rain, the husbandman is certain of his crop and is also perfectly sure of fine weather for the ingathering of his harvest."—Biblical Researches, vol. 2, p. 98.

Doctor Robinson, speaking of a terrible storm on Wednesday, April 11, 1838, when he was on a trip from Akabar to Jerusalem, said:

"The tempest now seemed to have reached its greatest fury and had become a tornado. It was with the utmost difficulty that we could pitch our tent, or keep it upright after it was pitched. For a time the prospect was dreadful and the storm in itself was probably as terrific as most of those which have given rise to the exaggerated accounts of travelers."—Biblical Researches, vol 2, p. 289.

Testimony of a Civil Engineer

General Claude Reignier Condor, who so admirably served his country (England) as civil engineer throughout the East, devotes a special chapter to "The fertility of Palestine," in his book, *Tent Work in Palestine*, published in 1877. To him was delegated the survey of western Palestine in 1872. He says:

"There is apparently, a general impression that the Holy Land is, at the present day, a barren and desolate country, and that a great change, due not only to decay of cultivation and to disappearance of former forests, but also to a material decrease in the rainfall, has come over the land. . . .

"Palestine is described in the Pentateuch as 'a good land, a land of brooks and water, of fountains, and depths, which spring out of the valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of olive-oil and honey' (Deuteronomy 8: 7, 8,) and these verses epitomize the natural features, and the cultivation of *modern*, quite as well as of ancient Palestine. Two points, then, should be considered: first, Is there any change in the water supply or climate? secondly, Is there any decrease in the amount of woodland and forests?"—*Tent Work in Palestine*, p. 364.

Speaking of the geological formation he concludes:

"We have no reason for supposing the geological formation to have undergone any change since the days of Moses; and indeed we have every reason for judging that the distribution of the springs was then the same as now."—*Ibid.*, p. 365.

The Question of Water Supply

Reverting to the water supply:

"The question of water supply lies, indeed, at the bottom of the whole inquiry. We have, unfortunately, no ancient observations which can be compared with those now taken, from which comparison positive information as to the amount of the rainfall, and the volume of the rivers, might be deduced; but we have very important indications that *the character of the water supply is unchanged.*"—*Ibid.*, p. 365.

Mr. Condor now takes up the question of springs and cisterns:

"The springs mentioned individually in Scripture—the fountains of Samaria and of Jezreel, of Engedi and Jericho, for instance, are found to be still plentiful and perennial; and it must not be forgotten that there are twelve considerable streams in the country, which contain water even to the end of the dry season, without counting the Jordan.

"The great number of ancient tanks and cisterns occurring in the districts where there are no springs, and in connection with Jewish ruins and Jewish tombs, show the necessity which existed, even at an early period, of storing rain water for the supply of the towns."—*Ibid.*, p. 365.

The writer reasons, and rightly, too, that springs must be replenished by drainage produced by rain or snow, and that cisterns with rain water is unanswerable proof of the continued existence of rain. His position that the geological indications, the sources and locations of springs, the continued use of cisterns and reservoirs are unanswerable proofs that climatic conditions have remained practically unchanged, with local modifications.

Mr. Condor continues:

"As regards the seasons, and the character and the distribution of the water supply, natural or artificial, there is thus, apparently, *no reason to suppose that any change has occurred*; and with respect to the annual rainfall (as observed for the last ten years), it is only necessary to note that, were the old cisterns cleaned and mended, and the beautiful tanks and aqueducts repaired, the ordinary fall would be quite sufficient for the wants of the inhabitants, and for irrigation."—*Ibid.*, p. 366.

Change Due to Other Causes

Whatever changes may have occurred can be attributed to other causes than lack of rainfall:

"The change in productiveness which has really occurred in Palestine is due to the decay of cultivation, to decrease of population, and to bad government. It is man and not Nature, who had ruined the good land in which was 'no lack,' and it is therefore within the power of human industry to restore the country to its old conditions of agricultural prosperity."—*Ibid.*, p. 368.

"Such is the present condition of Palestine—a good country running to waste for want of proper cultivation; truly may it be said, 'a fruitful land maketh He barren for the wickedness of that that dwell therein. . . .'

"There is but one fundamental cause for the ruined condition of the country, namely, the corrupt and inefficient system of government; so long as there is no stability or patriotism in the upper ranks, so long will the subordinates be venal and tyrannical and every attempt at bettering the condition of Palestine will be foredoomed to failure."—*Ibid.*, p. 370.

The writer attributes much of the desolation of the land to the maladministration of the Turkish Government, which controlled the country prior to its occupancy by Great Britain.

"There must be a radical reform in government, before

anything can be done to restore Palestine to its former condition. The undertaking is beyond the power of either private individuals or of semi-religious societies, for it involves the entire opening up of the country and the creation of public works, which have as yet no existence."—*Ibid.*, p. 372.

(To be continued.)

Divine Healing

By J. W. Quinley

I often meet Latter Day Saints who say all healing is the work of God. I want to deny this proposition; not for the sake of controversy, but to get at the truth of the matter. Now I can name two prominent societies that claim to heal through prayer, and the foundation of both of them is based on a special case of healing. While they both teach many grand truths, they flatly deny the true doctrine of Jesus Christ, and neither of them conform to the scriptural command on healing. Now who does the healing? I am willing to admit that some healing is done by the efforts of these people, but is it done by the power of God, the eternal Father? I will stand firmly on the proposition that God has no hand in the game.

I am told that I am prejudiced. I deny the charge. I am rooted and grounded on divine revelation, from Genesis to Revelation. Some ask, What if some other power does do the healing? So far as the healing of the person is concerned, it might not work any great harm if it were not done in the name of the Lord and did not cause honest people to believe in a false doctrine and cause them to reject the true teaching of the Christ.

I once worked with an intelligent man who told me he and his invalid son had both been healed by one of the societies that I spoke of, and he said he knew the Lord did the work. At the same time he would get mad and swear and take the Lord's name in vain. I tried to teach him the gospel. He said, "_____ has all the gospel I want." That may save the body for a while, but will it save the soul?

There are two great powers in the world working among the children of men. They both work through mankind as agents. Now if I refuse to be led by the greater power, I am sure to be led by the lesser. The glory of God is intelligence. Satan can transform himself into an angel of light and if possible he will deceive the very elect. It is no wonder, then, that mankind rejects the true gospel or doctrine of Jesus, the Christ. He is deceived by many false spirits that are gone out into the world.

To the law and the testimony; if they speak not according to this word, it is because there is no light in them. It is hard to tell honest men and women who believe that they are right that they are led by a false spirit. The Apostle Paul said he verily believed he was doing God service when he was binding men and women and having them put to death for the testimony they bore. He said he lived in good conscience up to that time, but God showed him his wrong. He will show you and me when we are wrong if we will believe the gospel law.

Now as to divine healing, Jesus gave specific law that we should go into the world and preach the gospel, not man's theory, to every creature, and he that believeth not and is not baptized shall be condemned or rejected.

Now, listen. Do you believe that God works through those whom he rejects to heal the sick? Jesus says, "These signs shall follow those that believe (not the unbelievers). In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

History

An address delivered before the Women's Department Institute, May, 1921.

Webster gives a very comprehensive meaning of the word *history*. He says, "A narrative of events connected with a real or imaginary object, person, or career, nation, department of culture," etc. He defines the word *narrative* to mean "the recital of a story; an account of a particular event."

Then, history in its truest sense is not a chronicle of dates, facts, and events, with no explanation of conditions leading up to certain developments and progress. It is a story of events. These events must have a relation to something: "events connected with real or imaginary object, person, career, nation, department of culture."

We will classify these events into individual and group experiences.

In writing the history of a nation, we study the experiences of individuals and record those experiences which have a bearing on the progress of that nation.

The history of George Washington, Abraham Lincoln, and others cannot be written without involving the history of this country. The story of this Nation cannot be written without including much of the lives of these two men.

In writing the history of the Women's Department, we study the experiences of those men and women who have contributed to its progress, and record those experiences which have influenced its development.

The story of Emma Hale Smith, of Marietta Walker, and of Mrs. M. E. Hulmes, Mrs. B. C. Smith, and others, is not complete without involving the Women's Department. Likewise, not only the history of the Women's Department, but the

deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The Apostle James, who was the head of the church on earth at that time, said,

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

If I am healed any other way, who did it? The so-called Christian world cannot practice the law of healing, as given by Jesus Christ through his church, because they do not have the church, neither do they have a called ministry, according to the law of God. Many so-called divine healers do not even have a church organization. God cannot be God and change his law.

We concede that others are just as honest as we are. So was Saul of Tarsus, but God showed him he was wrong. Am I to believe that God works through all these healers, or must I believe the law and the testimony? I, at one time, had a learned gentleman tell me that the Latter Day Saints damn everybody but themselves. I told him that we were the most liberal people on earth, for we believe God would save all of his offspring in some condition, but he would do it in his own way, and that way is made plain in the gospel law; but they tell men that they can be saved in God's kingdom by the sawdust trail. Where is the law and evidence for such teaching?

In conclusion, let me say to Latter Day Saints, Try the spirits, whether they are of God; for many false prophets are gone out in the world. If I am wrong in my exegesis, will some one set me right?

history of the church, is not complete without mention of the works of these women.

We connect the events in the life of anyone whose history we are writing with the important movements of his time.

The experiences of representative men of any period give a basis on which to form conclusions concerning the economic, political, social, and spiritual life of the people of that time.

Group experiences are important in history, since we get the reaction on society of certain movements, events, and experiments.

We say the history of this Nation is not complete without an account of the experiences of the people known as Latter Day Saints. We begin with the story of one man. Many events led up to the time in his life when in the woods he pleaded with the Lord to show him which way was right.

Follow this event with the story of a group of people who believed as he did, and agreed to certain social and religious principles to regulate their lives. Shall we say that the story of this people is not history when we know that midst the world's unrest, with dissatisfaction with the accepted religions, as well as their social and economic conditions, there are men of great intellect and national renown and influence whose eyes are on this people, awaiting the results of their experiences?

The story of this church is history! The history of this church will never be complete until there is written into it the history of its women.

The history of any people must be written from the angle of the poet, the artist, the politician, the educator, the financier, and from the growth of its homes, its children, and its women.

The Value of History

In history we find parallels of our aims, ambitions, and even our disposition to yield to failure. One of our sisters said: "I believe if more men and women studied history and learned what was accomplished by others, with no more and even less advantages than we have, but who have developed their opportunities and looked for the help they might find in the history of other men and women who worked under similar conditions, there would be more accomplishments and fewer failures."

The history of this Nation, its struggles, its fights for the rights of its people, is an inspiration to us. The history of our church, its accomplishments, firm, healthy growth, is an inspiration, just as its failures are warnings. The history of its noble men and women cannot fail to inspire and enthuse us to endeavor.

Does it not inspire confidence in the women of our church for you to know:

That, the National Congress of Mothers was organized in 1898, but that our own Daughters of Zion, which was likewise to be a federation of women, had been organized for five years?

That, our organization sent a delegate to the second convention ever held by the National Congress of Mothers?

That, the subjects for discussion in 1893 (recorded by Sister Abbie Horton) were such vital ones as "The child's will is his truest personality, and should be trained, not broken." Another was "Eggs and their uses as foods."

That, in 1898 resolutions were adopted which have later become a matter of great concern to women's clubs and civic organizations.

That, we protested against the habit of children attending night meetings unprotected and unattended.

That, we should visit the teachers of the public schools, and that our conduct towards them be courteous and kindly.

That, other subjects for discussion in 1898, twenty-three years ago, were: "Effects of different foods on the body; bone, muscle, and flesh producing foods." "Economy of strength." "Nursing. "Ventilation." "Dress reform." "Home decoration."

Max Carmichael said in his talk with us in Lamoni a year or two ago, that we would do well if we would see the fruitage of such work as the Women's Department was doing, in twenty-five years. Twenty-five years have passed, and these are some of our reports:

"To study more and not burden ourselves with the financial care of the church.

"In a district where there were only seven women and five children, four copies of Forbush's Child Study and Child Training were ordered, and study began at once.

"We are not so much concerned with organization for the purpose of raising money for the church, as we are in studying for better parents."

For fifteen or sixteen years the Women's Department struggled along with very little apparent growth; but they kept pace with the times. The women of the Nation were doing likewise.

History must record our failures. They are frequently stepping-stones to success. Hence, though the following appear to be failures, we will call them stepping-stones:

In 1894 the first movement towards organizing the young women was made. It took twenty-four years for it to develop into a permanent department.

In 1901 a movement was begun to start a kindergarten training school and a committee appointed to solicit funds, but it is twenty-one years later before we have our school of kindergarten.

In 1901 Sister Hulmes, in her annual report, made this recommendation: "Need to send out one or more energetic organizers, who by visiting the different branches and properly presenting our work, could organize locals and in various ways labor for its advancement. Let us earnestly pray the Lord of the harvest that such may enter into our ranks." Sixteen years later, organizers were appointed.

Over sixteen years ago the Women's Department worked with the home class department in the distribution of its literature, and it was a successful experiment, but we find no further mention of it until 1920.

History makes it possible for each new generation to gather experiences of the past and combine them with the present in dealing with certain problems. One writer says: "History makes a young man old without wrinkles or gray hair; gives him the privileges of the experience of age without its infirmities and inconveniences."

History gives us the opportunity for a close study of causes for certain conditions, the effect and the remedies that have been applied. Laws are made because experiences have told us that certain regulations and restrictions are necessary. History gives us a full account of these and their reaction on society.

There is also an attraction for us in reading history. Take for instance the Jews. We follow them through all their successes and failures on to their rejection of the Christ. Today, though we had no uttered prophecy, we would watch, with sympathetic anticipation, their return to their native land.

An account of the nomads of Africa show them to be a wandering, unstabilized people. German history tells us of their highly organized system, which permitted them to place millions of men into war, and fill workshops and industrial places with workmen.

Yet history proves to us that man has one universal nature. We have hopes, ambitions, aims, passions, but the difference in men is in the manner in which we classify and associate values and objects.

To some men certain things are good. To some, the same things have no attraction. One writer says: "To the poet, to the philosopher, and to the saint, all things are friendly and sacred, all days holy, all events profitable, and all men divine." To this class belonged President Joseph Smith when he said in his address to the women at the organization of the Nauvoo Relief Society: "Do not injure the character of anyone. Hold all characters sacred."

True history is a story picture of all that men and women have done. It teaches us the lives of other men and women, and brings to us messages from other times and peoples. It is a witness of what has been accomplished, and a prophecy of what can be done.

We have reports that picture progress: "Our women are taking the dressmaking course from the Women's Institute of Pennsylvania."

"Our Young Women's Department gave a demonstration in a contest in Red Cross work at the state fair."

"We invite the educators of the town to talk to us."

"We have had lecturers in, to teach women how to vote."

"We have classes in citizenship."

Several societies report giving time on their programs occasionally to fathers.

One society sent letters of appreciation to the judge and governor of the State for the stand they took on questions concerning women and children.

"Interest increased in civic affairs and child welfare."

"Devoting one day of each month to sewing for the Day Nursery."

"A number of our women are serving on different local committees and boards for child welfare and social service."

"An increased interest in civic affairs; joined the Federation of Women's Clubs."

"Sewed for mothers who could not get work done."

"After a fire destroyed part of a hospital, sisters made bundles of sewing to replenish the supply, and in turn received a personal letter from the mayor thanking them for their work."

"During the flu epidemic they converted the basement of the church into a hospital."

"Fifteen women took the Red Cross course in home nursing and received diplomas. Also keep up their study in current events and parliamentary law."

Reports that show progress socially:

"We had a big social gathering of the entire branch under the direction of the Women's Department. It was a success."

"Our object is to promote sociability among all our branch members."

"We filled baskets and took them with us to the home of a sister in the country who had not been to church for a long time. Stayed all day and visited."

Reports that show a need:

"Need for leaders locally."

"Women to give entire time in district work. Would that we had a Graceland in every State."

"Need more helps and literature."

Report to us your spiritual experiences and expressions insofar as they affect your department. Here is a story which gives spiritual experience and tells us of an active, alert organizer:

A resolution had been drafted by a certain district to be forwarded to the Dominion and Provincial Governments. Divine direction had been felt in the matter, and the organizer had fasted and prayed about it, but the resolution still remained in her hands and had not been forwarded. It was during the time of the flu, and one morning a telephone message begged her to nurse a family down with the flu. At first she refused, as she had been working too hard, nursing, but they begged so hard that finally she consented, not even hearing the name of the people to whom she was going. When she reached the home, she found it was the home of a member of Parliament. She was there two weeks, and when arranging for her services he said he wished he could do more than offer her money; he wished to be able to confer some favor; so she handed the resolution to him and he promised to personally present it.

Tell us of consecrated women of ability, who have accomplished something.

Report any effort that has brought numerical growth to the local; has increased its strength physically, mentally, socially, and morally; facts that show you are gaining power and influence in your homes and among neighbors.

An item may seem too small to you to be mentioned because you consider the work of others greater, but if it marks progress for you, it makes good history.

To the historian of the Women's Department we say, that a story of your failures and successes now is as important to us as those of twenty-five years ago. Emerson says: "No man reads history aright who thinks that what was done in a remote age has any deeper value than what he is doing to-day."

PEARL GARDNER.

Am I My Brother's Keeper?

(Read at an open meeting of the Women's Department.)

Ever since Cain asked that question of God and sought to free himself from any obligation towards his brother Abel, whom he had slain, men, instigated by influences from the same evil source, have sought to rid themselves of any responsibility, as far as their fellow men are concerned, that they have not wished to carry.

The common slogan has been, "Let my brother attend to his own affairs; I've enough to do to take care of myself." Now I speak this concerning the race of man, but more especially the worldly class. However, I think that if we would search within ourselves and harrow up our minds to remembrance we would probably find a little of the same feeling creeping into our hearts.

It is hard sometimes to say, "I will give of what little I have, to him that has less"; or, "I will divide with my needy brother, though it be but a crust of bread that I have." I say that there are times and conditions when it may be hard for us to say this, especially if we think that those who stand in need are at fault and have caused their own neediness.

How often have men said, "If such and such a person had gotten out and been willing to work as I have worked, he would have as much as I have." We do not know, however, our brother's condition and surroundings—not nearly as well as we sometimes think we do. No matter how sure or certain we may feel that we are right in our judgment of him, yet we must learn that we may be wrong. Only God knows a man for what he really is, and lest we be condemned by Him who maketh the sun to shine upon the evil as well as upon the good, we must give to those whom we may think are unworthy as well as to those whom *we may think* merit our gifts.

When I say that I believe we *are* our brother's keepers, I do not mean that we, in order to be Christians, must care for him physically, spiritually, or otherwise, whether or not he tries to help himself. But I do mean that we should not withhold good gifts to those who stand really in need, the poor in spirit as well as the poor in goods.

I think all will agree with me when I say that we, one and all, are poor in some things and at some times. In other words, there is not one of us that does not stand in need of something. It may be only a smile, an encouraging word; or again, it may be the necessities of life. Whatever the need may be, great or small, the giver who meets the need will have his reward. Even so great a person as a king may pray, as did King David, "Lord, I am poor and needy."

Christ clearly understood that there was and would be those who were poor in other things than the necessities of life. Speaking to his disciples he said, "Blessed be *ye* poor, for yours is the kingdom of God. Blessed are *ye* that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you and when they shall separate you from their company, and shall reproach you and cast out your names as evil, *for the Son of Man's sake!*"

We know that for the disciples and followers of Christ then, there was only scorn and persecution, and no thought whatever for their physical needs. They were poor in earthly things, but they were *rich in heavenly things!* The world might have given to them and provided them with that which they needed physically, yet how much greater were the gifts that the people of the world might have obtained through obedience to their teaching! But for them the world could not spare a smile, could not give an encouraging word! No, not even a crust of bread. They had comfort only in their Master!

And when we think how He was also given—given to be slain for the sins of the world, we know who has set the wonderful example of *giving*. "Freely ye have received, freely give!" Let us try to have the same care for our brother as our heavenly Father has for us.

FARGO, NORTH DAKOTA.

CLARA E. ADDICOTT.

Eleven Causes for Crime

The president of the National Surety Company of New York, William B. Joyce, ascribes eleven causes for the increase in crime. He cites the fact that the several insurance companies of the country paid out more than \$16,000,000 last year in settlement of embezzlement and burglary claims to indicate the prevalence of dishonesty, and then fixes the blame. His first cause is wide disrespect for the law. Second in the list comes the greater opportunity for dishonesty. Unemployment is another, revenge, inadequate accounting methods, "bolshevism," and so on through a category the items of which are all related to the first, that of disrespect for the law.

These are all removable or capable of remedy, although Mr. Joyce does not suggest the cure, beyond the fact that if employment is provided those who now steal to secure something to live on may give over the practice. In general and in particular the moral nature of man was sadly disturbed by the war. Instead of our emerging from it cleansed and strengthened, we actually came out with the ilableness accentuated, the baser passions no longer held in check, and the nobler attributes of human nature overcast by envy, greed, and hypocrisy.

Respect for the law may be inculcated in two ways. Most important of these is the exact and impartial enforcement of the law. Unfortunately, this does not pertain throughout the length and breadth of the land. In Idaho business men are kidnapping speakers whose views do not suit their own; in Texas cities masked "vigilantes" are snatching victims from the street, smearing them with tar and feathers and dumping them thus decorated in front of crowds leaving theaters. Lawlessness of this sort prevails all over the United States. It is idle to say we are orderly and law-abiding when such things go on.

The other way to inculcate respect for the law is through moral teaching. This method, too, is failing, because those who may be said to be charged with its application are lax. Preachers and teachers are busy enough, God knows, in their endeavors, but they may only look for failure in communities where bootlegging is frowned upon, but the respectable citizen who can when occasion presents produce a bottle or a demijohn is counted a "good fellow."

Mr. Joyce may have catalogued the chief causes for embezzlement and burglary but he omitted the real danger, the growing disrespect for law that has the sanction, passive or active, of those who would be most shocked if the indictment were pressed home directly to them and their responsibility fixed by their own conduct.—*Omaha Bee*.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXVII

The Home Training of School Children

1. What is the necessity for obedience by children?
2. How may self-obedience be developed?
3. Give observations of your own, of the attitude of a young child towards law and right.
4. How much does conscience enter into his attitude?
5. What is the benefit of obedience as a habit?
6. Is it easy to train a child in the habit of obedience? Give reasons.
7. How may obedience as a habit hinder the development of the child?
8. The obedience habit is of value to the child until what period is reached?
9. How may it give way to self-control?
10. What is the responsibility of the parents during this transitory period?
11. Why is insight of so much importance?
12. May "fatigue" enter into our questionings of the child's state of mind?
13. What is meant by foresight?

14. How is it used in overcoming difficulties as they arise in the home?

15. Explain what is meant by appealing to the advance nature of the child.

16. How can parents be real comrades to their children?

17. Where does the influence of adults affect the child most?

18. What is the power of suggestion?

19. Do you demand implicit obedience or obedience with explanation? Which to your mind is better? Why?

20. Discuss the "persuasion" method.

21. Of what value is praise? Has it limits?

22. Of what importance is habit in a child's life?

23. What is the problem of punishment between the ages of 6 and 12 years?

24. What do you think of corporal punishment? Is it ever necessary? Is it necessary often?

25. Does corporal punishment correct the tendency?

26. What is the object of punishment?

27. Should a child be warned in regard to what should require punishment?

28. When should punishment be administered? What is the value of delay? Should a child be allowed to offer any defense for his action?

29. Can a child be made to cooperate in his own punishment?

30. Should punishments be made public or kept private?

31. How may parents develop initiative in a child?

32. Explain how a child may be taught to say "no" to himself.

33. How should the child's mistakes be treated?

MAUDE PEAK PARHAM.

State as Super-parent

In proclaiming the state as super-parent, Judge Lindsey of the Denver children's court is very convincing, but convincing of something quite different from what he apparently intends. The state has accepted the responsibility of educating the child and "no one to-day seriously questions this responsibility." "It is far more its duty to feed the child" and in general to take responsibility as to its "health and morals." "The child must no longer be the victim of conditions over which it has no control, but for which society and the state itself are to blame." The words are doubtless inspired by a high spirit of humanity and patriotism; but constructive statesmanship requires something more than that.

Let us first reconnoitre the pass to which sentimental philanthropy has already brought us. The cost of state aid—public schools, public baths and playgrounds, maternity hospitals, Americanization schools—falls upon those who pay taxes, which is to say very largely upon the middle class. So heavy is the burden under which the class struggles that it can no longer afford to have children and educate them according to the traditional American standard. In this important field statistics are mainly lacking, but there are certain straws in the wind. We know that, on the average, a Harvard graduate and his wife have one child and a Vassar graduate and her husband seven-tenths of a child. If any of our advanced institutions were limited to children of its own graduates, it would shrink by approximately one half with each generation. What else can this mean than that the brain power of the nation is shriveling? For several decades the increase of our population has come almost exclusively from immigrants and the children of immigrants. Yet Judge Lindsey proposes that the national wealth be still further diverted to the care of the children of the incompetent and improvident.

A curious sign of the times is that women of the middle class seem blind to this danger, and not always because of philanthropic sentiment. When committees of the House and Senate were lately struggling with the question of salaries in the civil service, they gave several reasons, some of them rather clumsily expressed, why men should receive higher pay than women. They were sharply taken to task by the president of the National League of Woman Voters. If

LETTERS

The Work in New Zealand

A branch organized at Auckland by Elder G. J. Waller.

Things have been happening in this part of the Lord's vineyard. On May 24, I delivered a lecture in the town hall, my subject, "Mormonism." There were about six hundred present and good attention was manifest. The difference between the two churches was explained and the abominations of the Utah church brought to light. Since then the Mormons have been very much upset and they held a meeting last night in the town hall, subject, "Mormonism," but of this we will write later.

The following Sunday we received a pleasant surprise, when Brother G. J. Waller, from Honolulu, called at our office. This pleasure was increased when he said he might be with us for a few months, and since that day he has won a place in our hearts, for he has manifested the true spirit of a Latter Day Saint.

Brother Waller has since visited Australia and had an enjoyable time in the various branches of the church, returning to Auckland, July 11. Elder H. W. Savage, who is in charge of this mission, had given Brother Waller authority to organize a branch of the church in this city. It was decided by a unanimous vote that we organize the branch on Sunday, July 17.

Brother Waller presided at this meeting and was elected president of the branch during his stay in Auckland. Sister Murdoch was then elected as secretary. Brother Murdoch, who had been called to the office of elder, was then ordained and elected as branch priest. Brother Harry Johnston was also ordained to the office of deacon. Sister Johnston was elected organist, and myself, chorister. The Spirit of the Master was present and all were made to rejoice in this latter-day work.

Brother Waller then began to set the branch in motion, both men and women. So a Women's Department was born; also a Religio. Thus the good work goes on. He has visited the Saints as president of the branch and all have learned to love him, and we shall be sorry to see him go from our midst, which we realize is too close to think about.

We were sorry that Elder Savage could not be present at the organization of the branch, but he arrived here July 23, in time to hear Apostle McKay, of the Mormon church, give his lecture. Recently we blessed six children, all Sunday school pupils whose parents are not in the church.

July 24, at 7 p. m., the priesthood had a little prayer meeting before going to hear Apostle McKay of the Mormon church. Brother Waller presided and we felt encouraged. There were about six hundred present at his meeting. Their small choir sang very nicely. After the opening exercises,

woman's sphere is the home, argued Mrs. Maude Wood Park, it is "up to the men" to "make that career so desirable that women will choose it!" What else had the dear congressmen intended? If men are to be husbands and parents, they must have incomes scaled to the service they are rendering to the future. As an abstract principle, equal pay for the sexes is as convincing as the super-parental responsibility of the state; but in the actual world of to-day both would work inerrantly and powerfully against all the high interests of women and children.

The tendency of modern impulse, and of such thought as it inspires, is somewhat too individualistic, considering only the particular hardship, the particular "right." The prime concern of the state is with the family; its future lies in its women as related to their children. The problem is by no means simple but it cannot be solved by insisting, whether from motives of philanthropy or of selfishness, upon individual rights which can be granted only at the expense of the family.—*New York Times.*

President Taylor, president of the New Zealand Mission, told us that their missionaries had labored here for forty years and at present there were sixty missionaries laboring in New Zealand. It was at least good to see the respect that was manifest to the priesthood. All stood at attention when their apostle came in, and on his taking his seat, then all were seated.

Apostle McKay began by describing how he drew the map of New Zealand when a boy, congratulated New Zealand on its wonderful future, stating that he never expected to visit here till quite recently. He referred to the wonderful growth of Utah since Brigham Young led the pioneers across the desert. Here he quoted Matthew 25:24-41 and this is what he kept before the people, stating that it was service that had made Utah and the Mormon church what it is to-day. He said the church had been a service since 1830. He said Mormonism is in the world for the world's good and that he did not know of any other church that catered for not only the spiritual but the secular also. We kept a straight face when he said that every gentleman should show every courtesy to his wife, by opening the door, or putting on her cloak; in fact, every courtesy that he manifests while courting. We wondered how Brigham Young got on and how his courtships were managed, for he must have had to court more than one at a time by the dates of his marriages, for I notice that he married four in 1844, three in 1845, and five in 1846. He must have been a champion courter.

He stated that Utah was second on the list of those free from venereal diseases during the war. He said that the "old church is not afraid of the light; we have nothing to keep in the back." He explained their method of providing for the poor and showed how it worked. It might be well for our people to take the hint. It is this: They have what is called fast offering; that is, they fast two meals a month, and he gave his illustration thus, "Say each meal costs ten cents each. Well, if there were ten in the family that would amount to one hundred cents, two hundred cents a month, or twenty-four hundred cents per year." That would cost them nothing, but with a membership of say 200,000, just see how much this would amount to. He says if all the countries carried out this simple sacrifice there would be no starving or poor people in the world. He gave a very nice talk along these lines.

I had issued a challenge to him in the paper the previous evening and at the conclusion of his address I asked the privilege of questions. I was asked to wait until the benediction was pronounced. I thanked him for the privilege, but they were about to bustle off when I said, "Mr. Chairman." They turned around and waited. I said, "While it is a good thing to investigate any man's claims, why not accept my challenge to canvass your claims before the public?" When he found out who I was, he said we were "dissenters and parasites" and refused to meet me.

Elders Savage, Waller, and myself spent the next hour discussing with various members of the Mormon church, also some Maoris. Thus they fight and run away, or, I should say, they throw stones but will not face a fair issue. Thus by smooth speaking they try to hide the real facts of Mormonism. We are getting a write-up in the papers.

Elders Savage and Loving are creating a good interest among the Maoris and expect to see good results in the near future, but it is a hard battle.

AUCKLAND, NEW ZEALAND.

I am yours in faith,
A. N. ROBINSON.

A Goodly Report From Los Angeles

(A few extracts from a personal letter to one of the editors gives an encouraging account of the work there.)

We just finished our reunion down by the sea and had a fine time. I got the scenery ready for the pageant, "One hundred years of Latter Day Saintism." It was pretty good, considering the handful we had.

We have a fine branch at Los Angeles, but the church is too small. On sacrament Sunday they have to stand outside,

and on Easter and Children's Day there were about seventy-five or a hundred who could not get into the church.

They had fine decorations both of those Sundays and the people just went wild over the flowers. Children's Day we used daisies and lilies, with white and green drapes. It made the church look nice and the people appreciated it.

We are trying to do what good we can for the upbuilding of the work out here. Brother David Dowker is the pastor. He is loved by the Saints. He is one of the working kind that you cannot help but love. He just goes out of his way to do good. He worked so hard that he had to rest, so he has been up at Big Bear Lake for a week. But he was here for Sunday.

The church is growing. We baptized seven or eight at reunion. We also baptize almost every Sunday. There are a good many Utah Mormons here, but I am glad to say there are some good ones among them.

Some of us are going to San Pedro, Sunday, to help open the work there and see about getting a branch started.

These people seem to be Zion lovers and I would not be surprised when the call came that they would all go to Zion. I never heard so much about Zion since I have been in the church as I hear in California. Their whole thought is of Zion and what they wish to do when they get there. It seems as though we are in a different country on the other side of the mountains. You would think from what they say that they were in Europe and had the big ocean to cross.

There are a few Saints who tell the others that God made a mistake when he chose Missouri. He should have chosen Southern California. Of course this is a lovely country, but they don't realize that it is volcanic and there are earthquakes all the time.

In bonds,

J. E. DAWSON.

The Runnells Reunion

"The meetings were of a highly spiritual and intellectual order."

Written history sometimes poorly reflects the persons and events it seeks to perpetuate. Especially is this true of an effort to record and properly evaluate spiritual entities. We may record facts, cold, bare facts, but who can reproduce the spirit of a reunion? Where is the vocabulary adequate to its definition? It is an oasis in the desert of man's existence; a bright spot in his spiritual experience; an approximation of the kingdom of God.

Perhaps in none of our gatherings do we come so close to a demonstration that play, work, love, and worship are the things by which men live, as in a reunion. Especially is this true if we see to it that they are distributed in the true Zionic way, so that "no one has less than is needed, and no one has more than he can use." Thus the reunion becomes a "place of sweet commingling with those of like precious faith." Such a place was the Des Moines district reunion, held at Runnells, Iowa, August 12 to 22.

This little park, with its thick carpet of grass, stately trees, fine water, and excellent drainage, affords an ideal place for such a gathering. Much credit is due the committee in securing this location, and in doing so much to make the Saints happy and comfortable. In fact, they did their work so well that they were unanimously elected to succeed themselves next year.

Most of the meetings were of a highly spiritual and intellectual order. The mornings were fully occupied from six and seven o'clock until noon. The afternoons were given almost wholly to recreation. This, which consisted mostly of indoor baseball, volley ball, swimming, and "barnyard golf," was under the supervision of Brethren E. G. Beye, Edgar Skinner, J. W. Rudkin, and others.

Forty-seven tents, including two assembly tents, were on the grounds.

Besides local helpers, there were present of the general ministerial force, F. A. Smith, U. W. Greene, F. T. Mussell, J. A. Dowker, Asa E. Smith, and A. E. Warr. Brother and

Sister W. W. Hield, of Ames, were present and rendered valuable service.

Brother Henry Castings, district president, was the "big man" of the reunion. His wise foresight and planning, his timely counsel and able leadership, both by example and precept, stand out prominently as a feature of the reunion. Des Moines District should congratulate itself on having the service of this type of man.

In the Women's Department, Sister Bertha Emslie, district organizer, ably marshaled a cosmopolitan gathering of women and provided interesting programs, using local talent.

Another interesting feature of the reunion was a tent full of Temple Builders. (Did I say full? Well, ask them.) These young ladies, under the able leadership of Sister Mary Wilkinson, of Des Moines, in full uniform and with their saintly discipline and deportment, were an inspiration to the camp. Oriole Girls were also in evidence. We commend this tendency towards group activity.

The many earnest prayers and the constant solicitation for the welfare of the sick and afflicted of our number bore testimony that many have "passed from death unto life, because we love the brethren."

"This mutual love revives

Our courage by the way;
While each in expectation lives,
And longs to see the day

"When from all sin and pain,

The ransomed shall be free;
And perfect love and friendship reign
Through all eternity."

A. E. WARR, for Press Committee.

Portland Reunion

The Portland district reunion of 1921 is history, but the memory will long remain. It was decidedly the most successful ever held in this district. There were in all forty tents pitched on the ground. The meetings were well attended, and a calm spirit prevailed during the entire session. The Saints were strengthened and thirteen precious souls were initiated into the kingdom.

The matter of providing speakers for the occasion was given over to the district presidency and they in turn referred the matter to headquarters for appointment.

When the report came that Brethren H. O. Smith and W. H. Kelley would be our speakers, a gloom seemed to spread over some, for none of us were personally acquainted with the brethren, and we were informed that they were both elderly men. This feeling, however, vanished quickly as soon as they arrived on the grounds, and in a short time we were all pleased with our guests. The brethren were both loved by all and are surely qualified to occupy in their respective callings. A good many of the Saints received their blessings under the fatherly hands of Brother Smith, and equally as many were cheered by the experiences of Brother Kelley, as related by himself in his interesting way when we gathered after the night meetings for entertainment as provided by the young people. Both brethren also delivered very able sermons.

The district decided that we should have an annual reunion, so a committee of five were appointed, one for one year, one for two years, one for three years, one for four years, and the fifth man for five years, and hereafter annually, a five-year man will be elected. This arrangement provides an experienced committee each year.

We are hopeful of helping to make the 1922 reunion the best ever. Before leaving the grounds this year, more than two hundred dollars had been subscribed for the support of next year's reunion. We hope to be able to announce the date and place shortly after the first of the year.

Your brother in Christ,

GEORGE W. STOVER, Secretary of Committee.

148 East Seventy-sixth Street.

Chippewa Indian Chief Baptized

In the first place, I am an Indian belonging to the Chippewa tribe in Minnesota, and yesterday I was baptized by Elder Kress, of Duluth, Minnesota. I rejoice in the fact that I am become a brother in the Church of Jesus Christ, whom I searched for, but did not find until yesterday. Praise be His name, I am a wanderer no more.

I have been educated in a Catholic monastery and finished off at Carlisle, but left the Catholic Church and became a worker in the Y. M. C. A. and followed this work in Minnesota after leaving Carlisle, always seeking truth, or Christ, but did not find him. Finally I became disgusted with the so-called Christians and their churches, because everything which ought to be held sacred was commercialized, and all was false.

My own great passion was and is the uplift of my own people. In fact, I have succeeded in making many dear enemies of those in political power! I was taken back here to Minnesota in handcuffs from Washington once, simply because I had spoken for the rights of my people in strong terms.

It was while lecturing in Duluth this last spring on the rights of my people that I first met Elder Kress, and it was in an unusual manner. There was a Mormon in the audience and he started to talk to me on the origin of the Indian, when a certain man got up and handed me a tract entitled, *Whence Came the Indian?* That man was Elder Kress, who baptized me yesterday, and now I ask all the Saints to pray for me, because I have an uphill battle to fight, as all my people are Catholics—people who are very dear to me. So pray for me, so I may have strength from on high to brave the storm. I have already been laughed at, and it hurts.

Yours for Christ,

CLOQUET, MINNESOTA.

JOSEPH A. NORTHUP.

HAMDEN, OHIO, August 22, 1921.

Editors Herald: I realize I am missing many good things since I do not get my *HERALD* and *Ensign*, and am sending money for them, also for *Autumn Leaves* to be sent to my daughter. I wish that I could say something that would be of some comfort to the Saints. We are isolated, but attend the Wellston Branch. It is three and a half miles to the church. We have missed one Sunday in almost a year, and we walk, too. I will just tell the ages of my girls to show you how good the Lord is to give us the courage to go. Emily is sixteen; Betty, eleven; Bernette, nine; and Lillian, six.

Brother W. A. Moler is our branch president, and we are proud to say he is a good, humble man, who seems to be coming up higher each day. He is a son of the late James Moler, who is known and loved by so many of the Saints. Brother George Ferguson is his counselor, and he is truly a man of God. They work together in perfect harmony, which is an encouragement to the rest of us.

Brother John Williams, son of Jane Williams, who is known by so many as a true Ephraimite, has located in Columbus, and we miss him and his wife, whom the branch loves. She was our organist. Our priest, Brother George Stephens, had to play for us yesterday in the absence of Sister Ada Ely, who was missed very much. Brother Stephens is alive in the work, as well as Brother Marion Downard, our teacher.

Our district president, Brother A. E. Anderton, of Columbus, visited our branch lately and was an encouragement to us. I visited at Creola a short time ago and found Sister Mattie Kirkendall improving after a very bad sick spell. She and Brother A. B. are still the same good Saints they always were and continue to scatter sunshine.

Your sister in the one faith,

MRS. L. M. DONALDSON.

Apostle Paul M. Hanson returned September 5 from Taylorville reunion. He had previously been in attendance at the reunion, at Deer Park, Pennsylvania, Onset, Massachusetts, Indian Lake, Michigan, and Elmhurst, Illinois.

SUBJECTS BEING DISCUSSED

(Continued from page 844.)

all thinking citizens. We must remember that there is no other alternative except one of these two: either there must be a working international agreement or the United States will certainly be involved in another great war in the not far distant future.

There may be an agreement or league and still a war, but without an international agreement or league of nations the war is certain. All who do not wish our boys again to be sent abroad in millions must favor disarmament, and then the establishing of an international court supported by an international association or league.

S. A. B.

Child Welfare in Belgium

In the United States, eighteen States provided for physical examination for every child entering industry. Belgium has now adopted the advanced program of a medical examination of each juvenile within a month after entering industry and repeated once a year until the child reaches the age of eighteen. In the case of illness or deficiency, the examinations are more frequent. None of the United States as yet, make such a provision.

The national children's board in Belgium, maintained by public and private funds, supervises a children's welfare organization. This program includes free examination of children under three years of age brought by their mothers for examination. Free dispensaries for expectant mothers, diffusion of knowledge relating to infant health and nursing. Children under seven years of age boarded out are also given supervision. The cost of this work is borne, one half by the state, one fourth by the provinces, and one fourth by the municipality. (Summary from reprint from Children's Bureau, Washington.)

Tom Paine and the Bible

The Christian states that Tom Paine in 1804 in a public address in New York City said: "In four years from now there will not be a Bible in America." To explain this he stated that he "had been through the Bible with an ax and cut down all the trees so that there is no more timber but only lumber on the shelf."

Despite this prediction, in all lands of Anglo-Saxon population, the Bible remains first of all books. Just a few years after this prediction the American Bible Society was formed. In the first half century they distributed over twenty-two million copies and now distribute many million copies every year, in addition to those which are sold in ordinary trade.

Eight years after the prediction the streets of New York were blocked by wagons waiting to receive copies of the revised New Testament.

The Christian further states that at this time in order to permit distribution in Chicago a few hours earlier, the chapters from the beginning of Matthew to the end of Romans were telegraphed from New York to Chicago.

The World Takes Christianity

According to Doctor Selbie, member of Mansfield College, in England, England is not Christian in policy, social life, education, or industry. But there exists a great need for Christianity. Success requires a strong moral foundation, while morale depends upon religion and Christianity is the biggest religion we know. We need a Christian church in

which each member is a practicing Christian. Unfortunately, we do not know what he says Christianity is.

Doctor Selbie says that during the war inquiry was made as to the religion of the soldiers, and to their surprise many of those young men had no idea what Christianity is, nor who Jesus Christ was. By the scores they gave some such answer as, "If a man doesn't smoke, and doesn't drink, and doesn't go to the theater, I suppose he is a Christian."

All don'ts, while Christianity is the most positive force in the world. There evidently is a need to re-teach Christianity, not only in church and Sunday school, but even in the day school. Listening simply to a nice sermon is about as satisfactory to spirituality as eating nothing but chocolate creams would be to physical well-being.

Religion must be recognized as something that concerns a man's everyday life.

The Ideal Sunday School

In the Sunday School Department of the September *Autumn Leaves* appears an excellent article entitled, "My vision of the ideal Sunday school," by Miss Blanche Edwards, superintendent of the Sunday School Department in the British Isles. She not only presents valuable suggestions for the building of an efficient organization in England, but if followed out elsewhere it would help materially in this most important educational work. Sunday school workers would do well to study this article.

Poetic Justice to the Red Man

As an item of general interest, there appeared in last week's *HERALD*, a clipping from the *Nation's Business*, under the above heading.

If we are correctly informed, the Indian rather objects to this present classification as separate nations, as a large number of them wish to be recognized as American citizens. By treating them as small nations they are kept in a species of bondage as well as wardship.

There is, it is true, poetic justice that these Osage Indians, driven from their rich farming land to what was considered worthless soil, should have been made rich by the finding of oil, yet we must remember that their average of \$10,000 a year does not appear large compared with the income of many men of great wealth in the United States, some sixty or more of whom have an income of more than \$1,000,000, a year each.

The 90,000 Indians of North Dakota, according to this statement, receive an average of \$167 a year apiece. The 11,000 Indians of Utah, \$230 each. The 22,000 of South Dakota less than \$200. The total income for the whole race of 242,959 is less than \$300 for each individual. This hardly equals the average for the citizens of the United States as a whole, for the same period.

It is significant to note that only 21,000 Indians have been fully freed of government supervision, nor are we yet informed how full is this measure of freedom.

Many full blood Indians are making their mark in this country. To the list given there may be added others, notably Thomas L. Sloan, attorney at law in Washington, District of Columbia.

Elder V. B. Etzenhouser arrived safely in Independence. We are informed that his return was caused entirely by the ill health of his wife, not partly, as stated in the *HERALD* for June 21.

MISCELLANEOUS

Appointment of Sunday School Superintendent

Gomer R. Wells has sent to the First Presidency his resignation as superintendent of the Sunday School Department. This has been accepted by the Presidency, and A. Max Carmichael has been appointed to fill the vacancy. We feel sure that the entire Sunday School Department appreciates the earnest work of Brother Wells in the past and will rally loyally to the support of the present incumbent.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, July 29, 1921.

Quorum Notices

Deacons of Chatham District will meet at Chatham, Ontario, during the conference, September 23 to 25, for the purpose of being organized into a quorum or quorums.

JAMES PYCOCK, Humber Bay, Ontario.

Addresses

F. E. Cochran, 1224 Park Avenue, Norfolk, Nebraska. Telephone, Ash 9911.

John W. Rushton, Box 255, Independence, Missouri.

Two-day Meetings

Near Gladwin, Michigan, four miles north, one mile south. Everybody invited. Matthew Umphrey, district president, Bentley, Michigan.

Conference Notices

Little Sioux, at Missouri Valley, Iowa, October 8 and 9. All branch presidents and secretaries are earnestly asked to send the usual reports to the district officers a week previous to the conference. Come and help make these meetings interesting and profitable. J. W. Lane, district president, Pisgah, Iowa; Ada S. Putnam, district secretary, Woodbine, Iowa.

Pittsburgh, ministerial conference, at Lock Number Four, Pennsylvania, September 24 and 25. It is urged that every member of the priesthood especially make an earnest effort to be present. Meeting Saturday evening and all day Sunday. J. A. Jaques, district president.

Call to Chefs of the Church

To all dietitians, chefs, and professional cooks in the church: While I was at the New York reunion this summer acting as chef, President F. M. Smith suggested to me the idea of getting in touch with each other, all those in the church that were following the culinary profession, in order to be of assistance to the church at reunions and otherwise. All those interested will communicate with the writer at 1221 West Walnut Street, Independence, Missouri, and steps will be taken to form some organization. E. A. KALER.

Reunion Notices

Florida, with Alaflora Branch at Dixonville, Alabama, August 10 to 18. We trust that as many of the Saints from over the district and elsewhere as possibly can will be in attendance throughout the services. Interesting speakers are expected to be with us. A. D. McCall.

Conference Minutes

OWEN SOUND.—At Redickville, Ontario, July 1 to 3. A large tent had been secured for the services and erected in the forest adjoining the church property, thus affording a cool and pleasant place for the

Elder John W. Rushton was the speaker at the Stone Church, Independence, Sunday evening and also spoke at the Labor Day program Monday afternoon.

Walter W. Smith, church historian, who has just returned from his attendance at Columbia University, was the spokesman at the problems meeting, Sunday afternoon.

The fifth annual roll call of the Red Cross is announced for November 11 to 24.

vast numbers who assembled at the many sessions. Reports from the various officials. Short speeches upon subjects towards the development of saintly characteristics, by Elder Crowley, of Toronto, Elder Yager, E. Clark, G. Furness, and R. Farthing. The evening program consisted of songs and readings. Saturday evening the Women's Department had charge, Sister Maggie Macgregor giving a talk on the practical side of Christian activity. Officers elected: President, D. B. Perkins, Wiarton; first assistant, King Cooper, Guelph; second assistant, J. L. Mortimer, Owen Sound; secretary, J. H. Leeder, North Bruce; treasurer and Bishop's agent, F. B. Stade, Harriston; librarian, Laura E. Taylor, Grand Valley; chorister, George Furness, Owen Sound; superintendent, Sunday School Department, R. J. Wilcox, Owen Sound; secretary of Sunday School Department, Laura E. Taylor, Grand Valley. Conference of 1922 will meet in Owen Sound on the first Friday, Saturday, and Sunday of July. District adopted budget system and a budget committee appointed composed of R. J. Wilcox, B. Belrose, N. E. Leeder, M. Russell, and F. B. Stade. Delegates to General Conference: W. A. Smith, G. C. Tomlinson, J. H. Yager, B. Belrose, Ernest Aelick, D. B. Perkins, Frank Gordon, J. Shields, J. L. Mortimer, L. Gregory, George Furness, R. C. Russell, J. T. Thompson, Laura Taylor, S. G. St. John, and the alternates are Sister Mortimer, F. B. Stade, S. W. Tomlinson, James Dobson, James Smyth, and Sister James Smyth. Clavering Branch disorganized and Cedar Valley Branch reinstated as a branch. A court appointed by the conference tried a case from Port Arthur, the findings of the court being sustained by the conference. A committee consisting of those in charge of the various departments was to consider the advisability of holding a winter institute session and empowered to act. Sermons by Elder Yager, A. McLean, of Toronto, R. C. Russell, and W. A. Smith. Many Saints of the Toronto District were present, pleasantly renewing former associations. Our gathering was one of profit, the speakers endeavoring to produce thought as well as present matter of thought in a new garb. Nature and man working together under the great Director afforded the district renewed ardor and strength. One baptism and 2 ordinations took place during the conference. J. H. Leeder, secretary, Port Elgin.

ALBERTA.—At Oyen, July 15 to 17. District president, Fred Gregory, in charge, assisted by William H. Roy. The following officers were elected for the ensuing year: President, Fred Gregory; first vice president, William H. Roy; second vice president, Melvin Hauna; secretary, William H. Chandler; treasurer, William H. Roy; bishop's agent, William H. Roy; chorister, Frank Jackson; librarian, J. R. Prussia; auditor, W. A. Cooper. A small but very spiritual conference was enjoyed by all who attended, the Sunday morning prayer service being especially blessed. J. J. Cornish was present and spoke with great power on three occasions during the conference. It was decided by vote that we meet again with the Calgary Branch early in December. W. H. Chandler, secretary.

Our Departed Ones

HASS.—Grace Bernice, daughter of John G. and Anna G. Hass, was born near Lake Park, Minnesota, August 29, 1911. Two years later she moved with her parents to Montana. In 1917, they moved to the State of Missouri. On June 19 she took the scarlet fever and on June 28 passed beyond to the paradise of God. She was baptized October 10, 1920, by Ras Lorenson. She leaves to mourn, father, mother, 2 brothers, Richard and Victor, 3 sisters, Louise, Ella, and Ruth, grandparents, other relatives, and many friends. She had a sweet disposition and was loved and admired by all who knew her. She was quietly laid to rest in the Lees Summit cemetery. Prayer and sermon August 14, by Elder Depew.

SMITH.—John Smith died at Carson City, Nevada, August 18. A native of England, came to America in 1871 and to Nevada in 1873. No relatives in this country, but many friends. Baptized many years ago. Lived a consistent life and died strong in the faith, leaving a substantial remembrance to the church in his will. Funeral at Carson City by W. A. Brooner.

STEVENS.—Nora, wife of Jesse Stevens, died at her home in Scranton, Pennsylvania, August 24. Born in Newton Township, Lackawanna

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County, Pennsylvania, December 1, 1891. Baptized at age of eight. Leaves a husband, 5 small children, mother, 2 brothers, and 1 sister. Funeral from Saints' church, in charge of Richard Hawkins and Earl V. Wagner; sermon by E. R. Hull. Interment in Dunmore cemetery.

HOLFORD.—Kathlyn Ferne, daughter of Brother Arthur Holford and wife, near Cameron, Illinois, was born August 12, 1917. Died August 26, 1921. Besides her parents she leaves to mourn 1 brother, 1 sister, and a host of friends who will miss her smiles and loving ways. Funeral from Christian church in Cameron, Illinois; sermon by O. W. Okerlund.

LEWIS.—David, known as Dewi Chwefoor, was born at Llanethly, Carmarthen, February 1, 1848. Died at Llansamlet Glamorgan, Wales, June 8. He leaves 3 sons. He was one of the oldest elders in the British Isles. Composed some of the hymns in Welsh Hymnal. Buried at Methodist Chapel Graveyard, Llansamlet. Sermon by Reverend T. C. Lewis; assisted by Reverend J. H. Parry, Independent Minister.

STEER.—Grace Elizabeth, youngest daughter of Thomas and Nellie Steer, was born February 28, 1917, and passed away August 26, 1921. Leaves to mourn, parents, sister Estella, and a host of relatives and friends. Funeral sermon by Daniel MacGregor, in Missouri Valley.

POWELL.—Florence Powell was born April 10, 1855. Baptized September 22, 1901. Died in Des Moines, Iowa, August 25. Funeral at Lilly Undertaking Parlors. Sermon by A. E. Warr; assisted by F. T. Mussell.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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== SUCCESS ==

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"If ye continue in my word, then a principles indeed; and ye shall know if the truth shall make you free."—Jo

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OFFICIAL PUBLICATION ORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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

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EDITO

True Religion Appeals to Reason

The emotional has its place in all our life, including our religious life. But the glory of God is intelligence, and to reason is made the first effort.

Occasionally we hear an objection made that religion is emotional, while five days in the week we are taught according to an intellectual criticism. We have to think at school, then on Sunday only to feel, so it is alleged. But careful consideration causes us to question this assumption. The greater part of our school work is not thinking, but rather is the exercising of credulity, even if that credulity be on behalf of materialism. Teacher or books make certain assertions which we must learn.

On the other hand, while religion does appeal to the emotions to a greater or less extent, while it is true that feeling does affect our reaction in our religious experience, it is also true that feeling and prejudice affect our school reactions and affect our life as a whole.

True religion appeals to the very best of man's intellectual powers. The plan of God is, "Come, let us reason together." (Isaiah 1: 18.) "The glory of God is intelligence, or in other words, light and truth." (Doctrine and Covenants 90: 6.) God intended that we should study and learn and use our intelligence throughout life. (2 Timothy 2: 15; Doctrine and Covenants 85: 35.)

It is true that some services are predominately emotional. It may be true that many churches are predominately emotional, in their church attitude. That is their misfortune and a misfortune to the church. Occasionally some one urges intellectual honesty and wants us to admit that this one or that one is wrong. It is true we should hold for high spiritual ideals, but man being as he is, our heavenly Father saw fit to send his Son, and there does not appear to be the least historical evidence to substantiate the position of those who question or deny his historicity or life on earth as a fact. That is the primary reason for not admitting this denial. It is not true.

Further than that, the Bible distinctly says, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." (1 John 4: 3.) "No man can say that Jesus is the Christ save by the Holy Ghost, and no man speaking by the Spirit of God can call Jesus accursed." (1 Corinthians 12: 3.) Also in the seventeenth chapter of Matthew when Peter answered, "Thou art the Christ, the Son of the living God," the Savior informed his disciples that upon that rock he would build his church.

Spiritual and intellectual ideals should be maintained, but God recognizing our human need did send his Son, who by the power of his love, seeks to save. If Jesus is not the Christ, if any of the vile stories told against him were true, then would our faith be in vain, but so far as any other man is

concerned, it would make us feel sad to know that any brother or sister had done wrong, but our faith could not be destroyed by the act of any man or his failure to follow in the footsteps of the Master, however great the trial might be and would be, and however sad it might make us. Yet there is no reason for admitting that any of our brethren have done wrong, unless the evidence is brought forth to substantiate that claim.

We should prove all things, holding fast to that which is true. As we have pointed out before, there are elements of truth in evolution, even though we do not accept positivism as a full spiritual explanation.

The higher criticism asserts exactly that which we have claimed, that holy men of God spake as they were moved upon by the Spirit of God, the mind of the man or prophet as well as the inspired truth can be received in every prophecy or revelation from God. We find much in a careful consideration of the higher criticism of the Bible to sustain our position.

This new theory of relativity requires an extensive knowledge of mathematics to understand fully, but part of it can be stated in simple terms. Time and space are relative to humanity. No two men see things just alike. If there were an observer, external to our world, he would see time, space, and movement differently from what we do. That is merely a different way of saying that the supreme being, God, would not measure things in the same terms that we do of time, space, and movement, and that our observations are affected by our humanity.

In philosophy, it has long been recognized that all of our observations have been relative. This is recognized in religion. Some scientists, however, have attempted to draw a distinction between philosophy and religion and the physical sciences of chemistry and physics on the other hand. They have attempted to claim that these are objective sciences ruled by eternal physical laws. The theory of relativity shows that this is not the case, but that our knowledge of mathematics, physics, and other sciences is affected by subjectivism. It is the resistance of some students of physical science that has caused all of the turmoil.

It is true that almost any scientific theory may be interpreted in a manner antagonistic to some religious concept, but a deeper knowledge of science will send us again to our knees in worship. Each and all of these various theories rightly understood bring a new testimony of the truth; or, truth will always be self-sustaining and consistent.

There is not need, therefore, on behalf of religion to limit our intellectual activity or hinder our intelligence. The deeper and stronger our religion becomes, the more it stands the intellectual tests for truth.

S. A. B.

John F. Garver and wife came to Independence on the 27th to bring their daughter, Lois, for operation. At last report she was doing well and will be able to return home soon. Elder Garver returned home about the 7th on account of his official duties.

Healers of the Sick

There are many methods of healing and many varieties of faith healers, but the method God directed is best.

Certain letters we have received lately raise at once the question by what power are these so-called divine healings effected. We must remember in the first place that men have power in and of themselves. But as we have previously suggested, if a man places his own spirit upon another one, though it may bring a physical healing, it will bring also the spirit of the man with its evil. This is not the case with the Spirit of God. For the Spirit leaves its own influence rather than the influence of man.

There are many cases in which healing is secured through autosuggestion. Like the story already reported in our columns of the man who was going to take treatments in absentia and was doing so with marked improvement for three weeks. At the end of the time he received his first communication from the practitioner, that she had just returned from a month's absence, had found all of his letters awaiting her, and would begin treatments the following day.

In a good sense it is possible for us to exercise faith for ourselves and pray for ourselves. It is possible, also, to receive benefit through suggestion from the healer, the physician, or others, or from autosuggestion.

We are so wonderfully made that the power of faith is a tremendous factor in healing, no matter how or by whom it is done, or through what instrumentality.

The declaration in James 5:15 is not only a wonderful promise, but also a declaration of law governing human intelligence. We have two significant statements of the Master. Once they found certain ones casting out devils in his name and forbade them for they followed not us. The answer of Jesus was straightforward, "Forbid not any; for he who is not against us is for us." (Luke 9: 50, Inspired Version.)

On the other hand, according to Luke 11: 23, he stated that every kingdom divided against itself should fall and "he that is not with me is against me." This is repeated in Matthew 12:30. This latter statement was evidently in connection with the accusation that he cast out devils by the power of Beelzebub, and this he denied.

Again he said in the Sermon on the Mount, Matthew 7: 30-33:

"Verily I say unto you, it is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. For the day soon cometh, that men shall come before me to judgment, to be judged according to their works. And many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils: and in thy name done many wonderful works? And then will I say, Ye never knew me; depart from me, ye that work iniquity."

These later quotations leave the possibility that the powers of darkness may be utilized for the healing of the sick in order to secure spiritual destruction. While from the first statement it would appear possible that others than the disciples, others than those who were following Jesus, possessed power from God. It is certain, in any event, that the receptive capacity is part of man's nature.

We have emphasized again and again the very great value of healing in the God-ordained way, since in that way there are not poisons of man, there is no use of the knife, there is no placing of the spirit of a man upon us, but there is instead a cleansing and purifying, as well as a healing power of the Spirit of God. Hence it is said, "and if he has committed sins, they shall be forgiven him." (James 5: 15.)

This last is added to, "the prayer of faith shall save the sick and the Lord shall raise him up." Unfortunately, too many of our people do not consider this with sufficient seriousness. They send for the elders for every minor affliction. They have him again and again as a formality, a ritual to be gone through with, while it is clearly stated it is the prayer of faith shall save the sick. Doctrine and Covenants 42: 12 says that this is faith on the part of the individual, for those who have not faith to be healed shall be nourished with herbs and mild food.

The mere form repeated is not enough. We have known of one sister who was repeatedly helped and even healed by the power of the Spirit, yet suffered a relapse again and again. Upon inquiry we found that she was taking medicine from an allopath, a homeopath, and treatment and tonic from an osteopath, and in addition thereto a pain killer when she felt a pain, and a cathartic every day, yet not one of the doctors knew she was taking anything except his medicine. It would indeed be a miracle, and more than a miracle, if such a person was healed and kept well. It was a miracle for such a one to be healed even temporarily, when one adds the fact that she said she had no faith, but merely sent for the elders because she thought it was the thing to do. How could one expect to keep well under such conditions!

We have observed more than one such case. Common sense should be exercised, but in addition thereto faith, if the benefit of administration is to be received.

But we have noted that some at least of those who are healing the sick have made most profound efforts through prayer and careful living to put themselves in condition, having sought such a power to exercise it. They have studied the Bible, have lived a clean life, have tried to put from them all that would deter. Some have striven, if reports are true, to live as nearly as they understand to the teachings of the Master. They have thought they had nothing to do save to ask at the moment of time. (Doctrine and Covenants 9: 3.) But they have studied it out and have prayed and have tried to live in the hopes of being able to do good in this way.

The prayer of faith shall heal the sick. The responsibility undoubtedly is placed upon the one praying. It is better, it is true, that there be two or more and that their prayers be united. Are we exercising sufficient effort of clean living in thought and deed? Are we seeking openly through faith for the power of the highest through the manner our heavenly Father has blessed many times? Are we striving to prepare ourselves with sufficient earnestness in faith and prayer to be ministers in his hands, to the healing of others?

We have known elders after administering to sit down and laugh and talk and tell funny stories which might be quite proper at another time, but which are quite destructive in a spiritual sense in the sick room. This is quite different from being cheerful in our warfare, or carrying a cheerful spirit into the sick room.

We have known on the other hand an elder after administration to sit down and tell of all the people he knew who had been sick the same way, and every story ended with, he died or went crazy, or something equally happy and encouraging.

The administration to the sick is a sacred responsibility. A test is placed directly before the church in this matter. The blind can receive their sight, the deaf hear, the lame walk, if we have faith to heal the sick. If not, why talk of faith for the redemption of Zion? Why not first most earnestly seek to place ourselves in accord with the divine mind by the manner of our life, our thoughts, our faith, and our study, seeking to learn the will of God and to do it? (Matthew 11: 51; Luke 7: 22; Isaiah 29: 18; Doctrine and Covenants 34: 3.)

We may rest assured there is no other plan which is an adequate substitute for the method God has ordained through the laying on of hands by the elders and the prayer of faith for the healing of the sick.

S. A. BURGESS.

More Believers in Healing of Sick

We have received a number of clippings concerning meetings held by Mrs. Aimee S. McPherson, at various points in the West. She has preached apparently some very stirring sermons in simple terms, conducted on similar lines to other revivals, in strong terms, yet not perhaps with some of the profanity at times used by other "evangelists."

The fact that is emphasized about her services is her preaching of the healing of the soul from sin and also the healing of the body from sickness. She has regular meetings at which she anoints the sick with oil and prays over them. Some remarkable results are reported; some do not receive the benefit, and that is explained by lack of faith and devotion. Some have relapsed, which is explained on the same ground. Some have evidently continued with the benefit received for at least some weeks afterwards.

Certainly one result of her effort is, that many thousands of people who never before believed in administration for the healing of the sick now are ready to accept it as part of the gospel plan. This is a significant development of these latter days. When Joseph Smith proclaimed the restoration of the gospel and gave as one factor the healing of the sick, such an idea was not generally accepted. A few such cases had been claimed during the Middle Ages, but upon the whole the idea was doubtless unpopular.

In very recent years several books have been written on spiritual healing. The Episcopal Church has taken up the Immanuel Movement. Other single churches here and there are also giving the subject consideration, including a late item stating that the Jews are practicing spiritual healing.

There have been a number of so-called divine healers during the past few decades. There has also been a development of a movement basing its full claim on healing. These reports from Denver and elsewhere show that the idea is gaining ground, that the healing of the sick is part of the plan of Jesus for the salvation of humanity.

In a statement by Dean A. C. Peck, of the People's Tabernacle of Denver, we note that the attendance at the meetings there grew so large that it was necessary to leave the tabernacle for the city auditorium with a seating capacity of 12,000. The principal doctrines presented by Mrs. McPherson were:

1. The deity of Jesus Christ.
2. The blood of atonement.
3. The new birth.
4. Baptism of the Holy Ghost.
5. The right of the present-day church to all the gifts and privileges of the church when first organized.
6. Jesus Christ the same yesterday, to-day, and forever.
7. The imminent return of Christ for his church and to rule the world.

Mrs. McPherson insists that the healing is not performed by herself but that she is only an instrument. Flashlight photographs were taken of her in the act of healing. A series of pictures was taken in several cases. When success was achieved the audience many times broke out in great cheers. It was then she insisted that the credit must be given to God.

Again, the Southern Association of Evangelists met recently at Hot Springs, Arkansas, according to the *Auburn Park Weekly* of August 9, and sent out a letter to twenty-five professors, preachers, and evangelists, in which the following four questions were asked:

1. Is God able to heal?
2. Does God ever heal?

3. Does God always heal?

4. Does God use means in healing?

This paper proceeds to list a number of cases of healing by way of reply. They refer especially to the healing of the sick in the church in the first four centuries. They also refer to a few isolated cases in the Middle Ages, as recorded by Luther, John Knox, Calvin, Zwingli, and others, but emphasize the results of the past few years especially.

They state that five years ago healing rooms were established in Spokane, where they minister to about two hundred persons each day, eighty per cent of whom are not church members. Of this they claim a large part are benefited, and relate some really remarkable cases of structural healing.

One of the most remarkable was one where a baby was born with a closed head, hence was paralyzed and dumb, and the head took a fantastic form, like the roof of a house. Surgeons could do nothing, but advised operation at ten years of age, the results of which would probably be death, yet through administration the shape of the head was altered, becoming normal. The paralysis disappeared and the child could speak the same as any other six-year-old child. We have not had opportunity to verify this statement, though the name and street address are given. But it is significant in showing the attitude to-day on the part of sectarian churches.

Think Well of Others

There are some people who are very good in making excuses for their own shortcomings and failures. They always have a good excuse ready, but how about making excuses for our friends?

We recently read a short story where, through a misunderstanding, serious inconvenience might have occurred to a third party. As soon as the error was discovered, steps were taken for its correction. Then arose the question, What would happen in the interval, and what would the third party think of them? The anxiety was brought to an end by the statement of one, "She will not worry. She is not that kind; and, as for us, she will think of the kindest explanation possible and give us the benefit of it. She always does that with everyone. She will make some excuse for us, even before she hears any explanation."

Making excuses for others is by no means in the same class as trying to make excuses for ourselves. Yet we have known friends to be called in question for this very attribute of making excuses for others, the attribute of always thinking the best possible of others, of putting forward the best construction that circumstances permit. It is an excellent attribute. "Charity thinketh not evil." Or, in other words, those who possess the true love of God will think no evil.

The law of the land presumes one to be innocent until proven guilty, but how often do we find the process reversed and one presumed to be guilty until proven innocent. Altogether too many have that very attitude even towards those whom they esteem as friends. Yet the true friend should not only be ready to think well, to make excuses, but should have such added knowledge of his friend's character as to know that an alleged act is entirely inconsistent with his character.

Should not that be the attitude of brethren of Christ, first a confidence in one another, founded upon knowledge; then a will to put the best reasonable construction upon any sequence of circumstances, certainly until the contrary is known? Many times are the hearts of the children of God made heavy in seeing the manifestation of the opposite condition, the putting of the worst possible construction on words and acts of their brethren.

Charity suffereth long and is kind. The true love of God thinketh no evil.

S. A. B.

President Smith Returns to Independence

Having spent a busy month in the West, the President returns to his desk.

President Frederick M. Smith returned Friday morning last from California, where he had been for a month or so visiting his family, from whom he had been away for more than a year while he was abroad. He is once more at his desk, pressure of work there necessitating a shortening of the visit with his family.

He arrived in California in time to attend part of the Southern California reunion, where he spoke several times on topics closely related to the immediate future work of the church, his talks indicating that his experiences abroad had developed an increased ardor in the subject of stewardships and the building up of Zion. His earnestness as well as the incidents of travel which he incidentally related seemed to be of great interest to his hearers.

On Women's Day at the Southern California reunion it was arranged that Sister Smith share the morning hour with President Elbert A. Smith. She presented one of the psychological stories from the O'Brien collection of contemporary fiction. Sister Smith's interpretation of certain passages of the story was accepted with enthusiasm by larger audiences than had previously been in attendance at the morning meetings. Sister Smith also, as Director General of the Women's Department, assisted in the afternoon round table and presided over the evening program.

The two daughters of Brother and Sister Smith were also in attendance at the reunion, Miss Alice taking the part of "The Church" in the pageant, "One hundred years of Latter Day Saintism," rendered on the last Friday evening of the reunion and which was well received. Miss Lois, happy to have the family together, enjoyed the opportunities for recreating at Hermosa Beach.

After the close of the Southern California reunion, President Smith spent a few days in Los Angeles and vicinity, before going north to the reunion of the Northern California District at Irvington. On this trip he was accompanied by Sister Smith and his secretary, O. W. Newton, who had gone west with him.

An expression of the pleasure of the Northern California Saints, many of whom are lifetime friends of Brother and Sister Smith, at having the President and his wife with them at this reunion, was a formal reception, which was as pleasurable to Brother and Sister Smith, to whom it was a complete surprise, as to those who had arranged and anticipated the affair.

The district president with an appropriate welcome decorated Brother Smith with two beautiful banners, the gold and black of Missouri and the crimson and gold of California. Sister Smith was also welcomed and was presented with an exquisite floral tribute and a large piece of beautiful hand-work from the women as an expression of their admiration, after which President Smith in a few words expressed his appreciation of the cordial welcome and Sister Smith also responded in her characteristically bright manner.

Again on Women's Day, Sister Smith, as Director General of the Women's Department, was present to discuss with the women some of their present and future problems and the word from the Bishop urging the budget system, and was surprised and pleased to find that several of the Northern California branches are already established on the budget basis. In presiding over the program, introducing speakers, calling for reports, etc., Sister Smith brought about several laughs by having to inquire about the relationships of families with whom she had been acquainted many years ago, but

in whom time had made certain essential changes, as well as by establishing a sort of rivalry between Brother Smith and Brother F. G. Pitt, the two men speakers, as to who would make the better talk.

From the Northern California reunion President and Sister Smith returned to Los Angeles, Brother Newton following a few days later. On September 1 President Smith bade a reluctant good-by to his family again and went to San Francisco where he spent Sunday with the Saints of the Bay Cities. On Sunday night the Oakland Branch met with the San Francisco Saints, and President Smith spoke to them again on the problems of Zion and found his audience responsive, as all of the Northern California Saints seem to be, to the importance and immanence of the doctrine of stewardship.

After several months of almost constant traveling, President Smith is once more at his desk handling the numerous problems and tasks coming to the executive of a vigorous and growing organization.

Some New Arrangements in Indian Work

Assignment of missionaries with families to local points so they can provide their own transportation and accommodations should be productive of good results.

Some time ago the responsibility of the missionary work among the American Indians was placed on Apostle U. W. Greene, and he was able to spend a short time in Oklahoma during the reunion season, to further acquaint himself with local conditions. He had on other occasions visited them and labored among them.

The Indians are a responsive people and welcome the sound of the gospel of their fathers, if our people will but go among them and proclaim it consistently and consecutively. The present policy is to have our missionaries very generally move right into the territory where our Lamanite brethren live, and from central points cover certain territories carefully and personally. Occasional exceptional members are being baptized from among these people, and constantly good, loyal people are coming in. Two bright young natives are preaching constantly among the Otoes, and but recently one of them, Jack Koshiway, reported having baptized about a dozen Indians.

Some changes have recently been made and arranged for, some of which are chronicled here. In our last week's issue was an excellent letter from Joseph Northrup, chief of the Chippewas in Minnesota, who has been laboring much in the material interests of his people and who will now have a new message for their souls.

Elder Hubert Case continues as supervisor of the Indian work in the State of Oklahoma, his family residing in Independence.

Elder E. E. Long will locate his family in Nebraska, and labor among the Omahas especially, in northeastern Nebraska and southern South Dakota.

Elder W. E. Shakespeare has moved his family from Independence to Stillwater, Oklahoma, from which point he will use an auto and cover the surrounding territory. He will have a tent and equipment.

Elder A. H. Christensen is building a house car for missionary work, and will operate from Redrock, where his family will reside.

Elder Harvey Syckle will return from Michigan, where he has been doing some work among his people, and will operate principally from Ripley, where his family will be located.

(Continued on page 885.)

ORIGINAL ARTICLES

The Middle of the Road

By A. H. Christensen

The law has little to say about ownership, but is chiefly concerned about the operation of wealth.

The world to-day is groaning under a terrible load of injustice and inequality, and all eyes are turned with utmost concentration upon the question of *system*; confidently expecting that by the inauguration of an ideal system, conditions will improve.

Thousands of attempts have been made to conduct social affairs via devious ways, such as business enterprises, village, town, city, county, state, and national governments; wherein ideal systems were employed. And the leaders were surprised and chagrined that what looked so perfect on paper or in theory would operate only with the most modified success, or failed entirely. And upon its failure the original opponents of the plan were on hand to exultantly exclaim, "I told you so; the system won't work." Then the persevering movers of the plan would begin to alter and make supposed improvements in the plan, only to meet like failure in each succeeding attempt. Our eternally alternating governing political parties are good illustrations. They are always putting in new "planks." They do not discern the cause of the failure.

Jesus alone was able to discern from whence the trouble arose. And he at once laid the ax at the root of the tree by appealing to the heart. In any movement to promote tranquillity, provide happiness, and insure equality, you will find that the operation will consist of about 99 per cent heart and 1 per cent system.

Basic Reasons for Failure

I have no criticism to make of coal barons making 2,000 per cent on the investment of their company, or of other supercorporations, if they produce necessities of life, provided, however, they do neither of two things, viz, *first*, That they neither become principals nor contributors to cutting the standard of living of a single person below what it ought to be. *Second*, That they do not fail to use all of that gain which is over the requirement of keeping their own standard of living up to that which is just, plus the requirement of the stewardship or business, for the purpose of raising the standard of living of those who are under, up to what it ought to be.

But the present ruling class fails on both ends of the proposition. They do, as shown by the high percentage of gain just cited (which are quoted from actual conditions), contribute to cutting down the standard of living of another; and having obtained this profit, fail to use it for the purposes named. And this is what is at the root of the present economic unrest; nothing more.

The Author Has Seen New Light

There was a time when I did not see this phase. I then thought it a matter of system only. That was the time when I held a red membership card in the Socialist Party. It was a time that I did not understand the spiritual discrepancy of the masses of humanity as well as I do now.

I think Lenine has learned by this time the same lesson, i. e., that it takes more than an ideal system to equalize men. It takes pure hearts as well. It is the requirement of first importance. Perhaps he has realized this and that is why he had abandoned one of Socialism's most orthodox measures, viz, the nationalization of the land. The daily

press printed an associated press report the other day which stated that he had advertised that the citizenry of Russia should now come and purchase land from the government. They shall yet realize that the voluntary exercise of the free agency of the individual is a fundamental law which must saturate any plan to establish justice and equality.

This being the case, it can matter little whether the communistic plan or the private ownership plan shall prevail; or whether the profit system or some other check system shall be the rule. Personally, I favor letting it stand just as it is at present; viz, that those who have property and operate it according to the plan mentioned above (which is described in italics), may continue to do so; and those who choose to form cooperative societies, as they may do in the Order of Enoch, etc., but having the same objective and finally arrive at the same result, be also permitted to do so. There is no law that I know against this. This will make the church establishable under any form of government. To plan otherwise will be to make the church intolerable to one half of the world or the other; to one nation or the other; or to America, shall it adopt Socialism or some other form of government.

The Middle of the Road

The casual reader may say here that I have "straddled the fence." No, it is not so; but I am in the place indicated by the title of this article. And I am comforted with the thought that the law of tithing and consecration and stewardships has little to say about *ownership*, but is chiefly, if not wholly, concerned about the *operation of wealth*.

Sometimes we hear the quotation, "The land shall not be sold forever; for the land is mine"; . . . (Leviticus 25:23) in support of an idea that men should not own land, but that it should be owned by the church or left vacant as God's domain. To leave the land vacant under present conditions would not do, for then some one would exercise the "squatter's right," and we would soon be left with nothing. The command of God that the land should not be sold forever was not a general command relating to all the land of the earth, but was in reference to the land of Palestine, as a preceding paragraph will show:

"Speak to the children of Israel, and say unto them, when ye come unto the land which I give you,"—etc. (Verse 2.) It was to be a gathering place for them; therefore it was unwise to sell out again.

The general thought that it is displeasing to God that any of the land of the earth should be sold, loses its force in the light of the following quotations, for we cannot think that God requires that even an unbeliever should break his commandment in order that we may obtain an inheritance.

"Jesus said unto him, 'If thou wilt be perfect, go, sell that thou hast, and give to the poor,' etc. (Matthew 19:22.)

"And it is my will that he [Zombre] should sell the lots that are laid off for the building up of the city of my saints, inasmuch as it shall be made known to him by the voice of the Spirit," etc. (Doctrine and Covenants 101:6.)

". . . Wherefore the land of Zion shall not be obtained but by purchase," etc. (Doctrine and Covenants 63:8.)

How Much Land for a Stewardship?

But how much land may one man obtain and conduct as a true steward? I think, just so much as he is able to properly oversee in person. Any agricultural college graduate can point out a sufficient number of tried rules of crop rotation, fertilization, pure grain evolution, bugology, and stock raising, that should a farm steward see that all these sciences be executed on an eighty or a hundred acre farm, he would about keep busy.

A story is told of a certain Missouri farmer whose farm is so extensive that he buys his harness by the carload. One day he met one of his hired hands on the road who was driving a fine span of mules. The farmer who owned the mules inquired of the hired hand if he wished to sell them; upon being informed that he did, the bargain was made and the hand went on to town and disappeared from the community on the first train. This farmer, so-called, was doing his farming from the city office and was no farm steward at all, but hired them by the score.

That some one is cutting the living of others below the standard is manifest by a doctor's report to the Government at Washington in which it is stated that there are more than one hundred thousand cases of pellagra in the South. It also states that the cause is an insufficient variety of food. It refers to the condition as a "famine," using the term in its scientific meaning, which is that they are not necessarily hungry, but are unable to get a sufficient variety of food to supply all the elements required by the body. No one but a bigot or one who has never been in Dixie would dare say that this want is traceable to the peculiar effect of the hot sun on the ambition of men. It is because men who think they are stewards over commerce and markets are unjust stewards; nothing else.

Inheritances

The gospel law provides for inheritances, i. e., homes. This is right. They are to be owned by the individual. Why does one desire to own his home? So he can without contradiction or supervision, arrange, remodel, or decorate it to suit the taste of himself and family. Ownership conveys this right. Every house is expected to be home for some one. Why should one man tinker with another's home? A landlord does this when he plans the building or chooses the decorations for the "tenant." Never mind, for when all have their inheritances there will not be any tenants. This will mark the passing of the landlord, so far as the Saints are concerned. What a clever way the Lord has of putting the landlords out of commission.

In railroad and banking and commercial circles one often hears the stock phrase, "The earning power of money." Had they said, "The earning *ability* of money, I should have contradicted; for it absolutely will not work. It cannot. Hitch a ton of gold to a plow and set it in a field and it will never turn a furrow; tie a bar of it to a crank handle in a factory and it will never make a single revolution. A common mule or a can of "gas" has earning ability, but money, never. So we may as well drop the idea that money is a producer, for it is the mind behind it that does the work. And with that idea vanishes also the idea of *usury*; but not yet, for we are still in the world, and must do business in harmony with civil law, the same as some one must own the land, for the recorder's office calls for that.

Relation of Steward to Society

But men must learn the relation of a steward to wealth and to society, and in the church he must learn it quickly; for the time has come that the members of the church are asked to use their agency and exercise volition in conducting their stewardships justly, and giving the surplus of its production to those whose living is not up to the standard; and the time is near at hand when they will not be counted in good standing if they shall not do so, as the following will show.

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall

not be found worthy to abide among you."—Doctrine and Covenants 106: 2.

There are some lines of work over which one can function as a steward over larger quantities, measured in dollars, than in the instance of farming cited above. For instance, one such as the Ford plant; or a great packing house, for the activities of these may come more closely under the personal observation of the steward than the other.

If, for illustration, we take two packing houses of like capacity, the one being owned privately and justly operated, and all surplus profits over the owner's just living expenses and proper expenses of running the plant, be turned over for the purposes already discussed; and the other publicly owned and operated by a manager or steward who owns none of it, and who turns over all surplus profits which are above a sufficient amount to provide him a just living and keep up the necessary expenses of the plant, for purposes already discussed; do not the privately owned stewardship and the publicly owned stewardship function exactly alike? If so, where is the condemnation? It is not on either of them, but is upon him who foolishly fails to operate his stewardship and impart his portion as the gospel requires.

Willing Obedience the Keynote

Such reasoning as this has brought me to the conclusion that it is not so much a matter of hard and fast rules of system as it is of inducing men to voluntarily do what they ought to do. Reward is also based upon voluntary virtue, not upon obedience induced by a system that compels. The principle of willing obedience is reflected in the following:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."—1 Peter 5: 2.

When the church shall live by this voluntary rule of righteousness, then I think the historian may record for us,

"And all that believed were together, and had all things common; and sold their possessions and goods and parted them unto all men, as every man had need."—Acts 2: 44, 45.

Or, if he chooses, he may record it thus:

". . . and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. . . . And there were great and marvelous works wrought among the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear."—4 Nephi 1: 3-6.

The Red Cross reports an expenditure of around ten million dollars a year in service to the disabled veterans of the World War. While this work is continued, there is need for funds for disaster relief so that prompt help may be rendered, public health nursing, instruction in first aid and life saving, home hygiene, care of the sick, and in food selection. They therefore, feel that there is need for a continued large membership.

D. T. Williams was in Independence for a week following the Pertle Springs reunion. He was busy outlining and writing the early chapters of a serial for the *Stepping Stones*. The story will deal with life in Peru in the time of the Incas.

Brother William J. Murray, of Yucaipa, California, would like to hear from any Saints living in the Yucaipa Valley.

OF GENERAL INTEREST

THE EMPLOYERS AND THE Y. W. C. A.

Some of the facts concerning the attitude of the Y. W. C. A. on the labor question.

The clash between the Y. W. C. A. and the Pittsburgh Employers' Association has caused much altercation between those who regard the church's injection of its principles into industrial matters as "applied Christianity" and those who feel that the church has no right to interfere. The altercation so far has cost the Y. W. C. A. a pretty penny, according to *The World To-morrow*, which records the following:

It appears that there are Americans in the National Civic Federation, employers' associations, and elsewhere who are so keenly sensitive to color that they can find a tinge of red in churches and other allied institutions. An attack by the employers' association of Pittsburgh on the Y. W. C. A. of that city cost the latter exactly \$110,000. In other words, the association raised only \$90,000 of the \$200,000 which it sought. Not content with this local success, the Pittsburgh Employers' Association desires to do similar work among the employing class in general. It has therefore sent out the following letter, which we quote from the *Federated Press*:

"On January 12, 1921, we issued a bulletin to our members drawing their attention to the industrial program which had been adopted by the Y. W. C. A., a copy of which bulletin was sent to you at the time.

"The local Y. W. C. A. had just begun a campaign for \$200,000 when our bulletin was issued. As a result of the information given to our members, the Y. W. C. A. raised only \$90,000 of its \$200,000.

"The ladies of the Y. W. C. A. were very wrothy over our action, but we told them that we could do nothing unless they would repudiate the action of their national body and promise not to send any of the sums they were raising to the national headquarters, where it would, of course, be used in support of the industrial program which had been adopted and which we believed to be detrimental to our American institutions.

"The dangerous attitude of our religious and quasi-religious institutions is one of the most serious things we have to face at the present. Unless those of our members who are connected with the various churches of the country protest in vigorous fashion against the radicalism which is creeping into our church bodies, the result will be extremely grave. Religious bodies can hardly expect us to give them money for the purpose of manufacturing weapons with which to destroy industry.

"We presume you have seen a copy of the February 1 issue of *Industry*, which outlines the radical nature of the literature with which the young minds of the members of the Y. W. C. A. are being brought into contact through the industrial department of that institution.

"The radical and Bolshevik elements in the churches seem to be cooperating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council.

"'Eternal vigilance is the price of liberty,' industrial as well as any other kind."

What the employers' association regards as Bolshevism seems to some folks like an humble attempt at applied Christianity.

Social Welfare, organ of the Social Service Council of Canada, an organization which includes the leading church bodies as well as several important secular organizations in the Dominion, makes the following comment on the letter sent out by the Pittsburgh Employers' Association:

We are thankful to say that nothing of this kind has occurred in Canada. We hope, and we believe, that the prevail-

ing spirit of tolerance and fair-mindedness among our industrial leaders would make such an attempt to crush or cripple a noble organization like the Y. W. C. A., or any other organization endeavoring to make its contribution to the solution of the problems of industrial unrest impossible and unthinkable.

The Churchman in its issue of April 2 says editorially, concerning the letter of the Pittsburgh Employers' Association threatening the churches with the withdrawal of funds on account of their interference in industrial relations:

Mr. Long threatens to withdraw support from the churches. Suppose the churches should "right about" and ex-communicate Mr. Long and the Pittsburgh employers, refuse to marry them, bury them, or baptize them? That would be about as sensible a thing to do as Mr. Long proposes. . . . From Lambeth through a score of great church organizations the interpreters of the Christian religion have indorsed a social creed. That social creed infringes upon the Pittsburgh "zone of agreement" at certain points. The Church will not permit the Pittsburgh employers, or any other employers, to define the province of Christianity in industry.—*The Religious Digest*, April, 1921.

THE JEWS TAKE UP HEALING

The Episcopal Church some time ago took up in a systematized way the Immanuel Movement of healing by faith. It appears from a clipping sent us by Bishop Ingham, taken from the San Francisco *Examiner*, that the Jews are now also taking up this movement—a restoration of the ancient healing in Israel. The clipping follows:

"Spiritual healing introduced into the Ohabai Shaome congregation in the Bush Street temple two weeks ago is bringing such gratifying results, according to Rabbi H. Rosenwasser, that a school for training those who wish to make healing a life work will probably be established at the temple.

"The movement, which is a revival of the ancient healing in Israel, was announced less than a month ago, and Rabbi William Rice came from the East to take charge of the work. He was greeted with capacity audiences and the Friday night meetings which had formerly been devoted to religious rites were changed into healing services, which resulted in both rabbis being flooded with testimonials of those who had received results.

"Spiritual healing is presented from the viewpoint of the Hebrew Bible," says Rabbi Rice, "and other Jewish traditions." Rabbi Rice was a student of the rabbinical school at Budapest and was graduated from the Hebrew Union College at Cincinnati.

"Healing is to be an important phase of the ministry in the future at the Ohabai Shaome congregation, according to Rabbi Rosenwasser. 'The demand for the work has become so great,' he stated yesterday afternoon, 'that we will probably have a department devoted to healing and instruction just as quickly as arrangements are completed.'

"The third lecture on 'Healing through the power of love' will be given Friday evening at eight o'clock at the temple."

Elder A. M. Chase and wife have been engaged in Deer Park, Pennsylvania, and its vicinity ever since the close of the New York district reunion the middle of July. They have held services in the grand stand in the park in Lambertsville, New Jersey; they have held cottage meetings; and are now holding street meetings with continued good interest. Every Sunday afternoon they hold services in the auditorium on the reunion grounds. They report a good interest in that vicinity.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Former and Latter Rains.—Part 3

By T. W. Williams

"No reason to suppose that climate and productiveness differ much now from earliest days," quotes the author, and discusses the water supply of Palestine.

Statement of American Consul

Our American consul in Egypt during 1837 wrote a volume entitled *Incidents of Travel in Egypt, Arabia, Petraea, and the Holy Land*. Speaking of a rainstorm which occurred on his trip from Petraea to Idumea during this year he said:

"There was no earth to drink the falling rain, and, pouring down the hard and naked mountain sides, it formed a torrent in the pass, which hurried and dashed along, gathering force at every moment and carrying with it bodies of sand and stones that would have crushed to atoms any obstruction they might meet in their resistless progress. . . . The rain was falling in torrents, the rocks and stones were washing under our feet, and we heard the loud roar of thunder and saw the forked lightning play among the mountain tops."—Page 11.

A few days later as they approached Akaba he continued:

"Soon we were in the midst of a perfect hurricane. Several times during the day I had wished to float upon the bosom of the tranquil sea and had looked in vain for some boat or fisherman's skiff to carry me up the gulf, but now I shrank from the angry face of the deep, and under the shelter of an impending rock listened to the fierce whistling of the wind and the crashing of the thunder among the mountains."—Page 30.

As they journeyed farther they came to the road from Hebron to Bethlehem.

"We had already, on this our first journey in the Holy Land, found that the character given of it in the Bible is true at this day; and that the Land of Promise is not, like the land of Egypt, watered by the dews of heaven, but by copious and abundant rains. Indeed, the rain was falling in torrents; our clothes were already dripping wet, but we did not mind it."—Ibid., p. 175.

A few days later, on their journey from Bethlehem to Jerusalem, they still encountered rain.

"The heavy fall of rain made the tract slippery and precarious, and it was four hours before we reached the celebrated reservoirs known to modern travelers under the name of the Pools of Solomon. . . . I had intended going on to Jerusalem that afternoon; but the rain had retarded me so much that as soon as I saw the interior of a convent I determined to remain all night."—Ibid., p. 180.

Again:

"On the morning of the 21st I set out for Jaffa, the ancient Joppa. It was a bright and beautiful morning when I left the Bethlehem Gate; but, before I had been an hour on my way, it began to rain and continued nearly the whole day."—Ibid., p. 244.

"Riding three hours longer, stopping from time to time under a rock or tree, I was ascending the east range of mountains; before me were the fertile plains of Sharon; and across the plain, still at a great distance was Ramla, the ancient Arimathea, the city of Joseph, the counselor, the good man, and just. To the right, bordering the sea, was the range of Mount Carmel; but the rain was pelting in my face so that I could see nothing of it."—Ibid., p. 245.

"A strong wind was driving the rain directly in my face and my mule stopped moving when I stopped beating; and, in the very hardest of the storm, when I would have rushed like a bird on the wing, turned off from the path and fell quietly to browsing on the grass."—Ibid., p. 246.

Table of Rainfall

Mr. James Hastings, M. A., D. D., gives a Table of Rainfall from 1861 to 1880, showing that during this period the rainfall per annum varies as much as eighteen inches. The lowest recorded rainfall was in 1876-77, when 13.39 inches fell. The highest was in 1877-78, when 42.21 inches fell. Commenting on this he continues:

"The above observations taken by Chaplin show how extensive and variable is the rainfall in this part of Palestine, the amount varying between 13.39 inches in 1870 and 42.21 inches in 1878. The average for these twenty years is about twenty inches. The number of days on which rain fell varied from 36 in 1864 to 68 in 1868."—Dictionary of the Bible, vol. 3, p. 644.

Doctor Hastings confirms the statements of other writers as to the unchanging climate.

"There is no reason to suppose that the climate and the productiveness of the country now differ much from that of the earliest days. Forests have, no doubt, been destroyed in Sharon and in the Hebron mountains, but, on the other hand, copses now cover the sites of former vineyards, marked by towers, terraces, rock-cut winepresses on Carmel and elsewhere. With decrease in population the great tanks and cisterns have fallen into ruins with the aqueducts and rock-cut canals of Roman times. . . . The regions now desert or waterless are the same as described in the Old Testament. The plains are as thickly covered with grass and flowers in spring as they ever were, and woods and pasture by the waters still exist."—Dictionary of the Bible, vol. 3, p. 644.

"The former rains fall at the time of the autumn equinoxial gales and the latter rains about the spring equinox. . . . In March the spring equinox begins. April is the month of grass and flowers. In May the east wind prevails and dries up the herbage, but in June and July the west wind rises about 10 a. m. daily."—Ibid., p. 644.

Fear of Drought

As far back as we have any record we read of periodical droughts and lack of rain. In the Mishna specific directions are given concerning prayers for rain. Supplications for rain commenced early in October. These continued until after the Passover. Three days were set apart for prayers for rain during the last week in October, should no rain have fallen prior thereto, and three more about the middle of November.

"But if these days of fasting be not heard, then shall they leave off selling and buying, the building of houses and the planting of trees, marrying and giving in marriage, and they shall leave off greeting one another . . . until the end of the month Nizan [the middle of April]. For if no rain be given until then, it is a manifest sign of the curse, since it is said, 'Is it not wheat harvest to-day?'"—Mishna Taanith 1.

We have but to refer to Scripture to establish this. In Genesis 47:13 we read of the seven years' famine. Again in 1 Kings 17:1-7 Elijah prophesies, "There shall not be dew nor rain these years but according to my word." We also learn that "there was a famine in the days of David three years" (2 Samuel 21:1). Israel was not always sure of a harvest and it was the dominant concern of the people that God would give them abundant rain.

Another Witness

Mr. J. Gadsby made a trip through the Near East during the years 1847-53. He speaks of the abundance of water

during that time. He refers to a "lovely stream which was gently rolling from a powerful spring before us," (near Jericho) and continues:

"I came to the spring head—a fountain of what the Easterners call living water. I have seen many springs in the valleys of Scotland and Wales, but have no recollection of ever seeing one so powerful as this. The waters were gushing forth, not in mere bubbings, but as though they were in earnest. The fountain was overhung with wild figs and other trees—one tree was literally black with fruit."—*Travels in the East*, vol. 1, p. 497.

"We had soon to turn out of our way as we suddenly found ourselves in a marsh, our mules' feet sinking in the swamp. This was caused by the overflowing of the stream, or rather because there was no human hand to bank up the waters, and rightly direct their course."—*Ibid.*, p. 498.

He comments on the use of the cupolas on the houses during rain:

"Probably they are meant to break the force of the heavy rains during the rainy season, as the roofs, which are flat, are not very strong, owing to the scarcity of timber. All the rain water is preserved in deep tanks, cut out of the rocks, as at Malta, the people principally depending upon it for supply. The former rains spoken of in Jeremiah 5: 24 and elsewhere refer to the commencement of the rainy season, when the husbandman sows his seed; and the latter rains to its termination; after which, a warm and almost unclouded sun soon ripens the crops. During the summer there is no rain at all in the Holy Land and hence sometimes arises the drought of which we read in Jeremiah 17: 18, but there is generally more or less rain throughout the winter—that is from October to April."—*Ibid.*, p. 471.

Here again is another writer who was in Palestine during the years when it is claimed this return of the rains took place. He not only does not mention the matter, but gives evidence that rain fell during his entire sojourn from 1847 to 1853.

Causes Which Affect Water Supply

George Adam Smith has written a very illuminating volume on this important subject, entitled *Jerusalem From Earliest Times to A. D. 70*. He says concerning the rainfall of the past century:

"One calculation [Glaiser] of thirty-two years observation at a station within the walls [of Jerusalem] gives 25.23 inches. Another one [Doctor Chaplin] of thirty-nine years gives 26.05. Did the rainfall in ancient times differ from this? The Old Testament data are, of course, not specific, but at least sufficient to justify a negative answer."

"Some authorities on the climate and fertility of Palestine have, indeed, argued that, as in the Mediterranean basin as a whole, so throughout Palestine in particular, the climate has suffered a change for the worse through the diminution of the rainfall. (See Hull, *Memoranda on Physical Geology and Geography of Arabia*.) One of the reasons given for this conclusion is the alleged decrease of the woodland of the country. I have elsewhere shown that in all probability these were never much greater in Western Palestine than they are to-day."—*Jerusalem From Earliest Times*, p. 78.

He speaks of the water supply of Jerusalem:

"The natural causes which affect the water supply of Jerusalem are four; three of which may be regarded as practically constant—the rainfall, the height and shape of the basin in which the city stands; its geological formation; and one which, as we have seen, introduces some uncertainty into the subject, the earthquakes that have periodically rocked the foundation of the city."—*Ibid.*, p. 77.

"The other natural features by which the rainfall is influenced—the position of the city relatively to the sea and the prevalent winds—have remained the same; while the reference to climate and weather in the Bible and the Mishna are

fully consistent with the present conditions. We may conclude, therefore, that the rainfall upon Jerusalem in ancient times must have been nearly the same as it has been observed during the last forty-six years.

"The rainfall of about twenty-five inches annually happens upon a large basin, from brink to brink some two and one half to one and one half miles which lies on the summit of a mountain range. The highest levels of the basin are from 2,600 to 2,700 feet, the lowest under 2,000 feet above the sea."—*Ibid.*, p. 79.

There is a book entitled *Three Weeks in Palestine*, and printed in 1833 under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge (London). From this we quote:

"The rain descended in torrents to-day, [day before Easter, 1833] at which the people really rejoiced as they were fearful of drought, the cisterns being nearly empty. Though some of the houses are furnished with springs yet, for the most part, the supply of water is derived from the clouds."—*Three Weeks in Palestine*, p. 34.

"An excursion to Bethlehem was settled for the ensuing day; heavy rain prevented our starting before the afternoon."—*Ibid.*, p. 48.

Rains Destroy Terraces

Arthur Fenrhyn Stanley, A. M. (Dean Stanley), in his work, *Sinai and Palestine*, published in 1856 (London), offers the following:

"The entire destruction of woods, which once covered the mountains, and the utter neglect of the terraces which supported the soil on deep declivities, have given full scope to the rains, which have left many tracts of bare rock where formerly were vineyards and cornfields."—*Sinai and Palestine*, p. 21. (See also Doctor Alin's *Travels in the East*, vol. 2, p. 428.)

"It is probable, too, that as in Europe generally, since the disappearance of the German forests and in Greece, since the fall of the plane trees which once shaded the bare landscape of Attica, the gradual cessation of rain produced by the loss of vegetation has exposed the country in a greater degree than in early times to the evils of drought. This, at least, is the effect of the testimony of residents at Jerusalem, within whose experience the Kedron has recently for the first time flowed with copious torrents, evidently in consequence of the numerous inclosures of mulberry and olive groves made within the last few years by the Greek convent and in themselves a sample of the different aspect which such cultivation more widely extended would give to the whole country."—*Ibid.*, p. 123.

Scientific men differ as to the effect a denuding of land has on rainfall. If it could be shown that the rainfall of Palestine had been materially reduced as a result of the cutting down of forests (which we seriously question), it would in no sense affect the argument put forth by Mr. Van Buren.

Doctor Stanley theorizes on the "gradual cessation of rain." This is not borne out by observations or statistics.

Forests Destroyed in Bible Times

During the intensive agricultural life of the Israelites the forests were cut down to a very large extent (see Joshua 17: 14-18). There is no evidence that the denuding of the land during the occupancy of the Israelites diminished the rainfall.

Doctor Stanley continues:

"But Palestine is well distinguished not merely as a 'land of wheat and barley and vines and fig trees and pomegranates, of oil—olive, and honey, but emphatically as a 'good land, a land of brooks of water, of fountains and depths that spring out of plains and mountain,' not as the land of Egypt, where thou sowest thy seed and waterest

it with thy foot, as a garden of herbs; but as a land of 'mountains' and 'plain' which drinketh water of the rain of heaven."—Deuteronomy 8: 17, 18; 11: 10, 11.—Ibid., p. 123.

"The wells of Palestine serve as the links by which each successive age is bound to the other, in a manner which at first sight would be thought almost incredible. The name by which they are called of itself indicates their permanent character."—Ibid., p. 145.

"What they were ages ago—they are still. The shepherds may still be seen leading their flocks of sheep and goats to their margin, the women still come with their pitchers and talk to those 'who sit by the well.'"—Ibid., p. 146.

(To be continued.)

The Saints Shall Be Changed

By D. B. Perkins

During the millennium, those who have kept the faith will be changed individually as they reach the appointed age, and those who remain at the end of the world will be caught up to meet Christ when he comes in the third watch.

Concerning the Saints who are alive at the second coming of Christ, it is stated that, "It is appointed unto man once to die, but after this, the judgment." (Hebrews 9: 27.) "As in Adam all die, so also in Christ shall all be made alive, but every man in his own order." Again, Doctrine and Covenants 98: 5: "In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." Doctrine and Covenants 63: 13: "And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye." By these quotations, it is plainly stated that men must die, even if they be changed in the twinkling of an eye.

I do not believe that the Saints are going to be changed collectively, or as a whole, or as a body of believers; at the resurrection of the dead in Christ, I believe the Saints that are purified, those who are counted the wise virgins, shall abide the day of his second coming, dying or being changed individually at a hundred years old beginning with the millennium to the end of the earth when those living at that time (the end of the earth) shall be changed collectively and caught up to meet the Lord in the air, when he comes in the third watch.

For proof that he is coming the third time, or at the end of the earth, we read in Luke 12: 41, 42, I. T.: "For, behold, he cometh in the first watch of the night, and he shall also come in the second watch and again he shall come in the third watch, and verily I say unto you, He hath already come as it is written of him; and again when he shall come in the second watch or come in the third watch. . . . Blessed are those servants when he cometh, that he shall find so doing." Luke 17: 22, I. T.: "And he said unto his disciples, the day will come when they will desire to see one of the days of the Son of Man and they shall not see it." 2 Peter 3: 10: "But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent heat; . . . and the corruptible works which are therein shall be burned up." Revelation 22: 12: "And, behold, I come quickly; and my reward is with me, to give every man

according as his work shall be." Book of Mormon, page 676, 18-21; also 679, 49-53. This reference is made concerning the three disciples that had a change wrought upon their bodies and were to continue until Jesus was to come in his glory; and in this state, they were to remain and see all the works of the Father. Mormon inquired of the Lord diligently and was told they would remain until the judgment day of Christ, or his third appearing; and at that day they were to receive a greater change and to be received into the kingdom of the Father, to go no more out, but to dwell with God eternally in the heavens.

Now, as we have clearly established that Jesus is coming the third time, and that it is at the end of the earth when he comes sitting upon the throne of his glory and before him shall be gathered all nations (Matthew 10: 28; 25: 32-34); "And he will reward every man according as his works shall be," so beautifully described in Doctrine and Covenants 85: 27-33; let us return to the second coming and ask ourselves the question, "Who shall abide the day of his coming?" Doctrine and Covenants 34: 5: "For they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified even as I am pure." Doctrine and Covenants 61: 6: "Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen." 1 Thessalonians 5: 9, 10: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him." Jesus said in answer to this question: "But as it was in the days of Noah, so it shall be also at the coming of the Son of Man."—Matthew 24: 44.

1. Noah was a prophet called of God.
2. He was commissioned to preach the gospel.
3. Commanded to build a place of safety (the ark): when the gospel was sufficiently preached and the place of safety prepared.
4. The wicked were destroyed.
5. The righteous were saved from temporal death.
6. Given the earth for an inheritance and commanded to multiply and replenish the earth.

You see they were to remain in mortality, and so it will be again at the second coming of Christ. The Saints shall abide and replenish the earth through the thousand years, each dying at the age of man or the age of a tree, or as Isaiah says, 65: 20, I. T.: "In those days, there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be a hundred years old; but the sinner, living to be a hundred years old shall be accursed." Doctrine and Covenants 45: 10 confirms this thought beyond any doubt: "And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver." Doctrine and Covenants as quoted in the beginning of this letter shows plainly that Saints are to abide and live a hundred years in mortality, and the rest of the time to the end of the earth in the immortal state, and by the time the thousand years are ended and the little space, there will be millions again living in mortality upon the earth as well as the immortal. Both will be on the earth when Jesus comes the third time, and it is then that the

mortals will all be changed and the rest of the dead shall come forth, as Paul states in 1 Corinthians 15: 51-55: "Behold, I show unto you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sound of the last trump; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

That is what Paul meant in Thessalonians 4: 17. Then, (after the thousand years and the little space) they who are alive (those who are alive from the dead, immortals) shall be caught up (at the end of the earth or third coming) into the clouds with them who remain (mortals at the end of the earth), to meet the Lord in the air. So shall they ever be with the Lord. Doctrine and Covenants 43: 7 agrees on this point: "Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labor ye, labor ye in my vineyard for the last time; for the last time call upon the inhabitants of the earth, for in my own due time, will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great millennial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth, on earth, nor ever shall know, until they come before me in judgment."

Why Condemn the Saxophone?

By John A. Robinson

It is not an easy instrument to play. As well played it is neither reedy nor somber, says this writer.

Permit the writer a few words in defense of the saxophone. I have read Brother Arthur Mills's article in August 9 HERALD on the saxophone and I will say that while his information seems to be limited regarding its place and use, he is so nearly right in some of his contentions that he makes a creditable argument.

It's true that "Everybody's doing it," and therefore to musicians of the old school it's a bitter dose. Too much of anything, even chocolate cake, has its ill effects.

As to the jazz part—jazz is a very recent craze, and yet while Brother Arthur was still a boy, Lefebvre, the noted saxophonist, was playing solos with Liberati and his band at Washington Park, Kansas City, now Mount Washington Cemetery.

The fallacy seized on by the "ad" writers of the musical instrument factories foisted on the unsuspecting buyer that it is an easy instrument to learn is where a big warning should be. Nothing is farther from the facts. On the contrary, it requires untiring effort to learn to play properly. Comparatively few master it.

But to condemn an instrument as the illegitimate offspring of something or other, we are going a bit too far in our personal prejudices. We would have to apply that to all band instruments, as a gradual development has been going on since the days of Tubal Cain.

Let us be fair and cite some historical data. Because of

the peculiar manipulations of the fingering of the clarinet, in 1840 Adolph Saxe, in trying to produce a clarinet that would overblow an octave, like the flute or oboe, invented the saxophone, which at once leapt into popularity in France and Belgium where the alto, tenor, and barytone have almost superseded the bassoon in almost all the military bands.

In 1840, mind you. Jazz became popular in 1917-18. Brother Arthur is quoted in a contemporary article as saying that there are no parts written for the saxophone. Listen to this:

Encyclopedia Britannica says, "Many modern French composers, Mayerbeer, Massenet, Ambroise Thomas, and others have scored it for their operas. Kastner introduced it into the orchestra in Paris in 1844 in *Le Dernier Roi De Juda*."

Why not condemn the slide trombone (which is acknowledged by all great band and orchestra masters as essential) as the illegitimate offspring of something or other? It's a very modern instrument, strictly American.

When Sorrentino came from Italy with his conservatory concert band in 1899-1900, he would not use the slide trombone, but used the antiquated valve, but he had Corti, a world famous saxophonist.

Sousa introduced the slide trombone into Europe, and, by the way, made them like it. The tendency to use the awful smear or glissando was condemned by old school musicians, and therefore the slide was termed impractical.

But has not time proved to the contrary? Does one have to smear properly to play the trombone? No! Neither does one have to jazz to play saxophone.

The violin has more capacity for manipulation as a jazz instrument than the saxophone, and is being used as such in all professional jazz orchestras.

I've heard the squeaking, and squawking of the fiddles of the "hill billies," and had I never heard a creditable performer I would have had the same opinion of that wonderful instrument as Brother Mills has of the saxophone.

Let us listen to artists like Lefebvre, Corti, Wiedoft, and many others and judge whether its tonal qualities are always reedy or somber.

The saxophone has been adopted in England at the Royal military school of music at Kneller Hall. Modern bandmasters say it has a distinct place in the band, filling the break of tonal color between the wood winds and the brass.

But let those who have the idea that it's not a regular instrument because the old German masters didn't write parts for it, take warning. It has come to stay, and while we deplore the jazz craze (which will wear away only to be followed by something as bad or worse, just as the jazz has followed the mandolin clubs) the more that creditable artists are developed, the more we will see its usefulness. But to repeat, "Let us be temperate in all things," even to the saxophone.

The sacrament service Sunday morning at the Stone Church in Independence was in charge of President Elbert A. Smith assisted by John W. Rushton, James F. Keir and John F. Garver. After the sacrament John F. Garver and D. J. Krahl, presidents of two of the neighboring stakes, were called on for brief remarks; then Brethren Blackmore and Patterson from Australia, John W. Rushton, and Gomer R. Wells spoke of conditions in Australia.

The A. O. Y. P. Z. expect to hold a meeting Tuesday evening, the 6th, at the Stone Church, to raise \$400 to be used in sending some one to attend the Religious Education class at Graceland College. When the money is raised, they will ask the First Presidency to make the selection.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

And How Was the Reunion?

We are scanning eagerly the reports coming to our desk of the activities of the various reunions. Naturally, we are especially interested in the work of our department, and it is with a sense of gratitude to our splendid women everywhere that we read of the many successes scored by them.

With no fund from which to finance our field workers, and dependent entirely upon invitations from reunion committees or district presidents, we have felt it an encouraging sign of awakening interest in our departmental work, that arrangements were made in so many instances for us to have one of our representatives "on the grounds."

It is to be expected that some disappointments and some failures to grasp opportunities occurred; but we have been impressed by the fairly universal appreciation of the work done by our sisters which has found its way to us. Some of the brethren having direction of, and responsibility for, reunions, have taken the pains not only to thank our workers most heartily for their contributions to the general success, but have also written our general officers kind words of appreciation.

Now, it will be for our workers and organizers themselves to "gather up the fragments" of their various experiences, and present a generous "basketful" to those who must, perforce of official responsibility, be eager for their helpful comments. It is our desire to improve in every possible way upon the work of the season just past, and an intelligent survey and review of that work, noting both successes and failures, triumphs and disappointments, will form a splendid basis upon which to plan and build for the future.

Therefore we earnestly beseech every sister who reads these lines and who has in her thought any criticism, favorable or otherwise, upon the work she has experienced or observed at any reunion this season, to write us frankly her opinions and convictions regarding it—where it was weak, where helpful, what was encouraging and valuable, and what inefficient and useless.

It has been said a true friend is one who is able to kindly tell of faults, as well as quick to commend. Sometimes a leader stumbles along in a wrong direction, spending a deal of energy and thought which might more profitably have been turned into other channels, had he been given the benefit of the "other fellows'" viewpoints. One of our reunion writers emphasized the thought that one's education and the scope of his preparedness for life depend largely upon the number and variety of his viewpoints. We are sincere in wishing to have our reunion work of 1921 thoughtfully scanned, and to have the resultant opinions and deductions sent to our office, that in the approaching councils of our executive, intelligent plans may be laid for another season. This request is directed with especial emphasis to all Women's Department workers, district officers, and reunion committees.

AUDENTIA ANDERSON.

The Marys and Marthas

We are pleased to present our readers with Bishop McGuire's statement in regard to money raising, upon which general premises he based his lecture before our recent institute. We hope to have the lecture appear in its entirety in these columns at an early date, and know our sisters will be glad to receive the message it contains.

New problems and new days must find us prepared with new methods. We are outgrowing our "swaddling clothes," and finding much more to do in the wide world about us than did our foremothers, whose social service was expressed in the more restricted sphere of the sewing society.

Not that we do not need the adept needlewomen to be found in every branch! Indeed we feel that we need them more than

ever, as their willing fingers find a wider service than of yore—a service which links them with the lowly Savior as he "went about doing good." It is more a *sublimation* of the old-fashioned aid society we are after—a transforming of its energy into ways more closely identified with real women's heart-work than merely toiling to carpet the church, or buy new songbooks!

It is the old, old conflict between the Mary and the Martha! Women are not afraid to work, but that work often becomes toil and drudgery just because of their willingness to do it. Branches will progress farther and quicker when they learn to carry their own financial load in a *direct* and manly way, and free the hands of their splendid women for study and enlightenment concerning the special work committed to them—the purifying of the home environments, the training and development of the children therein, and the individual advancements, intellectually and spiritually, which must be made before the Christ can come to his bride! Not idly did He so gently reprove the Martha of old and commend the gentle Mary, whose vision was fixed on things above and beyond, and who was concerned with the fundamental and not the superficial things of the present! A. A.

Statement of Bishop McGuire on Local Money Raising

(Submitted for the Women's Department Institute.)

In reference to question of holding entertainments, etc., to raise funds for the church, upon which you request my views, I consider that as a church our business is not commercial.

While religious worship is the primary object for which our church buildings are erected, entertainments, suppers, musical and educational programs, etc., arranged by the church or auxiliaries for the purpose of giving opportunity for spiritual development (and what tends to physical, mental, and moral and social improvement is incidental and necessary to this object) should be encouraged and may at the proper time and under proper censorship and supervision be held in the church buildings.

Entertainments, suppers, fairs, bazaars, excursions, etc., carried on by individuals, branches, or the auxiliaries, where an admittance fee is charged and where the inducing cause to attend or support is held out to be the need of the church, discredits the cause, discounts the labor of the ministry, offsets and counteracts much good that may have previously been accomplished, and clouds and obscures the Lord's way.

The only method I find that God has approved is the law of tithes and offerings, including special consecrations and surplus properties.

"The tithe is the Lord's."

The offering to secure the blessing of God and build up the individual in Christ should be given with a free heart, willingly; and methods employed by the church intended to exact money from the individual by barter or chance develop the desire to *get* and consequently to that extent overcome the impulse to cheerfully give.

Pecuniary return should not enter into our thought or feeling when contributing to the support of the Lord's work.

Besides, I question if such enterprises are the financial success claimed for them, when we take into account the time, energy, money, and other donations invested in such undertakings and diverted from the proper channels of church revenue.

My experience has taught me the law of God is the only safe way, and a strict observance cannot fail to bring not only a greater material but also an abundant spiritual increase. This is not strange, since God foreknew all our needs and made ample provision in advance.

Moses obtained the water, but he was denied the Promised Land. (Numbers 20: 11.)

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—1 Samuel 15: 22.

I think I have said sufficient to indicate the principle which

should govern in the matter of gathering the contributions for the support of the Lord's work.

"Zion cannot be built up unless it is by the principles of the law of the celestial kingdom."—Doctrine and Covenants 102: 2.

BENJAMIN R. MCGUIRE.

The Ladies' Aid

We've put a fine addition to the old church at home;
It's just the latest kilter, with a gallery and dome!
It seats a thousand people—the finest church in town,
And when it's dedicated we'll plank ten thousand down!
(That is, we *paid* five thousand! The deacons did their
best,
But the Ladies' Aid Society—it promised all the rest!)

We've got an organ in the church, the finest in the land;
It's got a thousand pipes or more, its melody is grand!
And when we sit on cushioned pews and hear the master play,
It carries us to realms of bliss, unnumbered miles away.
(It cost a cool three thousand and it stood the hardest
test—
We'll pay a thousand on it—and the Ladies' Aid the rest!)

They'll give a thousand sociables, cantatas, too, and teas;
Make a thousand angel cakes and a ton of cream they'll
freeze!
They'll beg and scrape and toil and work, for seven years or
more,
And *then* they'll start to buy the carpet for the floor.
(Oh, it isn't just like digging out the money from your vest
When the Ladies' Aid gets busy, and agrees to pay the
rest!)

Of course we're proud of *our* new church, from pulpit to the
spire;
It's the darling of our eyes, the crown of our desire!
—But, when I see the sisters work to raise the cash that lacks,
I sort o' feel *that church* is built on tired women's backs!
And sometimes I can't help thinking, when we reach the
regions blest,
That the *men* will get the *labor*, and the Ladies' Aid, the
rest! —Selected.

Women's Department Activities, Deer Park Reunion, July 2-18, 1921

July 5. Inspirational address on "Woman in the church," by President F. M. Smith.

July 6. "Our organization: its officers and their responsibilities," by district organizer, Barbara Milligan, followed by round table discussion.

July 7. "Citizenship," by Patriarch Baldwin.

July 8. "Health," by Gertrude Copeland, R. N.

July 8. (Afternoon.) Weighing and measuring of all children under two. In charge of Gertrude Copeland.

July 8. (Evening.) "Child welfare" slides, Gertrude Copeland lecturing.

July 9. District business meeting of the Women's Department.

July 9. (Afternoon.) Baby parade, 33 entries.

July 11. "Raising finances," by Bishop B. R. McGuire.

July 12. "Child welfare," by Sister A. M. Chase.

July 13. "Moral education," by Barbara Milligan.

July 13. (Evening.) "Child welfare" slides, Gertrude Copeland.

July 14. "Child welfare," by Barbara Milligan.

July 14. (Evening.) "Feeding the family" (with charts), by Chef Elmer A. Kaler.

July 15. "More education," by Historian W. W. Smith.

July 15. "The work of the Women's Department," by Sister A. M. Chase.

July 16. "Venereal diseases," by Gertrude Copeland.

A number of Food and Child Welfare charts and posters were obtained from the Government, and hung on the walls of the large auditorium, and one end of the book and tract counter was filled with child welfare literature and dodgers, supplied by the Children's Bureau, at Washington.

Missionaries and pastors were urged to study the activities of the Women's Department, and obtain a thorough understanding of it, so they can counsel with and instruct women leaders in their localities. Many supplied themselves with literature and yearbooks for this purpose.

I believe we were able to give a much clearer idea of our department than some of the brethren had received before. Missionaries and pastors should understand what we are trying to do, if they expect to function as properly and intelligently as their positions demand. The majority of congregations are women, who can profit by wise counsel from the ministry.

Here is a short account of our baby parade, which was quite a success.

BARBARA W. MILLIGAN,

District Organizer.

Baby Parade at Deer Park Reunion

There were thirty-three entries in our first baby parade, besides a number of children not costumed. All children under twelve years were eligible.

After the parade, which formed at one end of the camp and marched to the other, the costumed children and vehicles were placed on the platform in the large auditorium and prizes awarded as follows:

Fattest baby: Baby Kane, Camden, New Jersey; prize, a roly dolly. Best decorated vehicle: Dorothy and Larry Jones, Washington, District of Columbia; prize, aluminum plate, cup, knife, and fork. Prettiest costume on child between two and five years: Boy, Arthur Beckman, Philadelphia, sail boat; girl, Louise Hobby, Brooklyn, sand-set. Prettiest costume on child between five and twelve years: boy, Paul Santmyer, Philadelphia, large picnic ball; girl, Mabel Guild, Trenton, New Jersey, embroidery set.

Every child costumed received a rubber ball and all were very happy. There were so many beautiful costumes and decorations that the judges and audience found it very difficult to make a decision, but it seems all are entirely satisfied and many already are planning for a Jumbo parade next summer.

Dress

2. Fads and Fashions

Judging from history both in word and in picture, woman has always been given to beautifying herself. Most of us can collect a group of ancestral photos and daguerreotypes exhibiting milady's small waist, ham-sized and shaped sleeves, bustles, hoops, pantallettes, etc., and from a recent article Professor H. H. Straus, head of the department of ancient languages, Fayetteville, Arkansas, says, "The women of Rome made even freer use of cosmetics than does the woman of today. She had her rouge, which she used abundantly, her lip sticks, her powders, her cream for wrinkles, and her perfume." Men have not been exempt from a liking of fashions. Recall your picture of Washington and Jefferson with their powdered wigs, beruffled shirts, embroidered waistcoats, knee breeches with their silver buckles, the long silken hose and low cut shoes.

Every period which we have recorded by famous artists shows examples of those able to adapt the prevailing modes so as to retain all that was beautiful in them and at the same time suit them to the individuality and needs of the wearer. This happy faculty was not true of the majority nor is it today. Most people, if they admire a particular style or costume on another, copy it for themselves without regard for the needs of adapting it to fit themselves. They know nothing

of the fundamentals of right dressing either from observation or training.

The idea in adaptation is to utilize and emphasize one's own best points and reduce the worst ones. Take the matter of powder and rouge. Most people would be far better looking to wear none, for they only make themselves ridiculous instead of giving the softness to the skin that is not in the least artificial appearing. Refined people of good taste either use no powder and rouge or so reduce it and apply it that it serves its original purpose and can scarcely be detected by anyone.

The last few years there has been an endeavor on the part of manufacturers to produce tinted powders suited to various types of complexion. They have succeeded fairly well but it yet remains for each woman to apply the cosmetic and there is where women make themselves ludicrous. It takes first the right idea of the results desired and then eyes that really see when the result is accomplished.

Just Sunday I saw a woman of about forty with beautiful dark brown eyes; her features were regular; her black hair, slightly gray; her clothing, suitable and very neat. She was unusually attractive but for one thing. Her cheeks and nose were piled high with powder and rouge. That one defect in her toilet was noticeable above every other thing. Her complexion was of the yellow tints characteristic of most brunettes (you could tell it about the ears and neck, where there was practically no powder), while the cosmetic she had used in such profusion produced the dead white set off by the pinkest of rouged cheeks.

This example will explain what I mean when I say that with few exceptions women forget to "look below the chin" when they powder. They seem to forget that if a softness of the cheek is desirable it should be extended to take in all other features and not leave a wrinkled, uncovered spot. If the use of powder were reduced as before mentioned and used for the purpose indicated there would not greet us the funny combination of a young girl's complexion on the cheeks and the coloring and wrinkles of a woman past maturity on the same person.

Perhaps you think a word should be said about the harm of cosmetics. There isn't much need for it. Everyone of ordinary intelligence knows that even powder stops the pores of the skin unless the greatest care is exercised to prevent it. Rouge is generally known to frequently contain chemicals harmful to the skin.

You ask what you can do to get rid of some of your complexion defects? *First*, and foremost: Clear away any physical condition of the body that is hindering perfect health. *Second*: Keep the pores of the skin open. Use a flesh brush if necessary. *Third*: Study the colors of materials and their adaptation to various complexions. The color of the hair and eyes and the size of the woman have to be considered, too. If you have never noticed the harmonies and contrasts of color with relation to the coloring of people, you will be surprised to find how interesting it is and to discover the wide range of combinations possible for every type of complexion—combinations that will bring out the best points in the individual's color, giving as clear and pretty a complexion as anyone needs. A person of the brunette colorings cannot develop the complexion of a blonde, but let us be content to use the favorable charms nature has bestowed.

While every woman has the right to powder and paint as much as she likes, yet she should remember that to be extreme in its use lays her liable to being classed with disreputable women. Moreover girls and women in business waste an untold number of hours of their employer's time, stopping to dab on a little powder or to rub the "shine" off the nose with a dirty chamois. It is an invariable surprise to find that even the most immaculate women frequently use a dirty chamois.

As Latter Day Saint women with the ideals of service before us that we have, it appeals to your writer that we cannot afford to waste time trying to produce an artificial beauty when nature has blessed all of us with a reasonable amount of our own, if we will but use and conserve it.

There is a little verse the last line of which is like this,

"I'd rather be my honest self,
Than any made up daisy."

Let us be our honest selves. The intelligence, womanliness, and desire to be of real worth in our small spheres produces an attractiveness far beyond that which is applied to the outside.

BERTHA L. MADER.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXVIII

Companionship

1. Name the periods of childhood.
2. What are the characteristics of the pre-social stage?
3. What takes place during the imitating and socializing stage?
4. What problems may arise during the individualizing stage?
5. How does the competitive socializing show itself?
6. What is true of the transitional stage?
7. What percentage of boys join a "gang"?
8. What is the main object of a gang?
9. At what time of the year do they organize chiefly?
10. For what purposes do girls organize?
11. Contrast the girls' "sets" with the "gangs" of the boys; (1) leaders, (2) organization.
12. What changes occur in impulse as maturity is reached?
13. Is it true that a boy from a poor home is more likely to belong to a "gang"? Why?
14. What is the responsibility of the "gang" leader?
15. Name some of the dangers of the "gang."
16. How is the "gang" leader independent of the "gang" influence?
17. Explain fully how the home can satisfy the social instinct of the child.
18. Why does not the school satisfy the social instinct of the child?
19. Is it possible for the church to aid in this matter?
20. How may adults aid in influencing these groups of young people?
21. Suggest the benefits of the Boy Scouts, Oriole Girls, Temple Builders, organized Sunday school classes, etc., in controlling the gang instinct.

MAUDE PEAK PARHAM.

Let Me Be Remembered

Let me be remembered, as a child's unfettered laughter,
Heard beside a cottage when the robin woos its nest;
Or as words of lovers, on a night in summer,
When the scarlet moon goes to rest.

Let me be remembered, as an apple blossom blowing,
Brimmed with earth's wild fragrance for a dreamer's
thirsty brain
Or as strong-thewed oaks that toss their towering arms at
sunset,
While a thrush spills music with a rainbow after rain.

As a soft word spoken, let me be remembered!
On a blue-roofed morning when the hills are girt with gold;
As a mother's kisses, when her loyal arms grow weaker.
Let me be remembered as her babes that have grown old.

As a bell at twilight, tolling in a valley,
Listened to by old men there with bated breath;
Let me be remembered as a lad that oft made merry—
Nothing else shall matter after death.

—J. Corson Miller in Contemporary Verse.

Women outnumber the men as shareholders in the American Telephone and Telegraph Company.

Boston now has a woman constable.

LETTERS

The True Successor to Joseph Smith, Jr.

A detailed discussion of this important subject.

Written in reply to a letter addressed by Elder J. K. Edmunds, of the Utah Church, Hartford, Connecticut, to his cousin, Mr. T. J. Edmunds, who has recently been baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints.

MR. T. J. EDMUNDS,

Dear Sir: In the communication from your cousin, he states that in Doctrine and Covenants 27:2; 34:4; 43:1, 2, that these quotations were used to prove that no one should or would be appointed to take the prophet's place except Joseph Smith, jr. should prove unworthy, but he proved worthy and later the priesthood was established and twelve apostles were chosen whose authority was equal to the first presidency and Joseph Smith, jr., bestowed the priesthood upon the twelve apostles, the second quorum of the church. And in August and October, 1844, they were recognized and sustained as the presidency of the church and their duty as God said was to set in order all other officers of the church, which they did under the direction of the Lord.

Now in reply to the above we will begin at Doctrine and Covenants 27:2, where it says: "But behold verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in the church excepting my servant Joseph Smith, jr., for he receives them even as Moses. . . . and thou shalt not command him who is at thy head and at the head of the church, for I have given him the keys to the mysteries and revelations which are sealed until I shall appoint another in his stead."

It is seen here that God sometime in the future would appoint some one *unto them* (meaning the church) in his stead. In section 34:4 where it reads, "And I have given him the keys of the mysteries of those things which have been sealed, even things which were from the foundation of the world and the things which shall come from this time until the time of my coming if he abide in me, if not, another will I appoint in his stead."

Now Joseph Smith, jr., was faithful and through him those things were made known until the coming of Christ. This being true, it does not prove that God would change his mind concerning section 27:2 (I shall appoint another in his stead). God being unchangeable gave these three revelations at different times for a wise purpose. And in section 43:1, 2, we find these words, "But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead. And this shall be a law unto you that ye receive not the testimony of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me."

We find in verses 1 and 2 God has made it plain that the commandments were a law unto the church "that you may not be deceived," and that Joseph Smith, jr., would be the one to appoint his successor; even if he proved unfaithful he would still have that right, as it states if he proved unworthy he would not have power to receive revelation and commandments, and the only power under this condition was to appoint another in his stead. Now suppose Joseph Smith, jr., proved unworthy and did appoint another in his stead, and continued to live until the one he appointed had taken the prophet's place, your cousin would say amen to that, but on the other hand if he, Joseph Smith, proved worthy, he would not have the right to appoint another in his stead.

Therefore he condemns the prophecy in section 27:2, where God says until *I shall* appoint another in his stead. In section 43:2 it is quite clear that God gave the prophet the right to appoint another in his stead, whether faithful or not.

Now he calls your attention to section 104:11 and says Joseph proved worthy and later through him the order of the priesthood was established. Twelve apostles were chosen who formed a quorum equal to the first presidency. These twelve were authorized to ordain and set in order all the other officers in the church, which necessarily includes the first presidency. These are some of the reasons why the church unitedly looked to the apostles as the head of the church when the prophet died. We read in section 104:4 as follows: "Of necessity there are presidents or presiding officers, growing out of, or appointed of, or from those who are ordained to the several offices in these *two* priesthoods. Of the Melchisedec priesthood three presiding high priests chosen by the body. Appointed and ordained to that office and upheld by the confidence, faith, and prayers of the church. Now does that sound like the twelve apostles were to be the head of the church for which your cousin contends? The above is in harmony with Joseph Smith, jr., as section 27:2 states as at the head of the church and he had his counselors which constituted the first presidency of the church.

We read section 104:11: "The twelve traveling counselors are called to be apostles or special witnesses of the name of Christ in all the world. Thus differing from other officers in the church in their duties of their calling, and they form a quorum equal in authority and power to the three presidents previously mentioned." This statement does not prove that the twelve should be the head or first presidency. It states further that the seventy are equal to the twelve in authority. That does not signify that they could be the first presidency or ever take the place of the twelve, as their work and callings differ from those of the twelve, just the same as the twelve differs from that of the first presidency. And verse 12 states plainly that the twelve are under the direction of the first presidency. As we read, the twelve is a traveling, presiding high council, to officiate in the name of the Lord under the direction of the first presidency of the church. And verse 30: "It is the duty of the twelve also, to ordain and set in order all the other officers of the church, agreeably to the revelations which say." Then mentions seventies, elders, priests, teachers, deacons, bishops, and under the direction of the first presidency. The twelve cannot work in harmony with the revelations given to the church and at the same time be the head of the church on earth. Verse 44 reads as follows: "Wherefore now let every man learn his duty, and act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be accounted worthy to stand. Even so, amen." The above does not need any comment, as the revelation in this section points the right way to proceed, hence your cousin's claims fall flat.

Now in his letter he states, those that ordained young Joseph Smith did not have any authority whatever, and refers to Gurley, Blair, Marks, and Powers, and says that Blair and Powers never did belong to the church. What about Gurley and Marks? They belonged to the church before it was scattered, and had authority; that is, they held the Melchisedec priesthood. They never followed Brigham Young; that is one point in favor of the Reorganized Church, and the courts of our land upheld the Reorganized Church as the true successor of the church organized by Joseph Smith, jr.

So I am glad, too, because they are founded upon the rock of revelation as Christ told Peter, flesh and blood did not reveal this to him, "but my Father, which is in heaven."

It will not take much argument to prove that Brigham Young and the heads of the Utah Church broke their covenant with God when they left Nauvoo and were baptized and confirmed again, that it was the first step of apostasy, according to Paul's version in Hebrews sixth chapter, where it reads, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith towards God; of the doctrine of baptisms and the laying on of hands," etc. They did the very thing that Paul taught they should not do. Don't you think the chances are that they

lost the priesthood as soon as they committed that act, for Paul says that such crucify Christ afresh and put him to an open shame. They did not stop there, but continued to put him to an open shame, introducing polygamy, Adam-God, blood atonement, and other things contrary to the teachings of the Bible, Book of Mormon, and Doctrine and Covenants.

Your cousin thinks because there was a lapse of sixteen years from the death of the Prophet till the Reorganized Church was established would prove Daniel's prophecy false, because Daniel said the kingdom would never be destroyed. The church was not destroyed. It existed in a scattered condition, and when the time came for the appointed one to take his father's place fulfills the statement made by Daniel, "It should not be given to another people," and is in harmony with section 27, that God would plant another in his stead, also the other two sections referred to. Your cousin states that two committees have been sent by the Reorganized Church to Salt Lake City to ask permission to join with them, the Utah Church, in building the temple in Jackson County, Missouri. Then says, Why should they worry? The above statement is misleading and without foundation, and only proves what Jeremiah says they cannot see when good cometh. (Jeremiah 17:5.) "Thus saith the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land not inhabited." Now the followers of Brigham Young and others literally fulfilled the above prophecy.

Now verses 7 and 8 say, "Blessed is the man whose hope the Lord is. For he shall be as a tree planted by the waters, and spreadeth out his roots by the river; and her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Now both churches claim that Joseph Smith, jr., was the instrument in the hand of the Lord in building his church and kingdom here on earth. As a whole the Saints' hearts were with the Lord. There never could have been a better time in the history of the world than in the last dispensation, when Joseph and Hyrum were slain, that some of their leaders' hearts would depart from the Lord and fulfill the above prophecy. And those whose hearts did not depart from the Lord continued to yield fruit, and thus we see the Reorganized Church is in harmony with the teaching of the three books. And when the time comes for the temple to be built, God will speak to the church through the man he would raise up like unto Moses to lead his people. Section 100:3: "But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritances and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold this is the blessing which I promised after your tribulations of your brethren; even their restoration to the land of Zion, to be established no more to be thrown down; nevertheless if they pollute their inheritances they shall be thrown down; for I will not spare them if they pollute their inheritances. Behold I say unto you, The redemption of Zion must needs come by power; therefore I will raise up a man who shall lead them like as Moses did the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage and with a stretched out arm; and as your fathers were led at first, even so shall the redemption of Zion be. Therefore let not your hearts faint; for I say not unto you as I did unto your fathers, Mine angels shall go up before you, but not my presence; but I say unto you, Mine angels shall go before you and also my presence, and in time ye shall possess the goodly land."

And this is in harmony with a statement made by the prophet in section 107:18 where it says, "for this anointing have I put upon his head, that his blessing also shall be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto Joseph. In thee and in thy seed shall the kindred of the earth be blessed."

Now Brother Tom, can you see any reason why anyone

should not join the Reorganized Church? as all the statements made herein as quoted from the Scriptures and Doctrine and Covenants are in direct harmony with God and the church. In pointing out the Zion movement in Jackson County, Missouri, by the finger of the Lord, see Doctrine and Covenants 57:1 where it reads, "Independence is the center place, and the spot for the temple is lying westward on a lot which is not far from the courthouse." Section 83:1, where it reads, "and for the gathering of the Saints to stand upon Mount Zion, which shall be built, beginning at the temple lot, which is appointed by the finger of the Lord in the western boundaries of the State of Missouri." Rather strange for your cousin to plead so earnestly for the loved ones to come back in the fold and the house of God which is established in the tops of the mountains and gathering the honest from among the nations of the earth, when the last two quotations in section 57 and 83 are positive that Independence is the only place that is to be the city New Jerusalem called Mount Zion and is dedicated by the hand of Joseph Smith, jr., and others with whom the Lord was well pleased. (Section 83.)

Now there are many other scriptures that could be used, but space will not permit. Suffice it to say, in conclusion, that the anointing was put upon the head of Joseph Smith, jr., and the blessing put upon the head of his posterity after him, that is, the late Joseph, and later F. M. Smith, and is in harmony with the promises of God to the church. And none of his posterity are in the Utah Church. The lineal priesthood spoken of by your cousin has reference to the lesser priesthood which is handed down from father to the elder son, as Aaron and his sons received it. (See Doctrine and Covenants 68:2.)

Hoping the truth will abound and the Zion movement will cause people to search the Scriptures more earnestly than ever before, are my best wishes.

ELDER W. H. WALLING.

God Helps Those Who Help Themselves

In the work of God, if we do our duty, he will open the way, but will not compel us to occupy.

It is a long time since I have written a letter to the letter department. I love to read letters in the HERALD from my dear brothers and sisters of different parts of the world. To me the letter department is the best of all and I often wonder of late why there are not more letters in it.

I want to bear a little testimony for the benefit of my dear brethren and sisters in Christ. I feel there are some terrible times just ahead of latter-day Israel. I travel here and there among the Saints of God, and as I do I see, oh, so much need of humility and true Christ love. "Why, what other love is there in the church?" some may say. Well, there is a selfish love—love of aspiration, love of pride, love of little things that make a breach between the true love of Jesus and ourselves.

Again, I find many of our brethren holding the priesthood and not doing a thing only when begged or asked to do it. Oh, my brethren, how can you reasonably excuse yourselves? You accepted your call and ordination. Are you going to sit idly by and not magnify that calling? I know of some men who have been called to the office of priest, and then to elder, and have never preached a sermon. Did not Jesus say, "Go ye into all the world and preach"? I do not question God nor his unlimited power to call men, but I do believe if the call is from God he will qualify the person if he is willing to do his part. If not, he should never accept.

I read in Doctrine and Covenants 17:10, the elder's and priest's duty is to preach. Now the thought to me is this, Woe unto me if I do not preach the gospel of Christ; and again, ye men of God, who hold this authority, do you not want to do your duty? God said it is our duty to preach, and of course the church would get after us if we preached anything else but the gospel. Everything good is in the gospel, so there is a woe and a condemnation at our door if we do not do our duty.

I know God has called me. I know something about the blessed, hallowed influence of his Holy Spirit resting upon me in presenting the sweet gospel story. I have not been long in the ministry. I know a lot about the great power of God, but what I do not know would perhaps make a library. Let me relate a little experience; not that I may boast, God forbid, but that it might spur some one else to activity. I moved to Port Huron shortly after I was ordained; conditions for my future were not very bright, but I felt to discharge my duty. There were some thirteen elders, nine or ten priests, five teachers, and about four deacons in the branch, so I concluded my opportunity was slim, so far doing my duty at the branch pulpit. So, by permission from the president, I started cottage preaching services at different places in the city where the Saints would open their houses for such and invite their neighbors. I will admit perhaps to the older ministry my talk would appear a little awkward, but we had some good meetings. Usually at the close of the talk we would have a little testimony meeting, Saints and outsiders taking part. I know of several good results direct from this and indirectly some were baptized from this. That is one way that every young priest or any minister can qualify if he wants to do his duty. Now if all the ministry would do that, see what influence for good it would be.

Some time later the president of the branch sent word for me to go and preach a funeral sermon of an outsider. Duty said to go. It was one of my first funeral sermons, and for a dear old mother who was not a member, but her request had been for a Latter Day Saint minister. It was in her own home, and the house was packed. I read my lesson text to all the outsiders and strangers, and a feeling of timidity came over me. I prayed, "God, I am your servant. I am here alone. I ask thee in the name of thy son Jesus Christ to take full charge of this service." I seemingly was overshadowed. For an hour I was hardly conscious of what I said, but sufficiently to notice several in the room bathed in tears. We followed to the grave and the same influence came over me as I prayed. That was in February. Along in June I was on my way in my auto to a certain city to work, and passing a little village, the Spirit said, "A good place to preach the gospel."

I stopped to inquire around. It was quite difficult to get a place to preach, but finally a lady who was building a house, which was finished on the outside but not on the inside, rented it to us. Her mother, some eighty years old, had had a stroke of paralysis, and it hindered her from finishing the house. We rented it for ten dollars a month, fixed it up, and had a fine little mission. Fourteen were baptized, including some of those who were at the funeral, and also the lady of whom we rented the house, and her mother who had had the stroke, and the father who fought in the Civil War. There are others to follow. We have a fine little mission there now and have some very spiritual feasts.

I came here to Mount Clemens, a fine summer resort where people gather from all over the world. The Spirit said, "Preach on the street." We got consent of the man in charge here and saw the mayor and chief of police, and they heartily consented to let us use the Liberty Park, opposite post office, right in the center of town, nicely seated all through. We got announcements into daily paper, with a nice write-up under the subject, "What will be the sign of the second coming of Christ, and the end of the world?"

There is no branch here, but a few scattered Saints, some very inactive. A sister of childhood days lived isolated here for years. Last year a few were baptized. We drove our car up by the park, did what singing we could, and began with a fine crowd. Crowds kept getting bigger, and with better interest. We encountered a little trouble one night when a fellow came right up in front of us and said, "Say, mister, where did you get your education to preach? Better quit till I tell you something." I said, "You better go right over there and sit down and keep quiet until I get through, then you can talk. If you do not, I will have you taken care of." He kept quiet, and at the close of the services I said that I had some tracts that they were welcome to. He, after hesitating, came up too and asked to be forgiven and took some of the tracts. We continued all the next week. I have written this

to show if we try to do our duty, as outlined in Doctrine and Covenants, how God will open the way; but he is not going to come down or send an angel to put a rope around our necks and lead us to duty.

The solemn experiences of the past should have taught us many truths about duty. We ought to burn into our memory as with a branding iron, that every duty we omit obscures some truth we should have known. To run out of the path of duty is to run into the way of danger, as the slightest deviation from a known duty will sometimes lead us to the abyss. He or she who is false to a known duty breaks the thread in the loom of life and will some day find the flaw in the pattern when perhaps it will be too late to repair it. Duty frowns upon you when you flee from her, but when we follow her she smiles. I am convinced that as the birds of the air were made to fly, and rivers run, so the soul of man was made to follow duty. Let us do our duty. I have lost many a dollar by trying to be true to God and do my duty. May God help us all to awake from slumber and put on the whole armor of God and join with the

"Onward, Christian soldiers, marching as to war,
With the cross of Jesus, going on before."

Yours for Christ and his church,

FRED W. CADOW.

Debate at Leeds, England

Elder Thomas Taylor debates with a Communist in the Town Hall Square on the economic solution of our problem.

On the evening of August 18 Brother Taylor held a discussion with a Mr. Davis, who represented the Communist Party, before an assembly of about five hundred people. The order was excellent, excepting for the last fifteen minutes, when Elder Taylor drove home many excellent points at which some of the Communists expressed much dissatisfaction and manifested that they did not have as much of the community spirit as their name implies.

The propositions were as follows: (1) Resolved, that the system, or constructive policy, advocated by the Communist Party is the best for humanity. Mr. Davis affirmed and Elder Thomas Taylor denied; and (2) Resolved, that the system, or constructive policy advocated by the Reorganized Church of Jesus Christ of Latter Day Saints is the best for humanity. Elder Taylor affirmed and Mr. Davis denied.

The debate was the outcome of our preaching on the town hall square where we were challenged to meet a Communist in discussion. Brother Taylor has always been ready to defend the gospel before any and all comers. All he wants is half time and fair play.

A new departure in a debate of this kind is that the standard books cannot be used as evidence, for the Communist has no respect for the Bible or anything else that claims to be scripture.

Mr. Davis led out with the affirmative by urging that any structure, social or otherwise, that was not built on fundamentals, was doomed to destruction. He then pointed out that the only fundamental thing in nature and history was a constant flux, or development, or evolution. The direction of this evolution is unknown and it is unethical, simply a blind force finding expression in all forms of life and having no definite goal, although the past seemed to point in the direction of the philosophy of the community (Communists). Morals are the result of the economic status of society and therefore are an entirely secondary affair, and the morals of primitive men were never wrong; they are simply an outgrowth of the conditions that men live under, and their morals could not be any different than the conditions were.

Society was now divided into owners and the owned. The owners were such because they had appropriated things and property which gave them the power. The thing for men to do was to steal off the capitalist what the capitalist had stolen from the working classes. He used lots of time bearing on the materialistic interpretation of history; the constructive

policy took little time to tell. It was simply summed up in one word, *robbery by plunder*.

In reply, Brother Taylor said that he agreed with his opponent that there was something radically wrong with society, and that there was a need of readjustment, but that he was in fundamental disagreement with the program of the Communistic Party. He called attention to the paucity of its constructive policy, of which his opponent had said little or nothing, and pointed out that the coercion they proposed to use would cause bloodshed, and that the movement would end in disaster. Brother Taylor illustrated with power the great ethic of Christ, "Whatsoever ye would have men do unto you, do ye even so to them." He showed that because men had moved in the opposite direction, the creation of many means of control had developed and caused heavy taxation, and that consequently the Bible stated the truth when it said, "the way of the transgressor is hard."

In his review of Elder Taylor's negative speech Mr. Davis tried to ridicule the religious aspects set forth and tried to weaken the great ethic of Jesus. In this he failed, as they have done so many times before, for that statement, "Whatsoever ye would that men should do unto you, do ye also unto them," is a rock ethic and cannot be ground to powder by sarcasm or ridicule.

Elder Taylor was in a happy mood in setting forth the constructive program of our church. He called attention to what had been done in an attempt to make operative the method of stewardships. And told the people that we had a college where the poor and rich had an equal opportunity to receive an education, and also called attention to the Sanitarium, and the Old Folks' Home in Holden, Missouri. The letter sent out by the Bishop to the Sunday school workers, telling of the purchase of land and the operation of it on stewardship basis, was fresh in the mind of Elder Taylor, and he used it with telling effect.

He then stressed the principle of repentance as being essential to membership in such a community and church to as clear and telling degree as I have ever heard done, and finished his speech by a recapitulation of what the church had done and was doing to bring about equality of opportunity, and concluded with the suggestion that it would be infinitely better for the Communistic Party to go and do likewise, instead of trying to place their hands on the government and on the property and the liberty of all God-fearing and law-abiding, and order-loving subjects.

In his rebuttal, Mr. Davis, who is a Jew, tried ridicule against the religious elements and implications of Brother Taylor's speech. But it didn't work. He showed great bitterness in his attack on the capitalist class, and played on the feelings of the meeting by reference to the sufferings of humanity, past and present, as a result of capitalism. This was well received and applauded by the crowd. He utterly failed to show that the program of the church as set forth by Elder Taylor was in any point weak.

Elder Taylor, in his review of the negative speech of his opponent, began to get in some telling points and the Communists could not stand it. Their idol was being shattered by the cogent logic of a keen debater. They interjected and protested, and the crowd as well as the chairman appealed for order. When order was restored Elder Taylor called attention to the fact that the man who had done most of the interrupting was chairman of a communistic meeting a few days before, and that he had listened patiently for two hours and never interrupted once, and he said to him, "Sir, as one who occupies as a chairman, now and then, you should set an example to the rest of us." Needless to say he had nothing to say during the rest of the time. Brother Taylor concluded his speech by showing the fundamental weakness of the movement, much to the chagrin of the advocates of that movement.

We believe much good was done. The psychic conditions present at the time gave a sort of receptive condition of mind to those who were out for fair play, which is a British characteristic. Several approached Brother Taylor and congratulated him and told him that Mr. Davis did not have a leg to stand on. Whatever will be the result, we have made

many friends, and even those who do their very best (or worst) admire the deportment of Brother Taylor during the trying and soul-searching period of question time.

JAMES E. BISHOP.

The Work in Quebec

The prayers of the church asked for the work in Quebec. From a letter to the First Presidency.

Being fully aware of the intents and purposes of the church in carrying the gospel message to the people of the Province of Quebec, and as a branch existing, as it were, in their midst, we are naturally interested in this phase of our program, hence, after much deliberation and prayer, we have considered that perhaps it might not be out of order to send a request, through you, to the church as a whole, asking for the prayers of the Saints, that He who is both willing and able to give more than we can ask or expect, will be pleased to open up ways and afford us means whereby these precious souls may be the more readily approached with this latter-day message.

We have found that the chief difficulty lies in the fact that there is not at the present time a French translation of the Inspired Version of the Bible, their present translation very often contradicting the King James Translation. This, coupled with the fact that we are unable to present to them either the Book of Mormon or Doctrine and Covenants in their own language (the only one they understand), renders it doubly difficult and almost impossible, as some of the missionaries can testify, to make any headway in the work to which they have been assigned.

May the Saints who read this hear in it the pleading voice of a little band of workers, who are earnestly seeking God's help, in their fervent desire to see this grand and glorious work proceed, and its power and influence felt in every part of his vineyard.

Will you join with us in prayer, remembering our needs, before his throne, while we rest assured of success?

Yours in the spread of the gospel,

O. L. WEAVER.

Pertle Springs Reunion

The most spiritual ever held in that place.

The joint reunion of Independence, Kansas City, and Holden Stakes at Pertle Springs closed Sunday evening, August 28. It is generally conceded to have been the most spiritual reunion of these held in the past four years.

The daily program was as follows: Young people's prayer service, 6.45; general prayer service, 8.30; school, class period beginning at 10 a. m. The following subjects were presented: church doctrine, church history, women's work, temple builders, vacation school, and kindergarten. Lecture at 11 o'clock. The afternoons, excepting Sundays, were given to recreation. Special music and song service at 7.30, followed by sermon at 8 p. m.

Thursday, August 25, was known as Farmers' Day. The Johnson County Farm Agent and a member of the Agricultural Extension Department of the State University occupied the eleven o'clock lecture hour and the evening hour. A motor tour of the surrounding country was made by a number of reunionists in the afternoon. This included a truck load of happy young and near-young people.

The preaching was by the following ministry: D. J. Krahl, R. V. Hopkins, D. T. Williams, John W. Rushton, M. A. McConley, F. A. Smith, J. A. Tanner, and W. S. Macrae.

As a result of a special effort on the part of those in charge and a good response on the part of the people, the prayer services developed a high spiritual standard. We consider that the special feature of the reunion. The un-

usual power displayed in the preaching of the word was quite in harmony with the tone of the prayer services.

Meals were served cafeteria style in the Pertle Springs Hotel dining room.

At a business session held near the close of the reunion it was voted to refer the matter pertaining to future reunions to the conferences of the respective stakes.

FRED A. COOL, for Press Committee.

Northern California Reunion

One of the most spiritual and best attended reunions ever held in that district.

The above reunion, which as usual was held at Irvington, began Thursday, August 11, and closed Sunday, August 21; hence it has now passed into history, and with the reputation of having been the best in every way that was ever held in the district. From this the reader will see that the motto of the district is, "Stamp improvement on the wings of time."

An annual reunion has been held for some time and Irvington has been the place for the last fifteen years. It has become a question of "Give us room that we may dwell"; hence there is talk of getting another place, since we have outgrown the capacity of the town. It is no longer able to provide accommodation for the numbers who come. We must seek some other location, a place which can provide room for our growing size and strength.

The writer arrived on the grounds early on the first morning of the gathering. Already there were quite a number in camp, although no service was held until night. I had the opportunity of preaching, but having traveled all the previous night en route from Fresno, I suggested a prayer meeting. Having come so early, I had preached three sermons before any other minister came. Evangelist F. G. Pitt was the next preacher, later W. A. Brooner arrived, and on Monday President Smith made his advent. Elder C. W. Hawkins, the district president, was already on the grounds when I put in my appearance. Those already mentioned were the only General Conference appointees in attendance. Indeed, we may say there was a dearth of ministers. I preached more than at any previous gathering of the kind, altogether seven sermons; while Brother Pitt preached rather more than I did.

One thing regretted by all was the absence of Elder H. J. Davison, the first vice president of the district. He was absent because of an attack of rheumatism which detained him at his home in Stockton.

Those who were in attendance did yeoman service. President Smith spoke four times; three times on the subject of stewardships, and once on his travels in Asia and Europe. Besides these larger efforts he made a most excellent talk to the principal meeting of the Women's Department, as did also Brother Pitt. Over this meeting, Sister Smith, who attended her husband, presided with ability, dignity, and grace. Elder Brooner spoke twice and Bishop Ingham and Elder J. D. White once each. On the whole the preaching was of a high order, as were also the prayer meetings.

While I would not wish to say the young people had less recreational pleasure, for I am sure they had not, yet I am certain they were more spiritual. Their prayer meetings reached a much higher point than ever before, both in fervor and faithfulness. Much latitude was allowed regarding the age of those who attended and participated, with evident advantage to the meetings, and that, too, without infringement on the rights of the young people. It was very noticeable that the spirit of the young people's prayer meeting, which was the first meeting of the day, was transferred to the larger meeting of the adults. Indeed, the latter seemed to take up the worship of God where it was left by the young folk.

In addition to the above the social feeling generally was very fine. One of the young sisters said to the writer, "I have got acquainted with more young people than ever before." One of our leading church officials said to me once, "I have

attended reunions in California, more or less, for many years, and I have noticed that sociability grows less every year." How far this is really true I am unable to say. Of one thing I am certain, the social spirit was better this year than hitherto. Just here I am led to question, Are we feeling the effects of the last General Conference? Are we profiting by the special services held for the young people in Zion? Evidently we are.

Last year Brother J. T. Smith, jr., took the place of Sister M. A. Saxe as superintendent of the district Sunday school, while Brother Cowden was elected to fill the office of district secretary, formerly occupied by Brother John Lawn.

This year a still greater change was made in favor of the young. Elder J. D. White was elected to fill the office of district president, in which Elder C. W. Hawkins, the retiring official, has acted long and faithfully; while Elders W. H. Dawson and J. T. Smith, jr., were chosen to fill the places of H. J. Davison and A. J. Damron, the retiring vice presidents. Brother Dawson is already a field worker of the Religio Department, hence nearly all the official personnel of the district are young. The only ones of the old regime still in office are Sister Simpson, the president of the Women's Department, and Sister Lizzie Day, the secretary of the Sunday school. Those released were relieved because of age and consequent infirmities, while those last mentioned are still in good health.

Sister Christiana Waller was absent in the Hawaiian Islands. She is an accomplished musician and we wondered what effect her absence would make, since as district chorister she has had general charge of the musical activities of the district. She appointed Sister Birdie Clark to act in her place, and when she was absent, Sister Hazel Blohm filled the position. What shall I say of the reunion music? Splendid! No other word expresses it. The ladies named did excellent service.

Nine were baptized, five by Brother Pitt, three by Elder John F. Wiles, and one by the writer. These made a total of twenty-three that I know of being baptized in the district in the month of August.

Usually there have been three on the press committee, and as a rule Brother Davison and I have done most of the work. This time James Lawn, W. H. Dawson, E. E. Hartough, and L. E. Harris assisted me. We reported the reunion to twenty-one daily papers. Another phase of the press committee work is to keep count of the attendance. The figures show ninety-three tents, including four service tents, and thirty rooms. The tents contained two hundred and ninety-two lodgers, the rooms one hundred, while thirty-three camped in autos—a total of four hundred and twenty-five. Besides these, there were others who came and went continually. The largest attendance was at the Friday night concert, August 19, when five hundred and fifty people were present.

ALMA C. BARMORE, for Press Committee.

FRESNO, CALIFORNIA.

Norfolk, Nebraska, Wants Visitors

There is a small band of Saints here and we especially request that missionaries, elders, and scattered Saints who are likely to be passing through will kindly note the following names and get in touch with any or all of us: H. Carmody, Louise Van Alstin. The local telephone directory will give the street addresses of both, as well as the writer.

Our place of meeting is at Brother H. Carmody's, 204 North Cottonwood Street. We have Sunday school at 9.45 a. m., preaching at 11 a. m., sacrament service the first Sunday of each month at 11 a. m.

Brethren W. M. Self, F. S. Gatenby, Patriarch Carlile, E. E. Long, C. D. Smith, Carl Self, C. M. Sodersten, and others have given us timely aid and encouragement the past year. Our numbers are increasing by baptism and members moving in and we trust to have a branch organization at no distant time.

We will welcome to the best of our ability all visiting elders and Saints.

Sincerely, yours in bonds,

F. E. COCHRAN.

Utah-Idaho Reunion Well Attended

Estimated that ninety-five per cent were present at every session.

The joint reunion of the Utah and Idaho Districts adjourned their ten days of sessions on Sunday night, August 28. This was the first attempt of these districts to hold a joint reunion, and if dependence is to be placed upon the statements made by those who were in attendance, it was a success. With but one or two exceptions, everyone felt well repaid for his expense and effort.

At the business meeting of the reunion, those present voted about four to one to meet next year in joint reunion at the same place, Lava Hot Springs, Idaho; however, this matter was referred to the conferences of both districts for final action.

The meetings were all well attended and it was estimated that ninety-five per cent of those on the grounds were present at every session. The finest meeting each morning was a prayer meeting, most of which were very excellent, followed by two class periods of forty-five minutes each, at which heredity and eugenics, Seven Laws of Teaching, Hygiene and Sanitation, and story-telling were taught; after this a lecture or sermon was usually delivered, or round table discussion had. Each alternate afternoon was given over to recreation and departmental work. Volley ball, indoor baseball, and swimming were the chief recreational activities. The latter was especially favored by both young and old.

Of the ministry there were present L. G. Holloway, R. L. Fulk, R. E. Davey, S. S. Holm, M. A. Etzenhouser, together with local men from the various branches from both districts.

The people of Lava Hot Springs and the State Park were very generous in their treatment of the visitors, and gave a very pressing invitation for us to hold our reunion there next year.

M. A. ETZENHOUSER, *President Utah District.*

The Independence Picnic

Monday, September 5, Labor Day, will be long remembered by the Saints of Independence, two thousand of whom on that day participated in the largest picnic and field day ever held in the city.

The Religio Department in Zion, under the active direction of Field Worker John A. Gardner, is responsible for the initiation of this effort. The superintendents of each of the six Religio locals in the city were appointed a committee to work out the details, and it is to their industry and cooperation the success of the undertaking in large measure must be credited. Brother Henry Stahl, the genial though somewhat staid superintendent of the Stone Church Religio, was master of ceremonies. Dressed in sport clothes and armed with a big megaphone, he was the central figure around which all the exercises revolved. And he did his part well.

First of all, the grounds selected for the picnic were ideal. They were on the 70-acre tract of land, recently purchased by the Order of Enoch, which lies just south and west of and adjoining the fair grounds. Part of this tract is covered with virgin timber, and these large trees made plenty of shade to accommodate all the picnickers, though there were enough open spaces to permit a ball game and other forms of recreation. The grounds are supplied with water from the city mains, and are within easy walking distance of the street car.

The committee had a tent in the grove, from which were dispensed refreshments, "eats and drinks," and from the eagerness with which the picnickers stood, sometimes three deep, waiting to be served, one could not help being impressed with the thought that it was a popular place. The profits from the stand all went to the Religio. There was also a popcorn stand, which did a rushing business under one of the big trees. A percentage of the gross receipts of this concession was turned over to the Religio. The money thus collected was

used in defraying the expenses incurred, for lumber, for rope for the five big swings, for the prizes awarded, etc.

The thing which made the picnic such an unqualified success undoubtedly was the fact that there were so many who showed their interest by their presence, and by the large number who took part in all the games, races, and contests. The spirit of sportsmanship must be cultivated among our people. It is the mission of the Religio to offer opportunities for such development. The Religio in Zion has accepted the responsibility and the response to its first effort in this direction is indeed gratifying and encouraging.

The contests and field exercises were all marked by the absence of any hard feelings whatever, which is perhaps more remarkable when it is taken into consideration that this is the first time our people from the different branches here ever got together in a field day of this kind. All decisions were taken as a matter of course, though from the expressions observed on the faces of some defeated contestants we feel to predict a greater effort to win next time.

One of the best exhibitions of friendly feeling was observed during and immediately following the baseball game. The visiting team, from Holden Stake, was well organized, and the members worked together like parts of a well-oiled machine. The members of the Independence team had never all played together. Hence, the Holden boys won the game with a score of nine to nothing. Yet, in the face of adversity, which included several obviously "rotten" decisions by the umpire, the Independence players kept up their spirits and smiled to the last. We learn, however, that Manager E. J. Smith has secured a return engagement with the Holden team and that he is quite optimistic as to the result of the second game. Experience, they say, is the best teacher. This game taught the Independence boys the value of organization. The Holden team worked with and efficiently supported its battery—pitcher and catcher, brothers—which was responsible for the shut-out. And the spirit shown by them and their stake president, Elder D. J. Krahl, was commendable.

Small boys are said to always have the "right of way" at every picnic, but at this one fully as many young men took part in and enjoyed the contests and sports as did their smaller brothers and sons. And the best of it was that the little folks seemed to thoroughly appreciate the efforts put forth by their seniors. The same, of course, should be said of the girls and young ladies, who entered whole-heartedly into the fun.

But the young weren't out there alone. Many grandparents were in attendance, and none of them appeared to be lonesome or ill at ease. Conspicuous among the older men of the church, and just as enthusiastic as any of their younger brethren, were noticed Elder Joseph Luff and Bishop E. L. Kelley; while President Elbert A. Smith, Apostles J. W. Rushton and Paul M. Hanson, Bishop James F. Keir, and others of the general ministry were present.

Towards the latter part of the afternoon a halt was called in the contests while Elder John W. Rushton spoke for ten minutes to a very interested audience. We have not space to print his entire talk, but a summary of what he said follows:

"The obtaining of victory in the various contests is incidental. The chief thing is the cultivation of comradeship, which through the instrumentality of sport and mutual pleasure can be secured better than through any other means. Especially is this demonstrated in the history of the Anglo-Saxon people. In the reading of the newspapers and magazines one cannot help but feel that the widening of the realm of sport to include other nations, such as France, India, Japan, as well as the various dominions of the British Empire, with Great Britain and the United States augurs better days, making for mutual understanding, peace, and prosperity.

"It has been noted that one of the great misfortunes in the life of the German people was an absence of the home spirit as the Anglo-Saxon people understand the term, and humor and sport; and if sportsmanship had been cultivated in the German peoples so that they would have developed teams which could engage in contests with other nations, in all probability the tragedy of the war beginning in 1914 and closing so disastrously for them on November 11, 1918, never would

have occurred. It has been remarked by some one that if people can play together, they can the better work together. We, therefore, hope that the authorities of the various departments of the church, particularly of the Religio Department, in this and other places, will give earnest consideration to this aspect of our communal life and cultivate a spirit of sportsmanship, so that in our religion we may even play as well as work to the glory of God and the good of our fellows."

This picnic was not exclusively a Religio picnic. It was under the direction of the combined Religio locals of Independence, but the Sunday schools and branches all joined with the Religio to make it a success. Religio recreational functions should not be *exclusive*. They should be *inclusive*. They should be for all, not for a few. We believe the most important thing the Religio can do at present is to prepare its officers and members to take care of the social and recreational needs of the branch. Obviously this phase of our work has been neglected. We need leaders, young men and young women consecrated to the task of directing the recreational activities of our boys and girls. Their demand for recreation will be supplied by some organization; why not by the Religio? And the Religio is the only medium in our organization by which these leaders can be developed.

We give this particular and extended account of the first Religio picnic held in Independence, as it marks the beginning of real constructive work on the part of the Religio locals in Zion. We feel sure Religions throughout the country will be interested in learning what is being done in Independence.

For the benefit of those who may not have seen a previous announcement regarding the publishing of our new Rules for the Operation of the Religio Department, we will say that they are now on sale by this office. They will be sent post-paid to anyone upon receipt of request. The price is five cents each, or fifty cents by the dozen. Stamps in small denominations will be accepted. Every Religio worker should have one of these. Address The Religio Department, Box 255, Independence, Missouri.

HOWARD W. HARDER, *General Secretary*.

BRANT, MICHIGAN, August 30, 1921.

Editors Herald: On Saturday and Sunday, August 20 and 21, there was a two-day meeting held at South Brant, Michigan. Friday evening, Brother Umphrey preached. Saturday morning we organized with the district presidency and Brother Ellis in charge. Sister Azel Seymore was chosen organist; Sister Floy Cheney, chorister; and Brother Umphrey, press committee.

Prayer meeting at 7.30 was in charge of Brother Bailey, and he preached at 10.30. Dinner was served at 12. Two o'clock preaching was by Brother Umphrey, and at 3.30 by Brother Falconer. We had a round table talk at 5 o'clock, in charge of Brother Matthew Umphrey. Supper was served at 6 o'clock and after that we had preaching by Brother Ellis at 8 o'clock.

On Sunday morning, there was a priesthood meeting at 7.30 in charge of Brother Ellis, and at 9 o'clock the prayer meeting was in charge of Brother Bailey. The Women's Department occupied from 10.30 until the noon hour. After dinner John Wade gave a talk on the Religio and Sunday school work. Brother Syckles preached at 2 o'clock and Brother Umphrey at 3.30. Supper was served at 5.30 and evening preaching was by Brother Ellis.

The speakers all did well, and an enjoyable time was had by all. We feel the Lord blessed us in our efforts.

FLOY B. CHENEY.

BELL RAPIDS, ONTARIO, September 2, 1921.

Editors Herald: It is a long time since I last wrote, but I still enjoy the HERALD. It seems as though it grows better and contains so many articles of great interest. Being isolated from church privileges, my husband and I read the HERALD and study our Sunday school lesson together on Sunday, which strengthens us in the gospel we both so dearly love.

It is encouraging to read of the way the Lord's work is advancing and the blessing he bestows upon his people.

I would like to ask the Saints to pray for me that I may become strong and well, as I have been suffering from anemia for the past ten months. I know God can restore me to health again, for he has blessed me with health before.

My earnest prayer is for the advancement of his beautiful gospel of salvation and his people, and that we all may prove faithful to the end.

Sincerely in gospel bonds,
MOUNT CLEMENS, MICHIGAN.

MOLLY ROHLIG.

A Request for Prayers

Will you kindly request the Prayer Union and the Saints generally, through the SAINTS' HERALD, to pray to our heavenly Father that our daughter, Doris Derby, may be healed of what all the physicians who have examined her pronounce an incurable malady? She has received help from the administration of the elders whenever they have been called upon, but she is still in a very dangerous condition. She has musical talents above the ordinary, and has promised to consecrate them to the church and is very desirous of being restored to health and strength, so that she may devote her services to the music department of the church.

In gospel bonds, your brother and sister,
SELKIRK, ONTARIO.

M. F. DERBY.

SOME NEW ARRANGEMENTS IN INDIAN WORK

(Continued from page 868.)

Elder P. R. Burton, recently of Nauvoo, will work out from Walthill, Nebraska, among the Omahas and adjoining tribes of Indians.

Similar word comes from Elder R. W. Davis, who has been laboring in the Soo country of northern Michigan.

Altogether, the line-up for work among our Lamanite friends looks propitious and encouraging. We shall watch developments with interest.

E. D. M.

Church News

The military funeral of Sergeant H. E. Gold, who was killed in action in France in the World War, was held from the Stone Church at Independence at 3 p. m. on Sunday, the 11th. Elder Walter W. Smith was the speaker. The local ex-service men attended in uniform, as well as the Boy Scouts. There was a very large attendance at the church and a procession to the cemetery extending many blocks. Brother Gold was beloved by all. During the time when our men were sent to the Mexican border and a branch organized among the church lads there, Elder Gold was one of the leaders.

Bishops B. R. McGuire and J. F. Keir left Independence for Lamoni on the morning of the 12th, on church business.

President F. M. Smith returned from his trip to the West on the 9th, and after spending a few days here will proceed to Lamoni to deliver the address at the opening of Graceland College on the 16th.

The organized classes of young people in Zion are seeking to raise a fund of about \$400 to pay the expenses of some one to the class in religious education at Graceland College. About half the solicitors have reported and prospects for success are favorable.

A. Max Carmichael, superintendent of the General Sunday School Department, was in Independence on the 10th in connection with the work of his office. A meeting was held with E. D. Moore and M. H. Siegfried, members of the general

executive council of the Sunday school. Elder Carmichael plans to care for this work for the time being by giving his evening hours to it, with the assistance of good stenographic help. He will in no way neglect his responsibility of superintendent of schools in Lamoni.

Bishop I. A. Smith returned from Deselm, Illinois, where he had been investigating the damage done to the local church building at that place. Some unknown miscreants had taken a panel out of the door and entering the place had smeared the walls, carpets, and organ with what appeared to be transmission grease. The Saints of the community are excellent people, and the community is made up of a good type. Apparently the opposition is confined to a few of the more irresponsible among the young people. Counsel has been secured, and a reward has been offered by the State for the apprehension of the miscreants.

A. E. McKim, publicity manager, has returned from his trip in the West and is caring for the work of his office.

Former Assistant Historian Goes to Colorado

After a year at the University of Wisconsin as an instructor in the department of economics and taking work leading to the degree of doctor of philosophy, Heman Hale Smith, former assistant church historian, will spend the coming year with the Colorado State University at Boulder. He is to take over the classes of the head of the department of economics and sociology, who is to have a year's leave of absence.

In addition to this he will continue his research work for the University of Wisconsin, which he has pursued during the past summer in connection with his work in the Middle West as special agent for the United States Employment Service.

After his year with the Colorado University he will return to Wisconsin to complete his work there, requiring one more year.

He has just completed manuscript for a fifth volume of church history, covering the period 1891-1914, including biographies of about twenty-two men called to the leading quorums during that period.

Ministerial Registration in Canada

The First Presidency are writing to the various branch presidents in Ontario, directing them to send to Bishop McLean the list of their local men, so that they can keep them registered. This applies to all men who, by virtue of their office and calling, have the right to perform marriages. All local men who, by virtue of their office, should have this right, should report to their local branch president and he will take care of the registration in the prescribed way.

Elder E. D. Moore has continued to suffer from the aftermath of his accident. The accident itself did not prove very serious, but a week after the accident his heart was seriously affected and he has suffered for over a week with trouble in the sciatic nerves. It has caused him a great deal of pain every night for more than a week, beginning the night of August 31. However, he has been at his desk since September 7, preparing copy for *Autumn Leaves* and *HERALD*.

There have been ten baptisms at Niagara Falls, New York, since the June conference. Elder George W. Robley also reports fine services and good interest.

The issues of the *One*, the priesthood paper, were mailed on the 10th, for the months of May, June, July, and August.

MISCELLANEOUS

Consecrated Help Wanted

A number of architectural designers and draftsmen will be required to complete the working drawings for the auditorium, and it is hoped that the necessary help will be found among the membership. If interested, correspond with the church architect, Henry C. Smith, Box 255, Independence, Missouri.

Choirs of Chatham District

Bring your Winnowed Anthems, Numbers 5 and 6, also Hymnals and Praises, to the conference September 23, 24, and 25. G. Orlow Coburn, music director.

Music Institute

There will be a musical institute held at Glover, Michigan, Saturday and Sunday, September 24 and 25. This is the first of its kind to be held in the district and we hope to have all the music lovers present. Perhaps we will not be able to make this meeting what we would like to, but we hope to create within the bosom of every young person a greater desire to cultivate this wonderful gift. Come prepared to assist in every way you can and have your minds in a receptive condition that you may take away many good things that others bring.

Yours for a singing district,
B. H. DOTY,
Chorister, Central Michigan District.

Conference Notices

Toronto, at Toronto, Ontario, Soho Street church, October 7, 8, and 9, 1921. At 10 a. m. Friday, organization, followed by prayer service; 2 p. m., Sunday school convention; 7.30 p. m., program: ten-minute addresses by heads of departments, music, and readings. Saturday, 10 a. m. and 2 p. m., business sessions of conference. Sunday, prayer service at 9, preaching at 11.15, 3, and 7. Sunday school at 10.30 a. m. Toronto District elders will meet in quorum at 1 p. m. Priesthood meetings at 4.15; Women's Department at same hour. Election of officers and selection of delegates to General Conference. Please send delegate credentials and branch reports to secretary before September 30. Address 341 Shaw Street, Toronto, Ontario. G. E. Harrington, president; Floralice Miller, secretary.

Central Michigan, at Beaverton, September 29 to October 2. September 29 will be occupied by the young people. September 30, business sessions of the different departments. At 10 a. m., October 1, will be the regular business session. Secretaries of branches and Sunday schools, please see that your reports are sent in time. According to previous resolutions that the branches sustain the conference, send provisions and money to Brother Herman Cullet, Beaverton, Michigan. No charges for meals. A big crowd is expected. Matthew Umphrey, president, Bentley, Michigan.

New York, at Buffalo, October 1 and 2. This is an educational conference. Saturday, beginning at 9 a. m., will be devoted to the priesthood, with the exception of the evening which will be given over to an entertainment under the direction of the Sunday school and Religio. Anna M. Lloyd, secretary, 36 Tremont Avenue, Buffalo. George W. Robley, president.

Holden Stake, including departments, at Grandview, Missouri, October 14, 15, and 16, convening 2 p. m. on the 14th. Holden Stake Presidency.

Northwestern Ohio, at Bradner, October 8 and 9. All desiring to come, go either to Toledo or Fostoria; take Hocking Valley Railroad, or the Toledo, Fortena, and Findley Electric to Bradshaw. All are welcome. Come. Three blocks from station. William Kimball, secretary.

Coordinate conference of Clinton, Missouri, District, Mapleton, Kansas, on October 14, 15, and 16. Edward Rannie, president.

Spring River, at Nowata, Oklahoma, October 8 and 9. John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri.

Far West, with Guilford Branch, Guilford, Missouri, October 8 and 9, first meeting 9 a. m. on the 9th. R. S. Sal-yards, president, 517 North Twenty-second Street, Saint Joseph, Missouri.

Convention Notices

Chatham Sunday school will hold convention some time during the conference September 23, 24, and 25. Be on hand for the opening session at 10 a. m. on the 23d. Lena Ted-ford, secretary.

Conference Minutes

SEATTLE AND BRITISH COLUMBIA.—August 9, on reunion grounds at Bellingham, Washington, district officers presiding. Reports from all district officers. Treasurer's report showed balance of \$13.86. Bishop's agent reported total receipts of \$4,588.26, including tithes, offerings, consecrations, and funds for auditorium. Balance on hand \$19.48. Branch statistical reports showed for Seattle 357, gain 1; Centralia 197, gain 4; Bellingham 71, gain 4; Roslyn 37; New Westminster 98; Chilliwack 47, loss 5; nonresident 24, gain 17; disorganized branches 47, total of 878 for district, with net gain of 21. Five elders reported. A report of the tent fund showed an accumulation of \$202.02. John Hartnell appointed as a committee to procure designs and prices of an auditorium tent. Request from Centralia Branch that church authorities be petitioned to locate a missionary in the south end of the district was adopted. Also that George H. Davis be ordained a priest, which was approved, and the brother at once ordained. Orville L. Oppelt, of the same branch, was recommended by the presidency to be ordained to office of elder, and same granted, subject to ratification of said branch. Wilford W. Powers was recommended to be ordained a teacher, by the Seattle Branch, which was granted. Elders J. M. Terry and S. S. Smith were elected president and vice president respectively. F. W. Holman, secretary. Hugh A. Sprague elected for appointment by the bishopric as agent, John Hartnell resigning. Harold Premo elected member library board. Melva Ward elected chorister. Irene Emslie elected member auditing board for three-year term. Centralia designated as the place for holding the February conference, date left to discretion of district officers. F. W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

EASTERN OKLAHOMA.—Met at Fanshawe, Oklahoma, August 5, 6, and 7, with District President J. Arthur Davis in charge. Friday was given over to the Sunday school. Conference business session 10 a. m. Friday. It voted to raise funds to buy a tent to be used by the missionaries of the district the coming year. Following names recom-mended for ordination and approved by the conference: D. C. Clevenger, elder; O. Norick, priest; B. F. Brown, elder. The conference was well attended and the good spirit was enjoyed by all present. Next confer-ence to be at Henryetta, Oklahoma. Time left to president and secre-tary. C. G. Smallwood, secretary.

Our Departed Ones

FERGUSON.—Verna May, eldest child and only daughter of Brother and Sister M. A. Ferguson, died at Holden, Missouri, August 22, 1921, aged 15 years, 3 months, and 25 days. She was a girl of high attain-ments, and an active worker in the church; was a member of the senior class in high school, and loved by all who knew her. Funeral service was held from the church. Leaves father, mother, and 4 brothers of the immediate family, besides many relatives and friends to mourn her early departure. Sermon by D. J. Krahl. Remains were laid to rest in the Saints' Cemetery at Holden.

BETZ.—Catherine Betz was born April 3, 1846, at Schuylkill County, Pennsylvania. She was the daughter of George and Elizabeth Reed Betz. In 1890 she was baptized, L. R. Devore performing the rite. Sister Betz was a resident at the Kirtland Home and removed to the Holden Home for the Aged, April 2, 1918, where she died August 23, 1921. Her early life was spent at Canton, Ohio, where she was highly respected. She leaves a brother, Otis Betz, of Cleveland, Ohio; a sister, Mrs. Myrtle Young, of Canton, Ohio, and a nephew, Arthur Benton Betz, of Cleveland, Ohio. Funeral service was held in the chapel of the Home at Holden, Missouri, August 24. Sermon by F. A. McWethy. Burial in the Saints' Cemetery, Holden, Missouri.

CARPENTER.—Mary, was born in Belmont County, Ohio, January 23, 1838, the daughter of Robert Edwards and Mary Wortman Edwards; married to John Carpenter, who preceded her in death ten years ago. One son was born to this union, Robert Carpenter. In the year 1900 was baptized by Elder Shinn at Goose Creek, West Virginia. Lived at Kirtland, Ohio, previous to her coming to Holden, being one of the occu-pants of the home there, coming to the Holden Home April 2, 1918. July 19, 1921, she was sent to the State Hospital at Nevada, Missouri, for special treatment. Her death occurred at that place Monday, August 22, 1921, aged 83 years, 6 months, and 29 days. Funeral service in chapel of Holden Home, August 24, 1921. Sermon by F. A. McWethy. Burial in Saints' Cemetery.

THOMAS.—Delbert Francis, son of Brother and Sister Walter Thomas, was born July 27, 1911, at Farwell, Michigan. Baptized April 24, 1921. Met death from drowning in Saint Clair River, September 3, while fish-ing with his father. Leaves father, mother, one sister, 3 brothers, 6 uncles, 6 aunts, grandfather and grandmother, with many other rela-tives and playmates. Funeral from Saints' church, Port Huron, Michi-gan; sermon by Fred W. Cadow.

ROBINSON.—Sister Jane Ann Robinson was born June 15, 1845, at Montreal, Canada. Married John A. Robinson, October 20, 1863, at Owen Sound, Ontario, Canada. Moved later to Peoria, Illinois, and in 1887 to Independence. Her husband died April 12, 1902, and on Sep-tember 8, 1921, she passed on to join him. Two daughters, Sisters Jen-nie Yingling and Belle James, and two sons, Brethren Wallace N. and John A. Robinson, survive. Baptized at Montrose, Iowa, May 24, 1870. Funeral at the home in Independence. Sermon by Joseph Luff, W. W. Smith being in charge. The family, the church, and the neighborhood mourn. Every sphere in which she moved is blessed with the halo and fragrance of her godly life and saintly deportment. Death, as she felt its approach, filled her with holy rapture and joyous anticipation, and she peacefully fell into its embrace.

WHITE.—Private Meredith White was born December 25, 1901, Kan-sas City, Missouri. Baptized September 3, 1910. At the time of the declaration of war he became a member of home guards and later en-listed for overseas service with the Third Regiment, Company C, 140th Infantry. Meredith served as a runner and was trained in signaling. On the fatal morning of September 26, 1918, he was one of a company of two hundred and fifty who made the supreme sacrifice, fighting for seven days, and only eighteen of the company survived. His body was shipped to Kansas City and services were held in Central Church, con-ducted by J. A. Tanner, August 21, before a large concourse of friends. Surviving him are father, mother, 2 brothers, and 2 sisters. Burial in Mound Grove Cemetery, Independence, Missouri.

LEAT.—William James Leat was born March 18, 1884, in Exeter, England. Died September 6, 1921, at the home of his mother, Mrs. J. W. George, 512 North Thirteenth Street, Kansas City, Kansas. Bap-tized May 4, 1893, by William Newton. Survived by mother, 2 brothers, and 3 sisters. Funeral services conducted from Armstrong church by J. A. Tanner. Burial in Woodlawn Cemetery, Kansas City, Kansas.

STEVENS.—Nora Stevens, wife of Jesse Stevens, died at her home in Scranton, Pennsylvania, August 24, 1921. She was born in the township of Newtown, Lackawanna County, Pennsylvania, December 1, 1891. She was baptized when she was eight years of age. She leaves a husband and five small children, a mother, two brothers, and one sister. Fu-neral held in the Scranton, Pennsylvania, church, Elder E. B. Hull the speaker, assisted by Elders Richard Hawkins and Earl V. Wagner; in-terment in the Dunmore, Pennsylvania, cemetery.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

886

YOUR BIG OPPORTUNITY

Last Call

You know, of course, that you are not likely to start to school when you are old—at least few people do.

And you know that every time you defer beginning your course you add to the improbability of your *EVER* starting to college.

So when we talk about your "Big Opportunity" and call your attention to the dates on which you may make your upward start towards success, higher service, and greater efficiency, we are *SAYING something that deserves your most earnest attention.*

Thursday, Friday, and Saturday
September 15, 16, and 17

On these dates your "Big Opportunity" will look you squarely in the face. Will you grasp it? Will you have the vision to picture yourself a dozen years in the future? Will you be able to realize that if you are educated your chance to get on in the world and to be of the greatest service will be a thousand times better than it will be if you miss the opportunity for an education.

Of course you will: But—and here's the test—will you have the good JUDGMENT to do *NOW* the thing you ought to do, or will you wait and wait while your neighbor boy and girl make the temporary sacrifice and attend college, making the preparation essential for the work to be done.

WHAT DO YOU SAY?

DON'T LET NEGLECT FOOL YOU INTO FAILURE

THIS IS THE *LAST CALL* FOR THIS COLLEGE YEAR

Graceland College

Opens September 15

Lamoni, Iowa

THE SAINTS' RALD

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

OFFICIAL PUBLICATION
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OF LATTER DAY SAINTS

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

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EDITORIAL

Some Intellectual Consideration of Immortality

There are many comforting conclusions to be reached from a mere intellectual viewpoint.

The three great themes of religion are: the existence of God; man's relation to his fellow man here on earth; and the hope of a life to come beyond the grave. The first two are naturally related. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength." "Thou shalt love thy neighbor as thyself." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—John 4: 20.

The first two and the third are also interrelated, as belonging to things which are unseen, and because a desirable continued existence presupposes the existence of a Supreme Being, who administers justly to his children.

Practically every religion in the world has taught this continuance of existence. The most primitive form is ancestor worship and ghost worship. The more in harmony the teaching of the religion with the divine plan as laid down in the gospel, the more beautiful is the picture drawn as an ideal of the life to come.

The Egyptians emphasized so strongly the continued existence of the soul that they laid rather more emphasis upon death and the funeral than they did upon life. They taught the resurrection, as is clearly set forth in the book of the dead. The same is practically true of every people.

Plato brought forth some strong reasons for a belief that the soul is more durable than the body, and will continue to exist. Hence he argues the immortality of the soul, as set forth in the Apology and in Phaedo, and in other of his dialogues.

Now it is at once evident that the immortality of the soul cannot be proven, as can a problem in mathematics, for the simple reason that to establish it beyond a possibility of denial or question would require eternity. A similar problem exists with regard to evolution. According to the general theory it represents tremendous spaces of time, so that one writer declares there has been such a small change in man in over 500,000 years, we would have to go back more than a million years to find any prehuman type. (Elliott.) There is certain data upon which conclusions are based, but it is not proven beyond possibility of question.

There can be, and are, arguments brought forth as presented by Plato, which convinced fully many men of his time, and has convinced many men since then, that the soul is immortal. But it is significant to consider this universality of belief for the reason that it represents an inherent quality of humanity. It therefore presents tremendous interest for psychology.

Continuation of Divine Intelligence

Some have suggested that practically every other wish, except that of continuity of life, is supplied here. If there is a

divine intelligence in the universe, why is it desired, if there is to be no means of ever fulfilling it?

Again, we note that the mind of man planned for the doing of things not to be done in old age or to-morrow alone, but far beyond the possibility of any ordinary life, or even an extraordinary life, such as is ascribed to Methuselah. As is quoted in Cato's Soliloquy, "It must be so, else whence this secret hope, this fond desire, this longing after immortality?"

Part of the argument may be based, either consciously or unconsciously, on a further statement ascribed to Cato in this poem: "If there is a God above us, and that there is all nature cries aloud through all her works, He must delight in virtue. And what he delights in must be happy. But when or where? This world belongs to Cæsar."

Another aspect of humanity is the intense longing for our loved ones who have passed away. To offer to such a bereaved one the most ideal heaven of which the mind can conceive, and yet never to see or know the loved one again; or offer, on the other hand, almost any condition in which their association or companionship would be continued, there would in most cases be but little hesitancy in the choice.

Part of the hope of immortality may be based upon selfish interests. But love is an element of the human heart which far transcends our worldly existence. Even those who have mocked in the presence of the death of a loved one will seek consolation from the Eternal One. Those who have denied may still doubt, but there is a hunger during the rest of life. That sorrow and the deep desire and longing after immortality may not reach its formulation until the death of a father, a mother, a companion, or child. But it is so general an experience that it cannot be denied.

Is It Selfish to Believe in Immortality?

Some question this belief in personal immortality, by declaring it to be selfish. It may be true that there is, with some, the desire simply to live. It may be and is true that in great sickness, or extreme old age, some are willing simply to seek rest. But this latter fact does not outweigh the keen desire to continue to live. It may in many instances be selfish, but this desire itself, this longing after immortality, as already pointed out, has evidential force.

But it is not necessarily selfish, for it may be, and often is, based on a desire for greater or further service.

No Mad Rush to Eternity

Sometimes the plea is made that Christians do not believe in a future life that is better than this one, for if they did they would at once commit suicide. But that by no means follows. We have been much surprised occasionally by hearing men much above the ordinary ability making that plea. A soldier does not desert his post and go home because it is unpleasant. He has a duty to perform, and until his captain releases him, and until he is ordered to come home, he will remain firm through storm and trials. If pure of heart, he will prefer some remote battlement with the deep knowledge that he is doing that which is right and pleasing to his heavenly Father, to the greatest joy of surroundings of which his mind can conceive, yet knowing that he has failed in his duty.

Further than that, the life to come is not necessarily better, and certainly better, as an idle condition. If fully convinced that a certain university is the best in the world, one will not send his infant son to that school, for he realizes that the child has yet many experiences through which to go in preparatory work before he is ready to enter. So it is true, both for this life, and the life to come. We have preparatory work to do, a condition to fit us for the glory of God. The wish alone certainly will not. Nor will death alone promote and prepare us. We must progress. We are placed here as a time of probation and preparation. How we use our time will necessarily affect our condition hereafter.

Numerous descriptions have been given from time to time of the conditions of the future existence, but while they are meager, and while some possess elements of superficial contradiction, there is still a fundamental unity. There is unity in the case of all those who say, "It has been given me to see, to know, concerning the life to come." All those who come with the force of a new revelation tell the same story. Life hereafter is not a tremendous change, but it is akin at first to our life here, and then a process of growth to better conditions.

Some would urge as a condition that we have not individual immortality, but that energy and matter is eternal and continues, and even urge that thought will continue, but not personality; that thoughts go on to affect others, as a vital force which has been thrown forth; but individuality is lost.

But we may note in passing that the Buddhists sought a Nirvana which was supposed at first to mean annihilation, but was not so in fact, because a closer study shows a paranirvana, and still beyond that amaha-para-nirvana, while there can be no existence beyond annihilation. We find, therefore, that Nirvana rather represents a merging of personal will with the divine than it does a loss of individuality. There is a great difference between the destruction of all personality, the merging of the spirit matter back into a general mass of spirit matter, or electrons, or atoms, and that unity for which Jesus prayed in the seventeenth chapter of John, "that they may be one, as we are one." One in purpose, one in desire for that which is good, one in suppressing selfish desire, one in seeking another's good, one in placing first the group or society, instead of first a selfish personal interest.

It is quite true that cooperation as individuals, as men and women, as human beings, or as spirits, represents great progress over the idea of another individuality, which would make the personal wish the supreme Alpha and Omega. Perhaps the song, and "our will be merged in thine," may to some indicate too much. There is a great difference between the loss of personality and knowing that which is good, between loss of identity and intelligent choice of the best.

There is a unity of truth, giving the fullest scope to the intelligence of which one is capable, so that given the same facts of evidence, they come to the same conclusion; and hence are united in purpose by voluntary choice; each one seeking the good of all and all seeking the good of each one.

Intelligence Has Elements of Immortality

Some modern scientists accept the theory of the conservation of matter and of energy and then deny immortality and continuity to that highest form of matter and energy, the human soul. Doctrine and Covenants 90 especially declares intelligence was not created or made, neither indeed can be. It is also true that intelligence is not destroyed, for it possesses the elements of immortality. Personality and individuality which reaches its highest inspiration in "That will be glory for me," and seeking only self-interest, is indeed a poor thing to be preserved. But a personality and individuality seeking the great common good, and service to all, is the finest

flower of life of which we know and in itself presents a reason for the continuity of the human soul, in that it fulfills a higher function.

Continuity of any other thing, of particles of matter, and of spirit in the mass without identity, presents but a poor picture, compared to the beauty of the continuity of individual souls, one in purpose and spirit.

"One as We Are One"

Therein lies a difference between immortal life and eternal life. Immortal life is simply a life not mortal—a continued life. Eternal life is immortal life plus a continuous association with the Eternal One. It means more than simply to live. It means a life glorified by the presence of God. Intelligence developed to comprehend the things of God and his divine purposes.

A Summary

We shall refrain from discussing at length various reported communications with the dead. Some of them undoubtedly possess validity. That so many in different ages of the world, and under different circumstances, so report, is worthy of consideration, and would tend to argue at least something for continuity. This was ably presented by Sir Oliver Lodge several years ago, in his address under that heading, to the British Association for the Advancement of Science. But the reason for a belief in continued soul existence is based on further grounds than that alone.

First: There may be some arguments based on the reports of modern records of communication from the dead. But this alone is not fully conclusive.

Second: That which has been given to many men under wide variety of circumstance of time and place under careful test of inspiration, much of which is set forth in the Bible.

Third: The conviction of careful students of science as to the immortality of the soul. Men who are accustomed to weigh evidence, men who are cautious in their statements, still hold for immortality.

Fourth: The universal belief in the immortality of the soul among people everywhere.

Fifth: The hunger of the soul for life, and for a continued life.

Sixth: The human affection and love which far transcends this life would indicate an emotional continuity beyond human experience.

Seventh: Intellectual planning; a reaching for life, in which to do things far beyond the scope of any three score years and ten, or of any possible sojourn of mortality. The intellectual reaching out far beyond mortal scope.

Eighth: An intelligence in humanity clearly reaching beyond what can be derived in any material way, bearing testimony to "there is a spirit in man": an ability to see beyond the power of the eye and to hear beyond the power of the ear, as witness the telescope, microscope, telephone, wireless telegraphy, etc.

Ninth: The fact of inspiration in the discovery of great scientific laws as well as in the receiving of spiritual truths: Many scientists declare that the solution of their problem came from a power outside of self and as an inspiration. The fact that humanity is capable of perceiving this something outside of self argues for more than mortality in the life of man and presupposes the divinity in man.

Tenth: The concept of God. Man is really more akin to God who gives than to the beasts that take, as is pointed out by Robert Browning. On what premises could such a life as that of Jesus have been created out of man's experience? The idea of the Son of God, the perfect man; the life of Jesus, which after all transcends any other life

of which we have any knowledge in history or tradition, the concept of God and of the life to come that the mind of man can grasp at all such thoughts, and the fact of their existence argues the kinship with the infinite.

Eleventh: Despite the tremendous amount of fraud of so-called seances, ancient and modern; despite the advantage which has been taken in the name of religion in ancient and modern times of the belief of trusting people; despite the doubts which arise in the minds of some because of a purely mechanistic system of measurement, because of a blindness in part, because of an assumed superiority in part; despite the hungry hearts of those who would believe, but because of long ridicule are unable to do so; despite everything that can be said, in the soul of man is planted deep the evidence of his kinship with the divine, and a longing for immortality. And a careful and critical examination of all the evidence in the case, laying aside all emotion, laying aside this inherent craving, laying aside the testimony of internal facts, and considering only the external, still brings the intellectual assurance of the truth of the answer to the theme, "If a man die, shall he live again?" The death of the body is not an end of life, but merely the open door to a wider existence. "If a man die, he shall live again."

To this true religion adds, not only shall he live again, but he may, if he will, live completely, in the presence of the divine, responding fully to every aspect of environment that is involved therein, of intelligence and of love.

S. A. BURGESS.

A New Epoch for Graceland

The dedication of the new building means the beginning of a new epoch in the career of our church college.

(Editorial Correspondence from Lamoni)

This is a time to pause and take account of ourselves. This new building being dedicated to-morrow represents a new epoch. Graceland has outgrown her old clothes, and the increase of college students, the increase in the lines of her service, more different kinds of training being undertaken means of necessity an increased faculty and increased facilities and equipment for work.

Two young men have come from Australia, one from Palestine, with several from Europe, that is, England and Germany. But these are especially for the classes in religious education. It will not be possible for another week to give an idea of the actual attendance in accurate figures. But the spirit of the hour is optimistic for the best year Graceland has ever had.

In the meantime, as one of the donors of Graceland expressed it, Graceland was established in a spirit of full consecration and has been continued in that spirit. And she is probably the only college started and continued so fully in that spirit.

Some in the past have been confused because Lamoni was at that time, when Graceland was started, the headquarters of the church, and a certain real estate man attempted therefore a boom, and tried hard to get the college in a certain section of Lamoni where he held land. Quite an effort was made to have the church, through its officers or the conference, accept that site. Some things were done in that effort to which some objected. But in fact the church officers went as far away from the proposed plat as they could and still remain in Lamoni.

There they found two widows owning land. These widows were neither of them out for the money, for they freely gave what they had; one, Sister M. Walker twenty acres, the other

Sister M. A. Wickes six and two-thirds acres. Next to this land was forty acres owned by William A. Hopkins, president of the State Savings Bank; he gave one third and sold the remaining two thirds at a fair market value, and thus the land for the original plat was secured.

So far as we know, no one attempted to make money or a boom out of the land in that vicinity. The church attempted to sell lots to raise the money to help erect the college. Certainly these who gave the land did not do it for profit.

One of these, Sister M. Walker, told us recently that she had made up her mind that the land should be consecrated, and that if the church did not accept it for a college (she has always been greatly interested in the young people and their good) she would divide it into small parcels and give it to poor missionaries for homes. But she believed then, and still does, that its use as for a college meant a greater consecration and for the larger good of the church.

Sister Minnie A. Wickes is not represented, but while she lived she tried to help those in need.

The dedication exercises were successfully held on the evening of the 16th on the campus, the crowd attending exceeding any that ever attended a college function in Lamoni. The evening was clear and bright, but the wind blew, to the annoyance of speakers and hearers. Yet the occasion was auspicious and the program carried out as announced. We shall give details in this or the next number of the HERALD.

S. A. BURGESS.

Sunday School Teaching

Trained teachers who are also inspired are needed.

It is but rarely indeed that we appreciate the work done week after week by our Sunday-school teachers. What is taught in the Sunday school to-day is going to be the opinion held by the church a few years hence. The Sunday school is handling the work of religious education, and has a tremendous responsibility. Nor is this responsibility lessened by the fact that the Sunday school period is relatively short.

To meet the problem we must have teachers who are able to utilize to the fullest the short time at their disposal. Also we must have lessons properly prepared. The Sunday school has recognized that fact, and has appointed a board which is giving the matter very thorough consideration. As great care should be taken to have our Sunday school work adequately prepared as is the case with the lesson texts for the day schools. Eventually they should be bound and illustrated in a way that will compare favorably with other textbooks.

This means naturally that the lesson must be adapted to the age for which it is written. We now know definitely that the child is not simply a little man; there is need for us to adapt our work to his capacity and ability. There is need that the Sunday school lessons shall present properly the teachings of the church, for the lessons of to-day will be the ideas held by the church in the years soon to come. There should therefore be more adequate supervision by the church, and the lessons the best adapted for our needs, secured.

But having the lessons, the work of the Sunday school presents a wonderful possibility. A missionary goes out and speaks to a few hundred at a time. The *Quarterlies* prepared will reach from 45,000 to 60,000, and in a few years, with proper development, they will reach 100,000. If these texts are once properly prepared, it will be an easy matter to see that translations are made, and this will also be a help to our missionary work in foreign lands.

Such a set of lessons will begin with the youngest Sunday school child, leading through the beginner, primary, junior, intermediate, and senior grades, and then on into young peo-

ple's classes and adult classes, so that the Sunday school becomes truly what it should be—a department of religious education for both young and old, and offers an opportunity for development almost without a parallel.

With this work properly organized, even though it represents but one hour a week, that one hour represents a total of 47,000 hours, which is the equivalent to over 3,000 people taking a full high school or college course in religious education, with class periods of fifteen hours a week.

But the work should not be confined to the single hour. The Religio study classes, the Women's Department, and other meetings for study should be taken into consideration, and especially should preparation be made outside of the Sunday school hour of the lesson, if the best results are to be achieved. If the church supervises the courses for young people and for adults there should also be courses available for the priesthood meetings and for the religious education class of Graceland College.

But if this is to be handled properly, the great question coming up again and again is, If proper lessons are prepared, who will teach them? How many trained teachers have we in the church? How many Sunday school teachers who feel that each Sunday is a new opportunity, even though the same theme be taught again and again, in the cycle of years, that each time it is a new problem and a new class. In teaching we are not teaching primarily any text, but primarily we are teaching children and grown people, striving to prepare them for better citizenship in the kingdom of God. This work cannot be done without inspiration, nor can it be done adequately without preparation.

The Sunday school and Religio have for many years maintained a normal department. It is now being administered at Graceland College, and offers a splendid opportunity. But the Religio has taken a step further, and in the senior *Quarterly* for the second quarter, this year submitted a series of lessons on Gregory's Seven Laws of Teaching. If you have not taken it up, this present *Quarterly* is a splendid opportunity for Sunday school teachers. This is a good beginning, and the work done in this course will be credited by the normal department, and will count as part of the work towards that diploma.

Still a diploma is only incidental. It may represent much or little. Our essential need is trained teachers, who will make the most of every minute before the class.

If the church can set as an ideal for the missionary arm, 20,000 converts before next General Conference, with the face of each turned Zionward, should not the Sunday school set for its ideal, 6,000 trained teachers before next General Convention, with the heart of each one filled with a desire to render a consecrated service?

Can we afford to have anything else but trained teachers for our work, who feel a sufficient interest to study the subject matter, and study their class, and seek both the knowledge of silver, and the wisdom of gold, to lay at the feet of the Master, for better service in his kingdom in this work of religious education?

S. A. B.

Bishop B. R. McGuire preached at the Stone Church in Independence on Sunday the 18th, and J. W. Rushton in the evening. At the afternoon prayer service a comforting manifestation of the Spirit was given Brother and Sister M. A. McConley, through Patriarch Ammon White. He spoke prophetically of their trip to Australia and assured them of God's care and protection, with blessings of health and strength. This, with a similar manifestation to Sister McConley at Kirtland, affords much joy over the goodness of God.

Off for Australia

As we write this, on the 19th, Apostle Myron A. McConley and wife and child are arranging to leave to-day for Denver, en route to their new appointment, Australia. The present itinerary is to stop briefly at the Hawaiian Islands, but not to include the Tahitian Islands. However, they will touch at Auckland, New Zealand.

Elder McConley and wife have had considerable foreign mission work already. From 1910 to 1914 they were in Honolulu, Hawaiian Islands; 1915-16, California; then in Hawaiian Islands till 1920, when they returned to the General Conference and he was ordained an apostle. Since then he has traveled extensively in the United States in pursuance of his work in the apostolic quorum, while his wife has resided in Independence. At Denver they will visit about a week with Sister McConley's parents.

In the appointments announced in this issue, J. W. Davis and wife are also to go to Australia, but we have learned no details of their plans for departure, except that efforts are being made to arrange for them to accompany Brother and Sister McConley.

Church News

President F. M. Smith was in attendance at the dedication of the new building at Graceland College on the 16th, delivering the address. He returned to Independence on the 17th.

Elder G. T. Griffiths arrived in Independence during the week-end, to be in attendance at the sessions of the joint council to be held this week.

Elder Richard J. Lambert, editor of the *Ensign*, was in Lamoni during the dedication of the new building and the opening exercises, also to attend the wedding of his niece, Christabelle Reese, of Chicago, who married Edwin S. Simmons, also of Chicago.

There appears a very fair statement with regard to our church in the *Edmonton Bulletin* of August 27 in a column article in a department edited by Miss M. H. Bryden. This column is the report of an address delivered by Mrs. M. Williams, who was born and raised as a Mormon in Utah and who has passed through the sorrows and hardships incident thereto. In her address she disclosed some of the secrets, she said, of the Mormon Temple. She ascribes the introduction of polygamy directly to Brigham Young. She states clearly the Reorganized Church of Jesus Christ of Latter Day Saints is the original church and as such has nothing to do with plural marriage. Brigham Young, she stated frankly, is an apostate of the church founded by Joseph Smith.

If some of our branches which do their own printing would like to secure a good cut for a front page of a small announcement sheet, they should write to C. W. Clark, 115 East Maynard Avenue, Columbus, Ohio, for a sample proof. It is mortised for insertion of the name of the church and other information desired.

Tawas City reports a splendid one-day meeting on September 11, with preaching by W. D. Ellis, B. H. Doty, M. Umphrey, and G. W. Burt. There was also a priesthood meeting where thirteen of the priesthood discussed topics of interest. Attendance at the afternoon preaching service reached 126.

The goddesses of finance and fame are strong attractions to young people and there are many worshipers among them who might otherwise be serving Christ.—J. C. Blaney.

ORIGINAL ARTICLES

What Is the World Coming To?

By James E. Bishop

A survey of the question from the British Isles Mission.

In my younger days that question used to be raised in domestic circles upon the slightest provocation. But that question is now on the trembling lips of thinking men the world over, and an attempt to answer brings forth expressions of fear and great alarm.

Many years ago this church was warned that the enemy was combining, and evidences are found everywhere that the forces of darkness are utilizing the principles of solidarity and organization to bring about their evil and disastrous ends. It appears to me that the question of loyalty is no longer fundamental, for we have seen people remain true to their idols, even after they have been shattered before their very eyes. What we want is a clear analysis of human nature, thereby discovering the fundamental needs; and a philosophy of life built up on that analysis, and that given an actual demonstration by some group or groups. This is provided for in the gospel of Christ. No man knew men better than Christ. No program equals Christ's as a philosophy of life; and it remains for his people to give a demonstration of that philosophy.

To me it was very significant that the president of our church should, after his return from this country, select as a text, as a basis for a sermon to the most important congregation of Saints in the world, that prophetic statement uttered by his grandfather, that he who would not take up his sword to fight against his neighbor must needs flee to Zion for safety.

"Merrie England" No Longer

The time is upon us when there will be no safety outside of Zion. This is no longer "Merrie England." It is true that there are multitudes ordering their lives by the Epicurean philosophy, but perhaps at a decided lower level than Epicurus taught it, but their unholy joy will be short lived. The agents of the powers of darkness are stalking abroad and making disciples that are two-fold more the children of hell than before, and the churches are standing by discussing dry-as-dust details of metaphysics while the world about them is going to hell, pell-mell.

For the first time in my life I heard a Communist lecture on the town hall square in the city of Leeds, on August 12, 1921. He was an Englishman, by the name of Shaw, and of some educational standing. His usage of English was good. He was not inflammatory. He tried to reason his position out in the terms of cold logic, and I am persuaded that the majority were deceived. But it was easy to see that the basis and genius of their philosophy was red-hot coercion.

In the *Yorkshire Post* for August 13, we read that the Communist speakers in Sheffield harangued the crowd of listeners into a mob and seven hundred people made a rush on the town hall. They had a banner with the inscription, "Death is better than starvation." The revolution is not coming; it is *here*, gaining momentum each day. In the same paper we read that the great shipbuilding firms on the Clyde have decided to close down their works, because the operating expense will not permit them to compete with foreign firms. This will make more disciples for the Communist Party. We thought that the coal dispute was set-

led and that there would be such a demand for coal that there would be steady employment for a long period of time; but in the great coal fields of Notts men are only working three and four days a week, and there are over a hundred mines that have not been opened since the strike ceased.

Anti-Christian Spirit Spreading

Dean Inge, in an article appearing in the *Evening Standard* for August 12, says the following:

"Of course there is no reason why a Christian should not belong to any decent party; in the last century some of the chief radicals were earnest Christians. But it is certain that revolutionaries have been increasingly hostile to religion. The Communists of 1871 were more anti-Christian than the leaders of the French revolution, and the followers of Marx have declared war against every kind of organized religion. Experience has proved that to attack private property without also destroying the family is to invite defeat, and it is impossible to destroy the family without destroying Christianity. The communists are, therefore, right in regarding religion as their chief enemy. This, however, does not prove that no kind of socialism is compatible with Christianity; there are many socialists who must be credited with honest religious convictions."

Communists Ready to Rule

The communist speaker told us that they were organized in proper shape to take over the government as soon as there was a sufficient breakdown in the present government to give them the advantage to step in. If this means anything it means this, that in "Merrie England" there is a secret political organization, composed of half-educated, deluded, smoke-and-beer-fogged-brained upstarts, with some of them having the scars of hell on their souls, ready to go to any extreme, only waiting for the psychological moment to use their coercive methods to seize the state and steal and loot all that they can find. One may object and say there are honest men among them. I say, no; their philosophy is dishonest and will not stand the slightest amount of criticism. It is psychologically impossible for an honest man to advocate and treasure a dishonest philosophy.

Problem of the Church

What is our problem as a church in relation to the above? We have to preach (declare under the Spirit of God his holy and righteous will to this generation) the gospel of Christ to all the world. If advertising will not bring the world to us, we must go to them, and Jesus said *go*. Jesus in his methods talked in the synagogue until he was thrown out. He talked to men on the wayside as they walked up and down the country. He talked in the market place. Wherever there was a human soul Jesus could also go and talk his message. He told his disciples to go into the highways and byways and preach the gospel.

What shall we preach? "Say nothing but repentance." But what does that involve? It means that the burden of our message shall be to call upon the world to repent. But how is that done? Surely not by a continuous repetition of the term. The term *repentance* involves, why? "For the kingdom of God is at hand." How? By confession, restitution and further application of other principles of the gospel of Christ. Every philosophy involves (skepticism excepted, perhaps) three things. 1. That something is wrong with present traditions and customs. 2. Man has it in him to achieve an utopia or promised land, or a better state and condition of life. 3. The setting forth of the method that is to be employed to realize that better condition. Socialists,

communists, and educators of every type (nearly) tell us that there is something radically wrong with society, and we say that is so, and we also agree with them that there are ideals that can and should be attained. Saints! our ideal is the mightiest of the mighty; our ideal comprehends the most wonderful series of ideals that ever entered the mind of man, so please wake up and realize them and become the greatest power for good the world has ever seen. Seeing, therefore, that we are in agreement with various diagnoses made of humanity and are in entire (almost) disagreement (especially when we do our full duty and emphasize faith and repentance) on the point of the method of realization, I say that it is utterly impossible for any man to preach this gospel as a warning or as a witness, unless he has the ability to enter the ramification of the thinking of the atheist, infidel, agnostic, communist, religionist, or socialist or what not, and show beyond the shadow of the slightest doubt that the gospel of Jesus Christ comprehends all truth and is the remedy, without competitor, for all individual and social ills. When we as a ministry will be able to do that under the power of the Holy Spirit, *that will be the endowment*. I have thought the manifestation of miracles would get and secure attention if done in public. But the Devil will do all those things and deceive many. But one thing he will not do and *cannot do* and that is preach the *full truth*. And it is in the preaching and the living of the full truth that we as a church shall become the light of the world.

We Have Good Sermon Material

In comparing our method of realization with other methods we commence with the individual and show the need, the vital need of repentance, and we proceed to talk about tithing and consecration and stewardship, the pooling of moneys and the purchase of land and the development of arts and science for the good of all, yes, we tell them about the "commonwealth of Israel" and it opens their eyes as nothing else could.

The brief notes we read of President Smith's speech to Independence Saints are a clarion call to the whole church. We on the front line in the thickest of the fight depend on the Zionist condition. There is a great work to be done in Zion. We need the "apostles of the new order" (see Joe Pine). And the degree of the endowment that we want so much in our preaching will be determined by the degree of rightdoing that is found in Zion and her stakes; for God will not bear witness by the power of his Holy Spirit to that which is not true. Let Zion arise and put on her beautiful garments and in the strength of God make those holy places holy indeed.

Missionaries Needed in Great Numbers

The opportunity for missionary work in this country is almost immeasurable. There should be two men in every important town. The seaside towns offer a great opportunity which we should seize.

The men to do this work will have to be strong men, and the most of them will have to be seasoned warriors. There are crowds waiting to be talked to, but they will not listen to anything namby-pamby. It must have the force of logic, it must have fire and more fire and zeal, and above all things it must be the living truth vitalized by the power of the Holy Spirit. Men will be wanted that are willing to sacrifice their all, without the slightest reservation. The land of Wales is calling for men who can stir their emotions into a love of the truth, and while the work is as low as it can be there, I am sure that men of the right ability, who can endure hardship like good soldiers, could win many of that nation to the truth. What Captain Dan Jones did among

that people years ago, can be done again with the same power. Where are the Welshmen in the church who cannot be aroused to the need of the land of their fathers! If they cannot go as missionaries they can at least rededicate their energies to God and help in many ways to get the work going in Wales. But this applies to all places that are opening before the church.

Wanted—One Saint

By Elmer K. Patterson

One Saint who will volunteer his or her talents for service to Zion's great cause.

There are many unsloughful "one-talent" Saints throughout the entire kingdom of God; and "five-talent" Saints, too. We need them, every one. Oh, dear Father, grant them a blessing, for Zion could not be redeemed without them.

But this is a challenge to the Saints who possess "ten talents" but have never found it out, and have never learned what they are.

The world, now strangely plastic, is facing a crisis, which in more ways than one is the greatest in all history; greatest because the stakes are bigger than ever before. The times of the end are upon us, though the world perceives it not; yet we as Latter Day Saints do, or should, for our church will be greatly involved in the final outcome, because from this time forth she will play a most important part in the great world drama.

Right now, she is preparing her saintly forces for the coming conflict between right and wrong, between truth and error, and martialled under the leadership of an unerring Master, they will go up to battle, and the forces of truth and right shall conquer.

But to win the great prize it will mean a struggle, a struggle of no mean proportion. Therefore, the Great Master shall need a volunteer army of live Saints—real fighters. He will need them as much as we need food and raiment. He will need them in every branch of service, for every kind of a job. But most of all he will need "ten-talent" Saints to aid those with "five talents," and those with "one talent," that all may be trained for service in their proper place in the army of the Lord.

For "ten-talent" Saints are those who see and feel things needed, and have the faculty of knowing how to supply those needs, or else can talk them out and explain them in such a manner as to make others see and feel them that they who are capable may fill them.

"Ten-talent" Saints are those that possess the power to stir others, who in turn will say: "Come on, Saints, let's do it"; but who will do it themselves whether anybody comes or not. They are the kind of Saints who do things after everyone else has said: "Impossible; it can't be done." They are the leaders of Saints the Great Master will need in growing numbers, and he needs a multitude of them to-day—*right now*.

He needs them throughout the kingdom, in every nook and corner of the earth, to fight in the bloodless battles to be waged against a common foe—the enemy of *truth* and *righteousness*. He needs them to interpret to their neighbors and instruct them in the big things of *right*—and the little things, too—the real things to fight for. He needs them to map out plans and put them into tangible realities so that all God's people, both spiritually and temporally, will be properly provided with the things necessary to their development and welfare.

He needs them *right now* to consecrate of their substance, their properties, and their surpluses, that proper provisions

OF GENERAL INTEREST

GOD'S HAND IN THE HISTORY OF NATIONS

The success of nations has often hung upon a slender thread.

A very interesting pamphlet is that of the published address of Doctor Elmer Ellsworth Helms of the First Methodist Episcopal Church, Los Angeles, California, on "The evidence of God in the world as seen by what God did in the war."

He refers to the setting loose of the first gas attack on April 22, 1915. This was destructive to the allied armies, but quite unexpectedly the wind shifted and whirled back on the German forces. Doctor Schmaus, it is stated, said in his official report, "In forty years of meteorological records of the German Government the wind never acted so peculiarly before." The wind had appeared to be settled for at least thirty-six hours.

Then reference is made to the battle of Gettysburg when Ewell did not hear Longstreet's bombardment, so that instead of attacking together, Longstreet was turned back before Ewell began.

Also the wind turned Columbus southward and left the northland for the later settlement of the Puritans.

Again when the central powers gave their thrust in June, 1918, against Italy, apparently Venice would fall and the power of Italy be broken. The Italian soldiers had been deceived by pleas of brotherhood. All that remained between the two armies was the Piave River, which is usually a slow, sluggish stream with flat banks, easily crossed. Tens of thousands had crossed, carrying no food, for Italy was just ahead, but carrying instead empty bags and empty chests in which to bring back the loot. They were within six and one half miles of Venice, when suddenly out of a dead dry sky in an hour there burst a great torrent of water and the river became a raging sea, sweeping all before it. Those who had crossed were cut off without sup-

may be made for the wives and mothers and children, and the dependent old folks, and the orphans, and the missionaries, and all of the institutions for good in the kingdom, and for themselves, too, with the necessary needs and just wants of a civilized people, that the Lord's storehouse be filled and there be no poor among us.

He needs them to encourage every sort of sanctioned enterprise which, when put into operation, will give encouragement and force to the great cause in which we are enlisted, and are fighting for, and shall continue to fight for till the Son of Man come.

He needs them to give backbone to those who are responsible for maintaining the moral, gospel, and ecclesiastical standards of the kingdom in every community of Saints, especially from this time forth, through all of this earth's turmoils, affecting us, when the temptation to let go will be tremendously strong.

Such Saints must be fired with the zeal of Zion's patriotism, which makes martyrs and heroes—but they must never enter the conflict thinking of themselves as heroes and still less as martyrs.

One such Saint in the kingdom of God (no matter where that one may be), who will volunteer his or her talents for service to Zion's great cause, enlisting in the army of the Lord to fight a righteous battle, *can work wonders.*

One such Saint—*just one.*

How about you? Are you that one?

plies and were captured or killed. General Foch said General Dias did his best, but General Dias said, "*Deus facti*" (God did it.)

Likewise Napoleon was unable to attack at 6 a. m. as he intended on account of heavy rains making the roads soft, and Napoleon was again defeated in Russia by a heavy blizzard that fell.

Doctor Helms notes that on November 17, 1917, the German submarine warfare was at its height. They believed they had sufficient to sweep from the sea the American ships and soldiers, but in the midst of their gloating the sea behaved as never before in their memory and raged to such an extent that the submarines were unable to return to their bases and were forced to come to the surface, where one hundred and ninety-nine were captured or sunk.

Likewise the Spanish Armada, thought to be invincible, was defeated by the seas in 1588.

Within one month after the opening of the war the Germans were in sight of Paris. The Kaiser from his hill could plainly see Eiffel Tower. The French had but eight hours' ammunition. The orders had already been given that when the last round was fired, every man was to take to his heels. The archives had been moved from Paris, the women and children taken away by the thousands. Eight hours and the war was to be over, when suddenly the Germans stopped firing and did not begin again for forty-seven hours. The French general commandeered every vehicle in Paris and rushed men and ammunition to the front. At the end of forty-seven hours the Germans began firing again but were pushed back and never again came so near that city. The three German generals in their report said they did not know why they ceased firing but Doctor Helms points out the word of God says: "So far shalt thou come and no farther."

In like manner Lee at Gettysburg waited till 3 p. m. on the third day to stage his attack but said later if he had attacked in the early morning he would easily have won the day. Giving the Union forces time to reform, the result was defeat for the Confederacy in that battle and the beginning of the end. Lee in his report says, "I do not know why I waited till three in the afternoon."

So likewise though Grouche heard the men firing he did not come to the relief of Napoleon. His general urged him to go but he moved not. He said afterwards he could not account for his failure to move but insisted on his intense loyalty, so Doctor Helms quotes again: "Thus saith the Lord concerning this wicked king. He shall not come into this city. By the way he came he shall return the same way, he shall not come into this city, saith the Lord, for I will defend this city to save it."

In the spring of 1917 German scientists declared they had learned the secret of every enemy of the potato. A great crop was planted, in each hole was placed that which would kill every enemy of the potato in the ground and above the ground. The potatoes thrived with uncounted miles of blossom. Then suddenly there came a blight heretofore unknown and in a day they were scorched, scarred, and shriveled as though by fire, and hungry Germany plead for peace. Ludendorff, in his history says it was the failure of the potato crop in 1917 that lost Germany the war.

On the other hand, despite the cold, wet spring, in America was raised a bumper crop of potatoes, wheat, and almost every other product sufficient to feed not only America but the allies as a whole.

Doctor Helms says the world recognized Germany's supremacy in the air, yet Germany was worsted in the air in the last few months. The head of the aerial department of the German army says:

"The allies did not have superior air ships nor air fighters, but it was the accursed clouds that defeated us. Nearly every time when we had a bevy of the enemy's ships in a pocket ready to take them, one of those accursed clouds would be hanging handy by and would envelop them as thick as a blanket, and the Devil himself couldn't fight them, and they would escape at their leisure. It was the accursed clouds that did it." Doctor Helms refers to "My cloud shall curse them in that day saith the Lord." Our own boys in the air service report the same thing, that when in a tight corner a cloud coming from no one knew where covered them so they have escaped. The same thing occurred when Pharoah pursued the Israelites.

Doctor Helms refers to the attack on Paris. While victory in the World War depended on reaching the channel ports he says, they could have reached the ports easily if they had made that the first objective. As it was they did not reach Paris nor did they reach the channel ports, though more than a million men were paid in an effort to do so. The only possible explanation is, he says, that Germany was mad with the desire for the glory of eating Christmas dinner in Paris.

With reference to the battle of Marathon, 490, which preserved Grecian civilization, the battle of Troy, 752, which made Europe Christian, the battle of Waterloo that preserved Europe from military despotism; the battle of Gettysburg which made the United States all free. This leads up to Germany's doom when she turned from the Cross of Calvary to the cross of iron.

It is now Christ or chaos for the world. It is not true that the voice of the people is always the voice of God. But the voice of God must be, in the end, the voice of the people.

We are now in an age of democracy but the only hopes for the success is a recognition of the everlasting power of God for upon his shoulders must the government be placed.

Truly the only hope of success in government, the only real hope of peace must be through the way laid down by the Master of life, Jesus the Christ; and salvation, not only in a religious sense but also in a political sense and also a socialistic sense, depends upon conversion.

"Strong with the strength of earth beneath their tread,
Slow as the marching stars they gaze upon,
Squadrons of living men and living dead,
The legions of democracy press on;
As one they come; and who in yonder van,
Illumines all the path that man may see?
I think it is a fellow working man—
A carpenter, they say, from Galilee."

The first branch at Columbus, Ohio, have issued printed programs from their own press announcing a series of sermons during October by local men. Each Sunday except the first, when a sacrament service is held, there are two sermons, with special songs and responsive reading. The subjects are: "What became of the church Jesus set up?" "The strength of Zion," "Truth about the Dark Ages," "Preparing for Zion," "The reformed gospel and the reformers," "A refuge in Zion," "The restored gospel as prophesied by Jesus and the apostles," "The need of a Zion," "The truth about Mormonism." The speakers are Elders A. E. Anderson and J. E. Matthews, alternately.

S. A. Burgess, associate editor, is away from the office for about ten days on a trip to Lamoni and Saint Louis, accompanied by his family.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Social and Economic Aspects of the Latter-day Work

By J. August Koehler

A series of articles on some of the most momentous of present-day problems.

OUTLINE OF SUBJECTS

Part One. The Christian Religion.

- A question for deliberation.
- The basis. The scope. Temporal wants and spiritual freedom.
- Conduct is a whole. The nature and importance of doctrine. Fulfilling the law.
- The means adapted to the end.
- The latter-day work: (Revelation and human needs. The man or the prophet.)

Part Two. Christian Manhood.

- The true example. Character and environment.
- Motives of activity. The deceitfulness of riches.
- The root of all evil. The outcome of profit seeking.
- The price of life. The law of service: social progress. Labor and happiness.

Part Three. Cooperation and Common Consent.

- Society a cooperative effort.
- Christianity a life of mutual aid.
- Personal factors. Administrative factors.
- Economic benefits. Spiritual consequences.
- Unity and Christian discipleship.
- Implications of the brotherhood of man.
- Conditions of continued successful cooperation.
- Common consent. Except ye are one.

Part Four. Stewardships and Inheritances.

- Definition. The purpose. Classes of stewardships.
- Capitalizations.
- Organization and administration.
- Distributions. Social control.

Part Five. Poverty and the Labor Problem.

- Causes. Contrast. Labor's problem. Automatic cure.

Part Six. Temporal Equality and All Things Common.

- Definition. Injustice of inequality. Social effects of inequality.
- Economic benefits of temporal equality. Spiritual consequences.
- All things common. A Christian doctrine.

Part Seven. Zion, The Order of Enoch, and The Gathering.

- The desire of all ages. The perfection of beauty.
- The bond of Zion. The kingdom of God.
- Early attempts of the church.
- The Order of Enoch. The idler. Usury. All for each and each for all.
- The gathering.

Part Eight. Ethical Evolution.

- Stages and culmination.
- Tribulation in relation to progress.
- Ideals in evolution.
- The judgments of God vindicated.

PART 1.—THE CHRISTIAN RELIGION

A Question of Deliberation

Certainly no apology ought to be expected from anyone for attempting to formulate a judgment on a question of such universal interest as the social and economic aspects of the Christian religion. No question is more vital to human interests; and yet there are few questions affecting man's everyday life and his happiness upon which such widely divergent opinions are held.

In view of these facts, any discussion that may help to clear the understanding ought to be encouraged, and the arguments put forward should be considered thoughtfully and in the spirit of disinterestedness. This of course will be impossible with those whose private interests, feelings, and preperceptions or prejudices lead them to pass upon the most important matters without proper investigation. But there are many in whom reason is usually in control; the habits of these are to take important matters into deliberation; and our hope of at least an approximation to the truth lies in this fact of a comparison and modification of judgments formed in rational minds.

The ministry to which we belong understand very well that controversies over interpretations of doctrines may be settled, tentatively at least, by quorum action, but final decision rests with the General Conference of the church. The reason for this is to be found in the limits of human understanding and the facts of ethical evolution. But the very fact that such questions may be settled at all by human judgment makes the judgments of individual men matters not to be ignored but to be reckoned with.

The aim of this treatise is to help to bring about a common judgment of what is required of men under the divine law. We believe our interpretations are the implications of the written word, and that they express the judgments of reason on these questions, and that these judgments are confirmed by the facts of human experience.

God speaks or inspires utterance; usually we do not get the full force of nor comprehend his instruction immediately, but the events of passing years serve, as they ought, to give a clearer comprehension of the meaning of the doctrine to which we may have formally subscribed. Then as the light of truth dawns upon us, we are enabled to reconstruct our modes of activity and in this way secure to ourselves the benefits of right living, the satisfactions, the happiness that arises from or is coincident with the consciousness of having determined ourselves to the employment of our powers of body and mind and of all that has come under our control to useful and righteous ends, and in this way to have fulfilled the requirements of our nature and being. It is the mission of the church to enable us to achieve this purpose.

The Basis

"If there is any other commandment it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself." "On these two commandments hang all the law and the prophets."

It is evident from these two statements that "love" is the most fundamental of Christian doctrines. Since all other commandments hang upon the principle of love of God and love of man, it follows that a definition and comprehension of "love" will serve as a basis for judging interpretations of Christian doctrine.

While it is difficult to analyze the emotions, still there is surely some fairly well defined notion in the mind corresponding to the word sign "love." In speaking of "charity" (1 Corinthians 13), which is commonly understood to mean "Christian good will," instead of defining it, Paul describes its mani-

festations. This description is in agreement with the definition of "love" given in the Standard Dictionary which is: "A strong complex emotion or feeling inspired by something as a person or a quality, causing one to appreciate, delight in, and crave the presence or possession of the object and to please or promote the welfare of that object; the yearning or the outgoing of the soul toward what is apprehended and regarded as good or excellent from any point of view or in any relation. Devoted affection for or attachment to" (some person or persons).

Love may be directed toward self, toward neighbor, toward truth, or any one of an indefinite number of objects and relations. It is according to nature for man to desire and seek his own welfare and happiness. But Christian doctrine enjoins the duty of disciplining self until the same kind of regard one has for his own personal welfare shall be had for his neighbor as well. "Thou shalt love thy neighbor as thyself."

Love of self is a native quality, and this fact provides man with an apperceptive basis, with power to assimilate the God-idea of love of neighbor and love of God. Man, therefore, needs only to contemplate his own natural attitude toward himself in order to judge what feelings he must have and what efforts he must put forth as touching the welfare of other men in order to establish a Christian discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another."

Now in contemplating self we find that man strives in all things to promote his own well-being, comfort, and happiness. Christian charity is the striving in like manner to secure the well-being, comfort, and happiness of neighbor; and our attitude toward those we know we love bears out the definition of love we have quoted. We always delight in the presence of those we love; we always seek to do them good; we are always willing to make personal sacrifices in order that the comfort of those we really love may be promoted.

"As feeling or emotion, love has two roots. A mental sympathy, based on kindred tastes and interests, is sometimes present at the outset; but in any case it is likely to develop under the favoring conditions of a common life, particularly if there are either children or a common work." It is not difficult for those who are given to reflection to arrive at the judgment that the acts of men should be adjusted with consideration to each other's rights. Each normal man is by nature the same as every other normal man. Each has a native power of discrimination which enables him to classify acts as "good" or "bad," and to perceive that good acts *ought* to be performed and that bad acts *ought not* to be performed. Good acts, of course, are those which promote well-being, which secure human interests. And in view of the principle that the good should be promoted, and that all men come under the universal rule, it follows that each and every man should act with consideration for all other men. All things whatsoever ye would that men should do unto you, do ye even so unto them."

"Love or affection, in the only sense in which it makes a moral basis of the family, is not the 'affection' of psychological language—the pleasant or the unpleasant tone of consciousness; it is the resolute purpose in each to seek the other's good, or rather to seek a *common good* which can be attained only through a *common life involving sacrifice*."

The necessary social relations which human nature presupposes make it imperative for each to seek the other's good if the good of mankind in general and of *each person in particular* is to be secured. It is not to be wondered at that God, who desires the good of all his children, should so arrange the things that bear upon human life as to make it necessary for each to seek the other's good in order that he may find his own good. "I have set before you life and death, blessing and

cursing; therefore choose life that both thou and thy seed may live."

Love manifests itself on different planes. Love of self alone is more common than love of neighbor; but love is fundamentally the same thing whether directed toward self only or toward neighbor as well. But the different planes on which love manifests itself give entirely different values to men as moral beings. One secures to him the blessings of divine favor and companionship and another carries him down into hell.

Self-interest is primarily the dynamic of adjustment; and the fact that personal satisfactions can arise only from doing good is everywhere given us as a reason why one should do good. But it must not be supposed that self-interest always remains as a *conscious* motive. In the course of ethical evolution, one-time conscious motives sink into subconsciousness, notwithstanding nature impels man to act out of consideration for the good of each and every man individually. Certain habits, notwithstanding they may have been acquired under the pressure of some necessity, come to yield pleasure, and they are thereafter *consciously* continued in out of regard for others' needs and because they afford satisfaction; but on the *subconscious* side they are continued in primarily because self-interest is conditioned in such adjustments. Friendships are often consciously promoted through sacrifices because men feel that it pays to have friends. But friendships once established come to yield pleasure in sacrifices for friends, and personal interests are thereafter sacrificed to others' good with no deliberate purpose to secure personal gain. However, such sacrifices alone yield the happiness for which the soul instinctively seeks; and even though self-satisfaction ceases to appear on the conscious side as a motive, it is nevertheless present in subconsciousness. Nature always has some reason for doing one thing rather than another, notwithstanding charity "seeketh not her own." The "self" motive comes to be on the subconscious rather than the conscious side.

Self-interests are not to be sacrificed in one case any more than in all other cases. But self-seeking *alone* is a source of conflict and ill will and defeats the purpose of creation. Under Christian doctrine one must love neighbor as well as self and in the same manner and to the same degree. "Thou shalt love thy neighbor as thyself." This commandment might be paraphrased to read: "Thou shalt have a strong affection for thy neighbor who is like thee, who has the same needs as thee, and who is entitled to the same consideration as thou art, remembering that thine own welfare depends upon receiving like consideration from him. And this feeling shall draw thee toward thy neighbor in such a way as that thou shalt have pleasure and delight in striving in all things to act in such ways as will promote his welfare and comfort as thou dost strive to promote thine own. If thou doest this, thou shalt be my disciple and shalt find the happiness for which thy soul is athirst."

We repeat that love, the pleasurable seeking of others' comfort and good, is fundamental and therefore must be kept in mind in order properly to judge the propositions set forth in any treatise on the social and economic aspects of the Christian religion. A definition and expansion of the principle of love affords a sure guide by which to test every statement or interpretation of Christian doctrine. Every rule of Christian conduct is derived from this principle. Moreover, it will be seen that the scope of Christian religion is determined by its own basic principle.

The Scope

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the [vices of the] world."
—James 1: 27.

The world is not far removed from the idea of religion that had an expression in the monasteries of medieval times. To keep himself unspotted from the vices of the world is interpreted to mean that politics, economics, civics, culture, and what not, are foreign to the life of the truly religious man. This is giving really too much credit to the class of people we have in mind, for the process known as logical interpretation is a stranger to them; their lives are dominated by emotion and not by reason. But their general attitude towards life, difficult of explanation or definition as it is, implies logically the proposition that to them religion consists only in sacraments, ceremonies, prayers, and the like. But we shall see that this attitude is incompatible with the meaning of "Thou shalt love thy neighbor as thyself."

Laying aside all reasoning on natural grounds for the time being, let us resort to a few Biblical statements that give some idea of the scope of religion.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."—Isaiah 1: 10-17.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matthew 7: 21-23.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matthew 23: 14, 23.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."—Isaiah 58: 5-8.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matthew 5: 23, 24.

This scripture taken dogmatically affords ample testimony against the belief that pure religion is limited to the functions of the sanctuary; and, at the same time, it testifies to the

truthfulness of the proposition that "pure religion" is of this nature: The having of such a regard for the rights and interests of our fellow men that we strive in the determination of all the affairs of society to secure their comfort and well-being.

Now what are the activities or processes by which well-being is promoted? Can we think of human welfare aside from economic activity, from sanitation, from schooling and the like? And is it not true that in each and all of these fields of activity certain ways of acting are *good* and some are *bad*? And does not this mean that "Thou shalt love thy neighbor" places upon each and every man the responsibility of duty of acting in all these fields or in all circumstances in the *good* way, according to the law of God, or as judgment shall direct as being conducive to the pleasure and welfare of his fellow man? Then what is the field of pure religion?

Pure religion is "the life of God in the soul of man."

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?"—Matthew 5: 44-46.

Children of God, then, are those who act in all the walks of life as God would if he were in our place. It is specifically with regard to our common wants as they are sought to be supplied by the common activities of life that love is called upon and finds its opportunity or occasion to express itself. Obviously, this makes human society in all of its ramifications, and not particularly and exclusively devotional functions, the great field of religious conduct.

In placing emphasis upon this aspect of religion, we do not discredit or minimize the importance of the functions of prayer or any of the ordinances or sacraments with which religion has to do; we simply bring to the front for the time being and for present purposes matters with which some seem to have no acquaintance.

Pure religion has to do with conduct in all the walks of life. It follows, therefore, that the doctrines of pure religion, either specifically and definitely or by implication, must cover *the whole field of human activity*. This they do. And now we proceed to set forth with greater specification the grounds for this all-comprehensiveness of Christian doctrine.

Temporal Wants and Spiritual Freedom

The facts of human experience are decidedly more to be relied upon than speculative theories about the relative values of mind and matter. The facts of experience show that there is a relation between bodily states and intelligence, between intellect and morality, and between morality and the possession of the Comforter, the Holy Spirit of promise. A knowledge of such facts has value because it may be employed to good uses.

Doubtless the Creator had a purpose in causing this relation or connection to exist. Whether or not he could have accomplished his purpose in another way, we do not know. And we cannot deal with the unknown or nonexistent. We may, however, take man as he is and deal with him as we know him. And it is sufficient for us to know what adjustments on man's part must be made in order to bring him into fellowship with the Spirit of God. By *knowledge* we mean not a mere acquiescence in a statement of doctrine or belief but we mean a *comprehension of relations* as well as of parts. We maintain that spiritual freedom is conditioned

in right social and economic relations as much as in sacraments and ordinances. This does not detract from the importance or the beauty of any spiritual activity whatever. We do not lessen the value of an ear of corn when we affirm that its existence depends upon the vegetation of the plant, for the existence of the plant upon which the ear grows is itself dependent upon the germination and growth of a kernel taken from an ear. That there is an interdependence is beyond all question. We do not care to speculate on which came first, the hen or the egg; that is a matter of no importance to us. What is important is that having hens and eggs we may understand their present relations to one another and to ourselves, and thus be enabled to put them to good use.

There is no beginning or end to a circle; you may begin at any point to describe it, but having described it, each and every point is both the beginning and the end, and yet there is no beginning or end to the circle. Just so, it matters not whether we begin with physiological function or with devotions, or whether we work in one direction or the other, we find that each function is a means as well as an end.

The grain cannot come to maturity without the plant, and yet it may continue to exist and to functionate after the plant has returned to the earth from which it came. The spirit does not have its value without the body in which it has experience, and yet it may continue to exist and to functionate after the body has passed away; and neither can the body have life without the spirit.

The scriptures teach that there is some such interdependence between the several aspects of human life. If "bring no more oblation" (Isaiah 1: 13) has any meaning it is that the success, the worth, the beauty of sacraments is conditioned in right social relations; so also does "leave thy gift before the altar, and go thy way; *first* be reconciled to thy brother."—Matthew 5: 23, 24. And again: "The sacrifice of the wicked is an abomination to the Lord."—Proverbs 15: 8. Some moral acts must be performed *before* certain acts of devotion can be properly done, notwithstanding the stimulus for the moral act may itself be the outgrowth of devotional experience.

Again: "This kind goeth not out but by fasting and prayer."—Matthew 7: 21. This asserts that man's power to perform certain ministerial functions depends upon *first* having made some mental preparation, and yet the motive for making this preparation may be found in the very fact of the possession of right and power to perform ministerial acts.

Again: "Take sleep in the hours set apart by God for the rebuilding of the body and the mind."—Doctrine and Covenants 119: 9. And "all saints who remember to keep and do these sayings . . . shall find wisdom and great treasures of knowledge."—Doctrine and Covenants 86: 3. The implication here is that as a general rule we may expect certain mental illuminations to *follow* upon attendance to certain physiological functions. A strong mind is conditioned as much in physical acts as in the stimulation and exercise or discipline of the intellect.

Man is more easily impressed by bodily needs than by any other because upon the supply of bodily needs the whole of human experience depends. No newborn babe could long survive without adequate bodily care. And the passing years do not lessen the pressure of these needs. *The necessity for this necessity* of attending to bodily needs is left for later discussion. With few exceptions all other activities are postponed to acts designed to supply immediate bodily needs.

There can be no culture until civilization affords leisure or luxury. The goods of life must be produced and made available in quantities in excess of immediate needs, otherwise

cultural activities will be postponed. In other words, spiritual freedom depends in part upon having temporal needs supplied.

In discussing the priority of functions in point of time, the question of relative values is not considered. Where there is such an interdependence, it is of comparatively little consequence which proves to have the greater value, so long as each function is put forth in its proper time and place and amount, and this we may be able to do without knowing relative values.

Besides the pressure of present needs, we have also the pressure of future needs to reckon with. Leaving out of consideration the reckless, shiftless, ambitionless type of man (so-called) who concerns himself little or none about anything of any importance, there are few men in whom the prospect of future want does not give rise to apprehensions. This gives rise to concentration upon the problem of escaping future want, and this means the diverting of the attention from matters that do not press so heavily. Under this economic pressure, the rule is to postpone devotional functions or to subordinate them to productive activity; unless, indeed, the opportunity for providing bodily wants appears to be cut off, or unless it is believed that devotions are as likely or more so to secure bodily interests as are other forms of activity. "Which of you shall have an ox or an ass fallen into the pit, and will not straightway pull him out on the Sabbath day?" Thus we see the tendency to subordinate secondary activities to primary.

But it must not be supposed that temporal prosperity issues in spiritual freedom. Rich nations, like rich individuals, have not infrequently been very immoral. There is some fact co-existent with the pressure of primary needs that bears upon spiritual freedom, and to which we have already referred. *That fact is the incompatibility of the mode of activity by which commodities are secured on the one hand and the mode of activity that belongs to the sanctuary on the other hand.* It is not to be supposed that the all-seeing and just God can look with favor upon the mode of life of the exploiter because he brings a tithe of his wrongly gotten gain and places it with prayer upon the altar. If man were hydra headed, and if there was no way of one mind bringing the acts of the other into comparison with its own, and if each mind had to do with one aspect only of man's life, the incompatibility of the mode of business life with the professions of love for God and man might not disturb his mental or spiritual equilibrium. But it is not so. One ego or spirit experiences all the thoughts and feelings coincident and co-existent with all the acts of the one being. And any failure to coordinate the acts of business life (acts, in the moral sense) with the acts at the communion table interferes with the success of life's activity as a whole and with peace of mind. It is as if respiration in the body did not keep pace with the action of the heart; or as if circulation did not adjust itself to the varying activity of the mind and body; the whole organism would be thrown into a state of confusion, the degree of which would correspond to the degree of the "incompatibility of one set of acts with other sets of acts."

In other words, the professions of love for God in the pew must be verified and vitalized by the mode of conduct of daily life, and the mode of daily life must be inspired by religious motives, for if the one is inconsistent with the other, the soul cannot be at peace with itself and therefore certainly not at peace with God. Action in one part is ineffectual because action in another part has not kept pace or harmonized with it. This is the principle comprehended in the statement that "on these two commandments hang all the law and the prophets." "Thou shalt love the Lord thy God with *all* thy

heart, and with *all* thy soul, and with *all* thy mind," and "thou shalt love thy neighbor *as* thyself."

John the beloved also testified to this truth when he asks: "He that loveth not his brother whom he hath seen, *how can he love God whom he hath not seen?*" The ability or capacity to love is developed by the exercise of love; therefore how can a man love whom he has not seen when he has not developed the ability to love whom he has seen? Love of God implicates and necessitates love for man; these are interdependent acts; the one cannot take place without the other. God is good. Good acts are those which give rise to human welfare; and he who has not learned to appreciate his brother and to act in ways conducive to his comfort *hath not seen God*, and he will not see God until he apprehends the modes of conduct of which God approves.

Temporal wants are related to spiritual freedom because the acts to which we are under the necessity of determining ourselves in order to secure the goods of life bear directly upon the union of the soul with God.

"Thou shalt love thy neighbor *as* thyself" implicates a unity or equality of temporal interests. Any method of getting a living that deprives others of getting a living as easily and as well negates the very principle of liberty and love and destroys the basis of equality. The foundation of Christianity is love; and love issues in equality; and in these facts we have the grounds for the decree that "in your temporal things ye shall be equal, and this not grudgingly, [for love does not begrudge its gifts] otherwise the abundance of the manifestations of the spirit shall be withheld."—Doctrine and Covenants 70: 3.

And again: "If ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things."—Doctrine and Covenants 77: 1.

In establishing the relation of temporal things to spiritual freedom, we have already established the fact that conduct is a whole. But to this latter question we give further consideration.

Conduct Is a Whole

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James 2: 10. The law to which this refers is evidently the law of human conduct. By "conduct" we mean not mere motion or movement such as is made by babes or those who are incapable of discrimination, but we mean action in the moral sense, self-determined acts, acts of the mind's own free choice and volition. The normal man has the power within himself to find out what he "ought" to do and what he "ought not" to do; in other words, to comprehend "duty." He is therefore a moral agent and responsible for his "acts." He has within himself the inherent power to receive, retain, and reproduce impressions of facts, i. e., of objects and relations, and to come to know that it is the one spirit or mind that is being acted upon and is reacting against a varied environment. All the awareness that is in the one being. Every demand that is made is made upon the one conscious entity. And no odds in what direction *duty* may have been neglected, the individual feels that *the law* of his being has been transgressed. Conduct is not divisible into separate and unrelated parts, but conduct (as well as the law of conduct) is a unity.

Man is by nature (1) animal, (2) intellectual, (3) religious. His being therefore makes a variety of demands. It demands (1) food and protection, exercise and repose; (2) problems to be solved, or difficulties to be overcome, and adjustments to be effected; (3) stimuli that give rise to pleasurable and painful sensations, and relations that give to a sense of duty and responsibility; and (4) some object of admiration, respect, and honor.

With regard to all these matters there are good ways and there are bad ways of acting. From good acts, either immediately or remotely, satisfactions arise; but from bad acts, at some time, in some way, and to some extent, dissatisfactions follow.

The fact of special interest just now is that all the rules governing conduct in respect to all these matters are the provisions of the one and selfsame law. This is proved by the fact, e. g., that loss of sleep and other interferences with physiological function immediately affect the condition of the intellect. In this way experience argues that all the functions of life are designed to be fulfilled in each and every individual being. No life can be complete, otherwise. But the Christian religion aims at a complete life, and its doctrines are adjusted to this purpose.

Special attention needs to be directed to the fact that *men cannot act in the moral sense* with regard to any one of the several demands made upon him *without in some way affecting his power to act in the moral sense* with regard to all other demands.

As an example of this, take the proposition that "He that hateth his brother is in darkness, . . . and knoweth not whither he goeth, because that darkness hath blinded his eyes."—1 John 2:11. Or they "became vain in their imaginations, and their foolish heart was darkened."—Romans 1:21. This is no bit of fiction, but is descriptive of the tragic ending of once spiritual lives. Hate, which is the antithesis of love, no odds by what it is provoked, and the fixing of the affections upon improper ways of acting, bear directly upon the power of the mind to receive and retain impressions of duty. Thus sin in any form carries with it its own penalties.

The overstimulation of the digestive system bears directly upon the power of the system to functionate. Overeating induces indigestion. This is the principle involved in "the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful." (Matthew 13:22.) Our feelings and choices, what we determine ourselves to do with regard to money and property and the like, bear directly upon our power to understand and to act in righteous ways concerning these and other matters.

"If a man offend in one point, he is guilty of all." Intemperance, or the use of intoxicating liquors, is not a crime of the magnitude of adultery or murder; but it often gives rise to far-reaching complications, and may be the remote cause of a life of theft, adultery, or murder. He that said, Do not kill, also said, Do not use intoxicants. *All of the commandments of God taken together as a whole constitute the law of life.* Conduct is a whole.

This may seem a rather simple matter to which to give such extended consideration; but our action is justified and called for by the indifference of even those who assert their loyalty to Christ to the law of God on relations in economic life. This is a far-reaching matter; it is of great importance; it is the tremendous fact that gives rise to the general and specific doctrine of the latter-day work concerning duty with regard to money and property which is discussed later on.

The Nature and Importance of Doctrine

Leaving out of consideration the concrete facts, the mere events of passing days and years that are recorded in the scriptures, and also such special commands as "go dip seven times in Jordan," the meaning of which may be hidden, and taking into account only the principles involved in the doctrine, or what is taught as affecting man's welfare, the Bible contains the word of God; and Jesus said: "Sanctify them through thy truth, thy word is truth." Now truth, as used

here, is a special kind of "fact," is something that may be thought into relation to existence in general; that is, it may be *known*. "If ye continue in my word . . . ye shall know the truth."—John 8:31. To "continue in" means to persevere in or to persist in action; to "continue in my word" therefore is obviously a matter of conscious effort, and is in that sense an activity of the knowing or cognitive faculties. One must "know" something of the mode of life concerning which he has a definite purpose. But this act of self-determination is here made the antecedent of knowing the truth, and "know the truth" is therefore by implication said to be a special degree or kind of knowledge.

It must be clear to those of understanding that two entirely different demands are made upon the intellect, (1) in the apprehension of what is revealed in the statement, "they laid him in Joseph's tomb," and (2) in the comprehension of the meaning of "repent ye . . . that your sins may be blotted out." The latter requires the thinking of repentance into its relation to the forgiveness of sins.

Now there is a reason why we may "know the truth," and that is because "truth" *as used in John 8:31* has this specific signification: "that which accords with the requirements of man's nature and being." In other words, truth, *in this signification*, is the sum total of all the things that may be known that bear upon man's nature or being. "Thou shalt not lie"; "thou shalt not steal"; "remember the Sabbath day." These are of the nature of truth. We may see with the mind's eye the manner in which these rules bear upon our natures. We may "know" the truth, and truth, *taken in this signification*, is synonymous with "the word of God" and "the principles of the doctrine of Christ." (Hebrews 6:1.)

Mention has already been made of "the all comprehensiveness of Christian doctrine," of the fact that "conduct is a whole," and of "the relation of temporal wants to spiritual freedom," or the "interdependence of functions." We now observe that the judgments formed on these questions coincide with the definition of "doctrine," as used in Hebrews 6:1, which is: "a scientific system of principles involved in a particular subject."

"System" means an orderly combination or arrangement of parts or elements into a whole according to some rational principle giving unity or *completeness*. This comprehends two ideas: First, that of "parts," and second, that of "relations." In other words, it is not only true that the doctrine of Christ comprehends the principles of (1) repentance, (2), faith, (3) baptisms, (4) laying on of hands, (5) the resurrection, and (6) eternal judgment (Hebrews 6:1, 2), but it is also true that Christian doctrine makes application of these principles as to order, time, extent, and place, in exact accordance with the requirements of man's nature and being. Christianity does not bake the loaf before leavening the lump; nor does it mix the dough after placing it in the oven; but its processes and methods are determined by and exactly accord with the nature of the material with which it deals, i. e., the human race. It would be manifestly foolish to baptize a person who did not believe or had not repented, or to confirm a man who had not been baptized.

"A Scientific System of Principles"

The above heading signifies the nature of Christian doctrine. Its superlative authority arises from or consists in its adaptability to the end it is destined to serve, namely, the redemption of the human family. And to do this, it could not have left out of its calculations any act to which man might determine himself and which obviously bears upon his character; but it has decreed that *all* obligations shall be met *in the order* in which they affect manhood. "*First* be recon-

ciled to thy brother" is a necessary condition imposed necessarily because of the end that Christian doctrine has in view. No man may be a Christian who does not endeavor *first* to meet the common obligations that arise from man's primary needs. Christian doctrine is therefore coextensive with the scope of the Christian religion; it bears upon and sets forth rules governing conduct with respect to each and every aspect of the life of man taken as a whole.

The importance of Christian doctrine arises from its nature. Since it sets forth the natural rules according to which human redemption must be brought about, its importance consists in the fact that its provisions cannot be disregarded without loss or obeyed without gain. As it embodies natural laws, so it produces its results or confers its benefits or imposes its penalties automatically and with absolute certainty.

There is nothing arbitrary then in the announcement: "In vain do they worship me, teaching for doctrine the commandments of men." (Matthew 15:19.) Nor in the injunction to "take heed unto . . . the doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee." (1 Timothy 4:16.) Nor yet in the decree that "whosoever transgresseth and abideth not in the doctrine of Christ hath not God." (2 John 9.) The means is adapted to the end: All achievement is conditioned in fulfilling the law; all development comes by exercise in the field in which development is sought.

The particular doctrines of repentance, faith, and baptisms have a special signification in Christian experience. Their relation to the social and economic aspects of the latter-day work will be seen as we proceed with our discussion.

Fulfilling the Law

"That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law . . . cannot be sanctified by law, neither by mercy, justice, or judgment." "Unto every kingdom is given a law."—Doctrine and Covenants 85: 8, 9.

All achievement is conditioned in obeying law. Perfection is conditional in *fulfilling* the law. The mineral kingdom, the vegetable, and the animal—all are governed by laws corresponding to the peculiarity of the phenomena in each. In the one are *laws governing* chemical combinations, the application of energy, the refraction of light rays, the transmission of sounds, and the like. In the other are *laws governing* the vegetation and propagation of the plant. And in the other are *laws governing* organic functions. The measure of the success of any undertaking of any and every sort in each and every kingdom is *the measure in which the law governing has been fulfilled*.

By careless methods a farmer may secure a portion of a crop; by slight attendance upon bodily needs a man may maintain a physical existence; but even though every rule of electrical illumination save one may have been observed, there can be no light until the button is pushed or the bulb made secure in the socket. Innumerable failures arise from a *failure to fulfill all the conditions governing*.

"The law of the Lord is perfect, converting the soul." There are few who do not believe or know that man as a moral and devotional being is subject to law. Not only are individual achievements governed by law, but social achievement as well. Of special interest just now is the fact that the goal of Christian effort may be arrived at only by fulfilling the law, both on the part of the individual and on the part of the group. Not only must the individual fulfill his obligation to other individual beings, but men collectively (the group) must fulfill their obligations to God and to men individually. In

its purely sociological aspects, this is discussed under the head of social progress.

Judgment tells us and the scriptures teach that the church is a social organism. (See 1 Corinthians 12; Ephesians 2:19-22; 4:11-16.) It is "built together for an habitation of God through the Spirit." Just as every animal organism is characterized by certain vital functions in its parts and as a whole, so the church is characterized by general and specific manifestations of spiritual life due immediately to the presence of the Spirit of God. (1 Corinthians 12; Ephesians 4:16, et al.) And just as neglect of certain duties lowers the vitality of the body or gives rise to disease or temporary or permanent inanimation, so the failure of the church, the Saints collectively, to act in divinely appointed ways, directly affects its vitality. This is the force of the decree that "in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the spirit shall be withheld." (Doctrine and Covenants 70:3.) And again: "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, *otherwise I cannot receive her unto myself*."—Doctrine and Covenants 102:1.

It will be observed that the obstacles to divine favor and communion to which our attention is here directed, are of the nature of economic or business habits or customs. This should serve to keep before the mind the fact of the interdependence of economic and devotional functions and to help us to sense the importance of the social and economic obligations imposed by Christian doctrine which will be set forth in a later chapter.

If there is one fact more than another that the religious world in general and the church in particular needs to be made deeply conscious of, it is that its standing with God depends as much upon *fulfilling the law relating to business conduct* as upon the harmony of its rites or usages or beliefs and the written word. Perfection of Christian manhood is achieved not by a mere formal acquiescence in the proposals of Christian doctrine, nor in merely laying the foundation of repentance from dead works and of faith toward God, but in *going on* in the course prescribed, i. e., *in fulfilling the law governing*.

Means Adjusted to Ends

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

Means must be adjusted to ends. All development comes by exercise in the field in which development is sought. Christianity aims to prepare man for the association of the heavenly hosts; "a place in the celestial world" is the goal of Christian effort; and the means is *exercise in the field in which development is sought*. What is sought to be achieved gives definite form to or shapes the course of action to be pursued or determines the doctrines to be continued in order to effect the purpose.

Physical culture cannot be brought about by the study of books alone; mental culture cannot be acquired by the discipline of the gymnasium alone; nor moral excellence by either of these alone. Physical development implicates and necessitates one form of discipline, and culture quite another, and moral qualities quite another. No one ever became a scholar by the use of the trapeze and the punching bag; this form of activity is not adapted to that end. No one ever achieved anything without resorting to some suitable means. Whatever the achievement, it necessitates definite or specific processes.

There are different social callings for which one may qualify. There is the field of sports, the circle of music, the

profession of law or medicine, or what not. There is just one way to qualify for any such station and that is (1) by learning what is required in the realm in which one wishes to occupy, and (2) by practicing those things until one is able to perform them acceptably; in other words, by exercise in the field in which development is sought.

If one will not do this he cannot qualify, and he who would gain "a place in the celestial world" must qualify "by doing" the kind of thing that is done there. No one may sit at "the marriage supper" who does not wear "the wedding garment."

The exercise called for by the standards and customs of the world do not issue in Christian manhood. Society, in the main, is an arena in which men are trained to win at the game of getting from others the things they want for themselves. And these are the moral consequences: (1) National suspicions, diplomatic intrigue, and racial animosities; (2) class divisions and feelings arising from stakes won and lost at the game; pride, discrimination, and oppression; and (3) a lack of fellow feeling among workmen; struggle for position or personal advantage; and a general habit of misrepresentation or dishonesty.

Society is well off when the presence of a bad person or an evil practice is an item of news and an occasion for general talk; but it is in a bad way when the presence of a good man is a matter of general interest and when evils are merely matters for regulation.

Just what world activities are preparing men for, each may guess. Certain it is that "a place in the celestial world" cannot be the fruit of such doing.

But above the din of worldly conflict we hear the voice of Him who seeks others' interests saying: "Come out of her, my people, that ye be not partakers of her sins, and that you receive not of her plagues." And "the time has come . . . it must needs be that there be an organization of my people . . . to advance the cause which ye have espoused, to the salvation of man." And again, "I will not spare any that remaineth in Babylon."

Some there are whose hearts are fired with a brotherly solicitude, in whom there is a high sense of moral responsibility, and whose purpose to answer the call of Christ is evidenced by a life of service. These abstain, as far as possible, from participation in the evils which society has dignified or which have become venerable with age. These are trying to cultivate a taste for the forms of association existing in the celestial world, and also to influence others to unite their efforts to actualizing the Christian ideal. These will rejoice in the fruit of their doing. But what of the other class? This is the cause for our concern.

And moreover it is not merely abstinence from evildoing that our natures require, but it is also active participation in rightdoing. To "abstain" may be a means of escaping the damnation of hell, but to "participate" is the only way of securing the commendation: "Well done; enter into the joy of thy Lord."

Christian manhood; a fitness to dwell with the Son of God; that is the aim. The social and economic aspects of the latter-day work bear a direct relation to the development of these qualities. This does not mean that the man who aspires to moral excellence is not concerned about physical and mental training; but rather that physical and mental acts are made stepping-stones to moral heights; they are not indulged in for their sakes, but because they are factors in moral development. This necessitates discrimination between physical acts which make for moral ends and those which do not; it

necessitates the selection of one and the rejection of the other.

This is an extremely vital point and needs to be emphasized, for it is imagined by many that the forms of association for business purposes and the manner of holding properties and distributing the benefits of economic activity that are prescribed in the gospel law have for their chief or sole end industrial prosperity or independence. And with this blinded vision members of the church plunge from one undertaking into another to find in the end that they are as far (or farther) from their goal as they were when they began.

The kind of food taken into the stomach must correspond with the purpose of the vital processes at their remotest ends, otherwise it is destructive to human interests rather than helpful. *The forms of our economic activity, of our business associations, the methods of administering properties, of finance, and all such things must correspond with the purpose of Christian experience, otherwise they will serve to defeat the very purposes of Christian effort.* "It must needs be done in mine own way." "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom."—Doctrine and Covenants 102: 1.

As winter approaches, the necessity for bodily protection presses more and more heavily upon us. As population increases, as the forms of association become more complex, and as the interests of each become more and more involved in the activities of others, the necessity of establishing right relations between men and between men and properties in order to escape moral or even economic disaster becomes increasingly great. "The time has come." The necessity exists. "Come out of Babylon, O ye, my people."

It is true that in contemplating the latter-day work we may find some things which, so far as the records show, may not have been required of some peoples in some ages. But the record may be incomplete as to details. There is no limit to the variety of circumstances under which "love" may be called upon to express itself. It is certain that what is necessary to fulfill the law of love is determined by the varying conditions in which we find man. Health calls for one form of ministrations; illness for quite another; but both require that man shall love.

We do not set the newborn babe to the task of plowing the ground, nor teach it the rules of civil government. Notwithstanding it is demanded of each and every man that he shall labor and adjust his actions to the requirements of social life, notwithstanding these are universal requirements, *they do not apply to the newborn man for the circumstances of his existence do not call for them.* We do not afford the same protection to the body nor eat the same foods in summer as in winter, and yet to provide food and protection is a requirement of our being as fixed and as eternal as the heavens, and as applicable in summer as in winter.

In the early days of the human race there may have been no demand for rules regulating the manner of possessing the land. Land was as free as the air and as impossible of monopolization. The pressure of wants may not have given rise to abuses of land privileges. But with the increase of population and the division of labor, the time came when a declaration of the principles of righteousness with regard to land and labor and distribution became necessary. In some of its aspects the modern statement of Christian doctrine is simply the application of eternal principles of right to present-day conditions.

We interpret language and events in the light of our own experience. This gives rise to another consideration besides the one just discussed, viz: man's readiness to comprehend what God would say. "I have many things to say unto you,

but you cannot bear them now." (John 16:12.) And "Unto what shall I liken these things that ye may understand?" And again: "Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter"; but as we pass through the pains of the new birth (the Christian baptism) we are enabled to assimilate the ideas expressed in the language of God.

God's ideas are not in process of evolution; he sees the end from the beginning; but beyond all controversy, this cannot be said of man.

All forms of life are endowed by nature, or nature's God, with power to select and assimilate what is essential to their existences. The mind of man is eternally in quest of the truth because he is "sanctified" by the truth. Truth is a matter of comprehension. And accordingly man is endowed naturally with the faculty of judgment which gives him power, when the necessary data is clearly before his mind, to judge the claim that any doctrine has upon him.

The divinity (or Godlikeness) of any doctrine may be judged by the principle of "love" which lies at the base of human welfare. If a doctrine stands this test, there is no immediate danger of being led into the fires of hell by its adoption.

The doctrines of the latter-day work are but expansions of the principle of love in its application to present-day conditions. They express the judgments of reason; they are confirmed by human experience; and they agree with what has been written in the past. Their superlative authority consists in their adaptability to the purpose of preparing man for a place in the celestial world.

The Latter-Day Work. Revelation in Relation to Human Needs

"Behold, I will send *my* messenger and *he* shall prepare the way before me."—Malachi 3:1. The experiences of the race emphasize the limitations of human understanding. Men and nations have shifted from one theory or practice to another in multitudinous vain attempts to solve the problem of human need. The divergent and contradictory opinions which have thrived side by side, or contemporaneously, and the persistence of this confusion, all serve to argue the need of a Father's advice.

It is inconceivable that a God of love, all wise and omnipotent, could exist who would view the struggles and sufferings of humanity without affording such advice from time to time as the circumstances of human experience give room for.

It is not enough that God has spoken in ages past, for much of what was said has either been lost in transition or so colored by the opinions of translators, the traditions of ages, or private interests, that it no longer expresses the divine mind on the matters in question. The persistence, side by side, of universally popular and yet contradictory creeds and opposing religious bodies led by the most astute minds and consecrated talent the world knows, affords ample proof of the truth of what we have just said. The situation is very well described by Willard L. Sperry in the *Atlantic Monthly*. The average man takes an interest in denominational and social causes. "But their name is legion, and any selection of them for the purposes of public worship was [is] arbitrary. He feels as if the parts were getting in the way of the whole. The trouble with his moral and spiritual life was just that he could not see the wood for the trees. And the church, so far from giving him a total perspective and helping him unify his life, was merely adding to his confusion and distraction." (The latter-day work is unique in that it regards life as a unity—conduct as a whole.)

This is the state of affairs that the Master of men said

would exist when he answered the question: "Tell us . . . what shall be the sign of thy coming and of the end of the world?" And he answered: "Take heed that no man deceive you. For many shall come in my name [i. e., by the authority of Christ, supposedly] saying that I am Christ, and shall deceive many."—Matthew 24:3-8. To deceive: To lead into error; this, we prefer to believe, is what the Master meant. "If the blind lead the blind, both fall into the ditch." That Jesus is Christ, many religious leaders, whose interpretations of Christianity are contradictory, have and do maintain. The fervor and the devotion of these opposing leaders impress mankind with their sincerity. And multitudes whose minds are not trained to suppress emotion or to ignore popular sentiment while reason inquires into truth are deceived into the belief that these self-appointed champions of the cause of Christ, as they interpret it, are the exponents of the way of life. But, as everyone ought to know, this contradictory leadership has served to increase the already existing confusion, and not to set the feet either of men or nations in the way of life.

In view of such conditions, it had already been determined that "I [God] will send *my* messenger, and *he* shall prepare the way before me." A divine message—a means adapted to the end; a doctrine calling for discipline in the field in which development is sought. The context fixes the time of this revelation as just before the day "that shall burn as an oven," the *second* coming of Christ. And the developments in the religious world for some centuries have served to pave the way for this restatement of Christian doctrine, and especially its application to modern conditions. And Latter Day Saints submit their claim that God has sent *his* messenger; and this modern revelation or restoration of the Christian church and the errand upon which it has been sent is to us the latter-day work.

Personal prejudices arising from misinformation or lack of data give rise to intense feelings of contempt—sometimes hatred by Christians, so called—for leaders and their converts, and render it impossible to form a rational judgment on the work that is done. The *message*, not the man; that is the matter of importance. The work, the doctrine definitely expressed, and announced or outlined with formal exactness; this interpretation of the meaning of experience—this is what we call the latter-day work.

The Man or the Prophet

A human instrumentality, but a divine message. Sentiment, tradition, and habits of thought have much to do with the judgments that are formed on this question. All we can say is that "if I [we] do not the *works* of my Father, believe me not. But if I do, though ye believe not *me*, believe the works." The work of the man as a prophet is the thing we have in contemplation.

Of course such a work demands a human instrumentality; but once the instrument has functionated, has delivered its message, the *message* becomes the matter to be taken into deliberation *with a view to determining its value by its inherent qualities*. This is the task we have set before ourselves in this treatise.

In judging the latter-day work, or in judging the relative values of the pronouncements of any man, we should distinguish between Paul saying, "Repent ye," and Paul instructing to "let your women keep silence in the churches"; between Peter of Pentecost and Peter following "afar off." The formal official and approved communications of a prophet to a church are one thing, and the acts of that same man in private matters which might be influenced by feelings of personal interests or ambitions may be quite different things. The written constitution of the church and its logical implica-

tions may be quite at variance with the acts of men who attempt to actualize the ideal in human experience. The latter-day work is to be tested, not by the administrative precedents of the past, but by the harmony of its doctrines with our judgments of the specific provisions and the implications of the written word; or else by its harmony with the judgments of reason. Either method will serve to vindicate it.

(To be continued.)

The Former and Latter Rains—Part 4

By T. W. Williams

Variety of Climate

The following is taken from Smith's Bible Dictionary published in 1869:

"In a country composing as many varieties of elevation as Palestine there must of necessity occur corresponding varieties of climate. An account that might correctly describe the peculiarities of the district of Lebanon would be in many respects inaccurate when applied to the deep depressions and almost tropical climate of Jericho. In any general statement, therefore, allowance must be made for not inconsiderable local variations. Compared with England, Palestine would be a country in which rain would be much less frequent than with ourselves. Contrasted with the districts most familiar to the Children of Israel before their settlement in the land of promise, Egypt and the desert, rain might be spoken of as one of its distinguishing characteristics.

"For six months in the year no rain falls and the harvests are gathered in without any of the anxiety with which we are so familiar lest the work be interrupted by unseasonable storms. *In this respect at least the climate has remained unchanged* since the time when Boaz slept by her heap of corn; and the sending thunder and rain in wheat harvest was a miracle which filled the people with fear and wonder. . . .

"It is urged that the very expression 'flowing with milk and honey' implies abundant rains to keep alive the grass for the pastures of the numerous herds supplying milk and to nourish the flowers clothing the now bare hillsides, from whence the bees might gather their stores of honey. It is urged that the supply of rain in its due season seems to be promised as contingent upon the fidelity of the people (Deuteronomy 11: 13-15; Leviticus 26: 3-5); and that as from time to time, to punish the people for their transgression, the showers have been withholden and there hath been no *latter* rain (Jeremiah 3: 3; 1 Kings 17: 18;) so now, in the great and long continued apostasy of the Children of Israel, there has come upon even the land of their forfeited inheritance a like long-continued withdrawal of the favor of God, who claims the sending of rain as one of his special prerogatives. (Jeremiah 14: 22.)

"The early rains, it is urged, are by comparison scanty and interrupted, the latter rains have altogether ceased, and hence, it is maintained, the curse has been fulfilled. Without entering here into the consideration of the justness of the interpretation which would assume these predictions of the withholding of rain to be altogether different in the manner of their infliction from the other calamities denounced in these chapters of threatening, it would appear that, as far as the question of fact is concerned, *there is scarcely sufficient reason to imagine that any great and marked changes with respect to the rains have taken place in Palestine.* In early days, as now, rain was unknown for half the year and, if we may judge from the allusions in Proverbs 16: 15, Job 29: 23, the latter rain was even then, while greatly desired and longed for, that which was somewhat precarious by no means to be absolutely counted on as a matter of course."

Comments on Joel 2: 23

"If we are to take as correct our translation of Joel 2: 23 the *latter* rain in the first (month) i. e., Nisan or Abib, answering to the latter part of March and early part of April, the *times of the latter rains in the days of the prophets would*

coincide with those in which it falls now. The same conclusion would be arrived at from Amos 4: 7: 'I have withholden the rain from you when there were yet three months to the harvest.' The rain here spoken of is the *latter* rain, and an interval of three months between the ending of the rain and the beginning of the harvest would seem to be in an average year as *exceptional now as it was when Amos noted it as a judgment of God.*

"We may infer also from the Songs of Solomon 2: 11-13 where is given a poetical description of the bursting forth of vegetation in the spring that when the winter was past, the rain also was over and gone. *We can hardly, by any extension of the term winter, bring it down to a later period than that during which the rain still falls.*"—Dictionary of Bible, Article Palestine, p. 2318, Edition of 1869.

This prophecy of Joel has been used to support the argument that God did curse the land with the consequent cessation of rain and the desolate condition of the land. It has been urged that the land to-day has been blessed, and the promise made in verses 23 to 27 has been fulfilled. This is scarcely possible. This promise was contingent on the full repentance of Israel; it was to follow a siege wherein some "northern army" would be worsted and the Israelites would be triumphant. After full contrition on the part of the people and their return to the laws of the Lord then would he bless them. It will be noted that this prophecy was given 800 years before Christ. Verses 28 to 32 have not been fulfilled in their entirety even now. In no sense can this chapter be used to confirm the contention that the rains ceased some eighteen hundred years ago and were restored.

"It may be added that travelers have, perhaps unconsciously, exaggerated the barrenness of the land from confining themselves too closely to the southern portion of Palestine. The northern portion of Galilee, of such peculiar interest to the readers of the Gospels, is fertile and beautiful. (See Stanley's Sinai and Palestine, Chapter X, and Van de Velde there quoted, and, in his description of the Valley of Nablus, the ancient Sechem.)—Ibid., p. 2666.

Robinson becomes almost enthusiastic in describing this Valley:

"Here a scene of luxuriant and almost unparalleled verdure burst upon our scene. The whole valley was filled with gardens of vegetables and orchards of all kinds of fruits, watered by several fountains, which burst forth in several parts and flow westward in refreshing streams. It came upon us suddenly, like a scene of fairy enchantment. We saw nothing like it in all Palestine."—Biblical Research, vol. 1, p. 275.

Pools of Solomon

Doctor Smith gives a very glowing description of the condition of the Pools of Solomon. He evidently knew nothing of a miraculous return of the rains, neither did Doctor Robinson, nor yet any of the men who were on the ground. A singular occurrence like this would not have been overlooked by all of them.

"The valley of Urtas, south of Bethlehem, contains springs which in abundance and excellence rival even those of Nablus. The huge Pools of Solomon are enough to supply a district for many miles round them and the cultivation going on in the neighborhood shows what might be done with a soil which requires only irrigation and a modern amount of labor to evoke a boundless produce."—Ibid., vol. 3, p. 2292.

It is undisputed that the lack of cultivation, the breaking down of the terraces, the abandonment of the irrigation systems, together with the denuding of the land, has had a very bad effect as to water storage in the soil as well as for irrigation and domestic purposes.

Doctor Smith continues:

"It is obvious that in the ancient days of the nation, when Judah and Benjamin possessed the teeming population indi-

cated in the Bible, the condition and aspect of the country must have been very different. . . . That the numerous population knew how most effectually to cultivate this rock territory is shown by the remains of their ancient terraces which constantly meet the eye, the only mode of husbanding so scarcely a coating of soil and preventing it being washed by the torrents into the valleys. . . . But besides this forests seem to have stood in many parts of Judah until the repeated invasions and sieges caused their fall and the wretched government of the Turks prevented their reinstatement and all this vegetation must have reacted on the moisture of the climate and by preserving the water in many a ravine and natural reservoir where now it is rapidly dried by the fierce sun of the early summer, must have influenced materially the look and resources of the country."—Vol. 3, p. 2294.

Cause of Barrenness

"The causes of the present barrenness of the country are two which indeed can hardly be separated. The first is the destruction of the timber in that long series of sieges and invasions which began with the invasion of Shishak and has not yet (1869) come to an end. This, by depriving the soil and the streams of shelter from the burning sun, at once made, as it invariably does, the climate more arid than before and doubtless diminished the rainfall.

"The second is the decay of the terraces necessary to retain the soil on the steep slopes and the roundhills. This decay is owing to the general unsettlement and insecurity which have been the lot of the poor little country almost ever since the Babylonish contest. The terraces once gone there was nothing to prevent the soil which they supported being washed away by the heavy rains of winter, and it is hopeless to look for a renewal of the wood or for any real improvement in the general face of the country until they have been first reestablished. This cannot happen, to any extent, until a just and firm government shall give confidence to the inhabitants."—*Ibid.*, vol. 3, p. 2317.

The water supply of Palestine is abundant. . . . The rainfall of Palestine is between twenty and thirty inches annually, and the rainy season is the same as in other Mediterranean countries. In most years the supply is quite sufficient for purposes of cultivation."—*International Standard Bible Dictionary*, p. 2209.

"There appears to be no reason to suppose that climate or rainfall have undergone any change since the time of the Bible; and a consideration of Bible allusions confirms this view. Thus, the occurrence of drought, and of consequent famine, is mentioned in the Old Testament as occasional in all times. (See Genesis 12: 10; 26: 2; 41: 50; Leviticus 26: 20; 25: 1; 1 Kings 8: 35; Isaiah 5: 6; Jeremiah 14: 1; Joel 1: 10-12; Haggai 1: 11; Zechariah 4: 17.)—*International Standard Bible Dictionary*, p. 2209.

Diary for 1817

The following is copied from Letters From Palestine, being a "Description of a tour through Galilee and Judah during 1817." The book was published in 1819. Speaking of the River Adonis near Tripoli the writer remarks:

"At certain seasons, the waters are tinged with a vermilion hue, arising from a stratum of red earth particles of which are periodically washed by the violence of the rains into the current."—*Letters From Palestine*, p. 2.

Writing from Nazareth on August 10, 1817, the author, speaking of the River Kishon, said:

"At this season of the year, the stream is very inconsiderable; but in the rainy months the greater part of the waters which are collected on Mount Carmel are discharged in a variety of small torrents into the channel, which being insufficient for such augmentation, the current overflows its bounds, and carries away everything within its reach."—*Ibid.*, p. 25.

Notes From a Diary of 1821

We submit several excerpts from the Diary of a Tour Through Southern India, Egypt and Palestine, during the

years 1821-2. Under date of March 1, 1822, the author remarks:

"The celebrated and often described cisterns of Solomon, are reservoirs of water, three in number lying up the valley one beyond another, and each of them is said to have sufficient depth to float a first-rate ship of the line. When we saw them they were all full, which is an unusual circumstance, and proceeds from the heavy rains which have fallen this year (1822)."—Page 312.

"In the very dry season, the only water with which Jerusalem is supplied, excepting what is procured from its reservoirs for rain, comes from these cisterns, and is conducted there by an aqueduct also attributed to Solomon."—*Ibid.*, p. 312.

John Murray of London in 1858 published a Handbook for Travelers in Syria and Palestine. It contains the following:

"In Palestine the autumnal rains commence about the latter end of October or the beginning of November; in Labanon they are a month earlier; they are usually accompanied with thunder and lightning, they continue for two or three days, not constantly, but falling chiefly during the night; for the two succeeding months they fall heavily at intervals. . . . While I pen these lines in the old city of Damascus the snow is eight inches deep in the terrace of my library."

Jerusalem Always Supplied

"Jerusalem lies in a rocky, limestone region, throughout which fountains and wells are comparatively rare. In the city itself little of any living water is known, and in its immediate vicinity are only the three small fountains in the lower part of the Valley of Jehoshaphat. Yet with all this disadvantage of position the Holy City would appear always to have had a full supply of water for its inhabitants. In the numerous sieges to which it has been exposed from the earliest ages to the present there is nowhere read of any want of water within the city.

"It will thus be a matter of some little interest to every visitor to the Holy City to examine the remains of ancient cisterns and aqueducts, and to see with his own eyes how a city so densely populated, so much frequented, so singularly situated was abundantly supplied with water. . . . Jerusalem is at present supplied with water from its cisterns."—*Ibid.*, p. 135.

Does the following suggest a dearth of rain?

"The rains descend in the spring and autumn. The early rains begin to fall about the middle of November. They generally set in with strong winds from the west which continue to blow at intervals till the end of February. They sometimes rise nearly to the violence of an Indian monsoon—the rain pouring down in torrents for three or four successive days and nights, sweeping away the produce of the fields and the soil on which it grew—the flocks and herds, and human dwellings, with the hapless inmates, in one promiscuous ruin. Such a ruin David appears to contemplate in Psalms 42: 6."—*Ibid.*, p. 110, 111.

(To be continued.)

Elders Lee Quick and Edward Rannie are holding tent meetings in Butler, Missouri, in a good location in that town.

Happiness cannot come from without. It must come from within. It is not that which we see or touch or feel, or that which others do for us that makes us happy—it is that which we think and feel and do first "for the other fellow," and then for ourselves.—Helen Keller.

When the fight begins within himself,
A man's worth something.

—Browning.

Knowledge and timber shouldn't be much used till they are seasoned.—Holmes.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

What About Our Girls?

Very much is being said and written about the girls of to-day. Papers and magazines teem with articles for and against their ways, their words, their dress and ideals. Some think they are headed straight for destruction, while others, probing beneath externals, find their hearts are sweet, pure, and wholesome.

Not condoning what is intrinsically wrong in its nature, we feel to express a confidence in the daughters of to-day, and a belief that in spite of seeming frivolity they are being molded into intelligent, efficient women of sterling worth and value. If they are not, the shame is upon us, and the girls themselves are least of all to blame. Something is lacking in their training, in the example being set by their elders, or something pernicious in the modern trend of the whole Nation.

This latter we are indeed loath to concede. We believe in the upward trend of humanity, and the all-pervading and all-conquering nature of the mission and spirit of Christ, which cannot have been reigning in the world for these two thousand years fruitlessly. True, the world is to become "ripe in iniquity," but can we not feel that this applies more accurately to adult wrongdoing than to youthful thoughtlessness?

We are encouraged to read occasionally a word written in defense of the spirit of the young, and to note their cause ably championed. Faith works many miracles; who shall deny the power for good exerted by a single thought of confidence, of love, and trust, and assurance? Young people do try to live up to the good opinions of those about them. Decry them, discredit their motives, arraign their purity and desires, and you weaken their powers of resistance to evil. They are likely to develop a "might-as-well-have-the-game-as-the-name" spirit, and come to believe that there is no use in anyone struggling against demoralization in this day and age of the world!

When will we, as a people, learn to go deeper than the outside and the apparent, as we study our young people? When will we come to see clearly that back of the shams and the wrong dressing, back of the slang and the dance, lie principles of conduct and ideals which have been established by parents and teachers, by associates and communities, by generations and nationalities, all of which will dominate in spite of these externals? In other words, when a young person goes wrong, why blame the immediate cause of the downfall, instead of the underlying causes, which are the lack of training, paucity of noble ideals, and absence of religious motives and spiritual urgings which should have been, from infancy (and indeed from generations) instilled into his character and life habits?

We would not shut unbelieving and unwilling eyes, nor lull ourselves into any sense of false security. Our duty is too plain before us, as parents. But let us rather pin our faith upon the all-accomplishing power of *good* and *love*, of the upward influence of correct example, and the regenerating force of Christian principles, and then *see to it*, that our young people shall have every benefit which can accrue to them from a liberal use of these things! We will have about all we can do to set the proper example in morality and spirituality, and to express unwaveringly a firm reliance upon heavenly power, for that will mean that we must look the situation squarely in the face, study it from every possible angle, and learn to apply to its problems every scientific and religious principle found to be true. Child training in all its ramifications should be *the one* great study before parents, in order that righteousness (*rightdoing*) may prevail, and evil be crowded out by good!

Let us *believe* in our girls, deal gently with their passing vanities, and in wisdom point out to them, with love and confidence expressed, the better paths. Never, never let them hear from our lips anything that will discourage, or cause them to believe there is no use in their trying to reach our ideals for them!

A. A.

The Modern Girl

The modern girl and her mode of personal adornment have stood a lot of knocking from those who sigh for the "good old days," but now the "m. g." has found a staunch defender. Mary Ross Potter, dean of women at Northwestern University, answers the oft-uttered question: "What's the matter with the girl of to-day?" by declaring: "Not a thing."

"There is nothing wrong with the girl of to-day because she uses a lip stick and a little rouge and a dab of powder," Dean Potter said.

"Of course, the dress of the girl of to-day—skirt to knees almost, flimsy stockings, flimsy everything—is not the dress of mother's generation. Nevertheless, she is sweet and good and kind at heart.

"She has independence—a bit of frivolousness—that did not belong to her mother's day. She doesn't like to be ordered about. She wants to hold up her head and go her way as she sees that way.

"But such a spirit is the spirit of the times. It is the result of the war. Our soldiers felt that when they came home after serving their country no one had a right to order them around—regulate their every move. And I believe they were right, too.

"The girl of to-day has that spirit. There is the frequent criticism that our present-day girls prefer business careers to marriage. Yet they are most affectionate and exceedingly emotional, too emotional, I think.

"It is true we have more delinquents than formerly. That, too, is a sign of the times, and a very great problem. I hope we will face it bravely and solve it."—Exchange.

Flapper Queen

What little game is this you play,
Dusting your nose with powdered chalk,
Lining your lips with a color as gay
As the bubbling argot you talk?

Strutting along like a mannequin queen,
Smirking in mirrors, treading on air,
What are the fancies that flit through your brain?
What's on your mind besides curly brown hair?

We who are older and more worldly wise
Smile at your make-up and say you're a scream;
Yet we'd trade what we know for the light in your
eyes,
And swap all our gold for your dream.
—Emmet Crozier.

Youth

Do ye know, ye graybeards all,
The world is made for youth?
Ye scheme and sigh and wag your heads,
The world is made for youth.

War-torn and sad, and frenzied grown,
The world is saved by youth,
With courage high and vision clear,
The world is saved by youth.

Forbear to stifle brilliant dreams,
Let us be fair to youth.
Give them their joy of fleeting days,
Let us be fair to youth.

The Atlas load of our mistakes
Will wear away their youth.
We must give love and meed of praise,
The world is made for youth.

—C. M.

"Short-Haired Women"

Driven back to the last trench, man is now trying to dictate the proper length of women's hair. In issuing an order against bobbed heads the president of a great insurance company may be attempting more than he can accomplish. Men used to wear their hair long, and at another period they wore wigs; no doubt in those days there was strong feeling on the part of dignified and conventional persons against all tendency to a change of custom. There is quite a flutter now over the flurry of bobbed heads among girls, and what started as a passing fad may yet be boomed into a complete revolution by the advertisement given it by the opposition of men.

There was a time when women wore rings through their noses, and no doubt the first daughters of the primitive who decided to leave them off were treated to ostracism or something stronger. Turkish women who uncover their faces are a source of astonishment to the elders, and Chinese girls who have unbound their feet have also violated ancient convention.

Among the whirling wheels of the factories women operators have found short hair gives greater safety. There are others who plead that it is cooler and more comfortable and healthful. "Long-haired men and short-haired women" has long been a phrase of contempt for Bohemians and eccentrics, and this connection may have something to do with the opposition of this Eastern employer, although he will possibly find that it is not he, but the women themselves, who will decide.—Exchange.

Dress

III. HAIR DRESSING

A woman's hair has been called her crown of glory. Brother Paul Hanson, in an afternoon talk at the Stone Church in Independence, related a miracle of healing God performed for a young sister afflicted with a disease that would cause her head to become entirely bald. In the performing of that healing God surely answered any criticism that might be made upon a woman's right to use her "crown" to the best advantage to really enhance her beauty.

So much criticism is current just now about the way women and girls dress their hair. Part of it is surely justified. Some is not. To dress hair to advantage one must adopt a mode suited to her own figure, shape of head and face. Because Mary Jane can wear the present "cootie garage" style is no indication that Alice Marie can do so.

Women who are really careful always to dress their hair becomingly adopt one or two coiffures suited to themselves and refrain from making radical departure from the accepted style. It is said Queen Mary of England in her early womanhood called in a famous artist hair dresser to help her determine the style of coiffure best suited to herself and has never departed from the general mode decided upon at that time. Her daughter, Princess Mary, who is said to resemble her mother strongly, has adopted much the same manner of hair dressing her mother has always used.

It would be well for each of us to follow Queen Mary's example and remember in making the decision to look at ourselves from all angles; not front view alone, but side and back as well. There should be no sharp angles, lines, or pronounced knobs, etc.

Some helpful suggestions appeared in the *Ladies' Home Journal* not long since. They read as follows: "Begin by studying your profile. If you have a pug nose, do not put your hair on top your head; if you have a round, fat face, do not fluff your hair out too much at the sides; if your face is very thin and long, then you should fluff your hair out at the sides. The woman with the full face and double chin should wear her hair high. All these and other individual features must be taken into consideration in selecting the proper hairdress. Above all, simplicity should prevail. You are always most attractive when your hair looks most natural—when it looks most like you."

Fluffy hair and curls lend themselves most readily to

varying ways of "doing up," but straight locks in healthy condition, well cared for, can be arranged in becoming styles also. Just at present the ridiculous and often disgusting extreme of ear puffs is having its day. Ear puffs done up as they should be wouldn't be so bad, but when they develop into a couple of door knobs with a third at the nape of the neck there is simply no beauty in them and they detract from the girl's really good points.

You may remember a few years ago the upturned bowl—rats they were called—adorned the back of the head of most of our high school girls. There was one thin-faced little girl, I recall. She possessed an average amount of "good looks" and an abundance of beautiful brown hair. She wore a "rat" larger than her face and by the time she disposed of her own hair over the rat, she presented a laughable picture. She could have been very attractive, and is to-day a charming young matron without her rat and no ear puffs, either. She has learned to do her hair so that it "looks like her."

BERTHA L. MADER.

The Women's Department in Denver, and the Work in General

It is fourteen years since we came to Denver to live, and Sister Schmuz was then in charge of the Daughters of Zion, also the Aid Society. She solicited my help immediately, and I was glad to assist her in a work I considered so important.

There was no branch in my home town, but I was getting some education in women's work in the home and child department of the women's club, and with the state board of the Mother's Congress. I was happy to be working, now, with the women of the church.

Sister Schmuz was a pioneer in the educational work of the women of the Denver Branch, and was an efficient and interested worker. Sister Mae Everett succeeded her as chairman of the aid society and I as chairman of the Daughters of Zion. We decided to have a joint meeting, using the printed leaflets and having a study hour, then a program, with music and refreshments and a silver collection. Through all the changes of name we have adhered to the same general plan.

During this time the church was built and the women assisted in raising the money. Sister Everett moved away, after a long term of splendid work, and that left things in my hands.

I liked the name, Woman's Auxiliary for Social Service, and, when advised so to do, we organized according to the plan outlined by the general society, in departments, and here used the suggestions given in the programs for our work. We have had a great deal of child study, and many subjects which came under the educational or miscellaneous departments. We studied foods one whole year (only a beginning), and considered much that the health department is now advocating as an important part of church work.

The relief and service department was very thoroughly organized under Sister Alice Cowan. A large number of members was selected, people living in different parts of the city, and work in the different neighborhoods was reported at the monthly meetings, and plans made and carried out. Bible readings and discussion, short papers and readings, beautiful poems, etc., has been the order of exercises, with prayers for the sick, the afflicted, the mentally burdened, or spiritually distressed. We met sometimes with those who were shut in or with those who were not in the habit of attending the regular meeting of the main body, at the church.

"Showers" for expectant mothers have been held; and food and clothing collected, especially at Thanksgiving and Christmas time; and distributed to those who were in need of help. Sister Ella Brannan, who has been chairman of this department, is to be succeeded by Sister Fenn.

We may all take this as an incentive in this work of service: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the

comfort whereunto we ourselves are comforted of God."

We have used the home and child welfare leaflets for study; just now we have the lessons put together with fasteners, a dozen sets, to loan to mothers or expectant mothers. Sister Nellie Williams is chairman of the department.

We have used some of the food and the body leaflets, and will study more of them later. We aim to keep in touch and in line with the general Women's Department.

We are a department of the church as the Sunday school and Religio are departments. We must consider ourselves an important part of the church work, cooperating with the church officials and aiding in any way possible.

Under Sister Nellie Sampson we made a good beginning in the public speaking lessons. We hope to continue that study some time, as also that of sociology. We are now having a class in English literature, taught by Brother Hale W. Smith.

The younger women are qualifying so there is no question but that the work will be continued after some of us retire and give them a chance. Sister Ethel Fishburn is our vice president; Sister Lillie Beardsmore, secretary; Sister Sophie Bruno, treasurer; Sister Bertha Black, chairman of the miscellaneous department; Sister Laura Gilbert, director of the young women's department; Sister Ethel Williams, monitor of the circle of older girls; Sister Katharine Keck of the younger girls.

The work was organized and had a good start under Sister Blanche Sampson and it is our wish that it be carried forward and not be allowed to lag.

The home department gives all an opportunity to do some studying, if they cannot attend the regular sessions. The cradle roll gathers in the little folks when they are too young to go to Sunday school.

Do you see any excuse for the little girls, the big girls, the young women, the older women, the mothers, not working somewhere? We may reach out and pick up, not only crumbs, but whole loaves to satisfy the inner craving, and which will give strength, not only for words, but deeds.

"Work," says Henry Ford, "is the secret of keeping young; work, and duty, and faith. Faith in yourself and other men"—or other women. Faith in the children, in what they may become. What they *will* become is better, for a positive faith is what we need.

Work for the children, for the youth of the church, when the mind is plastic, the heart fresh and sweet and unhurt by the world, is the most important thing on earth.

The "eternal quest for perfection" should make us active in assisting in a great work. And I do not know of an organization of women which so splendidly gives an opportunity for an all-around education. What we need is the *will*, not only to make a start, but to continue.

No one is going to do this work for us. It depends upon ourselves individually—what are we going to do for ourselves that we may become more efficient, that we may become intelligent workers?

Some have objected to child study, when there were a number who had no children. Child study is so important that it does not hurt anyone to take it up. There are some boys in our teacher training class, studying From One to Twenty-one and A Study of Child Nature.

Many a woman who has no children of her own is a Sunday school teacher, and she will be greatly aided in that teaching if she has a knowledge of many things pertaining to child nature. And she will be a better neighbor to the children next door if she knows more about the whole race of them.

Education, refinement, culture, should be our aim. If religion is not refining it is not good, wholesome religion. Rough and boisterous natures are often tamed down, quieted, made gentle and sweet, by education and religion.

We might term the whole system of the Women's Department a school of religious education, for there is nothing laid down on the program which is not good and wholesome and educational and refining; and we have been admonished to study, to gain a knowledge of countries and

places and many things. We have ample offers of assistance in improving ourselves, and above all to assist in educating the children.

"There are some things in the great wisdom of the Almighty that he has left us to do for ourselves."

HORTENSE SELLON CRAMER.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXIX

Amusements and Social Life

1. In summing up some of the conclusions reached in the foregoing chapters what does the author say of the play of children up to school age?

2. In the next stages how do children play?

3. What is true in the gang period?

4. How do the girls differ from the boys at this age?

5. Of what do their amusements consist when they are older?

6. Why is the amusement question an important problem?

7. What is the importance of the play instinct?

8. How may parents encourage and guide the play instinct?

9. Why do parents often fail to appreciate the desire for excitement and good times of their young people?

10. Why do young people like pleasures which merely pass the time?

11. What would you suggest as a means of providing for the dramatic instinct?

12. What may be done to supervise and guide the sex attraction?

13. What may be said against public amusements?

14. What position has the church taken in regard to amusements for the young?

15. If certain amusements have been condemned, what constructive measures have been taken to solve the recreational problems of the young?

16. Have these things proven a success?

17. What is the place of the home in supplying this need?

18. How may the dramatic instinct be satisfied in the home or church?

19. What is the field of the church in solving the amusement problems of its young people?

20. Suggest means by which it may be done.

MAUDE PEAK PARHAM.

Ban Against Powder Big Hit With Mothers

AUSTIN, TEXAS, February 17.—An order issued here yesterday by Doctor M. M. Carrick, state health officer, prohibiting the use of rouge and face powder by young women employed in his department, evidently met with the approval of mothers, according to the doctor. He said he had received many telegrams and letters approving his action.

For Cleaning Stains

Many fabrics when wet with a cleanser show only the outline of the stain. To obviate the difficulty, blotting paper should be placed under the stain to be cleaned and a circle of French chalk or fuller's earth spread around it. This will define the outer edge of the stain and will absorb the cleanser when it spreads, thus preventing the unsightly ring which is often left. When sponging a stain commence at the outside and work toward the center. Spreading of the grease is thus avoided.

It is always safer to test the cleanser on a scrap of the material to see that the color is not affected. Chloroform and ether are valuable grease solvents for delicate fabrics.

LETTERS

Graceland College

(Special Correspondence)

Dedication of the New Building

The new building at Graceland College, for which the ground was broken in December, 1919, and which was ready for occupation in April, 1921, was formally dedicated Friday, September 16, with President Frederick M. Smith as the principal speaker of the occasion.

The program was unique, in that it had members representing the first board of trustees, the first student body, the first faculty, and the donors of the site of the college.

Opening.

Invocation.

"Going back to the beginnings."

Presiding Daniel Anderson, Member of the first board of trustees and continuously thereafter for nineteen years.

Music.

Turning over the building by the Bishopric.

I. A. Smith of the Presiding Bishopric. A member of the first student body.

Receiving the building by the present board of trustees.

A. Carmichael, chairman of the board.

Dedicatory prayer.

J. A. Gunsolley, of the first faculty.

Vocal Solo.

Addresses.

Mrs. M. Walker, one of the donors of the site and among the first with a vision of College Hill.

W. A. Hopkins, one of the donors of the site.

Lena Lambert Graham, of the first student body.

"Graceland's first quarter of a century."

Leonard Lea, of the present student body.

"Graceland's next quarter of a century."

Music.

Dedicatory Address.

President Frederick M. Smith, of the first graduating class.

"Graceland's place in the program of the church."

Music.

Benediction.

The New Dormitory Arrangement

About forty college boys will make their home in the old Herald Publishing House building. This will not interfere with the stake bishopric and presidency in keeping their headquarters in the same building. The boys will occupy some of the larger rooms as sleeping rooms, for which new beds, bedding, and furniture have been purchased. There will be a study hall on first floor, a clubroom and a gymnasium in the basement for those who want recreation, and kitchen and dining rooms where the meals will be prepared and served. Everything is being done to make a comfortable home for the boys.

Part of the girls in attendance will occupy the third floor of the new building. The large classrooms of that floor have been divided up into cozy smaller rooms, in each of which two or three girls will be quite comfortable. One classroom is fitted as a general reception room where the girls may meet.

There will be between fifty and sixty girls in the new building.

Sister Vida Smith will this year continue her position as dean of women, and mother to both girls and boys, for which all of them are grateful. She has endeared herself to a great many students, and they regard her as their staunchest friend.

The Faculty

The Graceland faculty, for which the board of trustees has spared no pains in securing the best trained and most efficient members obtainable, will this year be larger than

ever before, will enable the college to maintain the high standard of instruction that has been characteristic of the past few years, and will be a large factor in sustaining the high regard and good will with which an increasing number of other institutions are coming to regard her. The faculty has increased from the number of ten a few years ago to twenty-five at the present time, and includes the heads of departments who will be able to specialize in building up the particular part of the work. Its members represent a large number of the finest universities in the country. Some of them are: University of Iowa, Iowa State College, Iowa State Teachers College, Chicago, Northwestern, Kansas, Clark, Temple, Nebraska, Minnesota, Montana, Columbia College of Expression, State College of Kansas, State Normal School of Kansas, New England Conservatory of Music, and Des Moines University.

The faculty of the present year follows:

George N. Briggs, President.

J. A. Gunsolley, Principal of Commercial School.

Floyd M. McDowell, Psychology and Education.

Charles E. Irwin, Social Science.

Gustav A. Platz, Science.

R. H. Mortimore, Mathematics.

June Whiting, English and Public Speaking.

Lonzo Jones, Religious Education.

Hazel Putman, History.

Hugo H. Gold, Director of Teacher Training.

Elizabeth Trachsel, English.

Johannes C. Bergman, Romance Languages.

Alva R. Gilbert, Shorthand and Typewriting.

Belle H. Royce, English.

Vivian McElroy, Foreign Languages.

Vergie McCray, Home Economics.

Peter Muceus, Norse.

J. H. Anthony, Band and Orchestra Instruments and Directing.

Belle Patterson, Piano and Harmony.

Mabel Carlile, Voice—Public School Music.

J. H. Johnson, Physical Education for Men.

Mrs. J. H. Johnson, Physical Education for Women.

Myrtle A. Radmall, Health.

Mabel M. States, Health.

Lonzo Jones, Dean of Men.

Vida E. Smith, Dean of Women.

Lyda Elefson, Librarian and Curator.

Appreciated Gifts

Bishop John Zimmermann, of Philadelphia, has done a very generous thing for the college. Having visited here last summer, he felt that he would like to do something for the college. He is sending a large rug for the reception room in the new building, smaller rugs for each of the girls' rooms, curtains and draperies. Selections were made by Vida E. Smith while in the East. The college authorities and students are very grateful for the kind gifts.

Arrived Safely at Isle of Pines

Finds conditions favorable and situation pleasing.

I arrived this morning in the Isle of Pines all O. K. Brother Tordoff met me in Havana yesterday, or rather I met him, at the depot, for I got in from Key West before his train arrived from the Isle. He did not get your letter stating that I would be there on Friday until about ten minutes before the boat left for Havana, so he could not get there in time to meet the boat I was on, but I got along nicely. After I got my trunk inspected, accompanied by the Presbyterian teacher of whom I wrote in the first letter, I went to the depot to meet the train that Brother Tordoff came in on. We recognized each other at once.

Both nights on the water were delightful, especially last night. It was as smooth as glass. They were the best part of my trip. I did not get a bit sick on the boat, but can't say so much for the train, for after the first night I was

sick one night and day. The boat from Batabano to the Isle could not be better, and in the morning about an hour before landing, it is just great. We came right up between the mountains, with the breeze so fresh and water so beautiful, I did not feel like I wanted to leave the boat, for the town is not as attractive. Still, it is pretty; the mountains all around us, but no street cars or telephones. Yet we do have autos, so it is not so bad as it might be. But one must get busy and be in love with his work, then it won't be so bad.

Brother Tordoff certainly is a very consecrated, energetic man for a place like this. Has made a great many friends. His wife is much better; in fact, you would not think by looking at her she was sick at all.

I did not finish this letter Saturday as I started, for they came to take me out riding, so I will tell you about our services yesterday. We had a fine Sunday school in the morning. At 3 p. m. had sacrament and testimony meeting. There were ten of us members, and I never attended a better meeting than we had, for the Lord was with us all through the meeting. One brother was called to the office of teacher and another to the office of deacon. Then Brother Tordoff spoke in prophecy to me, very encouragingly indeed, some the same as had been spoken to me three times there in Independence before I left. The Evil One is surely going to try me, so he said, but I should come out victorious. I surely feel I need your prayers. Brother Tordoff seems very spiritual.

We expect to start our school one week from to-day, but have the children come Wednesday to register and get a little acquainted. I have met many of them already. One of the barbers came to me this morning and wanted me to take two of his boys. He does not like the Cuban school. They were bright-looking little fellows.

Thank Brethren Harder and Fairbanks for so nobly arranging everything so nicely. They did not stop until they got me on the train, so they did their part.

I did not have to use passport, but Brother Tordoff thinks I had better keep it. They say I will have to have one when I return. The Isle belongs to Cuba, not Spain.

I must not send this letter out without telling you of the lawn party we had last night. I believe all had as good a time as if we had been in the States; children and all together. Served three kinds of sandwiches, lemonade, cake, and ice cream, and candy at the last, so you see you don't have all the good things in Zion. We have some things here we would be glad to share with you and possibly you would enjoy a few with us, that is the mosquitoes and a little black fly that has no mercy on anyone; especially when you are a foreigner they feel very free to test you and see what you are made of—see if you enjoy their music and embraces, which they so liberally bestow upon one. It seems they never tire

of entertaining one just coming upon the Island, night or day. They tell me I will enjoy it after a while, but can't see it now. The druggist fixed me up something to keep them away, but must use it all the time and then it does not keep all of them away, but helps.

Sincerely,
NUEVA, GERONA, ISLE OF PINES, CUBA. F. B. PENDER.

Southwestern Kansas Reunion

Met in reunion at Wichita, Kansas, August 26, 1921, and reunion was a success.

We had with us Apostles J. F. Curtis, J. W. Curtis, and E. A. Curtis, also Patriarch Ammon White and all our local brethren, and the many grand sermons and much timely counsel that was given was joyfully accepted.

The women's work was discussed and many round table talks had upon different topics. Mrs. Alma O'Keefe, of the Red Cross of Wichita, gave us two very interesting lectures.

Brethren James Barmore and Alma Cramer, both of Hugoton, Kansas, were called and ordained to office of elder, and priest, respectively. Brother George Vickery was also recommended to be ordained to office of elder.

Many of the isolated Saints were present and the good spirit was felt through all services, especially so in the prayer meetings. At the Sunday morning prayer and sacrament meeting there were seven prayers and fifty-four testimonies, and many stood as a testimony to their Savior who were unable to say anything; then the Lord spoke to us in prophecy through his worthy servant Patriarch Ammon White, and the Holy Spirit fell on us with power, bringing joy, peace, and comfort to all present. Truly it is good to serve the Lord in the latter days.

The reunion committee was sustained; J. W. Wooten, chairman; J. F. Wilson and George Vickery.

A collection was taken Sunday evening of \$83. We all feel that much good was done and much prejudice was broken down, and all the Saints go their different ways homeward rejoicing again; we feel that the reunion was a decided success.

MRS. J. N. MADDEN, *Reunion Secretary.*

Arkansas District Reunion

The district closed its second reunion at Bald Knob, August 28. Though it was not as well attended by the Saints of the district as had been expected, large numbers of the people of the town and neighboring community attended the meetings. At the evening services the big tent was filled to its capacity, and many were outside, seated in cars.

Many acts of courtesy were shown by those not of the

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Eurgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Notice of Appointments

Elder M. A. McConley, of the Quorum of Twelve, has been appointed to Australia to take charge of that mission.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, September 15, 1921.

Notice is hereby given of the appointment of the following:
Elder J. W. Davis, Australia, missionary.

Mrs. J. W. Davis, Australia, unordained missionary.

Mrs. M. A. McConley, Australia, unordained missionary.

Elder V. B. Etzenhouser, Utah District, Salt Lake City, objective, local.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, September 15, 1921.

Conference Notices

Gallands Grove, at Deloit, Iowa, October 8 and 9. Branch clerks send reports to district secretary. J. B. Barrett, president; Lena M. Talcott, secretary, Arion, Iowa.

Fremont, at Shenandoah, Iowa, October 7, 8, and 9. Friday evening, music in charge of district chorister, and lecture by H. H. Hand, Religio field worker. Children under 14 will meet under direction of district Sunday school superintendent at home of Sister Stark. Saturday, 10 a. m., prayer meeting; 11 a. m., priesthood meeting; 2.30 p. m., business meeting; 8 p. m., preaching. Sunday announcements will be made Saturday evening. C. W. Forney, secretary.

Eastern Maine, at Jonesport, October 8 and 9. A profitable season is anticipated. Send all reports to Merton L. Crowley, secretary, West Jonesport, Maine. W. E. Rogers, president.

The brethren of the Northwestern Ohio District say we misread some of their recent notice. We read Fortena when it should have been Fostoria, and Bradshaw when it should have been Bradner. See HERALD No. 37, page 886.

Eastern Michigan, at Marlette, October 15 and 16. William Sheffer, president.

Northeastern Nebraska, conference and conventions at Walthill, October 1 and 2. Jay Leeka, secretary.

Information Wanted

Wanted, the names and addresses of isolated Saints and nonmembers who may be interested in the gospel, living

faith. That which the Saints appreciated most was the word of the Lord which was spoken directly to them through one of his chosen servants, encouraging them to continue their efforts to build up his kingdom in this place.

Brother Amos T. Higdon, principal speaker during the reunion, brought much joy to the Saints by his wise counsel and well-delivered sermons. His earnestness in the gospel characterized all his work, and truly the Lord does bless him with his Holy Spirit.

Brother E. A. Erwin, who never grows weary of telling the gospel story, was one of the speakers. A. E. Ziegenhorn, district president, preached several well-received sermons, as did also Brother F. O. White, president of the Bald Knob Branch. By his just dealings with the people as judge of his county, Brother White has won the faith and confidence of all who know him, and many were eager to hear him present the gospel message.

Brother J. T. Riley, our missionary in charge, lent much to the success of the reunion by his untiring efforts. He had the privilege of baptizing three precious souls at the close of the meeting.

On account of sickness, Sister Gordon, organizer of the Women's Department for the district, was not privileged to take up her work until the latter part of the reunion.

Conference of the district and Sunday school business meetings were taken up the last Friday and Saturday of the reunion.

IDA EMDE.

within a radius of twenty miles of Boston. Any information that will assist me in building up the kingdom of God in this field will be appreciated.

EDMUND J. GLEAZER, *Missionary.*

WEST SOMERVILLE, MASSACHUSETTS, 287 Powder House Boulevard.

Book Wanted

Ingram J. McVay, 847 Virginia Avenue, Follansbee, West Virginia, would like to buy a copy of Presidency and Priesthood. The book is out of print and no longer on sale at the publishing house.

Married

ROTH-BARROWS.—On September 8, 1921, at the residence of the bride's parents, Brother and Sister W. C. Roth, Lamoni, Sister Ethel C. Roth, granddaughter of J. S. Roth, and Brother Sidney Barrows, both of Lamoni, were escorted by Sister Etha Roth, twin sister of the bride, and Brother Malcom Barrows, brother of the groom. J. S. Roth pronounced the solemn words which made the happy young couple one as husband and wife, for life.

Sister Barrows is a graduate of Lamoni high school. Brother Barrows is a graduate of Lamoni high school, also of Graceland College; and now is a student at the University at Iowa City. This young couple have bright prospects before them in starting out on the matrimonial voyage of life.

Our Departed Ones

PIERCE.—Clara Corbin was born in Nevada, Iowa, in 1887, where she grew to womanhood. Married to Gilbert Pierce, June 2, 1909. Six children were born to this union and are now bereft of a mother's care. Sister Pierce had been a sufferer for a number of years but bore it with patience and Christian fortitude. Died at Iowa City, where she had been taken to undergo an operation, August 8, 1921. Funeral service held at the Saints' church, Nevada, Iowa. Sermon by F. T. Mussell. Besides the immediate family there are left her mother, 9 sisters, and 6 brothers.

HARVEY.—Annie Harvey was born in London, England, July 14, 1849. Died September 1, 1921, at Warrensburg, Missouri. Baptized by William Newton in London, Ontario, in 1876. Married J. J. Harvey, June 22, 1876. Leaves 5 children; her husband preceded her about two years ago. In 1880 she moved to Kansas City and became one of the charter members of the Armstrong Branch. Her life of righteousness, her devotion to her family, and her faithfulness in every sphere in which she moved will keep her alive forever in loving remembrance with all who knew her. Funeral sermon by Joseph Luff, assisted by Roderick May. Services in Chelsea Park chapel.

KELLEY.—Margaret McDonald was born at Hardwood Hill, Pictou County, Nova Scotia, June 16, 1826, and was 95 years, 2 months, and 7 days of age at time of death. Married Alfred Kelley June 16, 1845, at Goderich, Ontario. To them were born 13 children, 5 of whom survive: Judith Hall, of Cedar Falls, Iowa; Hugh A., Joseph, and George David, of Vanscoy, Saskatchewan, Canada; and Emma Melvin, of Monitar, Alberta, Canada. There also survive to mourn her 32 grandchildren, 40 great-grandchildren, and 9 great-great-grandchildren. Baptized August 15, 1880, at Cuba, Kansas, by J. D. Bennett, and confirmed by J. D. Bennett and G. W. Beebe. She was a consistent and faithful Christian woman. Her genial and social disposition, her wise counsel, and lovely every-day life, won her a host of friends and endeared her to all who knew her. Died at Vanscoy, Saskatchewan, Canada, August 23, at the home of her son Hugh. Laid to rest beside her husband at Cuba, Kansas. Funeral sermon by A. P. Crooker, of Topeka, Kansas, in the Methodist church at Wayne, Kansas. Reverend E. D. Harris, pastor of the Church of the Nazarene assisted.

MOORE.—James S. Moore died at his home near Dierks, Arkansas, August 24, aged 70 years, 6 months. Born and raised in Faulkner County, Arkansas. Baptized in 1894; ordained to the office of elder shortly afterwards. Moved to Howard County in 1900, presided over the Jacksonville Branch for years, preaching as a local elder in many places in Arkansas. Was highly respected by all who knew him. Leaves a wife, 4 sons and 4 daughters. Funeral sermon at his home by J. W. Erwin.

monial voyage of life.

HENDRICKSON.—William Hendrickson was born October 13, 1862, at Little Sioux, Iowa. Married Isabel Furniss, February 8, 1897. To them were born 6 children, who with his wife, 1 sister, and 4 brothers survive him. Baptized November 17, 1901; lived a faithful member. Ordained to the office of deacon, April 6, 1902. Died at his home, September 11. Funeral from Saints' church, sermon by William Glauner. Interment in Hagerman Cemetery.

DERBY.—Doris Louise, daughter of Millard F. and Isabel Derby, died September 6. Born June 17, 1900, at Selkirk, Ontario. Leaves 3 sisters, 2 brothers, father, and mother to mourn. She suffered much, yet was blessed through administration. She was gifted musically and contributed pleasure and benefit to her friends and church associates by its expression. Funeral from her home, G. E. Harrington officiating, assisted by two of the resident clergymen.

BAILEY.—John, of Manchester, England, was born in April, 1873. Baptized August 19, 1887. Ordained to office of deacon, then priest, then elder, occupying the latter office since April, 1899. Killed in motorcycle accident, August 7, 1921. At the time of his death he held the office of counselor to the president of elders' quorum in British Isles, also vice president of Manchester District. Leaves to mourn: his wife, 2 daughters, and 4 sons. Sidney, the youngest, lies in a hospital with a broken leg from the same accident. Buried at Southern by Albert Hall. Memorial sermon by W. H. Greenwood.

THE SAINTS' HERALD

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

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OF LATTER DAY SAINTS

shall not any man among you have
one wife; and concubines he shall
not have."—Book of Mormon, Jacob 2: 36.

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Entered as second-class matter at the post office at Independence, Missouri, of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

EDITORIAL

"The Law of the Lord Is Perfect"

All of the commandments of God are founded on man's nature and needs.

"Th law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Psalms 19: 7.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."—Isaiah 41: 21.

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."—Psalms 111: 1, 10.

We also read in the Doctrine and Covenants that the glory of God is intelligence; in other words, light and truth. This answers once for all this question for the church.

In the various passages quoted above and in other passages in the word of God, we find emphasized again and again that the plan of God is one of intelligence. It is not only one of promise and declaration of commandments, but it is also a statement of that which is best for man. Man being constituted as he is, the law of the Lord is perfectly adapted for his good.

It is true that we do not always realize this fact clearly. We ask many times why, and wonder why an answer is not given. The reason is, doubtless, because we have not developed sufficiently to understand and receive an answer if given.

Our experience in the church of God convinces us that as rapidly as we are able to understand, his Spirit will cause us to know, will guide us into all truth, and that as we grow in understanding of the truth, more and more of these moot questions will appear plain.

Faith

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11: 6.

To accomplish anything, faith is necessary, the assurance of things hoped for, the evidence of things not seen. Even the animal creation shows a measure of faith in the making of the home, hole, or nest, although possibly most of that which they do may be explained as instinct. Man is distinctive, however, as the only animal which plans and builds, manufactures, and seeks to extend his power of seeing and hearing. Man is not content to follow his narrow pathway or instinct, but with the microscope and the telescope brings the invisible before his physical eye and, with the telephone, brings the inaudible before his ears. He is able to communicate through mighty distances and so extend his power of seeing, hearing, and feeling.

Faith is the assurance of things hoped for. No building would ever be erected were there not first in the mind at least a mental picture of the completed structure; or, if

one were not sure he could complete it. No journey or other effort would be undertaken without a measure of faith.

As in the material world faith is needed before works follow, so in the spiritual realm. In the very nature of man, he must first of all have faith in God and, doing so, must believe that he is. The command to have faith is, therefore, founded in the deepest needs of man's nature, or, as Alma says, if he cannot have full faith, he can at least desire to believe to the end that he may believe, and believing, may come to know. If man has not faith in God and that he is a rewarder of those who diligently seek him, that he who seeks will find, he will not seek and will not find.

Repentance

The need of repentance, or turning from old sins; is clear. Conversion signifies the same things, the turning to that which is right. The necessity of turning from wrong to right, if freedom is to exist in the soul, has already been set forth in this editorial.

We thus see how reasonable is this ordinance. We should strive to follow in the footsteps of the Master and live without sin in our secret thoughts as well as in our acts. By having consideration for our humanity and weakness, he has given us this opportunity to signify our repentance and our continuous desire to do right, and in doing so to renew our covenants. This ordinance is wonderfully designed to keep in memory the sacrifice made by our Elder Brother and the significance of his service for humanity. It is also especially designed for our particular blessing in the renewal of our covenant.

Baptism

Immersion in water is not necessary for the sake of God so much as it is needed by man. The immersion in water signifies subconsciously a cleansing, and, hence, as a ceremony signifies subconsciously a cleansing from sin.

It certainly is right that there should be some overt act, something on the part of man to show his willingness to take upon him the name of Jesus, and his desire to keep his commandments so that he may have his Spirit to be with him. It would be difficult, if not impossible, to find a simple act so excellently devised as is immersion in water to signify, symbolically and subconsciously as well as consciously to man, this putting off of the old and birth of the new, this cleansing or remission of sins. The act is not a difficult one. It is a simple one and particularly adapted for man's needs.

Having signified by this open act his desire and willingness, there then follows the laying on of hands for the reception of the Holy Ghost, and then the child of God has the consistent opportunity for the renewal of his covenant in the Lord's supper. The partaking of the sacrament does not signify that we agree to everything that our brethren may suggest. It should not be partaken of, however, if we have offense against a brother or he against us, without first making an effort towards reconciliation. The renewal of this covenant in the sacrament, as stated in the prayer, is to signify our willingness to take upon us the name of Jesus

and to keep his commandments, that we may have his Spirit to be with us. There is an opportunity here for confession to the church, if it is a public offense; to individuals, if it is a personal offense; or to God in secret prayer, if it is a private offense, so that we may thus renew our covenant with him.

There appears to be little reason for partaking of the sacrament before baptism, for the sacrament is not only in commemoration of the blood of Jesus and his body which were given for us, but it is also a renewal of our covenant; and the first overt act to be taken before the world is that of baptism. It is also in the nature of a love feast between the children of God and a renewal of their brotherhood.

Baptism, therefore, is not only set forth in the law of God, but is also upheld by reason as best for man.

Freedom and Truth

We acquire real freedom from doing right.

The Master makes a statement of tremendous importance in the eighth chapter of the gospel according to Saint John, where he states, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. He who continues in sin is the servant of sin."

This is true in a quite logical way. We have noted many times the evil habits formed by wrongdoing, either in the way of drugs or merely in the development of wrong habits. But this is true of all sin. One may only say he is free when he does the right; he can only feel free when he knows what is right; in other words, knows the truth and does it. A boy or man who realizes the influence of the use of any narcotics, really knows and understands its effects, will not suffer from a desire to indulge, for he will know the consequences and hence is able to make his choice not to do that which will injure himself, so he suffers no inhibition thereby.

Like the incident already referred to, of the man who goes out to pick mushrooms, of which he is very fond, but he does not know the difference between mushrooms and toadstools. If he picks and tries to eat, he is fearful of the effect and experiences no satisfaction. If he does not eat, he is dissatisfied because he does not know whether it is good or not. But when he knows the difference between mushrooms and toadstools he leaves the toadstool without regret; he takes the mushroom without fear. Because he knows the truth, there is no inhibition.

The same is true in a moral way. When one really knows that which is good and does it, there is complete satisfaction, but when one does not know, he is dissatisfied. There exists an inhibition.

For example, a young person well brought up who comes to the city is tempted to go aside after worldly pleasures. If he does go, there is the existing inhibition, because of an innate sense of right, because of previous teaching. At times he may smother this feeling, but it returns. On the other hand, if he denies himself, he is still dissatisfied because of his desire for sociability, to see and to know. But when he knows the value of right happiness and of right pleasure, when he has the right criterion, then he is able to choose those pleasures which benefit, and leave untouched those which will injure.

Knowledge of truth is essential. Knowing the truth and acting in accordance therewith, we shall be free mentally and spiritually, and there then exists no inhibition. It is only those who know that which is true, and knowing, choose the right, who are free.

There lies in this a great intellectual reason for repentance.

Repentance means a turning away, changing from that which is wrong to that which is good, and it only comes with faith or with a conviction of that which is true. The demand, therefore, for repentance is founded in the deepest nature of man, for it is only as we come to know that which is good, choose the good and turn from that which is evil, that we are free from sin, from death, and from the inhibition which mars our joy in life.

S. A. B.

Newspaper Ethics—A Code

Declaration of principles and code of practice adopted by the Missouri Press Association at Columbia, Missouri, Journalism Week, May 27, 1921.

"Preamble

"In America, where the stability of the government rests upon the approval of the people, it is essential that newspapers, the medium through which the people draw their information, be developed to a high point of efficiency, stability, impartiality, and integrity. The future of the Republic depends on the maintenance of a high standard among journalists. Such a standard cannot be maintained unless the motives and conduct of the members of our profession are such as merit approval and confidence.

"The profession of journalism is entitled to stand side by side with the other learned professions and is, far more than any other, interwoven with the lines of public service. The journalist cannot consider his profession rightly unless he recognizes his obligation to the public. A newspaper does not belong solely to its owner and is not fulfilling its highest functions if devoted selfishly. Therefore the Missouri Press Association presents the following principles as a general guide, not as a set form of rules, for the practice of journalism.

"Editorial

"We declare as a fundamental principle that truth is the basis of all correct journalism. To go beyond the truth, either in headline or text, is subversive of good journalism. To suppress the truth, when it properly belongs to the public, is a betrayal of public faith.

"Editorial comment should always be fair and just and not controlled by the business or political expediency. Nothing should be printed editorially which the writer will not readily acknowledge as his own in public.

"Control of news or comment for business consideration is not worthy of a newspaper. The news should be covered, written, and interpreted wholly and at all times in the interest of the public. Advertisers have no claim on newspaper favor except in their capacity as readers and as members of the community.

"No person who controls the policy of a newspaper should at the same time hold office or have affiliations, the duties of which conflict with the public service that his newspaper should render.

"Advertising

"It is not good ethics nor good business to accept advertisements that are dishonest, deceptive, or misleading. Concerns or individuals who want to use your columns to sell questionable stocks or anything else which promises great returns for small investment should always be investigated. Our readers should be protected from advertising sharks. Rates should be fixed at a figure which will yield a profit and never cut. The reader deserves a square deal and the advertiser the same kind of treatment.

"Advertising disguised as news or editorial should not be accepted. Political advertising especially should show at a glance that it is advertising. It is just as bad to be bribed by the promise of political patronage as to be bribed by political cash.

"To tear down a competitor in order to build up one's self is not good business, nor is it ethical. Newspaper controver-

sies should never enter newspaper columns. Good business demands the same treatment to a competitor that one would like for a competitor to give to one's self. Create new business rather than try to take away that of another.

"Advertising should never be demanded from a customer simply because he has given it to another paper. Merit, product, and service should be the standard.

"Subscription

"The claiming of more subscribers than are actually on the paid list in order to secure larger advertising prices is obtaining money under false pretenses. The advertiser is entitled to know just what he is getting for his money, just what the newspaper is selling to him. Subscription lists made up at nominal prices or secured by means of premiums or contests are to be strictly avoided.

"Our Code

"In every line of journalistic endeavor we recognize and proclaim our obligation to the public, our duty to regard always the truth, to deal justly and walk humbly before the gospel of unselfish service."

The above declaration of principles and code of practice is of particular interest at this time. As an aftermath of the World War and from other causes, the essentials of religion appear to be greatly weakened among people in general. With the overthrowing of old rulers there has occurred a moral revolt, in part, against all authority. This has been marked by lawlessness in various parts of the world and by an apparent increase in crimes of violence.

The pulpit has apparently been afraid at times to take a decisive position. The economic interests have attempted and are attempting to dominate the pulpit as they have already, unfortunately in many instances, secured control of the press. But as is pointed out in *Hibbert's Journal* for July, 1921, while morality is necessary for a solution of our economic difficulties, no satisfactory solution can ever be secured so long as the managers of industry attempt to be, and are able, in part, to be the judges of right and wrong. To the solution of economic difficulties an external sanction of right and wrong is first needed. By external we mean not within the control of those who control the industrial life of the race.

In the case of the Pittsburgh Y. W. C. A., the effort of the leaders of industry to control what is said in the name of religion is plainly manifest. This effort to control the pulpit is again shown in the history of the Interchurch World Movement and in the restrictions that are being attempted against the Federal Council of the Churches of Christ in America.

Men of means are demanding a right to censor what is said by those to whom they contribute. This has been the case, *sub rosa*, in the pulpits of many of the prominent churches for many years past, those churches which men and women of wealth patronize. Occasionally there is found a man with sufficient courage to break the shackles, but he must be of extraordinary ability, if his resignation is not shortly forced.

But this attempt on the part of industry to control the moral sanction of the church was never more open, not to say flagrant, than it is to-day.

This effort to control pulpit ethics has long been in force in the case of the daily press, as well as with the various weeklies, monthlies, and quarterlies. There are some independents, it is true, but they themselves have made plain this disposition towards coercion. This pressure is especially brought to bear through the advertising columns and hence through the business manager. Very few are able to afford the luxury of a publication which does not pay its way, and to pay its way, advertisements are very nearly essential, unless the size of the publication be in some way reduced. This control through the owner and through the advertiser to

the business office, is constantly making itself felt. In view of that fact, such resolutions as the above are of tremendous import.

Another restriction, at least on the daily press, is that they are dependent for much of their news, especially outside of local news, on large corporations which gather and distribute as news that which they consider proper. The editor is thus robbed, in part, of the right to judge all news for himself and place it impartially.

With a secular publication a strong editorial policy is an advantage. The people are entitled to a fair, frank statement of the news. They are not entitled, nor will a reputable paper print every rumor, nor even every fact, but only the news that is fit to print. There must in every case be some editorial supervision to keep out that which can be of no benefit to the reader and which will work a lasting injury, perhaps, to innocent persons. There must be a high moral standard as to the news that is printed. But in addition to this attempt to place fairly the facts, a mere chronicle is not sufficient; there should be some explanation and especially in the editorial columns. In this particular there seems to be at present a lack of strong editors as leaders to place the facts, nationally and locally, before their readers, and present with them a strong ethical analysis, helping to guide the people in their problems of government, industry, and living.

There should be no control of any paper regardless of its character, regardless of how often printed, in the interests of one or more individuals. The news should be fairly given. The paper, under able leadership, should present an open forum for the discussion of the problems before the people.

This is the policy that has been adopted on behalf of our church publications, with an open forum for the frank discussion of problems of general interest.

Some may be doubtful as to how far the above declaration of principles will be carried into practice. We prefer to hope that a substantial effort will be made. Something is gained by such a declaration of principle by bringing an ideal plainly before the editors of Missouri and the public. Much more is gained when these principles are carried fully into practice. A heavy responsibility is laid upon every editorial staff, as judgment and wisdom must, of necessity, be exercised.

S. A. B.

Joint Council Sessions

The joint council of Presidency, Twelve, and Presiding Bishopric has been in session several days the past week, engaged principally with routine matters. The latter part of the week President F. M. Smith and Bishop B. R. McGuire were on a trip into Kansas concerning church business and the sessions were adjourned till their return, and were resumed on the 26th.

Those attending of the Quorum of Twelve, in addition to members of the other two quorums are, G. T. Griffiths, J. W. Rushton, U. W. Greene, Paul M. Hanson, J. F. Curtis, R. C. Russell, and M. A. McConley. Brother McConley will leave for the West on the 27th to join his wife, who has gone as far as Denver. They plan to sail for Australia on October 8.

College Day---October 16

Intelligent application of inspirational influences is a basic motive actuating Graceland's preceptors, whose ideals are unique in educational circles.

Graceland Dedication

(Editorial Correspondence.)

In order to accommodate what was perhaps the largest crowd in attendance at a Lamoni college function, the dedication service of the 16th was held on the campus east of the new building. The night was clear and bright, but at times the wind blew so much it made speaking and hearing most difficult. But the spirit of devotion and enthusiasm triumphed over all minor hindrances. For half an hour before the formal exercises the orchestra played as the crowd assembled. Probably not over half of those in attendance were seated. As a finale, the orchestra played "Greater Graceland," written especially for the occasion by Joseph Anthony.

The theme of the program was "Going back to beginnings." Every speaker was reminiscent and related the trials, hindrances, humor, and lessons of the past. Many incidents of student life were recalled. And there was general rejoicing over the present status of Graceland, with great expectations for the future.

Daniel Anderson, member of the first board of trustees, and continuing for nineteen years thereafter, presented and briefly introduced each speaker with special reference to early years of Graceland.

Bishop I. A. Smith gave a brief sketch of ancient schools and pointed out the relation between religion and education,

Office and church headquarters, the early ideals of the church, the resolution of the General Conference of 1869, reaching its fulfillment in Graceland.

Mrs. Lena Lambert Graham, a member of the first class, spoke very wittily of the past quarter century of Graceland's history. Sister Graham is a daughter of D. F. Lambert, who was secretary of a college meeting in 1894. She was for several years on the faculty of Graceland, as well as having been an early student.

Leonard Lea, of the present student body, had the more difficult task of prophecy for the next quarter century, and forecasted some of our hopes of what those coming years will mean.

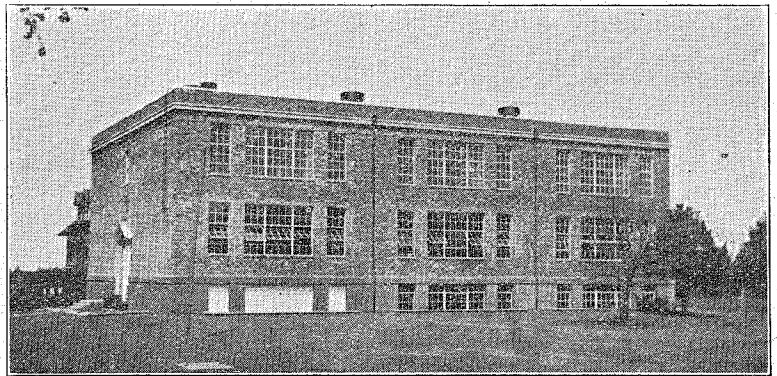
President F. M. Smith, as the final speaker, delivered the dedicatory address on Graceland's place in the program of the church. President Smith was the first graduate of Graceland, a member of the faculty, a member and chairman of the board of trustees. His address was forceful, and presented clearly his high ideals for Graceland as the place of stewardship in our economy.

There was an excellent spirit manifested throughout the day. The keynote was consecrated service for the work of God and preparation for that service.

The building is two stories and basement, and of fireproof construction, even the floors and window frames being fireproof. The upper floor is temporarily divided for dormitory

THE NEW COLLEGE BUILDING

This fine new fireproof building greatly adds to the equipment and efficiency of Graceland College. This is a view from the east, with Patroness Hall partially showing in the background. A view from the south is one that gives what some consider a more representative view of the building.



—From "Graceland Record."

which has always been close. He referred to the legal manner in which title is held for Graceland and formally turned over on behalf of the church the building to the trustees of Graceland College.

Bishop A. Carmichael briefly accepted the building with deep appreciation of the responsibility. Heretofore the lack of facilities and room has been a ready excuse. That excuse is no longer possible, as this building has no equal.

The dedicatory prayer was by J. A. Gunsolley, who was on the first faculty and is still with Graceland. It was a very earnest, fervent petition of dedication of not only the new building, but also of the trustees, faculty, and young people.

After the singing of the "Rosary" with unusual expression by a quartet, Mrs. Vida E. Smith read a paper prepared by Sister Marietta Walker, one of the donors of the land for Graceland College. Sister Walker spoke of her own early efforts to secure an education, as well as the early struggles of Graceland, and her ideals of consecration.

W. A. Hopkins, another donor of real estate to the college plat and the one who deeded the land on which this new building now stands, told of his coming to the locality in 1872. It was simply a cattle range and an open field for prairie chickens. The nearest railroad was at Osceola. He spoke of the growth of the town, the coming of the Herald

use, affording some twenty sleeping rooms, a dean's room, and a reception room.

The first floor is divided into six large classrooms, splendidly appointed.

At 10.30 a. m. on Friday, the regular opening chapel exercises were held, except that there were not the usual thirty to forty-minute addresses, because of the dedication of the new building to occur that evening.

This morning service was therefore only for students, with a few visitors. The exercises of welcome were in charge of Bishop A. Carmichael, chairman of the board of trustees, who after brief remarks of welcome, was followed by Oscar Anderson, as mayor of Lamoni; F. M. McDowell, as superintendent of the local Religio; A. M. Carmichael, as superintendent of the local Sunday school; H. H. Lynn, in behalf of the Methodist Church; and John F. Garver, as president of the Lamoni Branch.

President F. M. Smith then delivered a brief address on the international influence of Graceland College. This year there is a Chinese, an Arab, an Austrian Jew from Palestine, two young men from Australia, as well as young people from England and Germany.

After announcements by President G. N. Briggs, the exer-

(Continued on page 935.)

ORIGINAL ARTICLES

The Relation Between Civics and the Home

By A. Max Carmichael

*Address delivered at the Women's Institute, Independence, Missouri, May 17, 1921.
Reported by Mrs. A. Morgan.*

I assure you I feel at home, and I am also of the impression that I am more at home than the sprinkling of men I see among you. Of the twenty people who work with me in the public schools of Lamoni, eighteen are women. The three others are—women. I wish to introduce no spirit of levity by that remark, nor to occasion any. I would I might be possessed of the power to give the message to-night I would like to give, especially in view of the fact that the Women's Department probably is in its formative period, so far as its policies are concerned. I may not be able to. If I am not, it is because of the pressure of work.

I esteem it an honor to have been called to talk to you upon the relationship of the home and civics. We always like to think of things in terms of certain great problems that we have to do with to-day, and of course my talk will concern itself with those problems. I am not here to entertain you. I am here to talk business, and to say it fast.

The home is made up of individuals. I am going to term these individuals, father, mother, and the children. I term them father, mother, and the children in preference to husband and wife, because in the former term we have the home functioning, while in the latter term we have a non-functioning home.

Relationship of Mother to Civic Life

This is the Women's Department to whom we are talking. We are naturally concerning ourselves with the mother. Let us restate our problem, then. What is the relationship of the mother to civic life around her? God once desired to give the sweetest thing he could to earth; so he gave to earth a mother. We will have to ask, then, What are some of the functions of motherhood that are of vital importance to us just now, in connection with this matter?

One of these problems is that of bearing children. No doubt if every woman should consider the responsibility of this function alone she would hesitate to accept it. It is quite a responsibility to bring into this world a being, who must accept the limitations of life whether or not, and must undergo the privations of life whether or no; but when the woman stops to contemplate that she is given the greatest power of God himself, to create—when she realizes that, intrusted into her hands God has given his own power—the power that he only once manifested, perhaps, in the creation of Adam, and since then it has been in the hands of our womanhood—when one stops to remember that God has handed over his greatest power, so far as we are concerned, we should hesitate to fear to take on the responsibility. We should prefer then, I think, to lead the life of faith and hope that motherhood brings, and be encouraged to carry out this greatest of functions.

Of course, along with the function of childbearing, comes that of child rearing. I remember one time attending the last obsequies of a woman who could boast of the honor of having five beautiful sons. Every one of these sons was a powerful influence in the community in which he lived. I had known this woman but a few years, and in my acquaintanceship with her found that she held herself practically to the home. She was not a woman of club renown,

nor a woman of civic interests. Her aims seemed to be centered within the four walls of the home, and yet, in the babyhood of the five sons who each, in his turn, pillowed his head upon her lovely breast, she probably from time to time had sown the seed which had made of them five beautiful sons, and in turn, the greatest expression that this woman could find.

Should we hesitate to accept, then, the responsibility and in turn the joy that comes from that of child training? We men take upon ourselves the honor of the Melchisedec priesthood, and we place around that priesthood a wonderful hallowed influence and sanctity.

I have thought to place before the audience some of the scenes that have come to my attention in the Sunday school. As I pass into the beginner department I see a woman sitting, and around her are seven or eight little tots who are listening breathlessly to that story, beginning, "Once upon a time," and I want to ask you if she is not a high priest in her place, and what pastor dare try to take her place? Can you name an office more important now commissioned in the church, and can you name an office that has greater responsibilities, and yet greater opportunities than does that? I cannot, and if you can I would like to have you tell me it afterwards. I don't believe you can do it.

Woman has always had to do something towards earning a living. That is apart from our discussion to-night. But it is a part of her functions.

So far we have said nothing about one function of woman, that of being just a mere independent member of society. That has been denied her in the past, but yet we find that it is a part of her functions and we would not leave it out.

Meaning of "The State"

Now, the other half of our question is the state, and I think in the beginning of this question we need to have an appreciation of the meaning of the state, because the state expresses the extent of our social relationships. The expression of a state is found in our Federal Government, in our state, city, school districts, and townships, and it is the relationship of the mother to these departments that I am here to consider.

The function of the state in its various expressions has been to control and regulate the individual relationships in every field, and we have had an added concept of governmental functions in the last twenty-five years, the paternalistic concept, or attitude. We are glad to feel that the action or function of government is growing, and involving a larger plan and more intricate relationships. It is extending. The state is dabbling more and more into the functions of motherhood. A hundred and fifty years ago a mother had the exclusive job of raising her child, from the time he was born until he was twenty-one, but now we have the state stepping in from all sides and dabbling with her functions, in school, health, recreation, and the education of her child.

We have the state stepping in to regulate the number of hours a woman can work. Eight per day, perhaps, or so many hours per week. Some have said women should be considered merely the wards of the state, and hence should not be allowed to enter the political world. On the other hand, some have given this as the very reason why women should be allowed to enter into politics. But I think the reason why women should be allowed to enter politics should be placed upon a higher plane than this. Not that she is merely a ward of the state, not that the state has found it necessary in order to secure self-preservation to interfere with her functions, but because woman, in order adequately to perform her function, must enter into political activity. There's no way out of it, and it is upon this basis that we would like to establish our whole argument of the evening.

The necessity for woman entering the political arena has been increasing. Her functions have an enlarged social aspect to-day that they did not have thirty-five years ago. Even the function of childbearing, as seemingly biologically monopolistic as that is, as you cannot take it away from her, and as the state cannot perform this function; yet, even so monopolistic a function as that is, is increasing in social aspect to such an extent that woman successfully to carry on this function must, herself, enter into political activity.

The sentiment that has been against woman's entrance into political activity has been traditional in its nature, based upon prejudice, based upon the fact that in past history woman has not been emancipated, economically, socially, or politically, but the sentiment against woman's entrance into politics is not based upon the growing social and psychological aspect of her functions. Woman's excuse for entering into politics does not, then, need be because the state has found it necessary to interfere with her functions, but because she finds it necessary in order completely to fulfill her functions, to enter into political activity.

Woman's Work

The job of the woman, then, is one of a constructive nature. I would like to take up these functions just a little bit more carefully. Child rearing is becoming a highly specialized art and science, and we repeat again a thought which has been very much in our mind recently, and that is this, that the science of motherhood is but a few days old, is very young, and there is much to be discovered in this science as yet. We have been having mothers for six thousand years or more, but the science of motherhood is but a few hours old.

But in giving expression to the newness of the science of motherhood, we would not have you forget the art of motherhood. We would not have you forget the joy that comes from the tenderness which you bestow upon the child, but we would have you think, for a moment, that in the evolution of medicine, psychology, and sociology, motherhood has become a science, and the most specialized science. We talk about specialized lawyers, specializing, for instance, on corporation law, or about doctors specializing on the nervous system. Motherhood is the most specialized science of which I can conceive, but we come very far from having the specialists, and whose is the loss? The child's. Are we saying that he is still going to lose? That's up to you.

Child rearing is the most specialized science we have. There's no mother in this room who is sufficiently wise to teach her growing daughter how to become the best mother. She hasn't the knowledge, nor the power to teach her child, her growing daughter, how to become the best mother. To do this the mother needs to cooperate with somebody else. There is a need, then, that she enter into cooperation, community activity, politics, civics, whatever you want to call it, in order to inculcate in the mind of the growing daughter the science as well as the art of motherhood. I have no fear that the daughter will ever forget the art of motherhood. No fear at all.

A state's interference to train mothers is necessary. There is an old gentleman whom I know, who says that domestic science and home nursing have no place in our public schools. He is a man about seventy-five years of age. He loves to tell of the time when the teacher worked for twenty-five dollars a month, and built her own fires, and all the cooking that was taught was taught over the mother's famous stove. Of course, we need not fear this class of thinkers. Their day is passing. The thing we do have to fear is the fact that the world cannot seemingly emancipate the present mother from the past. She too many times seems unable to see the task ahead of her.

I said childbearing is one function of woman which you

cannot take away from her. You can take her children away from her and train them; give them their vocational training, and other necessary training for life, without the mother. But the task of bringing children into the world is hers, and hers only. But even here it is necessary for her to enter into political activity in order to see that this function is safeguarded. Getting down to brass tacks, it is for the women-folk to take the lead in seeing to it that their growing daughters may not be infected by marrying the socially diseased young men. Can the mothers afford to permit this too often enacted tragedy to continue and increase? The state cannot, and yet the state does still tolerate it. The question is, When are we going to have the nerve and the courage to follow out that which is now our conviction, that that thing shall be stamped out, and that no young man and no young woman should be privileged to enter into marriage until they have been found to be clean from social disease?

Some one says that such a law as that will foster illegitimacy. Let it do it. But I don't believe that it will. I have no fear of that at all. Let's have the courage and the nerve to do it: You can only do it through state activity. There is no other way. Mere preaching will never do it. You can preach until you are old and gray.

The Child's Education

Now, I am coming to another part of this problem of child rearing; perhaps one with which I am most closely connected; and that is, the child's education. I am proud to see that America has progressed to the point of advancement in its schools that it has. There isn't a country in the world that has such excellent opportunities for a free high school education as the United States, yet so great a man as Doctor Judd, head of the educational department of the University of Chicago, a leading educator in the United States, has recently wondered whether we can afford a free four-year high school.

Some of the members of the legislature of the State of Iowa were reputed to say last winter that they were wondering whether it ought to be the province of the state to appropriate increased thousands for the three state institutions, because they were wondering whether it paid to educate every boy or girl who wanted to go to college. Now, that's a startling statement, because every mother and indeed every good citizen wants all of our children educated just as far as possible.

For the last thirty years we have not had to fight the idea of universal education proposed by Thomas Jefferson and Horace Mann. It has been taken as an axiomatic fact that every child is entitled to education at public expense, but I think educators have a fight on their hands in the next ten years to keep alive that sentiment. I know that the teachers cannot keep alive this sentiment, unless the motherhood of this country is aroused to the necessity of so doing.

There is one thing ahead of the educational world that you mothers must watch. It is the cry of the man who does not want to put up the money. He will grab at every possible straw which he might use in persuading the public not to put more money into increased facilities for our schools. Do not let him mislead you or your neighbors. Do not let his cry, which indeed has too much foundation, I must admit, that the schools are wasting money, permit you to lose sight of the necessity of public education. The remedy is not in less education and hence less waste; but in more education and at the same time greater efficiency among school-teachers and administrators, and hence less waste. This was Doctor Judd's real contention, that much of the work we now take twelve years to accomplish could easily be accomplished in ten, if

the motherhood and the public of America will allow it to be done.

I am glad that the call has come to the teacher, due to the rising cost of teachers, to justify his price. Our farmers have been in the habit of sending their children to the twenty-five-dollar-a-month teacher, and saying, "Go to it, my girl, we will just excuse you so you can have all the fun with these children you want; we don't care how much you teach them, just so our pocketbooks are not touched very much." But since they have been paying one hundred dollars a month, they have begun to say, "I wonder what she does with all her time." The problem is hers to organize her time so that her results will be accomplished with efficiency and economy. It is up to the mothers to see that she does, and by so doing, advance the cause of universal education.

It is up to the motherhood of the world to insist that our educational curricula be such as economically to educate all children. There is no woman in this house, or in this country, who can sufficiently study psychology and the principles of education to be able fully to educate her own child.

There is another phase of child training which you cannot do alone, and yet too many of you will not cooperate. That phase is maintaining the health of your children. Too many of you are heard to say when cooperation is suggested along this line, "I am running my own family." There is no mother in this house who can become so specialized on the question of health that she can attempt to take her family unto herself and see to it that the children have good health. It might be true fifty years ago that a mother did have her family as a kingdom unto herself, but she hasn't it so to-day. Not but what she should have been the sole governor of her children fifty years ago, but the development of science and social life has made it so that now she cannot raise her children by herself. The matter of supervising and perfecting the health of your children by cooperating with each other is a new field, I admit, for the state to function in, and it is only in progressive communities that the state has been able to function to advantage in this regard.

In other communities you cannot get the state to take hold of this matter, so you have to have private cooperative agencies take the initiative. In some communities, however, people are afraid of any cooperative agency which seeks to develop the health of their children. They seem to think that if their children get along without disease they are lucky; and if they don't, let them go, God will take care of them. I am a firm believer in getting back to the state as the best agent to carry on any function cooperatively. A church may function for the time being, but when you get the matter done right you must get the state behind it. I am convinced that this is true in the matter of health supervision.

Health of the Children

In your communities, who attends to the health of your children? Do the mothers acting apart with individual effort succeed? Some of our health men would not think so. Does the school board? The board may provide a place for football. It may say that that is done for the health of the boys, but does football promote health? Do the country or town magistrates provide any agency to look after the health of your children? It is a field for state activity to be largely developed as yet. Yet our communities are badly in need of better health supervision.

For instance in one community, a farmer's son, who had been attending an agricultural college, said to his father one day on the farm, "That cow is tubercular." His father laughed at the idea; it was all foolishness. The son insisted that she was. The farmer had been in the habit of mixing

the milk of that cow with the milk of others to sell in the market. Finally, after several months, the farmer had the cow tested and found that the son was right. The man was so surprised and moved upon that he proposed to two other farmers of the same community that they have a man come from the state college to test the cows of all of them. They refused. They said, "We are getting but twelve cents a quart now for our milk; we cannot afford it." But from the standpoint of the community's health, can the mothers of that community where that milk is sold afford not to have those farmers forced to test their cows? The state authorities of that community have done nothing about it yet. The women-folk of that community have a lot of courage, but they have not done anything about it yet. But they should and will some day.

In a town where I taught for several years three members of one family died as a result of taking milk from a tubercular cow. Would it not have been better to have examined every cow in the community, even though not another cow should have proved tubercular, in preference to letting three people go? The shame of it, too, was two of these were the children in the family, and the other was the father. The whole family became infected before they knew what was wrong.

Home Nursing

What woman knows enough to teach her child home nursing? Too few will admit it. Too few women want a nurse to enter their homes to tell them what is wrong with their nursing methods. I suggested to my wife not to enter the women's organization until she was willing to say, "Nurse, come in and criticize my home, my methods of caring for the health of my child." How many women would be willing to sign the following statement, "I hereby express my willingness to have the church nurse enter into my home to instruct me in the proper methods of supervising the health of my home"? I hope a large number.

I think the women of the church are out of place in trying to effect a women's organization until they are willing first to see to it that their homes are as good as they can make them. I am not saying that our women have unhealthy homes intentionally, or that all women have unduly unhealthy homes. Women have not known the things necessary to run a perfect home. Modern science has brought to light many things which our women should know, but do not know. Why should anyone be afraid to get out of ignorance into the light of day? Why? Suppose a school-teacher refuses to change his methods; how long will he stay on his job? Only as long as the school board is blind; that's all. But woman has a monopoly on her task. So we can never expect to have a good state or church until the women-folk are emancipated from any state of ignorance in which they may be.

Our next topic is that of amusements. How successfully can a mother tell her child to go to bed at nine o'clock, if ten mothers around her say that their children can stay up until ten? You know that she cannot do it very successfully. So again when it comes to the question of amusements, you must unite. Preferably I think this common control should go back to the state, but if the state won't do it, let's take volunteer agencies.

As our church develops, I believe that our presiding councils will have a great deal to say along with some women-folk as to the common moral code of our people in greater detail. I am not averse to having women chosen to deliberate upon and declare the common moral code by which to rear our children. We cannot get very far if every woman wants to determine for herself what amusements her child may

have, irrespective of the effect that this determination may have upon her neighbor's desires. We must combine.

You know that the modern child of twelve, thirteen, and fourteen, is beginning to reach outside of the home for his amusements, and you know that if influences outside of the home indorse certain things, you have a stone wall to butt your head against if you try to keep your child from doing that which other members of the community indorse. The best of fathers and mothers cannot keep their children from partaking of amusements of which their neighbors partake. Mothers, how do you expect in Independence, or Lamoni, or Saint Joseph, or Chicago, or anywhere, to ever get anywhere with this problem until you are willing to enter into common council and follow a leader? You must democratically and deliberately choose a leader in this matter and follow her. Until you have decided upon some forms of amusements to the partaking of which all mothers shall be willing to restrict their children, we shall have our children going astray. The question of amusements must be solved collectively. There is no way out of it. I have said that I would give a considerable amount of money if some one would start up a process of getting Lamoni into the situation where the mothers in that town would work together on the amusements of pocket for the adolescent which I expect to have some years from now, but the question is still open, Will they do it?

Now, how can we do that, mothers? Notice I put that in the editorial "we." In the first place, we must secure a working knowledge of these problems, and that's what you are here for now. You must study the social aspect because when you went to school you did not study that phase. You should get together to study, and that certainly is one of the functions of the Women's Department. I know that some women-folk say that they do not have time to study, but they do have time to do other things. I question if they sense the relative value of the things they do. They wash, cook, visit among their social class, but they do not read any. I would encourage you to study the subject of home nursing, and the social and moral aspect of amusement.

I think it is a very fitting and proper thing that you study. Arrange your program for the day so you will have a part of your time to study. If you don't keep abreast of the times, your child is going to get ahead of you, and that's when you begin to lose the respect of your child. It is too often the truth that the child of sixteen does know more than her mother. You tell the girl that she thinks she knows more, with the mental reservation that of course she does not, but the honest fact is, she does know more. The reason is that fathers and mothers have quit growing, refuse to study, do not keep abreast of the times, and the adolescent child, in his desire to move on, leaves them far behind. You cannot propagate your desires and opinions unless you organize. Oh, each individual could talk, but you can propagate your desires and opinions and have more effect on the town council, if you will organize. That's one of the chief reasons for organization. It is to propagate your desires.

Some Dangers Before the Women

I am going to outline some of the dangers which are apt to occur in this Women's Department in its relationships with the state and other community agencies in your desire to function well. I think one of the first dangers is represented in the cry, "Fifty-fifty." I was at a political county convention a year ago last July. We had to elect ten delegates for the state convention, but we sent ten men and ten women. Each one of them had an equal vote. It is only natural for women to desire this form of recognition. Consciousness of sex is looming large in her mental attitude, which results in a de-

mand for fifty-fifty. This is shown in the desire of the women of this convention to have ten men and ten women, instead of picking out the best ten, whether all men or all women, or a part of each. I think that this matter will be adjusted in time. I have no fear of this demand for fifty-fifty being continued. It has its appearance ever and anon on the horizon, however.

But there are some other dangers. What is the first one? I am wondering whether women will absolutely measure up to these new demands. Do you know, I think that political rights were extended to you before some were really prepared for them. To repeat my thought, I am afraid woman has her political liberty before she is emancipated for it. How many of you are going to form your opinions individually of your husband?

Another danger is that women will not work together. School boards cannot hire women superintendents, because the rest of the women teachers will not work for them without serious friction. Some superintendents say that they will not have a woman principal for high schools because the rest of the women teachers will not work with her. This is the truth too many times. It is so much of a fact that it enters into the process of hiring women teachers anyway. Whether it is a biological inheritance on your part, or merely a social inheritance, which can the more easily be eradicated, I do not know. This is one of your future problems, we feel.

Another danger to be avoided, and that is one which has been placed high in the attitude of the opposers of women's rights, is the question, Will women keep clearly in mind their place and function? If there has been any attempt to belittle the work of the Women's Department, it has been, or will be that women do not keep clearly in mind the aim of the women's organization, and attempt to get outside of it. Be sure you get in mind the absolute function of a women's organization and keep right at that.

Some one wants to ask whether I advise women to go into the political arena. I say, yes. Right into the ward committees? Yes. I am not asking the mother of five little tots at home to do that, but there is in your community some member, a mature woman, whose children have been reared and passed out from the mother's needs, who still has the spirit of motherhood in her heart, perhaps by virtue of grandchildren, and who can well be your representative. As my parting thought to-night, I say that I do favor women in the ward committee. Of course the men in these committees will smile for a while at your noviceship, and they will smile as they work the ticket irrespective of you.

At a convention held at Leon, the county seat of my county, the men had selected a certain man to be our congressional representative at the convention at Chicago, and some woman in the bunch was throwing a terrible rock into the men's machinery by trying to be elected herself. The men were certainly chasing around to see how they would get around her bold and open tactics, and some parliamentary tactics, and "railroading" were necessary to do it. This kind of thing will probably occur for a while, and you will probably feel foolish for a while, but keep up your courage. There is something else in this world to think about than men's derisive smiles, than spending ninety-three cents out of every dollar of our federal taxes for war. That is what we are doing now. Has woman's vote helped to do that?

There is something else besides that. There's our death rate to lower; children to educate. If we would spend as much for knowledge as for one battleship, I believe we would have twice as many educational institutions in this country as we now have, and yet we are spending money for two battleships and other war apparatus each year. But who is

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Social and Economic Aspects of the Latter-day Work

By J. A. Koehler

A series of articles on some of the most momentous of present-day problems.

PART 2.—CHRISTIAN MANHOOD

The True Example

"A perfect man, . . . the measure of the fullness of the stature of Christ."—Ephesians 4:13. "Let this mind be in you which was in Christ Jesus."—Philippians 2:5. A high ideal; an awful distance to travel; and yet the task that is set before all who will attain a place in the celestial world.

Let this "mind" be in you. Mind is that which manifests itself in feeling, knowing, and willing. Christianity seeks to influence the lives of men so that they shall come to feel and know and will as Jesus did about the concerns of life. Man's nature, his environment, and his reactions all unite to make possible Christian manhood. To be the most successful business man, the most skillful workman, the most accomplished musician, the greatest preacher, or what not, is not the ideal. Such *successes* (measured not by the standards of society, but by the standard of a highly developed *moral* sense) may be achieved in the course of the development of Christian manhood; but they are not the *goal* of Christian effort, they are not the ideal; and whoever has such specific attainments in view as ends to be realized will miss his calling in Christ Jesus.

The life work of Jesus is epitomized in the statement, "He went about doing good." This "doing good,"—this self-determined practical mode of life which is inseparably connected with the idea of *love*—this was his purpose, and it was

going to turn the tide of our thought from war to education? Who is going to do it? I do believe that in a woman's soul is a finer outlook upon life than we men have, and the country does need the saving grace of that different attitude that the women have.

As I said, I do not favor a woman of five children running out, taking too much of an active part in the ward machine, but there are women who can do this. I honor the mother who had the five boys that I spoke of in the first part of my talk, but I do place with her such women as Jane Addams, and Mrs. Shaw. These eminent women have their places in public life alongside of our more humble mothers, and we must work with them. There is no woman who expresses motherhood any more than did Jane Addams, a woman denied the blessings of children that she could call her own, upon which she could bestow her love; but instead of bestowing blessings on the few children of her own which she might have had, she bestowed hundredfold to the many children of other folks.

We should have women like her, and we have women like her to-day. We have women in Lamoni like her, and I could pick you out folks in this audience who I know are like her. In the science of child rearing, get together, that the women of the Jane Addams type and the actual mothers of children may express together their motherhood, resulting in added blessings for mankind.

consciously and vigorously pursued. A man may be so busy achieving that the purpose to do good will be lost sight of. Ambition may blind the mind to the Christian viewpoint. Interest may center in talent developed or in other successes (so called) to the exclusion or the extinction of the Spirit which giveth life. "Though I give all my goods to feed the poor and have not charity (the pure love of the good; the Christian good-will) it profiteth me nothing."

"Thou shalt love" is a summing up of the laws of pure religion; and love delights in and craves to please and promote the well-being of the object towards which it is drawn out. The life of Jesus was the actualization of this ideal. All of the activities of his life were subordinated or regulated to fit in with this one purpose—to allow freedom and fullness of expression of love for mankind. To multiply loaves and fishes was not the purpose; but to do good. Loaves and fishes were multiplied and distributed because this act coincided with doing good.

To follow this example, then, is to subordinate all the purposes of life to this one central purpose of doing good and to plan and regulate both individual and collective activities in the home, in the factory, and in the pew upon and by this principle; in other words, to determine ourselves in all the concerns of life to modes of activity that coincide with the idea of Christian good will.

Character and Environment

Environment furnishes the stimuli for action, i. e., volition plus intention—action in the moral sense; and character is the product of man's reaction, or the way he acts back, to his environment. Of course there are other ways of defining *character*, such as "a morally disciplined will," or "character is motive," and so on. We do not attempt to satisfy every taste; we select with regard to our purposes from the great fund of facts established by experience or reason and given currency in conversation and literature.

It must be clear that if there is to be action (action in the moral sense) there must be something which gives rise to action, or towards which action is directed, or in view of which action takes place. That something is (1) the properties of matter and the characteristics of things, and (2) the facts of adjustments and the meaning of relations. Objects have dimensions, form, color, weight, etc. Apples, e. g., have also flavor and hunger-satisfying properties. Such objects are part of our environment and give rise to action on our part. We cannot live even a moral life and be insensible to environment, but we must make some choice with regard to the varying demands that environment makes upon us. *And the way we act under the pressure of all the things that give rise to feelings or influence the will determines our character.* "As a man thinketh in his heart so is he." This leaves out of its reckoning all factors over which man has no control.

In man's attempts to supply his primary wants, he finds himself in the presence of his own kind—beings of precisely the same nature, having the same wants, and desiring to act in the very way, at the same time, and in the place that he wishes to act. This gives rise to the necessity for "adjustments" (a fact with which we must deal; a part of our environment). But two men cannot eat the same apple or stand on the same spot or pass through the same space at the same time, and some choice must be made and some action must take place in view of this state of affairs. These things may give rise to ill or to good will; they may provoke self-regarding purposes or they may stimulate other-regarding acts. Whatever the character of the feelings that such

necessities give rise to, and whatever one may choose to do under the circumstance—these determine his character.

Adjustments give rise to relations; they issue in relations of neighbor, husband, buyer, seller, steward, and so on *ad infinitum*. And all these relations have meaning. They mean (1) that there is a self which has needs of which it is conscious; (2) that this self perceives that these needs are supplied through certain adjustments; and (3) that one has within himself *power to choose* what course of action he will pursue under the pressure of his wants.

One may supply his table by frequent visits to his neighbor's larder. He may choose to corner the market, or what not, as an easy means of getting more of what he wants. He may choose to occupy much or all of the best land available and claim it as his own, thus limiting his neighbor's opportunities; or he may always hold himself in readiness to share with others as the circumstances of association may suggest as being most considerate or productive of the greatest good to all concerned. The accidents of exchange may have favored one with an excess of goods and reduced others to corresponding shortages; and the one may choose to use his opportunity or advantage as a means of acquiring the goods of life by exacting from the needy a portion of their earnings for the use of moneys or commodities needed for the time being, instead of by productive effort; or he may give evidence of Christian love by ministering to others without extortion, i. e., without subjecting them to some necessity. One may give little to society and take much; or he may share alike with his fellow man the costs and benefits of social activities. *Whatever he feels like doing and chooses to do determines his standing as a man* in the sight of Him who always seeks to do good.

And so one may go on indefinitely to describe man's environment, the things that bear upon his character, the opportunities which must be used either to his own happiness or to his damnation. Whatever this self-conscious being chooses to do either "makes or breaks" him.

It is necessary that man should be subjected to such necessities, otherwise there could be no agency and no happiness arising from the consciousness of having disciplined himself in accordance with the principle of "Thou shalt love thy neighbor." We cannot think of character without environment. The only possible conditions for the development of the moral qualities of the Christ-man (the Christian) are found in the relations man is required by the law of God to sustain to other men and to properties under the pressure of his wants. The very fact that the conditions under which men associate afford opportunity to conduct their affairs, either with or without regard to personal or social obligations, is the occasion as well as the opportunity for moral discipline.

Motives of Activity

Such is the environment against which man must react. But it should not be supposed that some of the things that try men and tempt them exist because man could not develop without them; they are here, and for that reason man must reckon with them. But the force of wind and wave, of heat and cold, of light and darkness, of rain and of sunshine, the normal demands made by the body as well as the demands made by the presence and needs of associates present all the obstacles and problems and afford all the occasion and opportunity for the training of the intellect, the cultivation of the appetites, and the discipline of the will that are essential to the development of Christian manhood.

Before the days of specialization in industry, men generally were acquainted with the whole process of economic life. From beginning to end, from the clearing of the soil

to the cooking of the meal, the *meaning* of economic activity, i. e., its relation to the satisfaction of primary wants, was exposed to view. Man was easily impressed with the bearing that his labor had upon the satisfaction of his wants. And therefore the outstanding and ever conscious motive of industrial activity was the *creation of utilities*. The common interests of all as *consumers* of goods was evident, and men were active for the sake of the goods their activities produced.

But specialization in industry has caused the meaning of industry to be obscured to view. At the present day productive processes are specialized into parts, and each part is in a way an industry in itself; and men are so far removed from either the beginning or the end that the meaning of the process as a whole is lost sight of. Under these conditions consumers' interests give way to producers' interests; i. e., business is pursued *not* for what will come out of it in the end to the consumer, but for what can be got out of it in the beginning by the producer. Consumers' interests are lost sight of.

An immediate consequence of this evolution is that industrial activity has taken on the form of a contest between the producer and the consumer, whose interests are regarded as being opposed each to the other. Men feel that they are not making goods for themselves (which emphasizes the consumer's interests), but they feel that they are making goods for others (which emphasizes the producer's interests); and industry has come to be regarded as a means of *acquiring a control over goods for personal ends*, and that by any economic device that public sentiment will tolerate. Business is conducted for profit. This is generally admitted by writers of textbooks on economics, and everyone knows it is true. Production is promoted only so far and only because it is a means of private accumulation. The doors of factories are opened and closed by the rule of private profit. Men are hired only because this will yield the employer a profit or save him some loss.

It is unquestionable that selfish motives underlie our economic life generally. It is not surprising that men feel under the necessity of "playing the game" in order to secure their interests. Everyone seeks by some means to get what he can from others as a guarantee against poverty, and so industry is in effect a game in which men are trained to get from others the things they want for themselves. Altruistic sentiments, the Christian good-will, has little or no place in the great field for practical religious activity; but instead men are unfitted by their modes of activity for communion with the Spirit of God. The Spirit of God dwelleth not in unclean temples.

The great purpose of the world is to get goods, and instinctively or intuitively a means is sought adapted to the end—all the activities and interests of life are subordinated to this central purpose; they are modified to fit in with this aim. What a shame, that even the attributes and qualities that belong naturally to men are sacrificed on the altar of greed—character is modified to fit in with the purpose of acquiring goods. Manhood is subordinated to dollars.

This is a reversal of nature. The Sabbath was made for man; man was not made for the Sabbath. Economic goods and the processes by which they may be produced as well as the appetite that stimulates productive activity were all ordained for man, and they should be indulged on a plane that ministers effectively to human needs. Instead of sacrificing manhood by modifying it to fit in with economic aims and processes, for God's sake let the manhood of Christ be the central purpose in life and let economic life be established in principles that fit in with this noble purpose.

Two irreconcilable motives present themselves for consideration: First, a motive to get; and second, a motive to give. In the heat of passion of conflict man does not see that activities which aim to get defeat the very purpose of human effort; nor does he see that what the soul longs for may be acquired only by the application of the principle of giving. Mercy "blesseth him that giveth and him that receiveth." Giving, righteous giving, reacts to the welfare of the giver. The latter-day work points the way out of the difficulty; its laws of association for any and all purposes are grounded in the principle of love; the modes of activity it prescribes coincide with the spirit of Christian good will; the rules of conduct it postulates do not tend to repress humanitarian instincts or proclivities, but they are designed by nature to call out all that is good in man, to repress evil, and to bring about "peace on earth and good will toward men."

The Deceitfulness of Riches

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."—1 Timothy 6:9.

Man is capable of an infinite variety of feelings, appetites, and desires. In respect to these matters he is free to act for himself. But this very freedom, this *moral* freedom, makes it possible for man to fix his heart upon either the good or the bad. But he may not set his heart upon riches, which the Scriptures declare to be a bad act, without at once interfering with his power of spiritual vision or understanding; for, as may be clearly seen, conduct as a whole, and a desire for a private fortune is incompatible with other desires that commend men to God, and bring them into fellowship with his Spirit.

"The deceitfulness of riches choke the word, and men become unfruitful." The desire for riches is not a holy desire, for it has a deceptive influence; it blinds the conscience of man to moral possibilities. Even "a gift doth blind the eyes of the wise, and pervert the judgment of the righteous." And hence we are warned to "take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth," i. e., that he holds as his own in individual right. But his *conduct* is the measure of his life. To skimp and to hoard gives birth to a miser; to gather and to lend for use by extortion, i. e., by subjecting another to some necessity to pay something for the use of, issues in a usurer; but the employment of resources to the promotion of benevolent projects issues in a philanthropist. *The modes of activity* that arise from man's desires are all important.

In the struggle to secure the means to live, people often miss the joy of living. Wealth is a *means*, not an *end*; and the pursuit of it for private gain blinds the consciousness to the spiritual problems involved in its creation and distribution.

There is no conflict between this proposition and the belief that God ordained that men should have an "abundance" of good things. But the satisfaction of man's wants does not depend upon the acquisition of private possessions in surplus goods; but the development of the qualities of *Christian manhood* does depend upon the cultivation of tastes that are satisfied by the establishment and maintenance of relations under which every man feels that his interests are identified with the welfare of the group. And, as we shall see, Christian doctrine specifies accordingly.

The Root of All Evil

"The love of money is the root of all evil."—1 Timothy 6:10. The object of Christian love is not money, but man and God. We use the term "*God*" for the present especially in its connotation rather than in its denotation; though of course

the attributes and characteristics of God that make him the object of man's worship are not to be separated from the being in whom they inhere. What we wish just now to do is to fix thought upon that which is regarded as good or excellent from any point of view or in any relation. To apprehend this is to apprehend God. Love is the yearning or outgoing of the soul towards what it apprehends to be such.

The value of economic goods, i. e., of commodities and services, is measured in terms of money because money is the universal medium of exchange and the measure of values in trade. Money has as little value in itself as almost any economic good; but it is sought after because *it is a general order on the whole industrial system*. It is the products of industry that are desired or loved and sought after; but because money gives power to command goods, it has always been sought after as a thing highly to be desired.

If we will stop in the whirl of life long enough to contemplate industrial society as at present constituted, we may get some idea of the extent to which the love of money has fastened itself upon the human heart. Civilization is top heavy with secondary activities, with businesses (so called) that have little or no value aside from being a means of money getting or the accumulation of private possessions.

True it is that activities which give rise to time and place utilities are necessary, as well as those that give rise to form utilities; but functions in society as well as in man should be put forth in nearly normal ratios; otherwise the social organism is encumbered by excesses in some parts and shortages in others, and evil effects arise therefrom. Merchandising, banking, brokerage, real estate, insurance, theaters, and what not, as at present constituted and conducted, are out of all proportion to social needs, even allowing that the general plan upon which society is constructed is a rational one.

Of course it is argued that the aforementioned concerns fit in with the specific purpose of economic life, which is to get from others the things we need for ourselves; but this is so evident that it argues itself. But if the purpose of such institutions were to meet a public need by completing the industrial organism and by making possible more efficient production and a more general and equitable distribution of commodities or services, certainly they would neither be conducted on the plane nor in the manner in which they are at present conducted.

The soundness, the rationality of our economic system may be judged by the continual necessity that exists for readjustments. We shift from one makeshift to another in an endeavor to escape the consequences of a mode of life dominated by the love of money. Is it any wonder that the greatest of all human interpreters of Christian life should declare that "the love of money is the root of all evil"?

The "love of money" is the "root" of the plant that yields "evil" as a natural fruitage. And it is bitter fruit. It yields ill health, illiteracy, dishonesty, property hogging, disregard of others' rights and needs, loss of opportunity, oppression, poverty, neglect of moral and spiritual duties, and an industrial order that is of the nature of a conflict as between man and man and which makes self-security conditioned in beating others at the game.

As long as this "root" is preserved in its vigor, as long as an atmosphere is maintained favorable to its growth, that long will it bear fruit in spite of our perennial "pruning." The "love of money" is the "root" of a plant that, once grown, is capable of rebuilding its root system, even though one set of roots be destroyed. This root with its attendant stems and leaves is a social plant; and we will find that it is just as necessary to destroy the "plant" as a means of getting rid

of the "root" as it is to destroy the root in order to get rid of the plant. It is just as necessary to abolish plural marriage in order to get rid of the spirit of adultery as it is to quench the spirit of adultery in order to forestall the growth of such institutions or relations as plural marriage.

The implication is clear. The present order of industrial society is just as responsible for the love of money as the love of money is for our present economic order. To get rid of this root and its coexistent evils is a task for Christianity alone. The gospel remedy is natural, rational, and alone adapted to the purpose. It proposes to abolish existing relations which owe their forms to "the root of all evil," and to establish entirely new and different relations based upon the object of human experience and which coincide with the principle of love for God and love for man.

The Outcome of Profit Seeking

"Babylon" is the path that leads to private profits; but it is at the same time the road that leads to hell. Nothing tends to materialize and to brutalize more than the blind struggle for material things because of their relation to mere existence. The chief justification of the factory system is its efficiency as a means of producing goods. But factories are operated not with this end in view primarily, but to get power to command a larger share of the total products of industry; and the methods of factory operation at present followed have been selected because they fit in with this purpose. Human values are too often destroyed by the factory system. In general, the physical, the intellectual, and the moral effects are degrading. But so long as profits can be made on certain forms of manufacture, men feel that "it does not pay" to give way to the development of the handicrafts. How much higher type of manhood would we have if, added to Christian motive, men were trained to perform all the operations, understand all the relations, and to make all the adjustments required to produce a good wagon, e. g., than we get by reducing industry to a monotonous grind, a continuous repetition of merely mechanical movements? The lives of men are ruined by profit seeking.

But that is not the end. God hath decreed (Jeremiah 5: 25-29) that he will be avenged of the profiteer; he will be "a swift witness against . . . those who oppress the hireling in his wages." (Malachi 3:5.) "Woe unto you that are rich! for you have received your consolation."—Luke 6: 24. And again, "If any man shall take of the abundance which I have made and impart not his portion, according to the law of my gospel, . . . he shall, with the wicked, lift up his eyes in hell, being in torment."—Doctrine and Covenants 101: 2.

God has designed that his *people* shall be a rich *people*, not that there shall be accumulations of private fortunes. The manner of life that private fortunes implicate is one thing, and the manner of life that *social* prosperity implicates is quite another. One issues in a self-centered, avaricious type; the other issues in an altruistic, consecrated type. One leads to hell, the other leads to the presence of Christ and angels. We have our choice. The necessity for making a decision is squarely before us.

The Price of Life

"I am come that they might have life."—John 10: 10.

"Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."—Matthew 16: 25.

There is no difference in the meaning of (1) "I am come that they might have life," (2) "For this cause was I born into the world, that I might bear witness to the truth," and (3) other statements setting forth the mission of Christ in the world. "Truth" is that which accords with the require-

ments of nature or being; and obviously there can be life only as far as there is conformity to the truth. To give life and to bear witness to the truth express one purpose, though by different combinations of words. One cannot give life without resort to the truth. To give man the correct viewpoint, to enable him to understand how to act for his own good, or how to make adjustment to environment, to reveal God, to point out "the good," was the mission of Christ among men.

From beginning to end, the Son of God was on an errand requiring the sacrifice of personal comforts for the good of others. He gave that man might live. *And in that giving is revealed the price of life. Whoever would live must give.*

It is well known that, aside from certain fungi and bacteria, plants cannot vegetate without simultaneously releasing gases or storing up substances that are essential to animal life. Here, living means giving; and plants may not live unless they give.

On the other hand, animal organisms, in order to live, must expend their substances, must use their energies in giving off gases that are beneficial to plant life. That this is nature's way of conserving energy does not alter the fact that vital action cannot take place without rendering some service to existences in general. This law pervades the realm of moral and spiritual life. Morals are questions of good and bad, of right and wrong, of *ought and ought not* with regard to conduct. In every moral act questions of human welfare and duty are involved. Now it should be clear that one cannot moralize his life without at once affecting adjustments upon which the welfare and comfort of others depend; without conferring some benefit upon others. That is to say, that if a man would live a moral life he must give; he must "lose" his life, in other words, in order to "save" it. Giving is the price of moral life.

A spiritual life is a life of purity, a holy life, a not-carnal life, a life free from worldliness, a life of rightdoing arising from a feeling of reverence for the divine. Now such a life presupposes the overcoming of habits and of ambitions that are purely self-regarding, and a nurturing of the spirit of brotherly solicitude or concern and a disposition to service. "He that will be greatest among you shall be the servant of all." Life on this plane is regulated with regard to *others'* comforts as well as our own happiness; and it is therefore obviously conditioned in giving; in doing or acting for others.

Now, it is inconceivable that a church could be adapted to the purpose of imparting spiritual life unless its doctrines and ministrations lead directly to the sacrifice of personal aims and ambitions for the sake of the good that such surrenders confer upon mankind generally. Certainly, if the church aims to impart life more abundantly, it will, with positive authority, teach men to avoid the forms of association that give rise to or foster selfishness; and it will as positively and clearly teach the righteousness of and encourage only those modes of activity in which men imbibe more richly the *spirit* of promoting the common good. "Whoever will lose his life for my sake, shall find it." Charity, the pure love of good, "seeketh not her own." (1 Corinthians 13: 5.)

All that spiritual life implies is comprehended in the principle of love of God and love of man. Love delights in and craves to please or promote the welfare of the object of its affection.

This truth may be expressed in different forms; but forms do not change meanings. On the principle that conduct is a whole, it must be true that the spirit of giving bears directly upon the whole of man's life.

First of all, the spirit of giving bears upon honesty. The antithesis, the spirit of "getting," begets trickery, misrepresentation, and deception. Anyone may verify this by observation. Individualism is a game of getting, and it bears an abundant crop of dishonesty. Multitudinous are the artifices that the desire for personal gain employs to give wrong impressions, to cover up facts. The desire for gain makes liars of men; and no liar has eternal life abiding in him. To fulfill the law of consecration is to pass from death into life.

Second, the spirit of giving, the other-regarding feeling, has a bearing upon the belief of the truth. "They believed not the truth, that they might be saved. And for this cause God shall send them strong delusion that they might believe a lie."—2 Thessalonians 2:11. "The cares of this life, and the deceitfulness of riches choke the word." One of the classic writers declares that whatsoever a man loves chiefly, above other things, that he persuades himself is best for him. It is natural for man to seek justification for what he wishes to do, because he intuitively senses the truth that he can secure his eternal interests only by conduct that is just and right. Just as men come to have ill will towards those they wrong, which is a penalty nature imposes, so the man who has unholy or unrighteous desires of which he will not repent will be overtaken by a "strong delusion" that leads to the belief of a lie and a disbelief of the truth. It is difficult generally to get men to subscribe to the stewardship regime, to see its beauty and relation to their welfare, because of deep-seated tastes that have been acquired for customary standards of morality. The spirit of sacrifice according to divine laws, a feeling of pleasure in group successes and group prosperity has a bearing upon the belief of doctrines regulating business conduct.

And, third, there is still another consequence to be noted. It relates to the "unfeigned love of the brethren." (1 Peter 1:22.) The nearest approach to godly affection is the love of a devoted mother for her child. And why? The child has cost her something. Her life is wrapped up in the life of her child; its interests are her interests; its illness her suffering. There are no limits to the sacrifices that the devoted mother will make for her child. She loves it with all her heart, with all her mind, and with all her strength, because she gives *all* she has that it may live. There is infinitely more joy in the consciousness of having given than in the consciousness of having saved for one's self while others had need. The flock to which a pastor has given most is the flock he loves dearest. The teacher who has sacrificed and labored that her class may know God has joys of which the perfunctory laborer has no knowledge. The men of business and of work who consecrate their resources and their abilities with a free heart, "not grudgingly," to the establishment of the divine industrial order will realize satisfactions that the unwilling and the disobedient can never taste. Such do not need to "feign" love for the brethren, but "unfeigned love" abounds in their hearts because they give all they have and are, or ever can hope to be, in order to please and promote the welfare of those they have learned to love. Conduct is a whole. If a man would live he must give. Giving is the price of life.

The Law of Service

Social progress is the passing on by one generation to the next of more than it received from the past, while at the same time it retains more for itself. If there is to be culture, civilization must afford leisure or luxury.

Two sets of services are involved in social progress. First, the individual must make some contribution to the sum total of social wealth and the sum of helpful relations; and second, the group must make some contribution to the individual in

the way of an increased opportunity to convert his skill into service. That is to say, that each must render some service to the other. *The more closely the interests of the life of each are wrapped up in the interests of the other, the stronger will be the purpose to render this service.*

The total productive effort is the sum of individual contributions. The effectiveness of individual effort depends (1) upon the skill of the individual workman, and (2) upon the efficiency with which his skill is managed; this latter involving the general character of the productive processes. Skill and management and universal participation in production are prime factors in social progress. This gives rise to goods in quantities in excess of immediate needs and thus affords opportunity for culture.

But these factors by themselves are not enough. Labor may be skillful, and management capable, and men generally may serve in some useful field; but the goods of life may not be distributed in accordance with social needs; they may be misappropriated by individual design, e. g., as by export without making available for general use an equal quantity of other goods got in exchange; or by other artifices; or opportunity for social progress may pass by unused through the lack of vision or social control and consequent governmental inaction.

Social control makes available certain services that are invaluable to social progress. For example, order is maintained; a definition and regulation of individual rights is arrived at; the accumulated knowledge of the ages is preserved and generally diffused through the medium of universal public instruction.

But all of this has meaning, and brings to light a principle of right which is comprehended in gospel doctrine and applied to Christian procedure. It means that to enjoy the benefits made possible through association, each individual must relinquish rights which belong to him in isolation, in order that there may be secured to him the rights that belong to men in association. Only when there are such surrenders on the part of the individual may ideal social conditions prevail. The ideal society is one in which all the processes and activities are coordinated so that each activity is the complement of all others, and in which increased production with a view to a more generous and general distribution is the conscious motive. Certainly love can aspire to nothing less than this.

But, first, men are not willing to yield the private advantages and privileges originating in the triumph of might, the survival of the "fittest" (so called), and perpetuated under the same influence; second, there is a widespread feeling of distrust among men; and third, human ingenuity has not been able to devise any plan that may be applied to society at large and under which effective coordination and equitable distribution can be even remotely hoped for.

These conditions afford the church its one splendid opportunity to render a service (1) to itself, and (2) to the world. That service consists first in making an application of the principle of right to the social activities of its own membership as a whole; and second, by this demonstration to the world of the practicability of its own doctrines, the pre-eminent superiority of its institutions and powers as the one means of converting and redeeming the human race.

Social progress within the church itself depends upon rendering this service—the service unto which it has been appointed. "Ye are the salt of the earth."

Labor and Happiness

Labor is physical or mental effort directed to some useful or desirable end. Happiness is the feeling that accompanies

the consciousness of having employed one's powers of body or mind or resources to some good purpose. Labor is love's means of expression.

Manual labor is man's earliest and most effective approach to the gates of knowledge. The race has learned much by doing. Labor is the only known means of supplying human want. Health and strength come from labor. Labor promotes well-being. The command to *love* has for its corollary the law of labor. "In the sweat of thy face shalt thou eat bread till thou return to the ground" is an obligation from which no man may be exempted; it is a requirement of his nature and being.

The path of labor is not a smooth one; but this serves to enhance the zest of life; it is a necessity necessitated by man's intellectual nature. Man cannot be truly happy without labor. Labor is the application of effort to useful ends; and this is a condition for happiness. The more effective the labor, the greater the exertion; and the wider the range of consequent benefits purposely aimed at, the greater the happiness of life.

Labor encounters difficulties; but difficulties are necessary to an appreciation of difficulties removed, of pleasant conditions. It is to be hoped that labor will always have difficulties to overcome or problems to solve. Man cannot love nor be lovable without consecrating of his labor to the advancement of some worthy cause. Personal happiness coincides with securing the welfare of others; and this can be done only by labor.

It is not necessary, neither is it in accordance with human interests that men should sustain relations in labor that give rise to unfriendly feelings. The persistence of *social* difficulties in the course of labor is presumptive proof that the relations under which men labor are not right. It is the duty of Saints under the law of God to reconstruct their economic relations on divine principles of right. This done, they may go forward to labor to produce the goods of life under conditions that will maintain a comradeship between producers. Then each and every man will feel that he and all others are primarily givers and not takers. Labor is the path to Christian manhood, the gateway to happiness; it is a fundamental principle of Christian doctrine.

(To be continued.)

"Free the Indians and serve America" is the title of a remarkably forceful speech delivered in the House of Representatives on August 4, 1921, by Honorable M. Clyde Kelley, of Pennsylvania. He urges most convincingly the emancipation of the American Indian from the slavery imposed upon him by a "money-wasting bureau." "Take the crushing burdens of bureaucracy off his back and he will walk erect like an American" dramatically demands the speaker. The address is to be had in pamphlet form by those who would have an excellent summary of the sad condition under which the Indian is existing to-day. A request to the man named, at Washington, District of Columbia, will bring a copy.

COLLEGE DAY

October 16

A large book could be written, containing only personal testimonies by those who have been influenced to nobler lives by Graceland College.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Color and Other Principles as Applied to Dress

[An exchange recently carried the following account of a lecture by Miss Evelyn Hansen, of the Art Institute of Chicago. Miss Hansen is the very clever lecturer who fascinated a very large audience one evening at our Women's Department Institute in Independence last spring. We are glad of this opportunity to pass on to our readers some of the lady's observations in regard to color as applied to dress.]

Applying the principles of line, color, and form, that are taught the art student is advocated for the woman who wants to look well dressed.

From the Art Institute in Chicago, missionaries are being sent out under the direction of Ross Crane to present these principles in lectures to the home dressmaker and the professional.

Miss Evelyn Hansen, one of these art dress missionaries, says:

"Every woman strives unconsciously or consciously to be well dressed, but it is a great pity that the average American woman believes that attracting attention is a test of a well dressed woman. This, more than anything else, accounts for the awful creations that frequent the streets of our villages and cities.

Study Your Type

"To be well dressed does not necessarily mean the expenditure of a great deal of money, for all expensive materials are not beautiful in color or design. It is interesting to note the advanced price of any material in vogue at a certain season. To be tastefully and smartly gowned requires that each woman make a study of her particular self.

"No two women are alike, and still if you go into the average restaurant or cafe and see scores of women with the same hairdress, the same hat, the same string of pearls to denote her wealth, the same gown, it is difficult indeed to distinguish one woman from another.

"This idea of all women being dressed in one style is enough to make a person tire of a garment in one season. Designers and manufacturers realize this, and as long as women are content to dress alike, whether they are stout or slender, manufacturers will be content to manufacture one style for each season.

How to Know Your Type

"How can you recognize your type? How can you create a type for yourself? This depends upon several things, whether you are stout or slender, color of your eyes, color of your hair, and one fact very few women realize—the color of your skin.

"Very few women will admit that they are stout if they, in any possible way, can convince themselves that they are slender, and vice versa. Very few women are perfect 36's, but it is something worth noticing to find that the person with a waistline that can be measured by the yard in place of by the inch usually is blessed with a head of lovely hair and with skin of faultless perfection, while the person who is a perfect happy medium may have feet or ankles of such caliber that they would do well to detract rather than attract attention to same.

Color and Color Schemes

"What does one mean by color of skin? There are people with skin resembling the Indian ruddiness, with an undercurrent of scarlet red forging now and then to the surface. These people need the sympathy of the rest of the fairer sex. Then we have those who throughout the whole year carry a coat of tan, and there are a few more fortunate sisters who have a skin of lily white with just enough color in their cheeks. Each of these three groups requires a certain color scheme of dress.

"The first, warmer colors—the tans, the browns, rich yet

grayed, with now and then brilliant touches of color of Bulgarian hues. Let them avoid the purple and red, violets, pinks, and tones of blue.

"Now we have the second class, who think that by wearing a collar or a gown of pure white, their skins will lose some of the tan, when in reality all that is gained is a more marked contrast. As far as the use of brilliant colors in small areas is concerned, these people have a larger range of choice than the first group. They may care to bring out the color of the eye, color of the hair, or a note of black as an accidental.

"The third class has no difficulty as far as color is concerned, but the value of the material in the garment of their choice depends upon whether they are slender or stout.

"Mr. Worth, the founder of the house of Worth in Paris, gives the following illustration of the above statement:

"To put the matter in different words, the beautiful girl whose hair is the color of ripe corn and whose complexion rivals the lily and the rose, may have a waist circumference that is altogether clumsy and gauche. Now, is such a one to choose colors that will throw up the honeyed radiance of her hair and establish the already evident excellence of her fair skin?

"By no means. She must be governed in her choice of materials, dyes, patterns, trimmings, and even the design in which her frock is to be fashioned, entirely by that thick waist of hers.

"First of all, however, her money must be cheerfully expended upon good corsets; and she must use her best and most persistent endeavors to induce all the symmetry of figure she can achieve by the use of fencing foils (a splendid aid to elegance, suppleness, and firmness of the figure, especially in middle life), and by other means of acquiring grace open to her in the gymnasium, and, if possible, on horseback.

"Moreover, she must wear black in preference to color, and have her waist belts carefully modeled with a point back and front to give her figure length."

Study Good Paintings

"If women would make a study of paintings and gain color schemes for their garments from these, they would soon learn the meaning of unity in color and composition. The 'Home of the heron,' by George Innes, is a wonderful illustration of composition in warm color, while 'The lake,' by Corot, is equally fine as an illustration of cool coloring.

"Very few styles are suitable for people of all types; what you can wear as far as lines are concerned is governed entirely by the width of your shoulders, the shape of your face, the thickness of your waist; not by the fact that Mrs. Brown or Mrs. Smith or Mrs. Jones can successfully wear a certain gown.

"V-necks, narrow belts (never at the waistline), absence of tucks and ruffles and long lines must be the slogan of every plump woman, while her slender sister may wear round and square necks, ruffles of various widths, tucks, and wide, soft girdles to conceal her slenderness. Of course, there may be some women who would rather accentuate their stoutness or their slenderness; at least it would seem so by the gowns which some select for themselves.

Stout Women Avoid Figured Material

"A woman may wear a dress of correct color for her type and it may have lines to conceal her defects, but it may be of a material that counteracts all good points. May it be suggested that stout women avoid figured materials, such as the voiles and foulards filling our stores at the present season, materials of heavy nap, such as velours and fur, materials with a sheen, such as satins and pan velvets; thin materials, except for gowns strictly for use in the home; and materials of light value, such as pale pinks, delicate blues, light grays, and white.

"All of the above materials may be used to good advantage by the slender woman who wishes to increase rather than diminish her size. Did you ever see a 175-pound woman dressed in a gown of baby pink, or a slender sylph of a woman dressed in a closely fitting black gown?

Dare to Be Different

"Study your type. Are you thick or are you thin? Is your skin sallow, ruddy, or clear?

"Dare to be different, and in so doing create your own type. Each woman correctly gowned is a beautiful picture. Wear rich grayed colors; avoid large areas of brilliant color; study nature, and you will soon see that large spaces are dull colors and small spaces are bright colors; a mass of grayed green for the grass, with here and there brilliant color, a sand beach with here and there a stone of brilliant hue; the dark violet blue of the evening sky with here and there a star of crystal-like brilliance."

Dress

4. The Dresses

It goes without contradiction that many young women and older ones follow the extreme fashions with no intention of being immodest, but the adoption and continual wearing of some of the questionable fashions without doubt promotes a boldness and an indifference to the vulgar stares and questionable remarks on the streets.

Only recently on the streets of Kansas City I saw two young women with chests bare so low that nearly one half the breast was exposed. Their faces wore a hard expression. They didn't look like essentially bad women, but any woman is on the border line when she becomes indifferent to what people may say as they question her virtue. And the public does question a woman's virtue when she dresses immodestly. Besides affecting the finer sensitiveness and refinement of the wearer of such styles, there is always the effect upon the observer to be reckoned. Who can estimate the number tempted to a lessened respect for women, besides the number that actually give way to immorality?

A note clipped from a western paper calls attention to the report from Paris that "the backless bodice is not worn by smart women." It certainly never has been and never will be worn by the thoughtful, far-visioned woman of good taste anywhere.

It is reported by a Chicago modiste that knee-length—and shorter—skirts are doomed. Why do so many object to short skirts? It is apparent that the knee-length—or shorter—skirt is too liable to be suggestive, but personally I cannot see where the little-longer-than-knee-length skirt is really objectionable, provided stockings of sufficient thickness are worn to really cover the limbs. What I *do* see is that the short skirt—more than two or three inches above the shoe tops—is, with few exceptions, an out-of-proportion length. It isn't good looking. Take a careful glance at the next wearer of short skirts you meet. Contrast the length from shoulder to the waist or bottom of the jacket with the skirt length, and those two in turn with the length from the bottom of the skirt to the floor. If you are not familiar with pleasing length proportions, just observe for yourself. It will not take long to learn to estimate relative lengths at a glance.

A clipping on my desk gives a foreign estimate of American women. Consider it for yourself: "American women could sway the civilized world to-day with their brains, their culture, and the wealth that is behind them; and they seem perfectly content to give the most extravagant and luxurious dinner parties that are being given in the world, and, more of them, to wear the most beautiful and costly clothes that are in the world, to play bridge and live in houses which surpass anything that has ever existed in comfort and luxury."

Is the woman depicted our ideal? No, *no*, surely not! Let us set ourselves a better pace. We must make a better record, remembering that "to whom much is given, from him much is required." If the gospel plan is what we claim for it, ramifying every nook and corner of life, then we should be examples of the most intelligent, sympathetic women, devoted to helpful service anywhere and everywhere—not the social parasites content with trying to outdo some one else.

BERTHA L. MADER.

A Child-saving Experiment

Is anything better possible? This question, applied to all human affairs, is the spur to progress. What can a typical American community do to increase the health and strength of the next generation, is the question that is now asked by the National Child Health Council. The answer is to be sought in Richland County, Ohio, and its town of Mansfield. The demonstration will last five years and will deal with children of all ages.

The *Medical Record* announces that Doctor Walter H. Brown, former health officer of Bridgeport, Connecticut, now engaged with the commission for the prevention of tuberculosis in France, will take charge of the work in this representative Ohio community. County and state officers, business men, physicians, and parents have pledged their cooperation, and it is hoped to develop a program for protecting the health of children that will be of use to communities throughout the Nation. This undertaking is no small one, nor are its results likely to be of any other than the utmost importance. The Red Cross and many other relief organizations are entering into the effort.

From the time of birth, children are hedged about with perils. In the Ohio city of Akron, 85 out of every 1,000 children born, die during their first year, and in Manchester, New Hampshire, the ratio is 165. Mothers will have to be instructed in the proper care of their babies, visiting nurses employed, pure milk assured, and proper food secured for all growing children. Questions of child labor, of housing, sanitation, garbage disposal, street cleaning, recreation, and of dental and medical attention will have to be met.

Confidence in science is high enough that few will doubt the beneficial results of this experiment. The people of Mansfield are indeed fortunate to have had their community chosen as the center for this child health experiment.—Editorial in *Omaha Bee*.

Girls Plan Dress Reform

WALLA WALLA, WASHINGTON.—With the extreme penalty suspension from school, girls of the Walla Walla high school planned to put into effect dress reform rules to-day. The girls by a vote of 344 to 77, adopted resolutions forbidding the following:

- Silk, velvet, and georgette crepe, except simple silk waists or blouses and velvet jackets.
- Thin materials with too scant camisoles or underwaists.
- French-heeled shoes.
- Silk hose, rolled-down stockings, and fancy garters.
- Extremely short or extremely tight skirts.
- Extreme styles of hairdress.
- Excessive use of cosmetics.

A Five-year Experiment

WASHINGTON.—Selection of the town of Mansfield and the County of Richland, Ohio, as the location of its five-year experiment in the development of children was announced to-day by the national child health council. The Ohio communities were picked from eighty, which sought the distinction, as most nearly complying with the qualifications of a typical American community.

The demonstration will be conducted, the council announced to-day, to show what can be done through concerted action to increase the health and strength of the rising generation.

To Fill Cracks in Plaster

Use vinegar instead of water to mix your plaster of Paris. The resultant mass will be like putty and will not set for twenty or thirty minutes; whereas if you use water, the plaster will become hard almost immediately, before you have time to use it. Push it into the cracks and smooth it off nicely with a table knife.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXX

Money

1. Trace the development of the property sense of the child.
2. What is usually the child's first experience with money?
3. Mention some educational uses that money may have.
4. What is the value of the weekly allowance?
5. How may valuable lessons be taught in regard to future mortgaging?
6. Should the child's allowance be used as a means of punishment? Why?
7. How can a child be taught to understand the money value of labor?
8. What are the advantages of paying children for work?
9. Give arguments against it.
10. What system of money handling in the home is unwise, in so far as it reacts upon the child?
11. Explain why the allowance should be elastic.
12. Why is the child entitled to an allowance?
13. How may the child increase his allowance?
14. What are the educative results of a properly adjusted allowance?
15. What is the parents' responsibility in overseeing the child's expenditures?
16. What is the value of a periodical account of expenditures?
17. Should children be allowed to make purchases for the home?
18. What other "business" of the home may gradually be intrusted to the child?
19. What are the elements in benevolence that a child should grasp?
20. At what age and how may a child be taught the principles of tithes and offerings?

MAUDE PEAK PARHAM.

Starting to School

The four little dogs in the baby's bowl
Are waiting for her to come,
With round little eyes so full of soul,
And their tongues forever dumb.

The Jack-in-the-box in the nursery
Holds his fuzzy head awry,
His strong wire spring and squeaking voice,
Waiting to jump out and cry.

The talking doll in her high chair waits,
No longer she talks by rule,
Poor shut-eye doll, she calls in vain,
For our baby has gone to school.

Her little world of make-believe
Is nearly over and done,
I wonder what the world can give
That will ever be such fun?

—C. M.

Removing Soot

If soot or other fine dirt is spilled upon a carpeted floor, it is very apt to be made worse in removing. It will smudge into the fabric. To prevent this cover the spot with coarse salt. This will allow the pulverized dirt to be removed without leaving its mark.

Well, if you insist on discussing it—how high do you think a girl's skirts should be?
Oh, just a little above two feet.—Exchange.

LETTERS

Fifty Years in the Church

This veteran has no regrets, but rejoices constantly over the goodness of God.—Reprinted from September Autumn Leaves.

Fifty years ago this month [June] I entered through the door into the kingdom of God by being baptized into Jesus Christ by his servant Joseph Smith in a little stream near the town of Plano, Illinois.

How well I remember that event, which has had such a controlling influence over my entire life and which proved to be in compliance with a covenant I had made with the Lord some seven years previous.

As a soldier in the Civil War on the occasion referred to, I was on the picket line between the two armies during an artillery engagement. As I stood on my lonely post between the two fires, with shells bursting over my head, it seemed to me that the end of my life was at hand. I then and there knelt down and told the Lord that I was not yet prepared for death, and that if he would spare my life I would consecrate it to him.

Being a boy of only fifteen, I failed to understand the full meaning of my covenant, but the Lord understood and evidently accepted it, as I passed through many battles after that, and though hit several times, was never wounded, and came home from the war in better physical condition than when I entered.

Keeping His Promise

Keeping in mind my promise, I sought a church, and united with the First Baptist Church, of Brooklyn, New York. At my baptism I was disappointed, however, as I failed to receive any evidence of divine approval, as I had expected. That evening in prayer I told the Lord of my disappointment, and upon retiring to rest, a sweet peace filled my soul, and though I heard no audible voice, something seemed to say to me, "You have done the best you knew; be content; all will be well." I tried to be satisfied, and at times would experience the sweet influence of the Good Spirit filling my soul with peace and joy, but this would only be occasionally, followed by long periods deprived of this holy influence. In the meantime I chose a wife, we started west to make our home, and arrived at Plano to visit my sister, Sister W. H. Curwen. Here I came in contact with the Latter Day Saints, the very last people in the world where I expected to find truth, for I had heard only evil concerning them, and for a long time I refused even to hear them.

At last, however, I attended a few meetings, and what I heard certainly impressed me, against my will. We soon continued our journey westward, and settled in the town of Marion, Iowa, where there were no Saints. Then I attended the Methodist and also the Christian Church, but however much I fought against it, the influence of that which I had received in Plano never left me. I read the Bible and prayed the Lord for direction, and the more I prayed and the more I read the Bible, the more convinced I became that the Latter Day Saints had the truth.

Decides on Baptism

This thought constantly burdened my mind. It was the first thing I thought of in the morning and the last thing at night. It seemed, too, that if I did not get relief in some way I would lose my mind. At last I said to my wife, "I can stand this no longer. The first chance I have to join the Latter Day Saints I am going to unite with them," whereupon wife replied, "Well, if you join, I am going with you."

Only a day or two later, quite unexpectedly, I was given the opportunity of going to Chicago, free of expense. We went by way of Plano, stopping off to be baptized, but the great stumblingblock was Joseph Smith and the Book of Mormon. The doctrine was true, but I had heard so much said against Joseph Smith that I felt I could not accept him

as a prophet of God. The Bible, I said, was sufficient for me, therefore had no use for the Book of Mormon. I asked Brother H. A. Stebbins, whom I chanced to meet, if I would have to believe in Joseph Smith and Book of Mormon, in order to unite with the church, and to my surprise and delight he answered:

"No, Mr. Pitt, your salvation does not depend upon your belief in either Joseph Smith or the Book of Mormon, but in your belief in Jesus Christ and your obedience to his gospel. Do this, and you will be given the Holy Spirit, which will make known to you all that is necessary, and then you will understand many things which seem strange to you now."

I replied, "I am willing to accept Christ and his gospel," so gave my name for baptism.



PATRIARCH FREDERICK G. PITT

Elder Pitt has served as local pastor in Plano and Sandwich, Illinois, and Independence, Missouri. Entered the missionary field in 1892, serving the church in many parts of the United States, in England, Wales, Scotland, Egypt, Palestine, Australia, New Zealand, and the Society Islands. He was ordained a patriarch in 1910. The accompanying article was written in California.

Awful Forebodings Over Being a "Mormon"

One other thing distressed me greatly: that was the name "Mormon." I had always despised the name, and now I was about to unite with a people who were wrongfully called by that name, being convinced that they had nothing whatever to do with the Utah people. Yet, there was the name, and I shall never forget what horrible forebodings filled my mind that beautiful Sunday morning as I walked down to the little creek to enter the waters of baptism. Some-

thing kept whispering to me, "You are going to take upon you a name that your people will be ashamed of, as well as yourself. You are about to bring disgrace upon your people and all your friends, and they will disown you."

As these thoughts crowded my mind, I could not have felt worse, it seemed to me, were I going to my grave. At last I said to myself, "I don't care; I am going to join this people, if it costs me my life, for I feel it is my duty." With these feelings, I entered the water and was baptized, and oh! how different were my feelings when I came up out of the water.

Rejoicing Ensues

My soul was thrilled with the Holy Spirit, and the spirit of rejoicing took the place of fear and shame, and as I saw my companion go down into the water and the man of God raise his hand toward heaven and say, "Sister, having been commissioned of Jesus Christ, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," the Spirit bore witness that this man had been authorized of God to perform this rite, and that the effect was the same as though Christ himself had done the baptizing. My whole being was filled with the spirit of rejoicing. I could scarcely keep from shouting. Had I been brought up a Methodist I presume I would have shouted, but having been a Baptist, I controlled my feelings.

There was nothing now of which to be ashamed, for I felt assured it was the truth, and some day all would have to acknowledge it. I felt to thank the Lord that I had been given the privilege of entering the fold while it was evilly spoken of, that I might bear a little of what the Master had to suffer while he was upon the earth. I need hardly say I have never been ashamed of the cause since. I may have been ashamed of the actions of men, but never ashamed of Christ or his cause.

Disappointed Again

Having received such a wonderful outpouring of the Holy Spirit at my baptism, I expected a like blessing when hands would be laid upon me in confirmation. In this I was disappointed, but was promised that this would be given when I least expected it, which promise was fulfilled to the very letter.

A few weeks later while sitting quietly in prayer meeting, with no outward act to cause it, excepting that the meeting was very quiet and peaceful, I felt a delightful, holy influence rest upon me, thrilling my entire being from head to foot, and filling my soul with peace and joy far beyond my power of expression, and witnessing to me the truth of God's work restored to earth in these, the latter days. This I recognized as the baptism of the Holy Ghost. Have I not a right, then, to claim citizenship in the kingdom of God?

After this experience, I was glad, indeed, that I had not received this manifestation of the Spirit at my confirmation, for I had read in books written against the church that the elders, by mesmeric power in their hands, were able to deceive the people. No such explanation would apply in my case, nor did this holy influence leave me at the close of the prayer service, but continued with me for weeks and months, making me happy beyond expression. And yet I was not satisfied. I wanted more. I had heard many of the Saints say in testimony that they knew the work to be of God, and I supposed in order to obtain this knowledge some remarkable manifestation, such as an angel's visit, or some remarkable vision, was necessary, so I would avail myself of every opportunity when alone to seek for this knowledge by prayer and earnest supplication to God, expecting that he would give me a spiritual vision, or perhaps send an angel to give to me the knowledge I sought.

I continued this effort for weeks, but received nothing in reply, and finally lost the spirit which had given me so much peace and happiness, and then I became miserable indeed, more miserable, it seemed to me, than ever before. This, if I remember correctly, continued for some weeks. I could not think of any wrong I had done to cause it, nor could I explain my condition, even to myself, except that I was denied, for some reason, the presence of God's Spirit.

A Test of Character

At last relief came to me, and with it this information, that I had passed through a fiery trial, and that this trial was a sort of testing process to see how much I could endure, and that my future work would be measured proportionately. Had I been able to endure more, my work in the church would have been greater: if less, then my work would have been less important.

I was also informed (though I heard no audible voice) that I had been seeking knowledge in the wrong way, that it was not my privilege to be visited at that time by a heavenly messenger, but that my knowledge of the work would require an effort upon my part, aided by the Holy Spirit. If I desired to know the truth of the Holy Scriptures, I must study them, and as I would study, the Holy Spirit would enable me to understand them and by understanding them I would be able to comprehend and know, and the same with regard to the Book of Mormon, and other matters. This information has been of great value to me, and proves that God's way is best, for, had I based my knowledge on the testimony of an angel, later on I might have been in darkness, and an angel of darkness transformed nigh into an angel of light would testify altogether different; then my former knowledge might fail me. Many have been deceived in this way; but when our minds are enlightened by the Spirit so we can understand, then, so long as we retain our understanding, we retain our knowledge. I have a hope, therefore, that the knowledge which I have received will stay by me and enable me at least to obtain the crown of life.

Two Sustaining Promises

I realize that this is a big thing to look forward to, in view of the many obstacles and snares of the enemy which beset our pathway. At times I have questioned my strength to endure, when I have seen so many strong men fall in the battle, (but I have received two promises which give me hope, one at my confirmation and one in my patriarchal blessing.

I have forgotten much that was said in my confirmation, but one statement I remember quite distinctly was this: "Though thou shalt live to see many fall on thy right hand and on thy left, yet thou shalt have power to endure to the end." This gives me hope that I may be able to exercise this power in overcoming my faults, and one day stand in the presence of my Maker, clean and pure, and be permitted to dwell with the pure and the good.

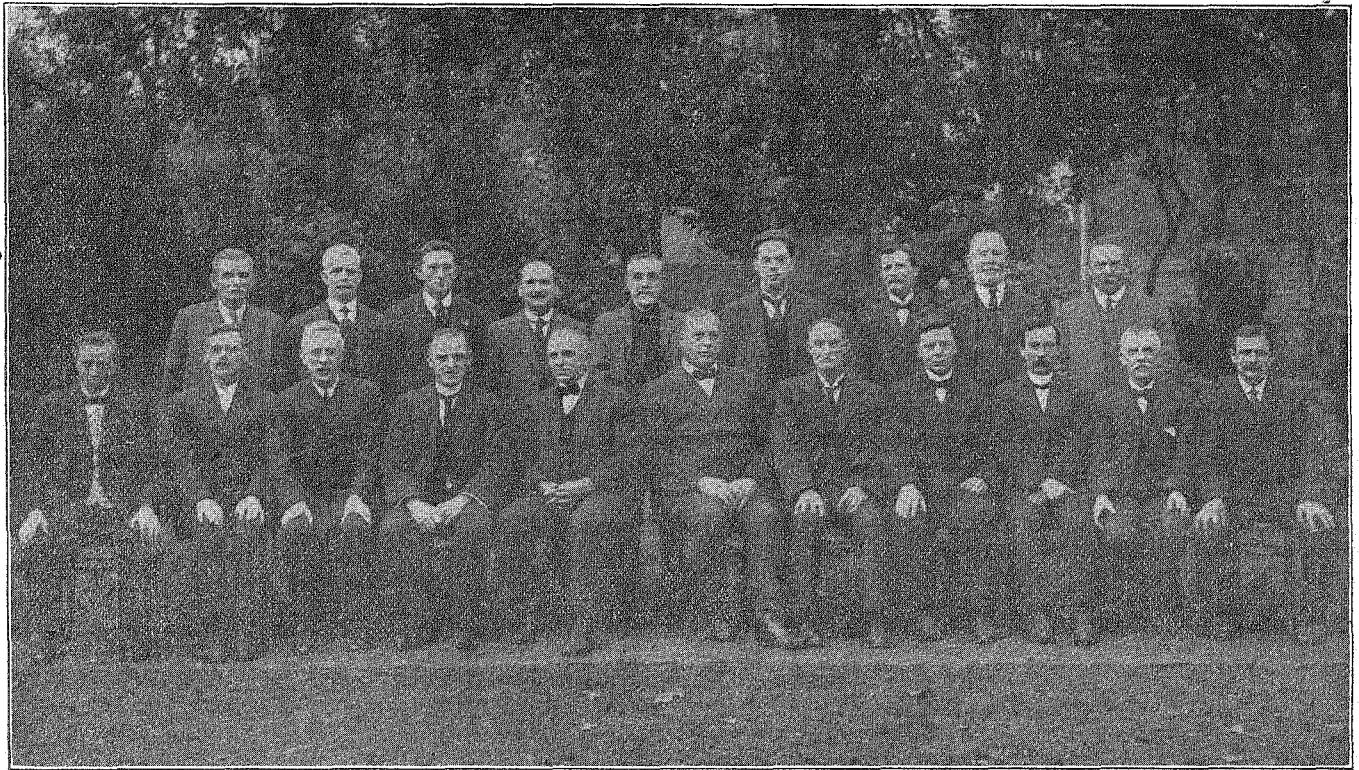
In my patriarchal blessing is this promise: "Thy voice shall be heard and shall mingle with the songs of those who shall attend His coming. Thy voice shall be raised, and thou shalt sing the songs of the Lamb, and stand with the redeemed." I am aware that these promises are based upon conditions, but they help to strengthen one's hope.

Joyous Hope for the Future

I have been made extremely happy, joining with the Saints in singing the songs of the Lamb, but oh! what joy it will be for those who join in song with those who attend his coming. Nearly all the men who were active in the church when I entered are now on the other side. I recognize that in the natural course of human events I must soon follow, and I often think what a joy it will be when I am called hence, if I shall be found worthy of the abundant entrance referred to by the Apostle Peter, and have the gates thrown wide open and be welcomed by those good and noble ones with whom I have associated here below, hearing their salutation, "Come in, Brother Pitt, we are waiting for you. Your warfare is over. Come in with us and share the joys of eternity"; and then, if I could but meet the loving smile of our blessed Lord and Savior, as I did once in a dream, my joys would be complete. May this be the happy lot of all who love the Lord, is my prayer.

FREDERICK G. PITT.

President F. M. Smith recently received from a brother in California a box of choice fresh figs.



AT THE LONDON, ENGLAND, MISSION CONFERENCE

From the recently issued High Priests' Annual we reprint the above cut, showing a group of those holding the Melchisedec priesthood at a mission conference in London, England, August 5, 1920. From the reader's left, standing: Elder R. T. Goulee, S. Holmes, E. Maloney, James Schofield; High Priest G. W. Leggott; Mission Secretary F. Henry Edwards; Elders J. T. Norton, H. Harper, and Joseph Ecclestone. Seated: High Priests William Ecclestone, J. N. Taylor, W. R. Armstrong, and Joseph Dewsnup; Apostle T. W. Williams, President Frederick M. Smith, Bishop Roderick May, Elder J. N. Judd, High Priest Thomas Jones; Elders S. F. Mather and J. W. Worth.

Far West Stake

Stewartsville reunion reported better than ever and conditions encouraging.

We join with others reporting reunions in stating that the reunion of 1921, of this stake, was in advance of any preceding one at which we have been present.

The leading item to be reported is this: From the beginning to the end there was a deep and increasing measure of spiritual power manifested in the assemblies. From the first prayer meeting until the last one there was visible, in the spirit and conduct of the Saints, a deeply underlying spirit of consecration. It was manifest in the demeanor, in the generally worshipful attitude of the people, and in their prayers and testimonies. The Saints were brought into nearer and more sacred communion with the spiritual realities of the work. The Lord moved them and blessed them greatly, and they reached out unto him in the true spirit of children conscious of a living relationship to the Father. It was not necessary to urge upon the congregation that concentration of attention upon the spirit of the occasion be had; it was in evidence from beginning to end. There was prophecy in the last Sunday morning prayer meeting and the message was comforting, instructive, and admonitional; but the spirit of revelation was abundant in the spirit of true worship and in the enlightened conceptions voiced in the expressions of those who spoke from full hearts and clear, disciplined minds. When *all* are "taught of God" in the power to feel deeply, to see clearly, and to act in harmony with the light of truth, we have the strongest, the most enduring, the most exalted manifestation of "the spirit of revelation," the "spirit of truth." It is then that we feel and know; it is then that we have spiritual power to see and to do.

The prophetic utterances were to the effect that what had heretofore been declared was now solemnly emphasized, viz, "This is the hastening time!" That some had failed to heed, consequently had not made the preparation required; that while time was short and valuable, the divine mercy still permitted opportunity to all so to do; that the land and all its privileges in this stake of Zion should be held as a sacred thing having been set apart by the Lord and consecrated also by the blood of Saints, as the location of the Zion of God. Unity, peace, cooperative effort, and sustaining of the authorities appointed of the Lord, were also counseled, with the promise of abundant blessings in assisting in the cause.

The preaching was good; the opinion that the brethren exceeded their past efforts was generally voiced. The writer can say this, as he did not take part in this duty. He was not needed, as plenty of good men were present to preach the word.

Besides the force appointed to the stake and some from other points, Brother M. A. McConley, of the Twelve, was sent in by the Presidency. His work was good, strong, and practical, and all were pleased with his efforts. This brother was called to the office of elder, and shortly afterwards sent to the Hawaiian Territory, where he and Sister McConley, absent from home and friends, labored mostly among the dark-skinned races. It is noteworthy that they did their work cheerfully, energetically, faithfully, hence, as a result, have been called to greater responsibility, under which they again sail for foreign work—to Australia. It is because these young people worked willingly that they have been honored to work further and in a broader field. We take the liberty to refer to them thus in order "to point a moral and adorn a tale"—that all who will may work, each in his sphere.

Nor do we need to go to foreign lands to enter the service; there is much to do at home.

Three service tents were provided—the main tent, the young people's tent, and the children's tent. The main tabernacle was entirely too small. We must have a larger canopy and more seating arrangements if we are to seat all the people who come. The attendance was larger than usual; more campers were on hand; and it is a pleasure to say that, almost without exception, tents were up and ready for the opening session. Of course, there are always a few who "never think" to order ahead, hence trespass upon the good temper of the tent committee to provide for them at the eleventh hour! But, we are working out, eliminating, and making positively unpopular such surviving evidences of neglect of promptness, and system, and believe that, in due time, we shall have all our people alert, awake, prepared, and always ready to participate in the forward-march program of efficient preparedness for every good word and work. "Old things are passing away," and all things are becoming "new" in so far as is necessary to the advancement of a people with the vital program now evolving in the church in general.

The study program was better, more attention being devoted to it. It is becoming universally recognized that if we are to meet the great demands pressing upon the church, increasing with extension of our work, our people, young and older, are to be intelligently, specifically trained for definite service; that the unfoldment of the heart nature must be balanced by intellectual training, that balance of the heart nature and the mind be maintained. We do not undertake public school, mechanical, or other essential lines of general service without preparation. We must do likewise with the church problem of service. This policy has now become the settled policy of the church, and the Far West Stake will take its place in attaining and maintaining a "progressive supremacy" in its field of labor in common with other units of the body. "Knowledge is power" and "God helps those who help themselves."

The Women's Department made advancement, the sisters responding with clearly manifest interest in their program. We were gratified by this encouraging feature; it was clear to the writer that the women, with their fineness of perception, their powerful influence and refined delicacy of ministrations, are to stand equal with the masculine sex in maintaining the interests of the branches and other features of work "in all the world." We thanked God sincerely as we were able to perceive, to foresee the great value of the work of the women as it shall be developed and become an increasing factor in our general movements. The mothers and daughters should and will share in responsibility, in their sphere as do the men, in the burden of care incident to our great program. Every branch president and every other officer will welcome this, as each shall find his task more ready of accomplishment by the assistance of the women in their appointed spheres of labor.

Doctor Harrington, church physician, and Sister Laura Mann, head of the department of nursing, presented an excellent program representing the Health Department. Brother Harrington has grown in his work. He is well qualified and will continue to qualify for the position of church physician, and is filling it completely. Sister Mann did well. She is honest, straightforward, sincere, and her talks, straight from the heart and brain, are effectual and carry conviction. We liked these people; they worked very hard and gave free service in clinics and other lines for the public good. We hope the time is near when we shall not hear such terms as "trust in the arm of flesh" simply because the Health Department is functioning in its God-designed work of teaching sanitation and other general laws of health and seeking to relieve the afflicted. "The gospel of good health," based on the Word of Wisdom, is a necessary part of the "fullness of the everlasting gospel."

The Sunday school, musical, recreational, and general features of this reunion were all duly represented and enjoyed. Everybody returned home feeling fine and in better form for duty and everything else. We have splendid, nice people, up here in Far West, Mr. Editor, and "all whom it may con-

cern." If you don't believe it, come and see them and they will do you good. There is plenty of fine land and good branches, and room for Saints who would gather unto Zion. Some are coming and more are needed. You can be well located, suited, pleased, profited, benefited, and more, if you want to come and if you come right. So, come on! Why wait?

It was the privilege of the writer, through the kindness of some railroad friends, to attend, for a very short time, reunions in Southern California and Colorado Springs. In those places, the same increase of spiritual power was apparent. We met lots of excellent people. This indicates the divine care and overruling direction of the Lord.

Occasionally, we hear a note of discouragement or read circularized fault-finding criticism, but, as for us, we find no occasion for anything of like import. To us God was never nearer and more clearly discernible in supervising and blessing the church than now. We believe it to be the duty of every man to encourage and hearten the people and to bid Israel go forward. Obstacles will be encountered as heretofore, but we shall surmount them and be victorious. "Saints should be cheerful in their warfare, that they may be joyous in their triumph." Let us not forget what the Lord said to the church in 1909: "The Lord is well pleased with the advancement which has been made in approaching unity during the conference year; and though there may have been differences of opinion, these differences have been held in unity of purpose and desire for the good of my people, and will result in helping to bring to pass a unity of understanding. *So be ye encouraged* and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory. Amen."—Doctrine and Covenants 129:9.

The Lord has had occasion to rebuke his people, and very sternly, in the past. We are yet far from perfect; but, thank God, he was pleased and able to commend the church in this instance. Let us be neither blind to faults nor guilty of discouraging, disheartening, distracting pessimism! God rules, and he means to rule, and he will rule for right.

Our personal experience is that he is kind and good and true and ever gracious to those who love and serve him. It is out of a living, conscious, ever-ahiding faith in him that his church, individually and collectively, shall triumph. Everyone in it and all who comprise the church must continue in our set purpose to go forward and assist in establishing Zion. We must succeed; we will succeed, if we are just and true to God and to his cause. Let us not fear. "Fear hath torment," "there is no fear in love." There is no reason why anyone should fear the outcome in anything, if God be with him. And God will be with us, if we be with him.

I cannot refrain, Mr. Editor, from offering this hastily penned word of encouragement. I see no great lions in the way. However, if they do appear, let no one fear or magnify them. The work is the Lord's and he has and will have many faithful people through whom he will work out the problems before us, unto ultimate victory. Largeness of view and a cheerful state of mind will help us greatly in our tasks.

The Reorganization will not fail; it was begun under marked divine direction and has been supervised and developed by the same great power that inaugurated it. Early inspiration declared its success in the gathering of the pure in heart and the redemption of Zion. The Lord burned this knowledge into the consciousness of the undersigned while yet a boy verging upon manhood. He has known this and known it vividly during a life of service in which he, with others, has passed with the church through some of its greatest times of trial and testing.

The body of the Reorganized Church contains many of the tried and faithful and true Israel of God. We shall continue to meet difficulties; and we remember the admonition that "the Saints shall hardly escape;" but the church will grow and live and increase unto the end.

The time is near when we shall have a fuller and better equipped local and general ministry, also a more fully developed membership; and the ministry, in due time, shall see

"eye to eye." Let us work with this ideal in mind; for we shall not be disappointed if we do. But I must stop.

Saints in the stake are urged to remember the fall conference to be held at Guilford, Missouri, October 8 and 9. Your prayers are requested, as formerly, that the Lord may rule in the assemblies.

We regret to state that Sister Lewis, widow of Patriarch William Lewis, is very ill and suffering severely at the home of her son-in-law, Brother D. C. Kinnaman, of Saint Joseph.

Sincerely and hopefully,
R. S. SALYARDS.

Opening of Graceland

(Special Correspondence)

With a larger student body, a larger faculty, a wider range of modern courses, and the added facilities afforded by the new building, there is a strong spirit of optimism and enthusiasm at Graceland.

The dedication program, attended by what was estimated to be a crowd of over 1,200 students, parents, and friends from the surrounding country, was held in the open Friday evening, September 16. President Frederick M. Smith's address, which followed a number of short inspirational talks from men and women who have long been supporters of the college, held the attention of the crowd from start to finish, and held out for Graceland, as he said, "a program more ambitious than any held before any other institution in the country." Indeed his words were significant of a new sphere, or rather of a larger sphere of action for the college, and expressed the hope that the people of the church would soon be squarely and solidly behind the educational movement. He pointed out the fact that the college will soon be able to render a service to the church such as no other organization can.

Last year Graceland had the largest enrollment in her history, but, contrary to expectations, up to the present time the enrollment this year has exceeded it. About twenty students from foreign countries are here, representing England, Scotland, Wales, Canada, Australia, Palestine, and Austria. More States in our own country than ever before are also represented.

The older courses in liberal arts and teacher training still attract the majority of the students, but the new courses in engineering, secretarial work, pre-law, pre-medicine, and other courses offered are popular, and the number of students that are taking work under them show that Graceland is justified in meeting these needs for the students. There is an increasing interest among the students in studies which lead more immediately into fields of practical activity.

The college authorities, and many of the older students, feel that if economic conditions were better, even the new facilities would scarcely provide enough room for the number of young people of the church that would be here. It is certain that a great many more of them should be interested in the work and ideals that the college is holding forth, and they should be here in preparation for the work before us.

Anticipating New Religio Quarterlies

Realizing that many classes were late in getting their *Religio Quarterlies* last quarter, and that a further delay was necessary while textbooks were being secured, we are herewith giving notice of the subjects treated by the senior *Quarterlies* for the quarter beginning October 1.

One set of lessons, as before, is based on the Young People's Church History. The optional course is based on the booklet, *From One to Twenty-one*. Both of these publications are for sale by the Herald Publishing House, Independence, Missouri, the price of volume 1 of the history being \$1.55, in cloth binding, and that of *From One to Twenty-one*, twenty-five cents each, postpaid.

We trust that each local will be able to anticipate its needs and order in ample time, so that none of these interesting lessons will be missed.

HOWARD W. HARDER, *General Secretary*.

Lamoni Stake Activities

A season of intensive study begins in Lamoni with the beginning of the school year.

The officers and members of the Lamoni Stake have long felt the burden of the responsibility which, since the people of the church are looking here and to the other stakes for leadership in the forward movement of Zion, they feel is theirs. Gradually the people have become inclined to throw their energies into definite lines of activity, for the attainment of a few definite ideals which must be established in the preliminary organization of Zion.

Briefly, it is felt that the progress "unto perfection," letting go of none of the principles upon which our hope in the gospel is founded, must include the following active ideals: *personal purity*, both for individuals and as the basis of a happy and Christian home life; *intelligence*, to be attained by a broader knowledge of the gospel plan through the study of the church books, and the elevation of the educational standards so that our people may through study begin to see the basis of a solution of church problems; *consecration*, that devotion to the good of humanity without which all efforts to accomplish anything are rendered impotent and void. The officers have constantly held these ideals before the people as the equipment which we must have in order even to start.

For the older people, the preaching service has been the instrument of this movement. For the younger people, the Sunday school and Religio are the active agents.

As definite things with which we may now work, classes in these two auxiliary departments have been organized with the purpose in mind of giving courses that will stimulate thought on the solution of the advance problems of Zion, and which if possible will point towards the factors, materials, and organization that will aid in the solution of those problems. The following announcement from the *Lamoni Chronicle* indicates the scope of the courses:

The following courses will be given for young people in the Sunday school and Religio at the Brick Church. Unless otherwise stipulated, all classes will be open to both men and women.

1. "Christianizing the life of the community—a study of the ideals of Christianity and their application to community and social problems of the day—this course will point to a socialized religion. F. M. McDowell and probably another will teach this course in Sunday school. It will be repeated at Religio by Leonard Lea.

2. "Religious economics"—an application of our church ideas to the economic and industrial problems of the day; how to bring about economic equality; what is economic equality? Will be given in both Sunday school and Religio by Professor C. E. Irwin.

3. Necessary equipment of the individual in the new social order—Christ's solution of individual life problems—faith, doctrine, and social ethics. Professor Gustave Platz and Rupert Wight will give this work in the Sunday school, and perhaps a third class will be given. Professor Platz will repeat the course in Religio. Another class in this course will be organized in Religio if desired.

4. "The history of the Latter Day Saint Church"—the story of its origin, rise, persecutions, and problems, from 1823 to present time. Vida Smith will conduct this course for young women in the Sunday school. If desired this course will be repeated in Religio.

5. "Book of Mormon, its origin, teachings, and authenticity." Flora L. Scott will give this work for young women in Sunday school.

6. "A study of our social problems as outlined in the *Religio Quarterly*"—based upon Ellwood's Social Problems, will be given in Religio by Professor H. H. Gold.

7. "Mothercraft"—A study of the problems of raising children, their physical, mental, moral and spiritual natures, a course well suited for mothers and social workers. This course is given in Sunday school by Mrs. Lydia Wight.

8. "The teaching of religion." The growth of religion in the mind of the child. A course for teachers of religion,

leaders in children's activities, instructional and recreational, and parents. A. M. Carmichael will give this course in Religio.

9. The Sunday school senior *Quarterly* will be given in the Sunday school for young women by Professors J. A. Gun-solley and Gustave Platz.

10. "Administrative problems of the Latter Day Saint Church." Pastoral problems, relationship of quorums, for the members of the priesthood, will be given in Sunday school by C. E. Wight, assisted by Leonard Hoisington.

Sunday school starts at 9.30 Sunday morning, and Religio 6.30 Sunday evening. Sessions commence promptly. Everybody is welcome. Let the attendant at the door know what course you desire.

There is a great interest manifested in these subjects, large numbers of people flocking to the classes, with a good response from the work. A. M. Carmichael presides over the Sunday school and F. M. McDowell over the Religio. In the effort to accomplish all this, there is the finest type of cooperation between the stake officers, the priesthood in attendance at the college, and the college authorities. Many of the instructors and students at the college are actively engaged in it, making for harmony and enthusiasm in the work.

The officers here, being persuaded that the "hastening time" is truly upon us, are doing everything to advance the work as rapidly as possible. It is proposed more than ever before to use the resident and visiting priesthood for the carrying of the gospel work into surrounding territory that has not been reached yet, and to keep steady appointments at all branches.

L. J. LEA, *Correspondent*.

Council Bluffs and Vicinity

The reunion of the Pottawattamie, Fremont, Southern and Northeastern Nebraska Districts is had in remembrance as one of the pleasant experiences of many, and is noted as an excellent gathering of God's people, to worship the God of Israel. The health of the camp was most excellent, although there was located near one hundred tents in a very congested manner, and they were well occupied. Of the general missionary force, there were Apostles Myron A. Mc-Conley and J. F. Curtis, and Seventies E. E. Long, J. L. Parker, H. N. Price, and Daniel Macgregor. Patriarch C. E. Butterworth rendered acceptable service, many blessings being given to the comfort of the Saints. The preaching was of an elevating order, and the prayer and experience meetings were enjoyed by many. The departments were well represented, the presidency of the reunion looking after the interests of each in a very commendable way. The local missionaries and representatives rendered efficient service, so that it can be said that a profitable reunion was enjoyed. Some improvements are being considered for the reunion of 1922, which it was considered wise to hold.

Following the reunion a week of special cottage meetings have been held, and it is planned to hold several days more of the same class of services. Several expressed themselves as much benefited by the services. The services were arranged to be supervised by one of the priesthood, and several singers were appointed to accompany each speaker. Desire is to occupy in each home of the Saints ere concluding the effort. This is a good opportunity to invite the neighbors in to hear what the belief of the Saints is.

Brethren G. J. Harding and O. A. Currie have been appointed by the presidency of the branch as missionaries in the city of Council Bluffs. Growing out of these special services above mentioned several invitations for meetings in their homes have come to the presidency.

The choir have held a picnic as a result of competition in securing members for the choir, the losing party providing the entertainment for the party that won.

Women's Department was called to meet at the church in the afternoon of the 4th and given a new start. The Temple Builders were organized last Tuesday night, as I understand,

and they concluded to take up the study of the Mothercraft Manual.

Apostle P. M. Hanson preached at Central Church last Sunday, the 11th, and the effort was highly spoken of.

Brethren Daniel Macgregor and Barraclough worshiped with us of late, and renewed acquaintances of the past, rendering such help as requested in the services.

The branch president is recovering from an operation on his nose with which he has been suffering for near fifteen years.

Walter Robert, a son of Brother John Currie, about seventeen years of age, was stricken with meningitis on Saturday, a week ago, and on the Wednesday following died at the hospital. The family are still in quarantine, but there are no indications that the disease had affected any others. Funeral sermon was preached at the cemetery at Crescent last Friday.

The body of a son of Sister Mary Ford, who died in action in 1918 in France, was returned to his home on Saturday last, and on Sunday there was conducted his funeral as a joint funeral service with another boy of Council Bluffs returned at the same time, at the Armory Building, the sermon being delivered by Elder J. F. Mintun, assisted by the Reverend Perkins of the First Congregationalist Church of the city, and Colonel Matt Tinley. More than a thousand people attended, and a very impressive scene was witnessed, the procession being led by the Legion, followed by the two hearses side by side, each followed by a score or more of automobiles filled with sympathizing friends. Will these scenes have a mitigating effect upon the spirit of war? I fear that the lesson to be learned is neglected. Men go on with the same selfish ideals that lead to conflict.

Conditions in a civic way are growing materially worse as the cold weather approaches and the time is lengthened when a man cannot secure honest employment. The Christ said, "Iniquity shall abound, and the love of many shall wax cold." Even some of those who are called Saints are expressing themselves in bitterness against a class to which they ascribe all the trouble existing. Such ones should turn the searchlight upon themselves and ask, Is the class to which we belong doing all to bring about the practical application of the Golden Rule, or are such ones encouraging conflict, and the spirit of resisting, and stirring up strife?

Details Concerning Church Damage at Manteno

Regarding the recent disturbance of the church property of Deselm Branch, near Manteno, Illinois, Kankakee County, I might relate that on September 6, 1920, we broke ground for a new church building, twenty-four feet by fifty feet, basement under all. On October 20, when the building was nearly ready for plastering, it was burned to the ground by incendiary fire. Following the investigation made by the State fire marshal, our people were boycotted socially and in their business (farming) relations with the rest of the community. We are truly in the world, but not of it. "Come out of the world, oh, ye, my people" surely applies to us, for our only neighbors are our own people.

Our fire loss was fully covered by insurance and this spring we duplicated the old building by a new one, which is still standing.

After a faithful summer's work the building was completed, furnace installed, fifty camp chairs put in, and also an organ, ready for the opening service September 5. On Saturday night preceding the opening the beautiful little stucco church was entered by a mob breaking into a basement window, coming up stairs into the main auditorium, which had beautiful hand decorating, where they began by smashing about forty camp chairs with a piece of gas pipe, poured tar or grease all over the organ, threw glass quart jars against the ceiling, scattering oil over all, poured it on our nice floor, not yet varnished, until it stood in puddles, and tore the two front doors off. These were laid outside on the steps.

We figure at least \$500 damage, and our floor will never

be nice again, and all hand decorating will have to be covered with paint.

They came in several autos and struck terror into the hearts of the neighbors, who were aroused and lighted lamps, by shooting with shotguns; and they made their escape by auto.

The Saints seem to have stood the shock well. We are down, but not defeated, and feel perfectly confident of a full and complete victory in the end.

We ever pray for the redemption of Zion and labor for the establishment of his kingdom upon earth.

EARL D. ROGERS, *Branch President.*

Haverhill, Massachusetts, September 13, 1921.

Editors Herald: A few lines from Haverhill. We are still in the Master's service.

Held a baptismal service Sunday, September 11, at which time four precious souls were inducted into the kingdom.

We have a fully organized and active priesthood, with each one working for the advancement of the "Master's kingdom" upon earth. Our numbers are small, but we have some good material growing up in the young folks of our Sunday school.

We have regular services each week, also Religio services each Sunday night.

Brother C. Edward Miller was with us last Sunday. We are always glad to see him, as he always leaves us some new thought.

All are rejoicing in this latter-day work and praying for the redemption of Zion.

Your coworker,
FRANK E. HATCH, *Publicity Agent.*

We were pained to learn that Mr. Joseph D. Johnson, athletic director of Graceland College, passed away on the evening of the 20th, from a brief illness of quinsy. He and wife and two children had gone to Lamoni the previous week, he to look after the athletics of the men and Mrs. Johnson those of the women of the college. He was subject to the disease and was able to be around on the day of his demise. He was out in a rain, which seemed to hasten the end.

The Carthage Republican reports that about two hundred relatives and friends recently assembled at the home of S. J. Salisbury, of Burnside, Illinois, to celebrate his eighty-sixth birthday. A sumptuous basket dinner was served and a good program rendered. He is the oldest living relative of Joseph the Martyr, the son of Catharine Salisbury, sister of the Martyr.

Elder R. C. Chambers has recently baptized three fine people (adults) at Bellevue, Idaho, and the wife of Brother Hunt at Rupert.

GRACELAND DEDICATION

(Continued from page 916.)

cises were brought to an early close at 11.50 a. m. Though the exercises were not announced for the public, there were a few visitors from town and there were a few visitors from out of town in addition to President E. M. Smith, Bishop I. A. Smith, R. J. Lambert, Henry C. Smith, and S. A. Burgess.

The collegiate enrollment for Thursday, the first day, showed about forty sophomores and as many freshmen.

The old college building was dedicated and first used in January, 1897, nearly twenty-five years ago.

S. A. BURGESS.

College Day October 16

The Presiding Bishopric have decided on October 16 as College Day, and upon that day all the branches are expected to receive a free-will offering from the Saints for the support and maintenance of Graceland College.

They are sending out a letter to branch presidents announcing this fact and urging that sufficient announcement of the date be given. A goal is suggested of 25 per cent of the Christmas offering given by the branch and Sunday school the past year.

The funds are to be sent to Graceland College, Lamoni, Iowa.

When President Frederick M. Smith returned from England he brought with him a number of very fine fountain pens, which he presented to the various members of his staff, and the departmental heads. These pens were manufactured by Brother Frank Swan, Birmingham, England, who is engaged in the fountain pen business and who has a very fine reputation for his product. The recipients of these pens were delighted, not alone with the pens themselves, but with the association that attaches to the gift.

The Sunday school and Religio classes of Mrs. E. S. McNichols in Independence, about one hundred and twenty-five in number, recently enjoyed a typical young folks' "hike" by walking to the home of O. C. White for a watermelon party. The young people of Zion have an asset in their large number, and they make the most of it.

Sister A. V. Archer, who is isolated and hungry for the gospel, writes from Pond Creek, Oklahoma, and tells the pleasure the church papers bring to her. She has had but two chances in the last fourteen years to hear a sermon, and has not had an opportunity to partake of the sacrament for twenty-seven years.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Quorum Notices

Elders of Northern Michigan will meet at Bay City, October 8 and 9. There will be a supper served in the church basement for the elders, Friday evening. We would like to have as many present as possible on Friday evening, October 7. E. S. White, president, 208 North Dean Street, Bay City, Michigan.

Conference Notices

Detroit, at Flint, Michigan, October 8 and 9. Business session will convene on Saturday at 10 a. m. All of the officers and branch clerks please report at least a week before the conference. Reports of the branches should cover the period from January 1 to September 30. We trust that all who can will be in attendance, as good speakers will be provided. The church at Flint is on Newall Street, opposite the Dort School. Stanley Parrish, secretary, 1614 Lycaste Avenue, Detroit, Michigan.

Nauvoo, at Montrose, Iowa, October 16 and 17. W. H. Gunn, 3014 Seneca Street, Fort Madison, Iowa.

Mobile, at Mobile, Alabama, November 5

Alabama, at Lone Star, November 12.

Toronto, at Toronto, Ontario, Soho Street church, October 7 to 9. The following changes have been made on the program. At the Friday morning session, there will be Religio institute instead of prayer service; motion pictures from the Provincial Health Department will also be included in the Friday evening session.

Eastern Iowa, at Davenport, October 14 to 16. First session will be at 2 p. m. Friday. Priesthood of the district and adjoining districts are especially urged to be present at this conference. There will be three lectures to the priesthood by S. A. Burgess, of Independence, Missouri; one on Saturday at 2.30 and one Sunday morning at 10.45, which will be open to all who wish to attend. The third will be to the priesthood, Sunday afternoon at 3.30. These will be of special value to all, and especially the priesthood. You should be present. Amos Berve, president.

Lantern Slides for Church and Religio Use

The Graphic Arts Bureau has undertaken to collect lantern slides and arrange them in lectures for use in the church work—missionary and local. The response to date has been very encouraging and we have with some financial assistance been able to complete nine sets with approximately thirty others under preparation. We expect to continue this work and want to give all interested an opportunity to help. The demand for the few sets we have has been greater than we could care for, so there need be no fear that it is of little importance.

The majority of the slides and negatives for slide making for these lectures have been loaned or given to the bureau and are carefully filed and cared for at the church offices in Independence, Missouri.

The givers have thus made them available for church use where needed. Some have placed entire lectures at our disposal, and others have given us their entire files of negatives. All are useful, and we want to ask any who have slides, or negatives, that are not in use or can well be spared to place them at our disposal for use in the church work. In order that you may have an idea of the work on this line we list the sets that have been completed and some of those in preparation:

- Set number 1. The Story of the Book of Mormon. Completed.
2. Conservation of the Vision. Health series. Completed.
3. Health and Milk. Health series. Completed.
4. The House Fly. Health series. Completed.
5. Jerusalem. Educational. Completed.
17. The Holy Land. Educational. Completed.
37. The Life of Christ. Historical. Completed.
39. Hints on Health. Health series. Completed.
40. Mesa Verde National Park. Educational (Archæological). Completed.

13. Beauties and Wonders of Nature. Educational. In preparation.

23. Incidents in the Rise of the Latter-day Work. In preparation.

24. Ancient America. In preparation.

35. Colorado. In preparation.

36. Graceland College. In preparation.

41. Tahiti. In preparation.

And approximately twenty-five others on various educational and church work subjects. Can you and will you help? If so, please write.

THE GRAPHIC ARTS BUREAU.
INDEPENDENCE, MISSOURI, Box 255.

Sanitarium Needs

Anyone who can supply items in the following list will be doing an appreciated service to the Sanitarium inmates and officials:

Four dozen medium-weight blankets for the nurses' home.

Thirty good, part wool blankets, for hospital.

Four dozen bedspreads.

Two bolts heavy outing.

Two bolts material for white curtains for nurses' home.

One bolt of eight-quarters bleached sheeting.

One dozen double-breasted baby shirts, with only a small amount of wool in them.

Laboratory Technician Wanted

The Independence Sanitarium wants to secure the services of a young woman to learn medical laboratory work for the medical offices at the Sanitarium. A person of some experience is preferred. Write or call on the superintendent of the Independence Sanitarium, Independence, Missouri.

Girls' Number of Autumn Leaves

Special arrangement has been made whereby extra copies of the November Girls' Number of the *Autumn Leaves* may be supplied through the Young Women's Bureau for five cents a copy. However, it is necessary that the publishers know by October 1 how many extras will be desired. Every girl should have one of these November *Leaves*. Will each monitor and leader please get in touch with her girls at once, and report to the Young Women's Bureau the number of copies desired. Box 255, Independence, Missouri.

Our Departed Ones

HARRIS.—Otto Peter, son of Charles and Susan Harris, born near Andover, Missouri, September 2, 1895; died September 29, 1918. Otto enlisted with Company G, 139th Infantry, at Bethany, Missouri, May 5, 1917; went into training at Camp Doniphan, Fort Sill, Oklahoma; was sent overseas in April, 1918. He entered the Argonne Drive on September 26, and was killed in action September 29, 1918, near Exermont, France. Survived by a sister, Edith, of Independence, Missouri, other relatives, many friends. Baptized at the age of 8, he lived and died in the faith. His reward is sure. The body having been returned, services were at Lamoni church, September 18; sermon by J. F. Garver. Interment in Rose Hill Cemetery.

HOPKINS.—John Franklin Hopkins was born January 1, 1855, in Alameda County, California. Died September 17, 1921, at Lamoni, Iowa. Moved with parents to Decatur County, Iowa, in 1872, and has been a resident there since. Married Ada Hudson, January 1, 1878. There were born to this union four children, three of whom have preceded him to the other shore. Leaves to mourn, wife, son Floyd, aged mother, and one brother, besides other relatives. All who knew him will mourn a friend. Was assessor of Lamoni for over twenty years and so successfully and satisfactorily performed the duties of this office that it was a rare thing for anyone to run against him at the election. Baptized in his early years and has been a consistent, faithful member unto death. Service in charge of John Garver, sermon by Frederick A. Smith.

MOORE.—Mary S. Benham died at her home in Portland, Oregon, July 6. Born near Pollock, Missouri, November 7, 1860. Baptized by Elder Clapp. Leaves to mourn; husband, 5 sons, 5 daughters, 1 sister, and 1 brother. Funeral from Saints' church at Portland; sermon by C. E. Jones. Interment at Albany, Oregon.

YOUNG.—Gracie Ann Young was born in Pontatoc County, Mississippi, August 10 1847. Baptized August 6, 1871. Died July 12, 1921, at her home in Lamoni, Iowa, following an illness of about a year. Sister Young was one of the early residents of Lamoni and was loved by all who knew her. Interment in Rose Hill Cemetery, Lamoni. Service in charge of Columbus Scott. Sermon by C. E. Wight.

ANDERSON.—Arthur Lloyd, son of Brother and Sister Glen Anderson, was born May 19, 1920, and died August 18. Funeral service was held in their home, sermon by George W. Day. Interment in Northern Greenwood cemetery, at Bemidji, Minnesota.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There
save it be
have none."

Jan 22 France
Mrs. Thos. Stew
110 N. 9th St.
Larchmont
Man among you have
concubines he shall
hon, Jacob 2: 36.

VOLUME 68

INDEPENDENCE, MISSOURI, OCTOBER 4, 1921

NUMBER 40

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879, authorized for mailing at the rate of \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1919.

EDITORIAL

Graceland's Place in the Program of the Church

Address by President F. M. Smith at dedication of new college building, September 16, 1921. Reported by R. A. Wight.

It is with considerable pleasure that I help you to-night to dedicate this building; for I cannot but believe that in erecting this unit of the greater college building plan, we have at last struck the pace that I have long wished to see Graceland enter upon, a pace which, in my opinion, will eventually place Graceland College in the very forefront of the educational institutions of the world, for I believe that there is within the student body of the church of which I am a representative, that which will carry them to the forefront and from which we will eventually be enabled to draft the members of the faculty which will make this institution second to none other on the earth.

To-night I am asked to talk to you something upon the relationship of the work of the college to the program of the church. What is the work of the church? Without doubt one of the primary functions of any church which is a progressive one is to be engaged in carrying the gospel of Jesus Christ to the nations of the earth. And there never was a time in the history of the world when that occupation for a church was so essential and so important as to-day, for surely in the light of the recent world carnage we cannot claim that the gospel of Jesus Christ is fully appreciated by humanity. There is need for the vitalizing and soul-saving message of Jesus the Christ to be carried to the nations of the earth. Whether we shall say that this is the primary work of the church, or whether we shall say that it is but incidental, it still remains true that the church which is alive and progressive must be engaged in interpreting the gospel of Jesus Christ anew to the world to-day which is starving for the message of the Christ.

Socials Ills Need Correction

At the same time we know that it is the work of the church to look after those who have already become members, by erecting and maintaining a high standard of morals. Is such work needed to-day? Those of you who are students of society—those of you who realize that there must be some bond that ties every group together, cannot fail to be disturbed by the social disintegration to-day because of the breaking down of our morals—not our morale, but our morals. I do not need to take the time to-night to demonstrate to you, nor even call to your attention the many signs there are of the breaking or lowering of the morals of the world, but I may place my finger upon that which every student of sociology knows to be fundamental and that is that in America to-day, to say nothing about the rest of the world, in America to-day, which is supposed to be the leading nation in civilization, the fundamental unit of society is disintegrating to such an extent that the ideal home is becoming far too rare.

It perhaps may be overdrawing to say what to say it thus strongly, but what else can be said in Kansas City alone, racially a typical American city, the ratio of divorces to marriages is one to four. Germany has recently become alarmed over the fact that her ratio of divorces to marriages has become one to eight, and is already passing laws to stop it. It is not merely the question of the existence of divorces that is disturbing us to-night, but because we recognize that divorce is but the outcrop of that which is lying deeper, and that is the breaking morals of the American people. And when I say American people, I could just as well include the peoples of the earth.

Writers, not only sociological, but business and scientific men of to-day, are calling the attention of the people to the facts I have just been trying to present to you. Just recently I was reading a book by one of the leading psychologists in which he quotes another writer to the effect that jazz music is but an outcrop of a reversion to more primitive conditions and indicates a temporary break in civilization; and he characterizes jazz music as being barbarous in a literal sense, that we have reverted to a barbaric state, for syncopated music is characteristic of primitive peoples.

And so there devolves upon us as the work of the church to-day the tremendous task of standing in the forefront against the invading forces that are undermining the greatest institution of our social life, the home. And this church, if it stands for anything, must stand first, last, and all the time for a home built upon an impregnable rock in which high morals shall be inculcated and taught to the rising generations that must succeed us in taking up the responsibilities of civilization.

Stewardships the Keystone of the Arch

But beside this, beside both the missionary and what we might call the local work of the church, we stand to-day at the gate which will lead us eventually into a field which has so far been unoccupied by the church. I refer to the fact that I have so repeatedly been calling the attention of the people to, that before this church, within the next few years, stands the tremendous task of demonstrating to the world that we have the greatest, broadest, and most brilliant plan of social economy that is in the world to-day, and demonstrating to the world that our social philosophy is not merely a pretty fancy, but a practical, working thing. Are we going to do it?

The very keystone of the arch in this social system, which we must put into effect, is the doctrine of stewardships. And what is that? It is that organization of social life that will permit every man to function to the maximum of his possibility in that by which he will best serve the group, and be quite content to submerge his own interests in the interests of the group. And that means a complete reversal of the social dynamic of to-day; for go to any branch of business to-day that you please, or go to any other school, with the possible exception of Graceland College, and you will find that the goad, the whip, or dynamic that is applied to every student, urging him to make a success, is that he can build up his own interests. He is urged to take up this profession be-

cause he can make the most money. He is sometimes encouraged to drop certain things because in that calling there is not the chance for the making of money. In other words, selfishness is the present dynamic, and that is the thing that this church must stand squarely against, for the doctrine of stewardship approaches the whole matter from the opposite side and tries to get every man to work for the good he can do to other men and forget his own interest in becoming absorbed in the interests of those with whom he is surrounded in the group.

Create a New Social Viewpoint

Hence, you can see that one of the first great tasks that confronts the church is to reverse the method of things and create the ability on the part of the masses of the people to see and speak and act in terms of altruism rather than selfishness. In other words, we must create a new social viewpoint; a very difficult, if not almost impossible thing to do. People think they have this view; but let them attempt to explain it, and they do so in terms of selfishness. For us as a people properly to appreciate our own doctrine, we must create a new form of thinking. That is the problem immediately before the church to-day; and here comes in the work of Graceland, for if Graceland is to function as an auxiliary of the church and an institution which is building up the interests of the church, there must first be inculcated among the student body here the desire, ambition, and habit of looking at the interests of the other man rather than the interests of self. In other words, realizing that the religion being taught by this church is a social affair and that our attitude to God is determined by our attitude towards our fellow man, we must realize that we cannot serve God unless we are able to interpret our activities in terms of the other fellow's interest. Not only must the student body be impregnated by this ideal, but here must be developed the leaders, the teachers, and the preachers of the church who will carry that same message to the church outside and to those of the world who are listening for it.

A concomitant of the doctrine of stewardship is similar to that old saying among good housekeepers, "Everything in its place and a place for everything." The doctrine of stewardship implies that there is a place for every man and every man must be in his place, not the place which has been pointed out by selfishness, but the place indicated by your God-given talents, the place where you can serve society the best and do the other fellow the most good. And that carries with it another concomitant—*education*. In other words, there is, in my opinion, given to every man and to every woman by the Almighty himself some one talent in which he will excel, and for the exercise of which God will hold him individually responsible. That talent must be discovered, and when it has been discovered then it must be developed, and that is the very sum and substance of education. To uncover the talent, and once having found it, develop it to the greatest possible development is the task, is the goal. And that will mean, and not until then, that every man is working for the very best of the community and is giving to the community the maximum of service, and work will be eliminated by becoming a pleasure.

The Work of Graceland College

And there comes in the work of Graceland College. I do not suppose that it is possible for the time to come when every child, every young man, and every young woman in the church shall pass through the portals of Graceland College and to receive therefrom a diploma for excellence in work accomplished, but somewhere in the educational institutions of the church we must make it possible that every child shall have

the opportunity for the fullest education, when not only every child, but every adult, every man and woman who is willing or desires to take, and is capable of taking an education, there will be given to him the opportunity therefor.

Now, in using the word *education*, please do not confuse it with schooling, for a man may be schooled and still be uneducated. Education is that development that enables an individual to make the very highest response to the stimuli that comes to him in following his vocation or his God-given duties. And hence there must be supplied somewhere in the educational machinery of the church this opportunity for everyone to receive this education, and it is going to devolve upon Graceland College to produce the machinery which will make it possible. We are proud of Graceland College as a junior college, but I cannot look down the vista of the future and see Graceland remaining a junior college. I cannot even look down and be satisfied with seeing her remain a standard college; but I have always looked forward to the time when we could say, "Graceland University."

It seems to me there ought to be an awakening in the church to-day. The time is here when we must develop a man until he is expert in some line, for there is such a demand to-day in the church for workers as never existed in the past. If you could go with me to my office and sit there through even one day of the experiences that are there encountered you would very quickly be made aware of the fact, and a painful fact it is to us, that for every man who is capable of doing the work that is needed to do, we have anywhere from three to three dozen jobs for him. There is a paucity of workers. And it is going to be up to the college, as I understand it, to furnish more and more the workers that we are demanding in the work of the church.

I would like to say, perhaps in a slightly different way, exactly what I have been saying. That somewhere we must be able to put into operation, or somehow, the machinery in the church (and to a certain extent we have to borrow that machinery by sending our students to other colleges) and put into effect those processes that will finally develop in every individual in the church an intelligent ignorance, that we might fully know our limitations, for it is just as foolish for an individual to undertake that which he is not qualified to accomplish as it is for a man with big capacity to be contentedly engaged in doing little things. In other words, I look for the time to come soon, if it is not already here, when many of the leaders, and teachers, and preachers, of the church will come from the ranks of the student body of Graceland, and I presume and hope that the time will soon come when from the graduate student body of Graceland there will be drafted men and women who will constitute the faculties of the other colleges that we must establish.

Educational Influence Spreading

We heard about the history of the development of Graceland College. We heard how people got up and talked in the conferences and who were not discouraged by being sat upon. And in 1894 a conference authorized the establishment of Graceland College. But did you know that we have the nucleus of a college started in Independence? Some do not know it. We did not go to the conference and ask them for a college, but there were one or two men willing to sacrifice for the church, and they brought together a small group of students and began to teach them, and do you know that while Graceland was yesterday enrolling nearly two hundred, the Independence Institute of Arts and Sciences enrolled about one hundred students? I will venture the prediction that before very many years have passed, you will find a college in Independence under the auspices of this church, supplementing the work of this college, and it is going to make

Graceland hustle to set the pace. I do not expect to see the time Graceland will not be the head of the educational work. This will mean more than a junior college; but then we hope to have not one but several institutions which will take her place as junior colleges throughout the church. It must come.

The influence of the leader of this church, as your servant, will ever be exerted towards creating an ever-increasing and deepening demand for the widest possible education of its members. I look over the past record of fifteen years of work, yes, nearly twenty years of work, as an officer with some degree of satisfaction when I compare the attitude of the church to-day on education with what it was twenty years ago; and it gives me encouragement to hope that some of the things we now are working for will eventually be realized; and I hope to see it recognized sometime the world over that as a church the membership is better educated than any other church in the world. Will I live to see that day? I hope so.

Let me put it this way. Why am I so earnest in the question of education? Shall every member of the church be educated? Coming back to that one great theme that it seems is so important, if the doctrine of stewardship is ever put into effect, it absolutely demands that through education there shall be uncovered in every individual in the church that thing for which he is best qualified, and it can be discovered only through the processes of education, and that is why I so earnestly urge upon the young to educate. When they come to me asking what to do I have urged them to generalize, generalize, generalize, until sometime they shall come in contact with that which will stir them so deeply as forever to settle the question of what to do and on what line to qualify for greater activity.

The Appeal of the Stewardship Idea

Not very long ago I had occasion to go to South Jersey, and while there visited a family not members of the church. Of course, among other things we talked of stewardships. They were people whose chief concern had been to get dollars, or wealth, to enjoy the power that money brings. And do you know, as I talked the doctrine of stewardship I was pleased to see the interest manifest until finally the mother of the family said, "Oh, how I wish that my boys could hear this doctrine of stewardships as you have been talking it; for oh, I get so tired of hearing nothing but dollars! dollars! dollars! till I can see the dollar mark on everything." So she said to me, "Would you mind talking to Ben?" I told her I would be delighted to talk to Ben, and Ben is this kind of a lad: He is a boy who has had plenty of money to go to school on. He drifted through high school because the rest did. His college was picked out by his parents. He told me that he didn't care to become a banker, but he drifted along through college till he took up the study of physics, when he found a great and deep interest, and because he was deeply interested in physics he took up the study of mathematics and he found another inviting field. He found that he could go to the laboratory and start some work at sundown and the morning sun would find him still at work at his desk. He lost all sense of time.

And then he became imbued with the idea of telling the other boys what he had learned; and that lad told me that his ambition was to teach, and he didn't care a continental about the question of salary. Then I told him about Graceland College and I told him about the men that were working here and the spirit in which they are working, that there was none here but who could draw larger salary at other institutions. And I said to him, "How would you like to go out to an institution of that kind, and build up the department of physics?" And he said, "If I were not already en-

gaged as a professor of physics, I would like to go this fall."

He had become a convert to the doctrine of stewardship, and yet in the church there are still those who are not willing to give practical adherence to that doctrine. They are clinging to their pocketbooks for fear the church will get their money. It is clear that the church has failed to arouse them to their own interests by pointing out to them the fact that their interests are inseparably wrapped up with the interests of their brothers.

A Special Charge to Graceland Students

And so it is going to devolve upon the students in Graceland College to engender, to foster, and to spread, the law of consecration and devotion to religion in the highest sense of the word, and stir the church membership until they are ready en masse to put into effect their own doctrines of social economy, that they can announce to the world that they have the biggest thing going to-day. I used to say that thing with some reservation. I used to feel that perhaps it is not so important as I thought, but I have been permitted to visit a few of the countries of the world, and I have been permitted to see the conditions that exist therein, learn of their longings, learn of their sense of unfitness of things, and I have returned to our own shores, and to my own work in the church with greater satisfaction and a firmer and deeper conviction that what we have in the way of a social philosophy is what the world needs to-day. Hence the concern that I have so long felt that the church might be tardy in demonstrating to the world our social philosophy. And I have come before this body, as I have come before other audiences, urging them that they will drive themselves to the maximum of their energy in preparing for the day which is surely soon here, if it is not already here, when every member of the church will have to answer the question: Are you prepared to enter into a stewardship for the church?

Can you fail to see the connection between the work of Graceland and work of the church? You students in Graceland College, I wonder if you feel the stirrings that cannot but awaken within you a consciousness that upon us devolves a duty that no other student body in this country has and that you are here with a definite purpose, that you are here to prepare for the greater usefulness for the church you love and to which you belong. That love can be demonstrated only by a fealty and devotion in a religious way to the interest of your brother.

May God hasten the time when that consciousness will be universal throughout the student body of the entire church, and spread with the utmost rapidity until every soul is set on fire by the great desire to show to the world they can carry on all activities with all the excellence that is maintained by the men of the world, with the dynamic of selfishness displaced by the dynamic of altruism.

Patriarch Ammon White is the speaker at a series of sermons which began at Des Moines, Iowa, on the 1st and are to continue a week, extending into the annual home-coming day on the 9th. This event is held a month earlier than usual this year.

College Day---October 16

One liberal offering to Graceland from each of us annually would pay all her expenses, with a surplus to spare.

College Day

October 16 has been declared by the Bishop to be College Day this year. The work that Graceland is doing is greater than ever before. She has more collegiate students as well as a larger general enrollment. No school is self-supporting or is supported entirely by tuition, but Graceland tuition and charges do cover a large part of the expenses. We should also remember that the money so contributed to the church for Graceland College has been made, by General Conference, a fund to help young people secure an education. This is by a plan of loan to be repaid afterwards to help other students.

The church needs our trained young people in every department of her service. Those who go there, as a rule, come out imbued with the spirit of consecration on which Graceland is founded.

A letter to all branch presidents from the Presiding Bishop emphasizes this present need and calls upon the church, upon each branch, for a donation of one fourth of the Christmas offering of last year. Surely we can do one fourth as well as the Sunday school children.

Remember October 16, College Day.

Political Ideals

Party allegiance does not mean suppression of conscience, nor voting for unworthy men and measures.

Francis Lynde Stetson, a leading lawyer of New York and of America has recently passed away. This is an occasion for repeating a statement he made to the United States Senate in 1911, as follows:

"Though I may be one of those Democrats who have . . . occasionally voted the Republican ticket, I am also one of those who have voted the Democratic ticket whenever permitted and allowed by the organization to do so with self-respect. . . I repudiate absolutely the suggestion that a Democrat, convinced that his party or his country will be injured by the adoption of a certain course, is in honor bound to vote for the adoption of that course because of caucus and convention control. The strength and hope of the party is in the adoption of principles and candidates who will represent and command the willing spirit of the entire party and not in the coerced statement of any of its members."

Therein lies a vital political principle, of which it is well we should remind ourselves, at a time when we are not torn up by preelection campaigns. Those who can be counted on always to vote straight can exercise but little influence for reform. We hope the time will never come when the vote of the church will be cast simply for one party or the other, or that the vote of the church will be cast as a solid block. We do hope for the time to come when the vote of the church will be recognized distinctly as a factor for righteousness, and the day when all parties will know, in proposing candidates, that their capabilities will be carefully scrutinized by individuals, and that a calm, independent judgment will be made and a vote cast for the most fit man, and the most fit laws so far as our intelligence and information permit us to judge. If we should be individually associated with the two or three leading parties, or with other parties as judgment may determine, is by no means objectionable. But it should also be known that our voting for any candidates or any candidate on said tickets will be determined by his fitness for the office for which he holds. Loyalty to a party or a cause cannot require moral turpitude or suppression of conscience.

Church News

President F. M. Smith was in Lamoni over Sunday the 2d and spoke to the Saints at the morning service and addressed the priesthood in the afternoon.

The sessions of the Joint Council held during the week were adjourned on Thursday evening indefinitely, to meet again at the call of the Presidency. One of their actions was to appoint a committee in general charge of the young people's meetings over the church, consisting of Paul M. Hanson, Frederick A. Smith, James F. Keir, Arthur E. McKim, and John A. Gardner.

The quarterly conference of the Saints in Zion was held on Sunday and Monday, October 2 and 3. The sacrament service was largely attended. At this time Vernon A. Reese was ordained president of the Second Quorum of Teachers, with Howard W. Harder and Frank Hershey as counselors. E. D. Moore was set apart as counselor of A. K. Dillee, president of the quorum of elders. In the afternoon was held the military funeral of Roscoe Haldeman, who died in military service in China. It was a largely attended funeral and the sermon was by Walter W. Smith. In the evening the sermon was by Elbert A. Smith, on "The inside of the cup," it being reported for publication later. The Monday evening service is announced as a business session.

The Saints at the North Liberty Church in Independence are planning a series of young people's services to begin at an early date.

Church Schools

In his address at the Graceland College dedication, published in this issue, President F. M. Smith makes an allusion to the Independence Institute of Arts and Sciences which might be misunderstood. A few details may make the matter clearer.

This school, organized five years ago at the instigation of Walter W. Smith and wife, who had conducted similar classes in Philadelphia, with the help of other students, has not been placed as a burden upon the church nor made a matter of church expense.

It has been from the beginning a purely voluntary matter, the result of donated services of a consecrated band who are willing to give instruction to others in the interests of the church. The assistance and support of college people in Independence has been easily obtained, they offering their services without charge for from one to six evenings a week, thus affording opportunity to those unable to attend a regular college. Many of the instructors are engaged in other work for the church, and some have ability superior to instructors in other schools. High school and business students, kindergarten training, and other subjects are offered as rapidly as conditions warrant.

Extension work is being carried on in other places, and will, no doubt, increase in time the effort being made to extend the advantages of training as widely as opportunity permits. This extension work, in fact all educational work, is under the general supervision of Graceland College.

Reports from Scranton, Pennsylvania, mention six baptisms recently by E. B. Hull and two during the year by Richard Hawkins.

The Sanitarium reports that four new nurses have entered the training school for nurses for the coming year: Grace Boone, Pittsburg, Kansas; Lillian Renier, Independence, Missouri; Viola Mae Cameron, Fergus, Ontario, Canada; Sarah Diefendorf, Wray, Colorado.

ORIGINAL ARTICLES

What of To-day?

By Ralph W. Farrell

The decline of religious interest may react in our favor, offering as we do a program appealing to the honest in heart.

Many are asking the question. Many are attempting to answer it. Certainly foundationless opinion is not the safe criterion. We must look a matter in the face, gaze at it with clear-eyed patience, and examine it in the light of facts. We are told some startling things in a volume, just published, by Charles Otis Gill and Gifford Pinchot. (Six Thousand Churches, Macmillan Company.)

These men do not indulge in the pastime of surmising, of computation from second-hand statistics; they give the results of a careful investigation of conditions in the rural districts of the State of Ohio. It is to be borne in mind that this State was not selected because conditions in it are exceptionally bad. On the contrary, the selection was made because of its centrality, the area containing great numbers of churches, the average being one church for every two hundred persons, the stronger denominations being represented there for the past century. This report reveals a decline, both morally and religiously. And the situation is worse in that portion of the State where the American stock predominate and foreign born population is small. Let us quote a paragraph:

Lowering of Moral Conditions

"In this area, after more than a hundred years of work of churches, the religious, social, and economic welfare of the people is going down. Although the churches have been here for more than a century, no normal type of organized religion is really flourishing, while the only kind which, during the past fifteen years, has been gaining ground—the cult of the Holy Rollers—is scarcely better than that of a dervish. The churches have failed, and are failing, to dispel ignorance and superstition, to prevent the increase of vice, the spread of disease, and the general moral and spiritual decadence of the people. Imbeciles, feeble-minded, and delinquents are numerous, politics is corrupt, the selling of votes is common, petty crimes abound, the schools have been badly managed and poorly attended. Cases of rape, assault, and robbery are almost weekly occurrences within five minutes' walk of one of the county seats, while in another county political control is held by a self-confessed criminal."

Half the Population in Darkness

Now let us look at a statement from the United States Census of 1916. It shows two hundred and two different religious denominations in this fair country of ours. But in our population of more than one hundred million people, less than forty-two million acknowledge connection with any kind of religion. Trustworthy statistics show that an actually incredible number of the young people of our land are growing up without definite religious teaching of any sort. When we make due allowance for the fact that many church members ought to be out and many nonchurch members ought to be in the confines of the body of Christ, we are still confronted with the awful reality that fully one half of our population is in darkness and presumably indifferent as to whether it ever finds the light. Fifty million people is a large number!

What are we going to do about it?

On May 24 and 25 of last year, Kenyon College listened to two mighty startling lectures delivered by William T. Manning, S. T. D., D. C. L., Rector of Trinity Church, New York.

In his book, *Call to Unity*, he challenges the sects. Had a Latter Day Saint elder used such language, in tract or sermon, ten years ago, he would have been looked on as a fanatic. Yet his statements would have been none the less true. We quote:

"A disunited church cannot call forth the faith of men, nor give the message of Christ to the world. Its own inconsistency, and self-contradiction are too evident. . . . A divided church is giving us a nonbelieving world. . . . Education alone does not give moral principle. A trained intellect has no necessary connection with right conduct. There is no other basis for moral conduct except religion. . . . A member of the Board of Education of the city of New York was reported recently as saying: 'We fully understand that a system of education from which God and religion are excluded provides only a civilization which must crumble to pieces.' We must win back all of us the vision of the church of Christ as Saint Paul sees it and shows it to us, the church divinely founded to be the pillar and ground of the truth, the dispenser of heavenly grace, the Body and the Bride of Christ. It is this New Testament, divinely given ideal of the church, which is needed to draw us all together, and fill us with longing for the full realization, and manifestation, of our fellowship in the one Lord. . . . The church, Saint Paul tells us, is the body of the living Christ. Christ and his church are not two, they are one. The church can only be one, because it is the body of Christ. There can no more be two churches than there can be two Christs. . . . No one has ever urged the call to unity and its claim upon all Christians with such power, and passion, as Saint Paul does. If the great apostle were now here with us in the flesh there is no question as to what his counsel would be to us." (From pages 2-21.)

It seems to me that between the lines of Mr. Manning's address, we can read the doom of sectarianism. There is no hope for celestial glory outside of the body of Christ; and that body is one. It cannot be divided and live. Men who think clearly recognize this fact to-day—and they tremble for the consequences. Naturally the Catholic thinks it will end in his favor; that all churches will eventually be absorbed by the Roman Catholic Church. Some members of the Episcopalian priesthood think that there is a fighting chance of their winning the coveted prize, and there is foundation for this thought, or hope, for ministers in the later organizations, such as the Baptists, Methodists, etc., are going to the Church of England in far larger numbers than are coming from that faith to them.

Unity Will Come, But Not Unity in Righteousness

There are men who will play on a fiddle while a city burns; others who will cry peace when there is no peace; and still others who will deceive themselves with the whistle of so-called optimism; but there are other men, who, like true prophets, will pray in their hearts while they pump with their hands to save the sinking ship. While the roar of the Niagara comes nearer and nearer, such men as Manning will lift up a voice of warning—but it is too late. No student of the Book of Mormon and the Bible can believe that a uniting of the churches pleasing to God can ever take place. To be sure there will be a uniting, but it will be with the church of the Devil or with the church of the Lamb of God. Nephi saw that day. Listen to him:

"But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men. . . . And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumblingblock, that they have built up many churches; nevertheless they put down the power and the miracles of God, and preach up unto themselves, their own wisdom and their own learning; that they may get gain, and grind upon the face of the poor; and there are many churches built up which cause envyings, and strifes, and malice."—2 Nephi 11: 80, 90-93.

A Day of Many Churches

The disunity of the churches and the evil results following, as voiced by Mr. Manning, give evidence in support of Nephi's statement, and the fact shakes us into a realization that in this day is the word of the Lord fulfilled in our sight: it is the day of many churches, built up to get gain and grind upon the face of the poor, causing strifes, envyings, and malice. But Nephi saw another day, yet future from this time; it was the day of only two churches, now many. Let him speak:

"And he [the angel] said unto me, Behold, there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the Devil; Wherefore, whose belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth. And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and people."—1 Nephi 3: 220-225.

It is perhaps better to avoid error by placing a broad interpretation on prophecy, whenever possible. The picture before us reveals a great anti-Christ combination, with the Devil as its founder. Satan will work on the hearts of the children of men till he shall succeed in combining them into a great church which shall be known as his—the church of the Devil, in opposition to the church of the Lamb of God. This power is to have dominion over all nations—to be exact: "She had dominion over all the earth, among all nations, kindreds, tongues and people." Her power is earth-wide; she will control politics, merchants, schools—everything earthly. And notice what she will do when her power has become great:

"And it came to pass that I beheld that the great mother of abominations did gather together in multitudes upon the face of all the earth, among all nations of the Gentiles, to fight the Lamb of God."—1 Nephi 3: 229.

Of this church of Christ, which is mentioned as the second and only other church, Nephi writes:

"And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw."—1 Nephi 3: 226-228.

But though this body of people was small in number, they possessed what was denied the other organization: the power of God, which descended upon the saints of the church of the Lamb, and they were armed with righteousness and with the power of God in great glory.

As the Savior said, it is the days of Noah repeating themselves. The city of Enoch is again to be established. The world is rushing towards that day. The wicked will destroy the wicked. At the present moment we see the forces of evil curbed somewhat, the reaping angels restrained, God waiting while his servants call on the nations to repent. Righteousness is the arms of the saints; he that taketh the carnal sword shall perish with the sword.

Doctor Manning calls for a unity of the churches, but does he not know that the only uniting which God will accept is on the basis of the primitive, unchangeable gospel? The prophetic call ever has been, "Back to Christ." Not, "Forward to the teachings of man." What is the price these uniting churches must pay? If rationalism prevail, belief in a divine Christ must be abandoned. If the doctrine of sprinkling prevail, the Baptist, Adventist, and other immersionists must go back on a principle they have fought for since their

origin as churches. The Episcopalian insists that confirmation be adopted; and the Catholic will not listen to anything that minimizes the authority of the pope.

No Unity Outside Old Paths

The call to unity is sense, but the manner in which this unity is to be brought about, as outlined by sectarianism, is nonsense. No unity pleasing to God can be effected outside of the old paths. He said to the apostatizing church at Ephesus, "Repent, and do the first works lest I come suddenly and remove thy candlestick." His call is the same in all ages.

And the Lord, "knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake to him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow men, neither trust in the arm of flesh, but that every man might speak in the name of the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers." (Revelation given through Joseph Smith, in Ohio, November 1, 1831, Doctrine and Covenants, section 1.)

From Millions We Shall Gather Thousands

So this revelation, given in the State of Ohio nearly one hundred years ago, swings us back to the quotation given at the outset of this argument. "In this area (Ohio), after more than a hundred years of churches, the religious, social, and economic welfare of the people is going down." The statement appalls us; it makes the heart sick; but it is true. Woe unto the inhabitants of the earth, for they are ripening in iniquity, having rejected the offered mercy of God. As a church we must go on, for here and there is an honest soul waiting for the waters of life. One by one we shall gather them into the fold of Christ. Sectarianism has failed. Our social, economic, and religious program will gather around its standard those honest people who desire to come out of Babylon. Out of the millions we can gather thousands. And the thought that we have the remedy for the world's sorrow and perplexity, should inspire us with the zeal that burned in the heart of the disciples of the first century and of the disciples of the nineteenth century. For Jehovah has promised us great things. His word will not fail.

Educational Dreams Realized

An address written for the dedicatory exercises at Graceland College by Marietta Walker and read by Vida E. Smith.

To-night I am finding myself brought face to face with the truth of an assertion once made by Henry Ward Beecher. "You think," said Mr. Beecher, "that one hour buries another; but it is not so. You think you have parted forever from the things which have passed by you. No, you have not. There is much of your life that you think has gone that you shall never part from. It has stepped behind you and there it waits. That which you have done is with you to-day; and that which you are doing will be with you to-morrow. When the mason carries up the wall, the course of the brick which he laid yesterday is the foundation on which he is laying another course to-day; and all that you do to-day on the struc-

ture that you are building, will remain as a basis for that which you do to-morrow."

Much of the writer's life has stepped behind her, and now, while it remains "waiting," comes the call from our highly esteemed president of Graceland College, G. N. Briggs, that I "go back to the beginnings."

This, in my opinion, is not among the things possible to be done by mortals. Nearly two centuries before the birth of Cyrus, king of Persia, the Lord through his prophet said of him, "He is my shepherd and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid."

From this we learn that the beginning of many things reach far back into the dim past, and could we have thrown upon the screen to-night the many events in the lives of those who have been permitted to take part in the bringing into existence of this institution of learning, what a wonderful panorama we might have before us. But turning from the impossible, let us glance hastily at that which in a measure, at least, we may grasp.

It has pleased President Briggs in his program to mention my name as "among the first with a vision of the College Hill," and for this reason, and in order to go back as far as is humanly possible to find the cause or causes leading up to this vision, you will need to pardon me for referring to a few incidents in my life which I feel stand connected with it.

It had been my lot when but five years of age to be carried with my family, fleeing from mob violence in the State of Missouri. They left home, lands, and everything in the shape of worldly goods behind them and sought safety in the State of Illinois. This made no lasting impression upon the mind of a child so young, but a few years later, when poverty and distance from the country school kept us many days from attending, then indeed the bitter tears fell, and it required the strong hand of parental authority to prevent the risking of life in the frequent storms sweeping over the bleak prairies of Illinois.

The years passed on and brought with them many changes and some most wonderful opportunities, but as these are now recalled they all seem to be more or less of an educational character, and finally, came opportunity of entering a college at Oxford, Ohio. Here the four years' course of studies was taken and completed in three, and life then seemed very earnest and the future very bright. At that time the many opportunities of obtaining an education which our young people have to-day did not exist. The public school system was then in its infancy, and comparatively few, except those of ample means, enjoyed the privilege of higher education, and the college at Oxford was among the first to offer the same curriculum to girls that other schools were extending only to boys.

The breaking out of our Civil War found me in San Antonio, Texas, and when the entire faculty of the Methodist college of that city hastened to enlist for the war, the president of the board of trustees appealed to me to take charge of the school. This I did most reluctantly, feeling that I was not equal to the task. This was a new experience, but I held on, doing my very best for three years, when longings for kindred and my northern home caused me to give this work into other hands and, just before the closing of the war, I returned to Illinois, going by the way of Mexico, Cuba, and New York. At the end of this journey the great event of my life met me. I heard anew the restored gospel and embraced it; embraced it not as I had done in childhood, but after having searched for and discovered the sure foundation which Christ had laid. With this knowledge came the earnest desire to labor—labor no longer for self, but for others. And the whole experience

of life thus far seemed to point to education, and this naturally suggested connection with the labor for the young.

When soon after this I came to Iowa, like Martha of old, I was burdened with many cares; but heavy as they were, they were not heavy enough to crush from my mind and heart the hope of being useful in my day and generation, and while "the vision tarried," we dreamed of it, wrote of it, and even selected the spot where the first building of Graceland was afterwards erected. We have quite recently been reminded with what surprise and utter incredulity as to ever being realized these dreams of a possible future were met by one to whom I then confided them; but to-night they are no longer visions or dreams.

This much I have written in response to President Briggs's invitation, but now let me say for myself that all this amounts to so little in comparison with what he himself and many other faithful ones have done for Graceland, that it really is not worth mentioning.

Especially is this true in regard to the land given. That was in obedience to my firm belief in the law of consecration, for when I offered it to the church for the purpose of erecting thereon a college building, my mind was fully made up that if not accepted by the church for that purpose, that I would divide it in small lots and give to such of the ministry as might wish to build homes thereon. But to-night my soul goes out in thankfulness to my heavenly Father that this was not necessary, for through the acceptance of this small gift by the church and the consecrated labors of her sons and daughters already given and those yet to be given to her, Graceland is to arise and shine—to become a beacon light in the world of education. "Though the vision tarry, wait for it; because it will surely come, it will not tarry."

The Way to Freedom

By J. E. Vanderwood

Freedom is only possible through a knowledge of the Truth: Truth is knowledge of things as they are, and as they were, and as they are to come.

During the earthly ministry of Jesus he sought to impress mankind with the most essential features of life. He labored diligently to guide their feet in the way of peace. In fact, he gave his all in order to bring about the means of our salvation. But how fully we mortals have understood his message, his example, his sacrifice, remains yet to be seen. However, I trust we are more nearly getting to the basis of it than heretofore man has done.

Jesus stated very clearly and definitely his ideals and purposes, but man has been rather dull of hearing and slow of perception and we have therefore failed to see the largeness and excellence of his life's work. We ought to give more careful attention to his example and precept than we generally do. I am therefore going to attempt an examination of just one phase of his instruction, to discover if possible how far we have understood the message of that divine man. It is quite evident we have failed to see the excellence of his philosophy, but we ought to be striving daily to reach the celestial goal.

While Jesus was busily engaged in his ministry he encountered two elements in the world—good and evil, or in other words, truth and error. The people among whom he labored were affected by these elements. Some people absolutely refused to hear him and they proudly turned away from his entreaties while others when they saw the fruits of his labor believed on him. Now I wish you to observe carefully that certain ones believed on him when they saw

the fruits of his labors, but many of them even failed to see clearly what was involved in the work he was performing among men. I am dwelling on this point that I might be able to cause the reader to get a deeper insight into the real issue as it is evolved. Observe, it was to those who already believed in him that he particularly addressed himself. We read: "Then said Jesus to those Jews which believed on him, If you continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32. Freedom, then, or lack of it, consisted in knowing or not knowing the truth. Had you ever considered it in just that light? If not, gather yourself together and consider it with me here and now. It is worthy your careful thought.

Observe, please, that those Jews believed on him, but they were not yet made free. In other words they had not reached the state of complete salvation. They had failed to get the necessary understanding of the message of the Master Teacher. I trust now that you will carefully weigh my words, because I know how easy it is for man to get a wrong idea and misunderstand the utterances of others. But these Jews who already believed were addressed by Jesus, and he tells them that if they continue in his word they shall know the truth and the truth shall make them free. If those Jews believed strongly enough they would continue to consider and abide in the word of Jesus and thus by continued obedience to his word their belief would gradually pass over into knowledge and hence insure for them freedom. It is knowing the truth, and then doing what is known to be true that ultimately saves mankind. Schooling alone is not sufficient; one must know the truth for he will never enjoy freedom until he knows and experiences the truth. The truth only can make us free.

But we are here confronted with the great question of Pilate, "What is truth?" We often permit our bark to drift into a dangerous school because we are unable to determine what is truth. If we gave more earnest heed to the word of the Master we would be more nearly in possession of truth. But if we can now discover what is comprehended in the term *truth* we may be able to more clearly understand the problem before us. What is truth? If we will consult the revelation of God to the church in these last days, we will find a definition of truth; it reads: "Truth is knowledge of things as they are, and as they were, and as they are to come."—Doctrine and Covenants 90:4. When we have knowledge of things as they are and as they were and as they will be, we will be able to enjoy freedom in the full sense of the term.

Now, let us associate this definition of truth with the previous scripture we have considered and we will have established the following: Jesus was telling those Jews who already believed on him, that if they continued in his word they would have knowledge of things as they are, as they were, and as they will be. It is therefore of vital importance to us to make ourselves acquainted with the real spirit of the Master's message.

We are inclined, it seems, to pass lightly over that which is of greatest importance. We give but little time to the real problems of life. During the time of his ministry Jesus said: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Along with this Saint Paul said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2:15. In order to rightly divide the word of truth we must understand the truth, i. e., we must have knowledge of things as they are, as they were, and as they will be. This is evidently what Christ sought to enjoin upon us when he bade us seek, knock,

and ask. For if we continue in the word of the Master we will not only ask, seek, and knock, but we will study to show ourselves approved unto God. It is therefore evident that we must apply ourselves and improve our talents if we will be made free. There is no other process open to us; we must make effort if we would achieve the highest and best.

One who really has knowledge is able to speak with authority, while one who merely believes is in doubt. Jesus spake with authority because he had knowledge, he had experienced the real thing. We can only speak with authority when we know, and to know we must experience. We may gain experience as a result of preparation and study. Listen once more to the voice of inspiration to the church; it says:

"I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the laws of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."—Doctrine and Covenants 85:21.

This gives us an idea of what is required of us if we continue in the word of the Master and acquire knowledge of things as they are, were, and will be. He who reaches this blissful and enlightened condition will be able to comprehend even God; and it is evident that such a one is free indeed. But he who has no knowledge of things past, present, and future is circumscribed with fetters, he is bound as was Lazarus, hand and foot with graveclothes. When he speaks it is in uncertain tones, for he does not have knowledge of things as they are, as they were, and as they will be. Ignorance is the fetter that binds the soul of man; while true knowledge is the power that severs that band. In order to become godlike we must gain knowledge.

No wonder the old Hebrew prophet said:

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of the God, I will also forget thy children."—Hosea 4:6.

This was rather a scathing rebuke to old Israel, but it is only emphasizing the central thought of our present theme. If they had acquired knowledge they would have found freedom in Christ, but having rejected knowledge they were in turn rejected of God. Now what does this spell for you and me? Simply this: If I fail to utilize the means within my reach whereby I may acquire knowledge of things past, present, and future, I, too, must be rejected of God and become the slave of error. But if I gain that knowledge I will be able to more nearly approximate the life and character of the Son of God. For only as we approximate the divine knowledge can we enjoy the divine life. God is knowledge personified, and to the degree that I partake of true knowledge to that degree do I partake of the nature and power of God.

When I have come to understand all that is understood by others, yes, and more than they understand, when I have knowledge of things as they are, as they were, and as they will be, then and not until then can I have confidence, can I have boldness, can I have freedom. I may acquire all that is needful for man if I will continue in the word of Christ, for in order to continue in his word I must grow in wisdom

and in love. By continuing in his word I will attain unto freedom, because freedom comes as a result of knowledge acquired and not by some vicarious process. It was said of Jesus that he had no need that man should teach him for he knew all things. He had knowledge of things past, present, and future. He is the Master Teacher and we should be learning of him. He will make us free if we continue in his word, if we will apply ourselves to study and learn until we have grown into his likeness.

It is evident then that the people of God should be the best educated people upon the face of the earth; they should excel in knowledge. The reason for this is obvious, for there is no school on earth that includes in its curriculum what is included in the program of the church as it is outlined by the chief executive. But permit me to say that our study would be incomplete if it were divorced from the spirit of the living God. We should, therefore, heed the further injunction to "seek learning by studying and also by faith."
—Doctrine and Covenants 85: 36.

No one is truly educated who lacks a proper balance of life. If his character is not properly poised he is lacking the essential thing, he has need to continue in the word of the Master until he has gained the knowledge that will set him free. Jesus is the true type and he who most nearly approximates that type is the truly educated man. He it is that will be the benefactor of the race. He will be able to understand the needs of others because he has knowledge of things as they are. The truth will have made him free.

Christ was in perfect tune with the laws of the universe and hence he was always in perfect accord with God. When we get in tune with the Infinite we will be free indeed. And we may be able to get in tune with God only as we abide in his word and thereby acquire knowledge of things as they are, as they were, and as they will be. When that time is reached we will see as we are seen and know as we are known. But when, oh, when, shall we reach the goal if we do not begin? and having begun let us work earnestly and persistently for the accomplishment of the task. We must continue on in obedience to the Master's word until we have gained the victory and have attained unto freedom.

It is evident, then, that the way to freedom is by the road of knowledge. Or we might properly say by the way of truth; since truth is knowledge of things past, present, and future. This alone can make us free. If we would have life we must know truth. The real query then is, What are we doing to acquire it? I most certainly am not entitled to that for which I have not worked and I can only fully appreciate that for which I have struggled and agonized. I can gain nothing from the most perfect curriculum if I fail to work its problems and to apply its rules. Christ has given us a recipe for freedom and it is up to us to apply it. If it is properly applied we will witness satisfactory results; but if we refuse to apply it, like Israel of old we will be destroyed for lack of knowledge.

The way is before us and we have the right to choose for ourselves. If we will to do so we may triumph, but if we neglect our golden opportunity we will surely have to suffer the consequences. Our limitations are set only by ourselves, and our success must likewise be determined. A poet has expressed it thus:

"There is no noble height thou canst not climb;
All triumph may be thine in Time's futurity,
If, whatsoe'er thy fault, thou dost not faint or halt,
But lean upon the staff of God's security."

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Social and Economic Aspects of the Latter-day Work

By J. A. Koehler

A series of articles on some of the most momentous of present-day problems.

PART 3—COOPERATION AND COMMON CONSENT

Society a Cooperative Effort

The peculiar characteristic of civilized beings is the capacity for cooperation, i. e., to operate together or jointly for a common object. This capacity increases or improves continually by practice. Through cooperation human needs are supplied and social progress is effected.

In the attempt to satisfy a common hunger, and other needs, too, men are drawn together by a common sympathy and a common cooperation. Economic pressure causes people to organize for mutual protection and welfare. But the history of cooperation is well known. What we are interested in now is the fact that the human race, everywhere and in all ages, in its resort to cooperation, has admitted, tacitly at least, the relation of cooperation to human welfare. It is impossible to conceive of wants being supplied in any other manner. And this is true with regard to all sides of human nature.

Little reflection is required to show that human society is essentially a cooperative effort. This cooperation is effected through a division of labor. To-day one set of laborers takes ore from the mines; one set shapes ore into tools, machines, implements, etc.; another raises grain and live stock; another manufactures clothing; and others build houses, and so on. Each of these groups of workers relieves other groups from the necessity of laboring to produce what it produces. Farmers supply other groups with foodstuffs, while others in turn supply farmers with clothing, implements, etc. Thus men are grouped according to occupations, all groups operating together for mutual benefit. Cooperation has for its object more efficient labor, a lessening of the costs of production, and an increased consumption of a wider variety of goods.

Economic pressure holds men together in the general cooperative effort, in spite of the fact that business has come to be a conflict between producer and consumer. There is no alternative; cooperation is the way of life. Not even the presence of ever-increasing classes whose activities are mainly or purely selfish, and who serve little or no purpose except to exploit and to defeat the purposes of cooperation—not even the presence of these is enough to give rise to even a suggestion to abandon the general cooperative effort. Perfected mutual aid is the ideal, and all peoples more or less blindly struggle towards it. Christian doctrine alone, which treats conduct as a whole, points the way to the realization of this ideal.

Christianity a Life of Mutual Aid

Christianity is a life of perfected mutual aid. Mutual aid is a division of responsibility on terms that relieve each set of workers of the responsibility others assume and agree to carry, and under which terms all the parties to the cooperative efforts are assured participation in the benefits arising from the unified activity on a basis of equality.

The best example of mutual aid is found in the best regulated families. Here, under a division of labor (1) between

husband and wife and (2) between parents and children, all the energies of all the members of the group are enlisted in a common cause. Each member performs his specific task, and each thereby relieves the others of these responsibilities. Each produces according to his ability and receives according to his needs and just wants. The character of the specific task performed has nothing to do with the ratio in which distribution is made. The father does not claim a private right of property in a larger share because he is the head of the family, the manager of its affairs. In fact, the net profits are not divided at all, but they are a residue in which all the family have a common interest; it is available for use in promoting the general interests of the whole family, and of each of the members in particular, as circumstances may require. The babe or the ill or injured son or daughter receives no less consideration than those who are in the full manhood of their productive powers. This is Christian good will; and such relations are the necessary outcome of brotherly love. Love craves and seeks the welfare and comfort of the objects of its affection. It is no mere accident that the Christian church is referred to as the "household" of God, the "family" of Christ upon earth.

Of great importance, and bearing directly upon the solidarity of the group, is the fact that the "industrial order" of the family, the relations which bind the members together into a whole, both arise from and issue in a sympathetic like-mindedness. Each member knows something of the manner in which the interests of each and all are promoted by the activities of the others; and this common welfare is the conscious motive of activity; and the working scheme of the family as a whole and of each member in particular is adjusted to this purpose. Such is the Christian brotherhood. "All are called according to the gifts of God unto them; and to the intent that all may labor together, let (1) him that laboreth in the ministry and (2) him that toileth in the affairs of the men of business and (3) of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8. "Every man seeking the interests of his neighbor."—Doctrine and Covenants 81: 4. And "in your temporal affairs ye shall be equal" (Doctrine and Covenants 70: 3); i. e., every man shall receive "according to his wants and needs, inasmuch as his wants are just" (Doctrine and Covenants 81: 4), even as of yore when "distribution was made unto every man according to his needs." (Acts 4: 35.)

As an outgrowth of the mutually helpful relations which characterize the Christian brotherhood, there exists what is known as "an organic sympathy," i. e., a general feeling of pain or pleasure when any part of the body is affected either for evil or for good. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." (1 Corinthians 12: 25.) Thus Christian love combines or unites the interests and activities of all Christian disciples in a common undertaking, and thereby makes each person's acts a source of benefit or helpfulness to others, and every other person's acts a source of benefit in return; and mutual aid, which is a product of love, itself issues in a still greater brother affection. Such alternate relations of cause and effect are traceable throughout the whole of the general evolutionary processes.

All the needs of all the members of such a group find their supply in the character and diversity of activities by which the group is characterized. Association on such terms is necessary to meet the requirements of man's nature and being. It is the business of Christianity to supply these needs, and its doctrines therefore demand the application of

the principle of mutual aid to every phase of social activity as the price of Christian discipleship.

Personal Factors

We have already shown that Christianity of necessity sets forth the rules which should govern men in their associations. Now men are not machines or mere animals to be operated or regulated wholly by some external power; but men are self-acting beings; and the accuracy and effectiveness with which the parts of a *social organism* work together are determined by the personal qualities and the conscious efforts of each individual man. The fitness of any man to take a part in social life arises from his own personal efforts and discipline. We can't trim a man to a given size and shape, thereby fitting him for a place in social life, as we prepare a stone for a place in a wall; he must get himself into condition by personal discipline and development. Cooperation therefore involves the consideration of the personal qualities essential to continued success.

We have seen that Christian doctrines are rational and therefore orderly. Christianity does not bake the dough before leavening the lump. The statement of principles in Hebrews 6: 1, 2 is not an accident; the arrangement is determined by the nature of the beings with which Christian doctrine deals.

Christianity is fundamentally a question of morals. And the first question of prime importance in fixing the personnel of Christian society is the general moral tendency of the individual. A hunger and thirst for righteousness; a desire for the truth; honesty; trustworthiness; a disposition to serve; the spark of Christian love—that is a matter of prime importance. No amount of understanding or ability has worth from the Christian standpoint unless back of it there lies the motive of a clean heart. But if the motive is pure, understanding and ability may be acquired to good purpose. Notwithstanding any other qualities whatsoever, a person is unfit for Christian fellowship who does not possess this prime requisite: Integrity of heart, Christian repentance.

This means that *Christian cooperation demands a high moral tone*. And this is more than a mere absence of positive evil intent; it is a fine sense of moral obligation, a power of discrimination that enables and causes one to judge himself in the varying circumstances of human activity plus a fixed conscious purpose to act in right ways.

This quality is infinitely more to be desired than a knowledge of languages, or even a highly developed technique as a surgeon, musician, architect, teacher, or what not. It is this high moral sense that makes one ill at ease while others are burdened; that restrains one from choosing easy tasks and shifting heavy ones to other shoulders; that arouses action to lift the unfortunate or the oppressed to higher planes of living. This is the first essential personal factor in Christian cooperation. This is that of which the world is sorely in need. "Say nothing but repentance to this generation."

The second principle in Christian doctrine is "faith." It corresponds to the second requirement on the part of the individual. In order for cooperation to succeed there must be a common objective; *people must see alike*. "How can two walk together except they be agreed?" Those who cannot think alike cannot cooperate successfully. Cooperators may differ on minor questions, but on fundamentals they must agree. Men may cooperate in a way from necessity for a time, but if they are not like-minded they will either withdraw when they have opportunity, or they will become more or less inert or retractive, to be carried along by the momentum of social life. In either case, their attitude ob-

structs the progress or defeats the purpose of cooperative effort.

It follows, then, that if a man disbelieves the Christian idea of life, he is disqualified for Christian fellowship, however sincere he may be. "The elders are to have a sufficient time to expound all things concerning the church of Christ to their understanding [the understanding of the newly baptized] *previous* to their partaking of the sacrament and being confirmed by the laying on of hands."—Doctrine and Covenants 17:18. An unassimilated constituency interferes with and may make impossible the realization of an ideal. "Faith," a common objective; like-mindedness: That is the second personal factor in successful cooperation.

The third personal factor is a special aptitude for some particular kind of work. Besides planning work, we must work the plan, and this requires a measure of talent in the individual. There must be men who are qualified for both the general and the specific tasks involved in cooperation. We are taught this lesson by the experiences of everyday life. "It is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands."—Doctrine and Covenants 102:3.

Having a truth-desiring, a truth-apprehending, and a truth-applying constituency, successful cooperation is assured; without this, success is impossible.

Administrative Factors

Society is a more or less automatic machine; nevertheless a directive agency, which is the most prominent of social functions, is necessary to keep society in order. This is as true of the church as of society in general. Individuals control themselves somewhat, but not entirely. The greater the scope of the undertaking and the more complex the social constitution the less capable of self-control is the individual, and the more necessary becomes a directive agency. Even if every man loves his neighbor, still there is a necessity for a central force of control to keep men in order; otherwise when man moves in different directions to satisfy his wants he is constantly coming in conflict with the plans of other men who are likewise engaged. When two men equally intending to do right desire to occupy the same piece of land, e. g., at the same time, there arises a necessity for some authority to decide what would be right in the matter; and in order to preserve peace and promote the efficiency of the unified social effort, that authority must have power to enforce regulations and to overcome conflict.

Common interests imply common rights, not only with respect to opportunities but also with respect to properties; and not only these, but also with respect to rewards, or participation in benefit. It must be obvious that such rights cannot be secured to all equally unless there is some regulating authority having power to regulate the use and distribution of social resources.

Increase of population, immigration, and industrial evolution have given rise to sectional and class interests. One locality is devoted chiefly to mining, another to agriculture, and others to other specific enterprises. While regulation within any given locality or occupation may be effected by agreements between the members in the several localities or trades, there still remains the task of coordinating (of bringing into harmonious and reciprocal relations) the activities in each section or occupation with the activities in all the others. So that some central administrative power becomes

necessary to the harmony, peace, and success of social life as a whole.

For those who wish to promote the Christian life, these administrative powers are vested in men who hold office by the voice of the people, who have no immediate or personal business connections or interests, whose decisions are reviewable by courts of the aggrieved's compeers, and who are subject to removal by the action of other superior officers who stand as the representatives of the membership at large in the general administration of its affairs.

"The temporalities of the church were [are] to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head."—Doctrine and Covenants 129:8. "The high council was appointed by revelation for the purpose of settling important difficulties which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties."—Doctrine and Covenants 99:1. Within the several territorial subdivisions or stakes are high councils having local jurisdiction, and here an aggrieved party may be heard and judged by his compeers, men having like interests, and whose precedents bear directly upon their own interests.

It is the business of the whole body of bishops to effect such administration of the concerns which the people intrust to their care as will accomplish the purposes of Christian cooperation. And, as already indicated, the primary purpose is to make Christian men, not dollars; but wealth-producing activities are adjusted by the bishopric and the members to the central purpose of effecting the highest manhood.

Obviously Christian efforts should be (must be) directed and judged by Christian men; men who are converts to the Christian ideal. The necessity for making the bishops as a body responsible for both local and general administration arises from the fact that cooperation on the part of the whole body of Christian men necessitates a coordination of sectional activities and a unifying of sectional interests. And this must be done by men of integrity and ability.

Economic Benefits

The facts of industrial cooperation and of the benefits accruing immediately to the cooperators are generally known. There are some economic benefits, however, that arise only from *Christian* cooperation. Such association opens to every man the greatest possible opportunity for the development of his manhood and maintains an environment favorable to this purpose. "That every man may improve upon his talent," to the end that he may be able to render the greater service to the group is peculiarly a Christian motive of cooperation. This doing reacts to the doer's welfare and promotes his happiness. Automatically it solves the problem of unemployment. It promotes a maximum production; it does not limit it by the rule of private profit; but it makes distribution keep pace with production. Instead of closed shops or limited production it keeps the doors of opportunity open as a means of raising the standard of living of all, of promoting enterprises that promote the welfare of the whole. "Inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom." "This is what the Lord requires of every man in his stewardship."—Doctrine and Covenants 70:2, 3. This is the Christian rule. It aims to make men, not dollars. It maintains relations which promote peace, economic peace, and good will, economic good will, among men.

Spiritual Consequences

The procedure we have partly described develops both the technique and the spirit of mutual aid. "By this shall all men know that ye are my disciples, if ye have love one for another." Love seeks always to serve. Mutual aid is both grounded in love and issues in love. This principle was brought out in the discussion of the interdependence of functions. Mutual aid makes use of the higher abilities of the working class which at the present time are largely wasted; it uses the head as well as the hand; above all, it enlists the heart. Sympathetic relations between all the different classes of laborers are maintained through mutual aid. This includes the men of business, of work, and of the ministry. Both the employer (or, preferably, the manager) and the workmen identify their interests in the activities of the other; and at the same time the motive of each is to make more effective the labor of the other and to improve their conditions. Naturally they come to love one another with a deeper affection. And inasmuch as each additional enterprise is an increased guarantee of individual as well as of social prosperity, the worker gains self-reliance and a self-respect that is not commonly known. The fear of poverty is dispelled, and minds are freed from the pollution of greed for gain and other unholy feelings arising from economic strife; and the soul is made free for communion with the Spirit of God. These truths are brought out by the negative propositions: "In your temporal things ye shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70:3; and "If ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things."—Doctrine and Covenants 77:1. The equivalent affirmative proposition is that a fitness and the privilege to commune with the Spirit of God is conditioned in fulfilling the law that issues in temporal equality.

Unity and Christian Discipleship

"I pray that they may be one, as thou, Father, art in me and I in thee."—John 17:21. "That the members [of the Christian brotherhood] should have the same care one for another."—1 Corinthians 12:25. The unity postulated here comprehends not only quantitative relations, but qualitative relations, too. There is not only "one body," but there is also only "one faith." Variety does not preclude unity, nor unity variety. All the works of nature tell of variety in unity, or, what is the same thing, unity in variety.

A man may be Hamitic or Semitic or what not; but he is fundamentally a man. A given act of service may be rendered by either physical or mental effort, but fundamentally each is like the other. The principles of justice and mercy, notwithstanding their differences, are both held together in one law by certain fundamental agreements. "There are diversities of operations, but it is the same God that worketh all in all." "There are differences of administrations, but the same Lord." (1 Corinthians 12:5.)

Diversity of operations or processes or kinds of labor there will be in Christian cooperation, but—but!! *fundamentally* every act of Christian service is a factor in the *solidification* of the *group* through the consolidation of the activities and interests of all the individual laborers. "Bind yourselves by this covenant." "Ye are to have equal claims upon the properties." "That every man may gain other talents . . . to be cast into the Lord's storehouse to become the common property of the whole church. Every man seeking the interest of his neighbor."—Doctrine and Covenants 81:4. So intimate are the relations of Christian cooperation that if

"one member suffer, all the members suffer with it."—1 Corinthians 12:26.

The outstanding characteristic of Christian idealism is expressed in the announcement that "God so loved *the world*." And while it may take a long time to bring about an economic order in society that has in view the immediate interests of all who devote their energies to the common good, yet the program of the church must lead in the direction of this ideal. Self-interests must be subordinated to and secured by the development of the interests of all; a unity of interests in things affecting the welfare of all in common is a concomitance if not a condition of Christian discipleship so far as the church as a body is concerned. As we have already shown, its life, as a body, depends upon the establishment and maintenance of such relations.

The metal in the crucible is not a machine, it is merely "tending" in that direction; it may not be called a machine until it is differentiated into parts and combined into a whole. We cannot overestimate the importance of the direction in which an individual or a body of men is moving, neither the speed with which progress is being made; but only "he that endureth to the end shall be saved." Interest on the part of God in a man or a body of men is no index to discipleship, it is merely a sign of God's love for his creatures; it is a sign of his desire to "mold" them into parts and to combine them into a whole. The church, i. e., the men who have joined efforts for Christian purposes, as well as the individual, must "make good" with a practical concrete expression of the *love which unifies* in order to establish its discipleship or standing with God. "Otherwise I cannot receive her unto myself."—Doctrine and Covenants 102:2.

Implications of the Brotherhood of Man

The "fatherhood of God" and the "brotherhood of man" are correlatives—they mutually imply and involve one another. We cannot think of a common fatherhood without thinking of a common brotherhood. But while the term "*brotherhood*" denotes a common ancestral origin, it also connotes ideas of friendly and mutually helpful relations, fraternal bonds, spiritual or social fellowship or solidarity, and the like.

No fact is more patent than that such a brotherhood does not exist among men generally; taking the race as a whole, and using the term in its connotation, there is no such thing as a brotherhood of man. But there is a brotherhood which embraces all who "have received the spirit of adoption" into the family of Christ (Romans 8:6) and who therefore cry "Abba, Father," i. e., they give their expressions of filial love. These are "led by the Spirit of God" and for this reason "they are the sons of God." (Romans 8:14.) These are all sons of one father, not by the ordinary processes by which physical types are reproduced, but because they have all been begotten "with the word of truth" (James 1:18), they have experienced the Christian baptism, the new birth. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits to his creatures." It is to the implications of "brotherhood" used in this signification that we wish to direct attention.

Now the offspring of any type always inherits the distinctive marks of that type. We have then but to learn the distinctive marks of the spiritual type, God the Father, the *original and common source of ideas or examples of life*, Jesus who manifested God in the flesh, in order to judge what are the distinctive marks of those who have "received the spirit of adoption." Brotherhood implies these qualities. "My sheep hear my voice and they follow me"; children of God act as he acts to whose ways they have been converted.

We have shown that to live is to give. "God gave." First, having in view the comfort and welfare of his children, he created the earth and all things belonging thereto; then he took the whole product of his creative effort, that which was peculiarly *his*, and consecrated it without reservation to the good of mankind. And now he turns to his children by adoption and informs them that "If thou lovest me . . . thou wilt . . . consecrate of thy properties" (Doctrine and Covenants 42:8-10) under precisely the same sort of impulse and for similar purposes.

Such is the outstanding characteristic of this spiritual type; and such is the disposition of those who are assimilated to this type.

"That which cometh of the earth is ordained for the use of man"; *man*, not some men individually and in disproportionate amounts, but to the brotherhood as a common heritage, "that he might have in abundance." But!! (and here is an unquestionable implication of the "brotherhood" of man), "but it is not given that one man should possess that which is above another; wherefore the world lieth in sin."—Doctrine and Covenants 49:3. (And here let it be remembered that names do not impart qualities.)

Possess: "To have the ownership with the [sole individual] control and enjoyment; to make *one's self* the owner or master of." Brotherhood, then, implies a unity of interests; the unity of interests that arises from or accompanies a fellow feeling. Not a division of interests, giving rise to claims of prior rights and what not, and issuing in private advantages which in turn issue in selfishness, loss of opportunity, and oppression. For "unto this end were they made, to be used with judgment, not to excess, neither by extortion." (Doctrine and Covenants 59:5.) Extortion: "The subjecting of one to some necessity by another," as the payment of a rent or interest. There are *social* obligations that attach to the rights of association, which are entirely different matters from private incomes derived from rentals and the like, and which affect the character for good instead of for evil.

Brotherhood, then, implies "unity": Unity of purpose, unity of feeling, and unity of interests. It is brotherhood relations that give rise to the organic sympathy that cause *all* to suffer when "one member suffers."

It is to be hoped that no one will suppose that common interests in capital goods (not consumption goods) implies the absence of individual rights and liberties, or of governmental regulation securing such rights during the person's lifetime. But this question is left for discussion under the head of "All things common." While the brotherhood of man has other implications, this is enough for our present purpose.

Conditions of Continued Successful Cooperation

A few principles underlie the whole of any science; and in setting forth the facts these come to the front for elucidation or elaboration. So it is in the case of the Christian religion. "On these two commandments hang all the law and the prophets." "If there is any other commandment, it is briefly comprehended in this saying." The conditions of successful cooperation are found in the disposition and acts of men who fulfill the law of love. Summed up, they are as follows:

(1) Consciousness of kind. (2) Sympathetic like-mindedness. (3) Personal ability. (4) Natural division of labor. (5) Efficient coordination. (6) Equitable distribution. (7) Adequate guarantees.

Some of these we have already discussed. A few more observations are now in order. Cooperation cannot succeed continuously without social integration; and we cannot have complete integration except where people are sufficiently

alike to cause them to imitate one another—first unconsciously, afterward consciously. There must be mutual attraction, not merely mutual toleration. And mutual attraction implies like tastes as well as like needs and purposes. Tastes that are exclusive must give way to tastes that may be common, otherwise a consciousness of *unlike-mindedness* will arise to disturb the social equilibrium.

The division of labor must be natural. That is, no activities or functions are to be promoted for the mere sake of giving jobs; but each activity must be promoted because of its relationship to the welfare of the whole. There must be no sinecures. Idling is disheartening to those who seek to do good.

Moreover, functions must be promoted in the order demanded by social needs. A farmer makes such improvements as accommodate his stock before he buys touring cars. The clearing and the cultivation of the soil takes precedence over beautifying the lawn. And, further still, the ratio in which labor is distributed must correspond somewhat to the demands in one field as compared to all others. Even in the church, cooperation would fail if the size of the sustaining group did not keep pace with the cultural organs, e. g., there must be a somewhat equitable distribution of the costs of production.

As for distribution, the failure to make it equitable is the immediate cause of nearly all economic strife; and strife does not coincide with cooperation. Contentment, proficiency, and good will are conditioned in part in an equitable distribution; and these are all essential to continued successful cooperation.

Protection against the collapse of the cooperative organization is necessary in order that the growth of an incentive for private gain or advantage may be forestalled. This protection is effected through the terms under which all concerns in which all men have a common interest are intrusted to individual men for management. This will be discussed under "stewardships."

Christianity, which is a life of mutual aid, fixes conditions which insure the presence of all those factors in their proper time and place and amounts.

Common Consent

"And all things shall be done by common consent in the church."—Doctrine and Covenants 25:1. One of the principles of government recognized in modern times is that all just powers of government are derived from the consent of the governed. This principle is laid down in the law as a basis for action in all the affairs of church government. The officials^s of the church, from the first to the last, derive office by the voice and vote of the people. And while the membership may not initiate legislation giving rise to constitutional law, which we believe is given by revelation through the head of the church, yet no rule of action may be written into the constitution of the church without the common consent of the members in conference assembled.

All action affecting the rights and interests of the members of the church individually or collectively is based upon common consent, upon the expressed approval of the membership of the church. This is true specifically in matters touching economic concerns and interest. Looking at the question of common consent from another angle, it is not difficult to see why it is a principle of action in the church. Social progress depends upon public opinion. This does not mean that it does not depend upon other things, too. Public opinion is the judgment of a self-conscious community on subjects of common interest. It is conditioned in (1) a comparison of experiences, (2) an understanding of what others

think, and (3) in a general criticism of the matters that engage public attention. Out of these grow the public judgment on matters of public concern. Common consent, while it is expressed by a formal vote, is in the last analysis a widespread personal conviction that the things the group undertakes to do are right.

The church as such does not attempt to exercise any control whatsoever over industrial concerns. It merely sets before men ideals which, assimilated, cause them to form voluntary associations for the purpose of fulfilling the law of life, and aids them to realize this purpose. It specifies what is right, and it seeks to influence men to regulate their conduct accordingly. Of course, men bind themselves by their agreements; but the agreements by which Christian cooperation is effected are purely voluntary.

The existence of the church is conditioned in common consent. Men accept the teachings of Christ and covenant to regulate their lives in accordance with his wishes, and the church springs into existence. Just so, the associations for economic purposes arise from such free contracts between men. Thus all things are done by common consent in the church.

"We are workers together with God." This presupposes that we feel and think about things in the same way. And the more deeply conscious men are that others feel and think as they do, the more effectively will they work together.

Economic undertakings enlist the feelings and thought and energies of the whole body of people in everyday affairs. In these affairs we are brought into very close personal relationships, and wants that press heavily are involved; it is therefore increasingly important that economic policies should have the approval of the membership at large. And it is the business of the ministry to keep alive the mental agitation that will secure this consent.

Common consent prevents the rise of aristocracies which dictate policies or control resources. But the enforcement of policies is sometimes foolishly regarded as of greater importance than the conversion of men. When well meaning men are converted to policies, their support is assured; but if they are not converted, a breakdown in social institutions may occur at any time. The moral development of the individual is always sought in all economic developments effected under gospel influences; and morals necessarily involve feeling, thought, and will; and general economic attempts should not precede common consent. This is the law of the church, and to it every man from a sense of self-respect and self-interest subscribes.

Except Ye Are One

Nature is a unity. All forms of matter and of life and all natural changes in these have a necessary place in the great scheme of the universe. He that hath seen these things hath seen God moving in his majesty and power and to the accomplishment of his purposes. All that we know of God tells of oneness. It is no surprise, it is but natural that God should decree that "Except ye are one ye are none of mine."

God is jealous of the unity of those who are called to represent him, because the interests of his children and the reputation of his work are at stake. "By *this* shall all men know that ye are my disciples, if ye have love one to another." Not if you are unable to prove that you have a creed and a morphology the theory of which can be maintained by "it is written," but if your life is the crystallization of the ideal expressed in the words, *Love one another*.

Love is the test of doctrine. Love seeks others' good. Love brings lives into a working harmony and unifies interests. The value of Christian good will as exemplified in the unity of the

Christian brotherhood as a means of redeeming mankind cannot be overestimated. Every soul at bottom seeks to realize a harmony with the universe, to be at peace with God. And "except ye are one" ye cannot stand as the reflection of the divine mind; to be the light of salvation ye must be "one."

The Former and Latter Rains—Part 5

By T. W. Williams

Four hypotheses concerning the climate of Palestine.

Reference has already been made to the argument relative to deforestation and its effect upon rainfall. On this subject I have found no more comprehensive writers than Mr. Andrew J. Herbertson, Ph. D., F. R. S. E., and Mr. Ellwood Huntington. The former approaches the question from a somewhat different angle than the other authors we have quoted. While he does not attempt to prove that the precipitation now is materially less in the rainfall area of Palestine than it was in the time of Jesus, yet he holds to the theory that there have been periods when the rainfall has fluctuated, and also that, in some instances, the desert has encroached, to an extent, on the rain areas. Mr. Huntington covers the question of deforestation and progressive dessication thoroughly. He supplies data and what seems to be irrefutable arguments on this point.

In the discussion of the climate of ancient Palestine, Mr. Herbertson suggests four hypotheses:

- (a) Hypothesis of Uniformity
- (b) Hypothesis of Deforestation
- (c) Hypothesis of Progressive Change
- (d) Hypothesis of Pulsatory Change.

These may be illustrated as follows:

Those who hold to the hypothesis of uniformity insist that there has been practically no change in the climate of Palestine.

The advocates of the second hypothesis maintain that there has been some modification in the climate and rainfall due to deforestation.

The third group affirm a gradual change; that during the last few thousand years the rainfall has slightly diminished and the rain area is somewhat less than formerly. Mr. Herbertson seems to stand alone in his contention for the hypothesis of pulsatory change.

Commenting on the first of the foregoing hypotheses he says:

"The uniformitarian hypothesis is largely held by meteorologists. They know that the current idea that the climate of America or Europe has changed appreciably during the last few score years is without foundation. They see that *the meteorological records of the past century presents only the faintest indications of permanent changes in temperature, rainfall, and barometric pressure*. Knowing how easy it is to make mistakes in the exposure and reading of instruments, they believe that the few indications of change which appear from the compilation of records are the result of error, as many of them undoubtedly are."—Distribution of Rainfall, p. 254.

Deforestation and Rainfall

Mr. Ellwood Huntington, speaking of the barren condition of Palestine, says:

"This has given rise to two hypotheses, *which are now almost abandoned*, those of deforestation and of progressive dessication. According to supporters of the first hypothesis, the reckless cutting of forests has not only allowed the rains to denude the mountain sides of soil, but has caused an actual diminution in rainfall. These views once had a popular

vogue, but for various reasons, *it has now practically ceased to be considered among scientists.*

"In the first place, modern measurements of rainfall, before and after the deforestation of large tracts, are contradictory. At best they show only slight differences, too small to have any appreciable effect, and in practically every case so doubtful that they may be all due merely to the accident of an especially dry or rainy period of a few years coming not long before or after the forest was cut; moreover, many of the strongest evidences of dessication are found in places such as southeastern Syria, where there is no reason to think that the country has ever been forested since it was first occupied by civilized man."—Civilization and Climate, p. 226.

Mr. Huntington admits the possibility that Palestine may be one degree warmer now than in Christ's time, and also that it is possible that three or four thousand years ago the rain zone may have extended farther south than at present. Rectus, Kropatkin, and others think that it is probable that three or four thousand years ago the climate of Central Asia was moister than it is to-day, but the evidence of this is so slight that it is little more than conjecture.

Herbertson comments:

"In the days of its greatness Palestine was not a wooded country. Hilderschied and Ankel point out that if the population of the Holy Land was formerly much denser than now, it stands to reason that the opportunity for forests was slight, especially as practically all the people practiced agriculture."—Distribution of Rainfall, p. 267.

Ankel says:

"For the nearly four thousand years of the historic past a diminution in the forests west of Jordan is not proved. On the contrary, one can scarcely climb a mountain peak on which, among the wild bushes, one cannot find traces of old terraces for the location of vineyards and fig gardens or of grain fields; or where there are natural wine presses hewn out of the solid rock, banks of stones built up for threshing floors, primitive cisterns, etc., witnesses of the industry of the former race, which knew how to make even the barren ground fruitful. When these works were carried out it is hard to say, but at all events, it was a time when what one in Syria calls 'forests' were restricted to narrower limits than now."—Ibid., p. 268.

Progressive Change

There is practically no data to corroborate this theory. Palestine is no exception to the general rule. If we go far enough back we will find that in Palestine, as in all parts of the world, there have been modifications of moisture and climate, but in this instance we will have to go farther back than the period covered in the residence of Israel in the promised land.

Doctor Herbertson offers the following on this point:

"Geologists find unquestionable evidence that during the glacial period Palestine enjoyed a climate very different from that of to-day. The geologists are apt to assume that the change from the climatic conditions of the glacial period to those of to-day, has been gradual and that it has lasted well down into historic times."—Ibid., p. 255.

The exact date of this glacial period is not known. It is also called the Pleistocene period. The theory is that, at some time, the climate of middle and northern latitudes was frigid, and ice covered large portions of the earth's surface. No explanation is given as to this unusual cold, but changes in the constitution of the atmosphere seem the most probable.

Among those who believe that there has been more or less modification in the climate of Palestine during the last three or four thousand years are Livingstone, Reclus, Fraas, Hull, Fischer, and others. On the opposite side may be ranged the names of Ankel, Conder, Hilderschied, and Wilson, all of them masters in their line.

In dealing with the sayings of Bible writers who have extolled the climate of Palestine and its wondrous beauty and bounty, it has been affirmed that—

(a) The Bible authors indulged at times in undue hyperbole.

(b) That in ancient days God interrupted the course of nature in favor of his chosen people.

There is a modicum of truth in both positions. One can well understand how a people, who had wandered in the desert for forty years, would grow eloquent when confronted with a country where everything was conducive to agricultural pursuits. The writers of the Bible were not untrue to their Oriental origin. One must travel among these people to sense the racial tendency to elevate things of ordinary occurrence to the superlative degree. These people were idealists. They were imaginative. They were prejudiced in favor of glorious metaphors and pleasing similes, of terrible anathma and unprecedented execrations.

If we accept the Bible evidence we must accord to the idea that God did interpose his power, even with the elements of nature, on behalf of the people when they were faithful. He likewise withheld blessings "of the heavens above and of the earth beneath" when they were rebellious and disobedient. Israel forfeited God's special blessings relating to seedtime and harvest. It does not follow that God so interfered with the processes of nature as to affect the climate of a continent for eighteen hundred years.

Scientific Cause of Rain

In his analysis of the contributing causes for the rainfall in Palestine, Doctor Herbertson has this to say:

"The Mediterranean at this season [January] is within the cyclonic storm region of the Northern Hemisphere, and much of the rain that falls comes with the depressions that pass across. These storms reach the extreme east of the sea. In January there is relatively low pressure over the sea itself compared to that over the south of Europe, where high pressure conditions prevail, especially over the three southern hemispheres. There are great differences of rainfall to be found here. In the east and center of Spain less than 25 mm. (1 inch) fall, whereas the Algerian coasts receive more than 200 mm. (7.8 inches) in January.

"The western coasts here also receive more than the east coasts. The contrast is well seen when we compare these dry regions of eastern Spain with the west of Syria, when 188 mm. (7 inches) are precipitated at Beirut and as many as 160 mm. (6.3 inches) at Jerusalem (during January), the maximum precipitation for these places."—Distribution of Rainfall, p. 249.

Why Rain Falls in Winter

Doctor Herbertson continues:

"The great extent of the land mass of Asia and the high degree to which it becomes heated under the rays of the summer sun cause all the climatic zones to be strongly deflected northward. Palestine lies normally at the southern edge of the zone of prevailing westerly winds, where rain is supplied more or less abundantly by cyclonic storms of large dimensions moving for thousands of miles from west to east.

"During the summer the zone is deflected so far to the north, that its place is taken by the rainless subtropical zone of dry descending air, or by a modified form of tradewind belt, where the winds blow prevailingly from a northeasterly direction. In the case of the zone of descending air there is no rainfall because, as the air comes down, it becomes warmer, and hence relatively drier, so that it absorbs moisture, instead of giving it up.

"In the case of the modified trade winds, air from the east has blown over the dry interior of Asia, and has had no opportunity to collect moisture. That from the north has had scarcely better opportunity than that from the east. And as it is also moving into warmer regions, where its capacity for

holding moisture increases, it, of course, gives up no rain. "Thus Palestine has a long dry season from April to October and a rainy season during the other half of the year. Under the influence of the prevailing westerly winds of the winter a large portion of Palestine has quite as much precipitation as most parts of England or of the eastern United States. Unfortunately, most of it comes in the form of rain, and hence runs off faster than if it were snow.

"The long dry season renders irrigation advisable in many places. On the plateau the porous nature of the limestone and the small amount of level land prevent irrigation. Hence, the inhabitants depend now, as always, upon the 'rain from heaven.' The people store it up in cisterns for the use of themselves and their cattle during the long dry summer, and trust the efficacy of prayers to supply a due amount for the crops in the late fall and early spring."—*Ibid.*, p. 258.

Doctor Herbertson, while affirming the hypothesis of pulsatory change, concedes that there has been only slight change during historic times. As to the length of the rainy season, it could not have been much longer during Israelitish occupancy than at present, if we are governed by the statements of Scripture.

"During historic times there has doubtless always been a wet, rainy season in winter, and a long dry season in summer. The most that is assumed is that the rainy season may have been somewhat longer than at present, with a greater number of days upon which snow or rain fell."—*Ibid.*, p. 258.

Deterioration Due to Turkish Rule

Doctor Herbertson attributes the present condition of Palestine to Turkish misgovernment.

"Within historic times the geological structure and topographical form of Palestine cannot have changed appreciably. . . . Some writers hold that two or three thousand years ago the climate of Palestine differed from that of to-day. To this change, primarily, they ascribe the present poverty-stricken condition of the country. Others, with equal positiveness, declare that this is impossible. Nothing, they say, demands such an hypothesis; the decay of Palestine and of the neighboring countries is clearly due to human greed, misgovernment and folly."—*Distribution of Rainfall*, p. 249.

Hilderschied says:

"We come to the conclusion that the present poor economic condition and sparse population [of Palestine] are not due to an actual change in natural conditions, but that the sad state in which the land is found at present has been brought about chiefly as the result of historic development. Certainly the hope may be cherished that by a fundamental change in the condition occasioned by Turkish barbarism, the present barren and unproductive land may again, in course of time, be brought to a state of culture and prosperity."—*Ibid.*, p. 264.

Table of Rainfall

We append herewith a table of rainfall for each year between 1846 and 1908. It speaks for itself:

Years	Mm.	Inches	Years	Mm.	Inches
1846-7	586	23	1859-60	662	26.
1847-8	506	19.8	1860-1	550	21.5
1848-9	601	23.6	1861-2	616	24.1
1849-50	662	26.	1862-3	581	22.8
1850-1	844	33.	1863-4	517	20.2
1851-2	645	25.3	1864-5	395	15.4
1852-3	437	17.1	1865-6	482	18.9
1853-4	859	33.6	1866-7	679	26.6
1854-5	665	26.	1867-8	738	28.9
1855-6	786	30.8	1868-9	633	24.8
1856-7	975	38.2	1869-70	318	12.4
1857-8	780	30.5	1870-1	487	19.
1858-9	641	25.1	1871-2	469	18.3

Years	Mm.	Inches	Years	Mm.	Inches
1872-3	481	18.8	1891-2	765	30.
1873-4	1003	39.3	1892-3	977	38.2
1874-5	676	26.4	1893-4	745	29.2
1875-6	419	16.4	1894-5	646	25.3
1876-7	348	13.6	1895-6	958	37.5
1877-8	1091	42.8	1896-7	931	36.4
1878-9	409	16.	1897-8	755	29.6
1879-80	599	23.5	1898-9	626	24.5
1880-1	675	26.4	1899-1900	596	23.3
1881-2	635	24.9	1900-1	405	16.
1882-3	678	26.4	1901-2	562	22.
1883-4	812	31.8	1902-3	782	30.6
1884-5	665	26.	1903-4	480	18.8
1885-6	746	29.2	1904-5	801	31.
1886-7	795	31.1	1905-6	1064	41.3
1887-8	519	20.	1906-7	564	22.1
1888-9	905	35.4	1907-8	632	24.7
1889-90	626	24.6	1908-9	611	23.9
1890-1	861	33.3			

According to this table the average rainfall for the sixty-two years is 663 mm., or 26 inches. The year 1869-70 registered the lowest rainfall, it being 318 mm., or 12.4 inches. The highest precipitation was in 1877-8, when 1091 mm., or 42.8 inches fell. From this table one can readily see there was no unusual precipitation in 1853.

In the five years between 1846 and 1850 the average annual rainfall was 25 inches. During the five years between 1851 and 1856 the average was 26.5, just one inch and a half over the preceding period. Dividing the sixty-two years into six periods, the period of lowest precipitation was that between 1860 and 1870. The average rainfall in this period was 21.5 inches. The period having the highest average was that between 1890 and 1900, when 30.7 inches fell.

(To be continued.)

Helping Widows

It is necessary that widows be very careful in their investments.

One of the most distressing experiences in life is to be left a widow with a small family of dependent children. When the wage earner is removed the income is usually either greatly reduced or entirely wiped out. When a widow is left without any means of support, ways and means should be devised whereby she can become self-supporting. This makes her feel more independent and reliant. Her children grow up to admire and respect mother for the heroic effort which she has made to support them, and as they grow older they have a desire to lighten her burden, and thus industry, frugality, and thoughtfulness are developed.

The question often arises as to where the responsibility first rests of assisting the widow. This is answered very clearly by Paul in his letter to Timothy (5: 16): "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." This seems to be wise and consistent advice. No father or mother, or other near relative, should ask the church to do for one of theirs that which they are themselves able to do.

Many States have provided widows' pensions, which help is available to those who can satisfy the civil authorities that they are entitled to these funds. Some of the Saints seem to feel that it is a disgrace for the church to permit its members to receive help from either the State or county, but it must be remembered that under present conditions the

church is limited in its ability to help the needy, just the same as the individuals are. While we desire to do all that we possibly can, yet if we cannot do all that should be done it would be foolish indeed not to accept help from a fund outside of the church to which the church members have contributed for that very purpose. Our members are paying taxes, a portion of which is set aside to aid those in need of aid.

The manner in which we dispense our charities is important. The reaction that takes place in the life of the donee must be considered.

It is the poorest kind of charity to dole out our contributions in weekly or monthly payments. Among social workers it is commonly recognized that the better way is to "help people to help themselves." This makes men and women—the other way often simply supplies a crutch upon which they can lean. Of course, there are times when the crutch is needed, but as soon as possible, in the words of the Master, we should say, Cast away thy crutch, "arise and walk."

We now come to another class of widows who have either been left with an estate or life insurance. Usually they have had so little experience in business that in their anxiety to invest their funds so as to secure big returns, they become the easy victims of promoters and stock jobbers and "sure shot" schemes. Statistics show that seventy-five per cent of the funds paid to widows by insurance companies is dissipated within five years. This is no argument against life insurance, but should be a solemn warning to widows in making investments.

Just this morning a sister came into my office and in talking over her affairs I found that she had invested twelve hundred dollars in the "Punk Oil Company." To-day the market value of that stock is between five and six hundred dollars, and I doubt if she could find a market for it if she desired to do so. This loss might have been avoided if she had advised with us before making this investment.

It is our desire to be helpful to the widows, as well as others in the church, in making wise and prudent investments. Those of limited means should not be attracted by untried or undeveloped companies with hopes of big returns, but be satisfied with a reasonable return on their investment and invest only on high grade securities.

Faternally yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI.

Brethren W. L. Vail and E. A. Kaler have opened an inn at 1038 West Lexington Street, Independence, Missouri, and will serve meals and furnish lodgings, offering special weekly rates for board and rooms. They will also serve banquets, special dinner parties, wedding suppers, and reservations. Brother Kaler especially is quite well known to the Saints, having served a number of reunions the past season as chef, as chef for the dining hall at the 1920 General Conference, and having written several articles for publication concerning his favorite theme. Independence needs such service and the brethren deserve success.

COLLEGE DAY

October 16

There is an indefinable SOMETHING acquired by many who attend Graceland which enhances all their good qualities and crowds out the undesirable.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Helps for the Student

In the June number of the *Woman's Home Companion* the "Good Citizenship" Bureau, conducted by Anna Steese Richardson, advertises the following study helps available through that bureau:

1. "Good citizenship made easy." A booklet of practical suggestions. Price ten cents.
2. Good citizenship leaflets, as follows: (a) "How to register," (b) "Primaries and why they are important to you," (c) "How the President is elected," (d) "Nominations," (e) "Lawmaking," (f) "Taxes and where they go." Price four cents each.
3. "American life and politics in fiction." A list of 58 worth-while novels covering various phases and periods.
4. "This government of mine." A list of the 47 best and most entertainingly written books on American history, biography, travel, etc.
5. "Put a two-cent stamp to work." A list of institutions in different States which supply help to all interested in civic betterment.
6. "The Good Citizenship Bureau: What it has done and what it can do for you."
7. "Your community and its government."
8. "Simple facts about local politics."

This textbook on how cities, towns, and counties are governed also contains club programs. Price ten cents. Numbers 3, 4, 5, 6, and 7 will be sent on receipt of postage (2 cents for each leaflet).

Address Good Citizenship Bureau, *Woman's Home Companion*, New York City.

Dress

5. Men Are Responsible

A couple of young men were recently commenting upon the increasing independence of women and the inequality of rights they enjoyed in this country. One remarked that women seemed to think it all right for them to smoke if men did; that women had a right to gamble if men did, etc. And the young men concluded that the women were putting it "up to them" to be leaders, examples, if you like. Why not?

For generations men have said to women, Such and such things are right for us but not for you. To-day women are saying, We can do so and so if you do. If you don't like the way we dress and do, why do you choose our company? Why not go with the girls who dress the way you say we ought?

Are the girls inconsistent? Not one bit, to my notion. As far back as history goes, men have posed as critics of women's clothes and their ways of doing and yet often selected for their company the very ones whom they criticised.

I'll venture the guess that some of my brethren, especially fathers, have applauded most commendably as they read some of the criticisms on dress that have appeared in the department columns of the HERALD. Let me ask you, Did you keep company with conservatively dressed girls when you were young, and have you taught your son so that he is following your admonition? If so, thank you for your approval; if not, I suggest that you commence to work on son's ideas.

There is not the least doubt among observers that a goodly number of girls follow extreme styles because they see that that type of girl is the one whom the boys seek for company. It is only natural that the girls should like to have boys among their friends and chums and for their company.

You may think that boys do not seek the "faddy" girls or notice them much. But go to young people's parties. Who

are the wall flowers? Your plain girl. To whom do a good many men give their seat on a street car? The stylishly dressed woman. Whom do many business men choose for stenographers? Dressy girls. Yet the chances are these same men criticize the extreme costumes and styles and object to their own women-folks wearing them. Just be consistent, please.

A group of eastern college students recently decided to boycott girls following the extreme fashions. Why wouldn't it be well for our boys and men to voice their views on absurd and sometimes pernicious fashions and prove their sincerity by "seeing the quiet, plain girl home"? Will you try it?

BERTHA L. MADER.

Entire Physique Suffers From High Heels

People in general have realized that the high heel and the pointed toe of our present day shoe have been the principal causative factors of many painful foot conditions, but they have failed to realize, until recently, that many diseased conditions in other parts of the body are traceable also to this type of shoe.

We are coming more and more to appreciate correct body posture.

There is no one part of our modern scheme of dress that so deranges correct posture as the high heel. Common sense tells us that a normal position cannot be maintained with high heels and that the body immediately falls forward. To overcome this tendency to fall, our body instinctively, without our realizing it, finds it necessary to so align itself that it can keep upright.

In order to recover balance, the curvature of the lower region of the backbone is unduly increased, and the abdomen is thrown forward because of this abnormal curvature; the knees are bent to compensate for the changed relationship of the lower leg bones to those of the foot at the ankle joint.

This newly acquired posture naturally disturbs the normal alignment of many of the infernal organs of the body.

The stomach, liver, kidneys, and intestines, in particular, must now perform their duties while in an unnatural position and relationship to one another.

The corset is laced more tightly to hide or overcome the increased protrusion of the abdomen and also to compensate the ever-increasing weakness in the muscles of the back, whose normal tension and strength have also been disturbed, and this tighter lacing serves further to weaken the muscles of the back by accustoming them to artificial support and keeping them immobilized.

It is pleasing to note that with the advent of the so-called "sports" shoe there is a marked tendency on the part of our women to return to a lower heel, but it must not be forgotten that where there has been a permanent shortening of the heel cord it is almost impossible to wear a lower heel with comfort.

We hear many women say they cannot wear a low-heeled shoe, and the reason is easily found in their years of slavery to the high heel.—*New York Mail*.

Consolation for the Cookless

Our kitchen is very pleasant. It looks west and north, into an apple orchard and a flower garden. It is far too big for modern ideas of convenience, but just for that reason it is restful. Wide, comforting floor spaces intervene between the various stove-and-sink-and-table centers of activity. They lend a certain element of rhythm and detachment to the preparation of our simple meals. I have always liked the room—everybody likes kitchens—but only since our last Bridget's final departure have I come to realize the fineness of its spiritual atmosphere. Essential domain of vital forces, handmaiden to the great act of creation itself, minister to life and immortality, when looked at aright, a kitchen is seen to be more august than homely, and its serviceable fire becomes an altar flame. I take shame and sorrow to myself for all the long years during which I have handed over to a

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician.

Important Meetings

The American Child Hygiene Association will hold its twelfth annual meeting at New Haven, Connecticut, November 2-5, 1921.

Write to 1211 Cathedral Street, Baltimore, Maryland, for a program.

The Health Department has just received a letter from the Bureau of the Public Health Service at Washington, District of Columbia, announcing a series of twenty-four institutes to be held at various population centers throughout the country.

This series of institutes has been planned to take the place of the Public Health Institute which was to have been held in Washington, District of Columbia, next fall, but which has been postponed indefinitely. It is expected that most of the well-known specialists announced for the two weeks' institute in Washington will be on the faculties of two or more of the various local institutes.

Following is a schedule of courses which probably will be adopted, with various alterations, by most of the institutes. No tuition will be charged.

Hot Springs, October.

Jacksonville, November or December.

New Orleans, January 9-14.

Columbia, January 9-14.

Dallas, January 16-21.

Birmingham, January 16-21.

Memphis, January 23-28.

Louisville, January 30-February 4.

Indianapolis, February 13-18.

Pittsburgh, February 20-25.

Lansing, March 6-11.

Chicago, March 13-18.

Minneapolis, March 20-25.

Los Angeles, ?

San Francisco, ?

Portland, Oregon, April 10-15.

Kansas City, Kansas, April 10-15.

Spokane, April 17-22.

Newark, April 17-22.

paid alien the absorbingly interesting mysteries of what seems to me now sometimes almost a religious cult. Bread, the staff of life? Yes, but also the substance of our dreams, the foundation on which we build our philosophies, the means by which we keep ourselves aware of everything that matters. Its preparation is a sacred business.—*Atlantic Monthly*.

To Clean Gold and Silver Lace

Instead of discarding your gold and silver lace when it becomes tarnished, clean it in this way and it will look like new again. Place the lace on a piece of woolen cloth, free it of all dust with a brush, and then apply some alum which has been burnt, powdered, and sifted through a fine sieve, with a soft brush. This process will remove the tarnish and restore it to its former brightness with very little trouble and expense compared to the price of new lace.

Parents' Problems

How can a busy wife and mother find time to read?

This is indeed a problem! Usually there is a little quiet time in the evening after the children are in bed. If the husband and father enjoys reading, there might be a half hour or an hour of out-loud reading then. Sometimes an hour can be secured in the afternoon—in the hammock or on the couch—with a book. There is only one general rule: Use the minutes, if you cannot find the hours! A poem can be read in ten minutes.

Helena, April 24-29.

Albany, April 24-29.

Denver, May 1-6.

A New England City, May 1-6.

Washington, Late in May.

(The Hot Springs, Arkansas, and Chicago institutes will deal only with problems of venereal disease control.)

Schedule of Courses

Monday

9.00 A. M. Venereal disease.

10.00 A. M., Tuberculosis.

The delinquent.

11.00 A. M., Nutrition in health and disease.

1.30 P. M., Venereal disease.

The general communicable diseases.

2.30 P. M., Industrial hygiene.

Protective social work.

3.30 P. M., Child hygiene.

Sanitary engineering.

Tuesday

9.00 A. M., Venereal disease.

10.00 A. M., Tuberculosis.

The delinquent.

11.00 A. M., Nutrition in health and disease.

1.30 P. M., Venereal disease.

The general communicable diseases.

2.30 P. M., Industrial hygiene.

Protective social work.

3.30 P. M., Child hygiene.

Sanitary engineering.

Wednesday

9.00 A. M., Venereal disease.

10.00 A. M., Tuberculosis.

The delinquent.

11.00 A. M., Nutrition in health and disease.

1.30 P. M., Venereal disease.

The general communicable diseases.

2.30 P. M., Industrial hygiene.

Protective social work.

3.30 P. M., Child hygiene.

Sanitary engineering.

Thursday

9.00 A. M., Venereal disease.

10.00 A. M., The noncommunicable diseases.

Medical social work.

11.00 A. M., Mental hygiene.

1.30 P. M., Venereal disease.

The general communicable diseases.

2.30 P. M., The management of clinics and health centers.

3.30 P. M., Administrative problems.

Child hygiene.

Friday

9.00 A. M., Venereal disease.

10.00 A. M., The noncommunicable diseases.

Medical social work.

11.00 A. M., Mental hygiene.

1.30 P. M., Venereal disease.

The general communicable diseases.

2.30 P. M., The management of clinics and health centers.

3.30 P. M., Administrative problems.

Child hygiene.

Saturday

9.00 A. M., Venereal disease.

10.00 A. M., The noncommunicable diseases.

Medical social work.

11.00 A. M., Mental hygiene.

1.30 P. M., Venereal disease.

The general communicable diseases.

2.30 P. M., The management of clinics and health centers.

3.30 P. M., Administrative problems.

Child hygiene.

The church Health Department recommends that any of our church members who are in the vicinity of these insti-

LETTERS

Lamoni Stake News

Coordination effected still further in local work with excellent outlook.

The officers of the Lamoni Stake have arranged for a special series of meetings at each of the following places in the near future: Davis City, Bloomington, Lone Rock, Lucas, and Pleasanton. Meetings at other places are planned for later dates. This is the beginning of a campaign to build up the work in the territory surrounding the central parts of the stake.

A movement for the coordination of the Sunday school, Religion, and prayer meetings has long been making itself felt in Lamoni. The sentiment of the people is strongly behind the movement. The aim has been to eliminate useless duplication of effort, to concentrate the energies of the officers upon common and vital problems, and to give a new impetus to the church work as a whole. So far, the results from the operation of this movement have been very satisfactory, and promise in the future to yield untold benefit.

Last Sunday (September 25) a meeting of all those concerned in the work with the young people was held, at which several short addresses were delivered by representatives of the various phases of the work. It is being given enthusiastic encouragement at the present time.

Under the new program, A. Max Carmichael has special charge of the educational courses, F. M. McDowell of the recreational activities, and Lonzo Jones and C. E. Wight of the prayer meetings. The spirit and themes of the prayer meetings will be taken over as much as possible into the class work.

The officers feel that the possibilities of this coordination, with the expert direction that it gives, have just been touched. It is providing channels of service into which young workers can pour their energies; it is relieving the leaders of some of the enormous amount of detail work that had been keeping them out of the larger fields of work.

LEONARD J. LEA.

Graceland College Notes

(Special Correspondence)

The remains of Brother Joseph D. Johnson, who died of an acute case of quinsy on Tuesday, September 20, were given burial the Sunday following. He had been in good health until a few days before his death. He had come to Graceland as director of physical training. Surviving him is his wife, who had come to assist him in his work, and two little children. The faculty and students appreciate the keen pain that his loss must mean to these to whom his presence meant so much, and while they feel that neither words nor deeds can alleviate the soreness of the affliction, they extend what comfort they can to Sister Johnson.

The epidemic that recently threatened to interfere with the school work is now held in check and not at all dangerous, according to the doctors and nurses. Those who are still in quarantine are not seriously ill, with the larger part of them, to all external appearances, well.

The total enrollment of the college at the present time is something over 225. The work is proceeding very satisfac-

stutes attend these meetings. They are for physicians, nurses, social workers of any kind; in fact, anyone interested in social work is very cordially invited to attend. Our Health Department is very anxious that our people take advantage of these meetings. We shall be very glad to have you send us your opinion of the work given, also to have you mention any helps which you received.

torily, and although it is regretted that the recent hard times have kept a number of students away who would otherwise be back, it is felt that the usual Graceland standards of scholarship will be maintained.

Letters From the Society Islands

Three letters from missionaries at work in the south seas, reporting to the appointing quorums their experiences in traveling among the lower islands.

We left Tahiti on June 7 on board the French schooner *Pro Patria* and reached Kaukura on the morning of the 9th. Brother Merchant and I stopped off there while my wife and Sister Hanson continued their voyage and finally reached the island of Hao after a tiresome voyage of twenty-eight days.

At Kaukura I did various things; I collected considerable tithing, raised sixty tons of copra to make the initial payment on their boat, bought another house on the children's home site, did some work on titles, worked on some long-standing difficulties, held one priesthood meeting and one meeting for the children, preached five sermons and interpreted some for Brother Merchant, fixed a few sewing machines and two Seth Thomas clocks, and had one day out of the two weeks to spear fish, which are so plentiful there.

Then we moved on to Apataki where we have considerable building material collected which I intend to move to Heberona. Finding these things in good condition and the Saints gone to the other end of the island we only stopped over night, leaving the next day for Niau. It took us all day and night to get to Niau. The islands are close, but the sea was very rough for our little boat. We were both very sick and lay on deck without any bed, with the sea splashing over us at regular intervals all night long. On account of the high wind we were obliged to land on the opposite side of the island from the city, and no one knowing we were near we had a pleasant walk around the lagoon of six or eight miles before breakfast, and as we approached the little city the yell went up, "*Aue Arabera Ma,*" and then our troubles were soon forgotten. May the Lord reward them for their many acts of kindness.

Seeing the work there would require considerable time to accomplish, I decided to leave it temporarily and take care of it on our return trip. As the sails and rigging were old and the hull leaking some on the little boat they had prepared for me, I decided it would be wise to return it to Kaukura and seek some other way to get on to the far east. As all the ships that called there were bound for Papeete I decided to take advantage of a free pass back there. I arrived early Sunday morning, July 3, and left early Tuesday morning the 5th, on board *Tereora* with a promise of reaching Hao in ten days or two weeks. I missed the mail boat there by just one day, it being due the next day after I left, and we met her on the first night out.

Instead of being ten days I was twenty-two days getting through to Hao, having spent one week in a storm, a quite severe southeast gale, but no damage done. Arriving at Hao we found it impossible to get in through the pass on account of the high seas, so after waiting twenty-four hours outside I had them put me ashore over the reef and I walked around the lagoon to the city a distance of about ten miles, wading occasionally in the sea up to my armpits.

I found my wife and Sister Hanson at "beans," so of course they were in good health and the beans made quite a rattling in the vacancy caused by my morning exercise. They were engaged in a good work, my wife teaching them sewing, cooking, and other things, while Sister Hanson was doing a good work in the department of health. She gave some splendid instruction as to the care of the body, and of the children, and health and sanitation, which was kindly received by the natives with the promise that they would try to do all the things they had been taught.

I baptized five at this place (Hao), three boys and two women. One woman was a Catholic. Babylon is falling. I

also ordained a deacon and put him to work as my solicitor. The one who had formerly acted in this capacity having been ordained an elder is doing a good work as president of the branch. He is also governor of the island. There not being any school here, we got the governor started to teaching the children at night without any pay. He gathers as many as religious prejudice will permit three nights out of the week to our church, and when we left he was getting along nicely teaching them how to read and write as well as count and figure. The island is stricken with a parasite germ or insect which is destroying the coconut trees and has already diminished greatly the yield of copra which is their only means of livelihood. They have no means of combating it, and it is to be hoped that it will not spread to the other islands.

We could return now to the other islands as *Pro Patria* is here on her way back to Papeete, but our work is not yet finished here and it may be a long time before we can call here again, so we desire to leave nothing unfinished that is possible for us to do. Church funds are quite promising at this place.

As we have had no mail for nearly three months we know nothing of what is going on in the outside world, so all we can write about is what is going on upon this little chain of coral strand, but I presume that is what you desire to know about. We expect the ship of the American Oil Company about the middle of September. If we return on her we will have no fare to pay, as they have volunteered to carry us free of charge.

With kind regards to the Saints in Zion and all the world,

Yours sincerely,

ALBERT V. KARLSTROM.

ISLE OF AMANU, TUAMOTUAN ARCHIPELAGO, August 13.

I had already written a letter to you in May, while I was in Amanu, but there was no opportunity to send it until I arrived home, and so I trust you will pardon this somewhat belated report. The last letter to you was written from Manihi, February 1, and posted from Tahiti about April 6.

On April 21 I left for the upper islands, making a trip of twenty-eight days, taking in seventeen islands, finally reaching Amanu, the farthest point from Tahiti where we have any Saints. I preached wherever possible, and baptized five people on the trip to Amanu, and one while I was there. My native helper baptized five.

After an eventful and, I believe, profitable trip, I returned home August 28, and was gratified to find that all was well. I can assure you, brethren, that this last piece of missionary work has been replete with evidences of the Lord's watch-care.

While in Amanu I took the opportunity to visit the grave of Elder Charles Lake, which lies about twenty miles from the city. It lies underneath the swaying coconut trees, far removed from "the madding crowd," a silent monument to a life of devoted service. I thought of the words: "Greater love hath no man than this, that a man lay down his life for his friends."

On my return trip to Tahiti, I called at Niau where Brother Merchant was doing a splendid work. For three or four weeks we worked together, specializing on services for the young people, similar to those held in America. I will try to write up the series for the *Autumn Leaves*.

I am glad I have had this year of opportunity to do good among these natives of the south seas. It has been a year of experience which must have had a great molding influence upon my life. Mistakes have been made, hasty judgments have been formed, but the encouragements have well balanced the pessimistic experiences.

I expect to be in Papeete for some time, and will try to keep up with my correspondence.

Very sincerely yours,

FRANK B. ALMOND.

PAPEETE, TAHITI, Box 35.

My wife and I have just returned yesterday from a missionary trip of five months, less about six days. I am dizzy

yet from the ocean trip, so please excuse me if some of the sentences are turned about.

I had the privilege of baptizing sixteen persons, five of whom are really the converts of Elder Paia. He and others insisted on my doing the baptizing. I cannot speak too highly of the missionary work of Brother Paia. The attention given him in America is being amply repaid here in results. His wife, too, is an asset of no small importance to the work.

I have been putting considerable time on the Religio work. We introduced the social and recreational side and believe with good results.

In Rairoa we found the saints very discouraged. We taught them the notes and the theory of the organ. They have part of the funds collected for an organ. They also decided to buy a football. None were baptized there, but I believe that the work was opened up so that they will respond well when visited again. We left a school running there.

In Tikehau, where we labored about three months, I baptized ten, while four others were also baptized recently. I was informed yesterday that seven couples have taken steps to complete their marriages, and that means fourteen more baptisms. They have requested me to return and baptize them, although I suggested to them that the local priesthood do that as soon as the marriages were finished. We had two booming services going at the same time in Tikehau, one in the church for the members, and one in the "*Fare haa putuputuraa*" (assembly hall) beside the church. The outsiders had a fine prayer meeting the last Sunday we were there. They sang, prayed, and spoke of their desire to enter the church, etc. As to a school, Tikehau went one better than Rairoa. Brother Arai, an ex-school-teacher, is teaching the children in the church three days a week, all the regular academic subjects of the public school. He teaches half time in Tahitian and half time in French. Elder Hiti in Tikehau is teaching four days a week with a review Thursday evening, before the parents, at the beginning of the Religio session. He teaches practically altogether in French, and it is remarkable how fast the children learn. In some of the "*pupus*" the desire for learning is so great that they even put on the Greek alphabet and explained the Bible terms referring to the first and last letters. We found a big French dictionary which proved to be a regular gold mine of information for them. These people are hungering for knowledge and instruction. They learn as quickly as any other race.

Brother Paia, has been working in Maketea. When he came there a few weeks ago there were no meetings in the church at all. To the first service four came out, later five. When we arrived about thirty were attending his services and he was preparing some for baptism. I felt guilty baptizing the ones he had worked with there. Brother Paia is certainly a hustler. The people in Rairoa desire him to come there to help settle some land and other troubles that no foreign missionary can do as well.

Brother Merchant came to Maketea and he consented to organize and put on a special drive for Sunday. This was a grand success. The church was filled to capacity all day. Brother Paia preached a sermon in the morning on the principles of the gospel, and it reached the hearts of the people. Brother Merchant furnished the appeal at ten o'clock. Then I was asked to baptize six in all, men and boys. In the afternoon, at the beginning of the Lord's supper, there were the confirmations, and an ordination to the office of priest. This ordination had been ordered some time before. At night the Religio. A dear old couple came with us from Tikehau to help us in Maketea. They were specialists in dealing with the nonmembers. Brother Teopa has a class of men who are not members; Vahine, his wife, has the class of women who are not members. There were about seventeen in these two classes the first session of our newly organized Religio. I really believe that we have the pick of the islands as officers and teachers for the Religio, and if it does not thrive there seems to be no hope for a Religio here. The young man who was ordained is also teaching the children music and academic subjects. His wife is teaching the women the theory of the organ. They have started a fund for an organ.

God has been with us and protected us. We have even come in rather close contact with leprosy. God has blessed some of our administrations with almost instant relief.

We expect to be in Papeete long enough to prepare food to take with us as relishes on our next trip. We also wish to write the *Religio Quarterly* and strengthen our bodies.

Sincerely yours,
PAPEETE, TAHITI, Box 80. F. V. ELLIOTT.

The Situation in Utah

Thirty-three baptized in Ogden. New note in sermons of Utah leaders.

In looking back over a period of a few months we can see advancement has been made in this field. During the past year there has been a goodly number baptized, several of whom were members of the Utah church. Our reports show more than one hundred have come into the church during a period of a little more than one year. In the face of stubborn resistance we are gradually getting our work before the people. This mission is not without its discouraging features, but the brethren who are laboring in this field have made a splendid effort to advance the cause, and we feel they are entitled to commendation for the earnest efforts they have put forth in the promulgation of the gospel.

At the present time our force is small for the reason some have been transferred to other fields, some entered other occupations, while others are still busy in the Master's cause. In Ogden Brother Fulk has succeeded in arousing an interest which resulted in thirty-three being baptized, and several others are very much interested. Others of the brethren also assisted. Among those who were able to render assistance were Brethren Davey and Davis. We expect to see many more gathered into the church in this place.

At Daniels, Idaho, we have also baptized a number. Several of the brethren have also labored at this point and the outlook is splendid. Brother Fulk began his work there more than a year ago and at different times has troubled the water. Several will come into the church in the near future. At the present writing Brethren Fulk and Davey are looking after the interests of the work in that locality.

In Idaho Brethren Bootman and Chambers have labored to keep the camp fires blazing, and as a result of their efforts several have united with the church. At the present time Brother Chambers has been released from missionary to local so that he could act in the position of district president. The removal of Doctor Joseph Benson from the district made the change necessary.

We have several members of the church scattered over the Eastern part of Oregon. Brother Bootman has labored extensively among them and several have united with the church in that part of the field. We are greatly in need of additional help by the appointment of more missionaries, but we are trying to do the best we can with the few we have.

Recently there has come to our attention some sermons that have been preached by leading men of the Utah church, which modifies to a very large extent some of the positions taken many years ago by Brigham Young and others of his associates. Brigham H. Roberts in a sermon delivered in reply to a statement sent out by some of the churches here in this city as to why they could not associate themselves with the dominant church, stated that the church was not responsible for the utterances of Brigham Young and was responsible only for the doctrine of the church as taught in the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. In doing this he repudiated the doctrine of Adam being our god and claimed the church could not be held responsible for the individual teaching of any person which did not have the indorsement of the church in General Conference capacity. His sermon in many respects was a repudiation of many of the erroneous doctrines as taught by the church here in Utah. Whether or not the church will be ready to stand by what Mr. Roberts says in regard to the above re-

mains to be seen, but we truly hope that he is representing the majority of the membership of that organization.

The Reorganized Church has for many years contended that the Utah church has departed so far from the paths of virtue that they were not worthy to occupy in the land of Zion, and because of their polluting the land appointed of God for the gathering of his Saints, were driven out and would not be permitted to return until they had repented of their evils. In the very recent past Apostle Joseph F. Smith, in a sermon preached in Ogden, admitted they had need to repent before they were in condition to reside in Zion, and warned his people to put from them many of the things they were doing. The Utah church has lost its ideals concerning Zion and its establishment, but we hope the day is not far distant when many will awaken and prepare themselves for occupancy in Zion as the prophecies indicate.

In Salt Lake City the work has been moving along very nicely under the direction of Brother M. A. Etzenhouser. During the two years he has been pastor of that branch he has endeared himself to the membership over which he presided. In this work he has been ably assisted by his companion, Sister Etzenhouser, who is loved by all in the branch. Brother Etzenhouser has been transferred to other fields, and in his stead the joint council has sent us Brother Virgil Etzenhouser and wife who we feel sure will take up the work where the former occupants laid it down and carry it on in a successful manner.

In Provo Elder S. S. Holm has labored faithfully to care for those under his charge. During the summer he has labored under some impediments, but his kindly way has made him many friends to the cause, and we expect to see the work succeed under his leadership.

In Idaho we have some very promising material in the priesthood of the district who are carrying on their work in a manner that means success. The calls for preaching come from many parts of the district, and the honest in heart are being gathered out. It would be impossible to mention all those who are deserving of commendation in that district, so we shall not attempt to do so. Suffice to say the work is not suffering under the care given it by nearly all those who are identified with the church.

Praying for the onward spread of the gospel,
I am, sincerely in bonds,

L. G. HOLLOWAY.

Eastern and Central Oklahoma Reunion

In which the Indians took an interested part.

Being fortunate in having the opportunity of attending the joint reunion of Eastern and Central Oklahoma held at Ripley, I will give you an account of the same.

We were camped on the high north bank of the Cimarron, and what a beautiful view of the river and surrounding country, with the little village of Ripley nestling in the foreground! The fine shade trees added to our comfort, while the great number of cedars made our abode a place of beauty. We were also blessed with fine weather during our ten days' stay.

Our camping ground was on the land owned by Brother T. N. Berry, and to him we give much credit for our conveniences. Our dining hall was overseen by Brother R. E. Miller, of Oklahoma City; and Sister Dean, also of Oklahoma City, had charge of the cooking, which was excellent.

We were called together at 6.45 for morning prayer, and at 8 o'clock Brother Case took the boys and girls for a ramble in the woods and for young people's prayer meeting under God's great canopy, at which place the Spirit was manifested many times.

At nine o'clock the adults were called together under the big brush arbor for prayer meetings, which were of a highly spiritual order. Then came a good sermon at eleven o'clock by some one of our brethren, such as Hubert Case, Earl D. Bailey, R. E. Miller, Joseph G. Smith, W. E. Shakespeare,

S. W. Simmons, J. Arthur Davis, and others. We had preaching also at 3 p. m. and at night.

We had the pleasure of having with us Patriarch F. A. Smith, by whom a number of blessings were given. He also delivered to us some fine sermons.

Thursday was "Indian Day," and the morning prayer service was in charge of Brother Reuben Taylor (a Cheyenne), assisted by Brethren Jack Koshiway and Charlie Moore (Otoes). I do not believe there was ever a more humble, spiritual prayer offered than was uttered by Brother Koshiway, and everyone present felt the presence of the Holy Spirit. Jack and Charlie preached in the afternoon to a good congregation. There were several families of Indians camped on the ground, including Brother and Sister Jeans.

Sister Ed Dillon, district organizer for the Women's Department of Central Oklahoma District, had charge of the women's meetings. She also had her Oriole Girls there from Oklahoma City.

During the reunion there were eleven led into the waters of baptism (one being an Indian), six children blessed, and one brother (W. A. Slover) ordained an elder.

The last Sunday was sacrament day and was marked by a large crowd all day, there being a number of nonmembers present from different places. After the meetings we departed for our homes, feeling greatly blessed and built up spiritually as well as physically after enjoying the pleasant weather and outdoor life.

Your sister in Christ,
YALE, OKLAHOMA. ELIZABETH SLOVER.

At Work in Pennsylvania

We have a another new opening at Doylestown, county seat of Bucks County. Our location here is fine, being in front of a large hotel. The proprietor gave us the use of his long summer porch, so some of our hearers who wished could sit down. Sometimes as we drove up we would see his car being removed at once to give us the best location for our meeting. Our singing and speaking is of course mostly from our car.

We have held about a week's meetings here with very good attendance and interest. This is about eight miles from Deer Park, where we still make our headquarters. Some nights we have two or three talks or sermons with singing between times, questions answered, tracts given to those who ask for them, benediction given, and still some seem loath to leave.

Saturday, Bishop Zimmermann drove down to the park to see us, and a part of his message was, "We have no preacher at Philadelphia for to-morrow. Can't you folk come up for the day?" Brother Chase spoke for us. Of course we all accepted. So few coming on the grounds here this late in the season, we have closed our Sunday services at the Auditorium for the summer.

Sunday morning found us, A. M., our three young men helpers (Hartley, Cummings, and Campbell), and myself, speeding our way for Philadelphia. We soon covered the distance of thirty-six miles, good roads, and arrived in good time for 9.30 Sunday school. Such a nice lot of young people! We cannot express all that day meant to us, the association of so many Saints after our many weeks' experience among people of the world. To look into the smiling faces and feel the hearty handclasp was surely an inspiration for the days to come. Those who know our bishop can imagine how royally he entertained us at his beautiful home.

Philadelphia has one of the best and largest parks in the world; contains thirty-four hundred acres. The drive he gave us through part of this made us realize what a great benefit all this is to the people of a large city.

Of the four young men who have been of great help in our work this summer, one, Brother Tom Carr, has gone to Graceland and will be numbered with the religious education class. One remained in the city, having again been called to his position in the steel works there. We still have Brother Bob Campbell, one of our good singers, and Brother Will Hartley, who is doing excellent work in the street preaching as well as singing.

We will probably close our efforts in the street here after another week, as it is getting quite cool. We go from here to

Pocomoke City, Maryland, where we hope to have quite a number of weeks' tent meetings, as the climate is much warmer there and they have been counting on these meetings for some time past. The urgent call for more missionaries is realized in this district as in all others. So many men could be used to continue the work in all these places, but we hope now that we have people interested there may be a chance to do further work through the winter months in halls, schoolhouses, or homes. Yours in the faith,
 NEW HOPE, PENNSYLVANIA. MRS. A. M. CHASE.

A Good Resolution

The financial depression is having a very marked effect upon the receipts of tithes and offerings. It is my goal that the district show no decrease in receipts for the year, but it is going to take strenuous work to attain it. Inventories filed one year ago as compared with those filed by same persons now show as high as forty per cent decrease in net worth this year.
 FRANK G. HEDRICK.
 ATCHISON, KANSAS.

Appreciates His Training

Young missionary believes he should now utilize his experience without reservation.

It has been some time since I have written to you individually, but I feel that I am now in a position where I most need your advice and help. Perhaps you may have wondered why I never write, but I wish to assure you that it is not because of any ill feeling on my part at all. It has been mainly because I have not been intimately associated directly with you.

I wish to express briefly my appreciation of what the church has done for me. I was permitted to attend Graceland for two years, which privilege I esteem as one of the most valuable in my life. First I went as a member of the religious education class, and after that, as a college student. I hold that the good I received while there is far beyond my power to repay. The reason I write now is that I wish to explain the course I decided to take last spring.

If I understand correctly I had the chance to attend college again this fall. This I refused to do, not that I do not love Graceland and her work, but because I felt that it was time for me to get into the harness and to develop along missionary experience lines along with the others.

My experience at Graceland caused me to love the church and its work more than I could have otherwise. I gained a newer, a broader, and a grander outlook on the work of Zion. My ideas of consecration and devotion to the teachings of the church were made deeper and more lasting. For this reason I have determined to labor in the missionary work without

reservation. I have enjoyed the work this summer and I hope to continue faithful to my duty until I am done.

Ever praying for the onward progress of the work, I am
 Your brother in Christ, E. YEWELL HUNKER.

SHILLINGTON, ONTARIO, September 12, 1921.

Editors Herald: I desire to write to your pages by way of testimony, and to say that from August 19 to September 2 we enjoyed the presence of our missionary, A. C. Martin, who has been laboring around New Liskeard, Ontario.

Meetings were held by Elder Martin in the schoolhouse, one half mile from Shillington, Ontario. Elder Martin presented the gospel in an intelligent, fearless manner, the Spirit being present. As this was a new opening, the gospel not being presented here before, no members were added, but the seed has been sown.

The evening before leaving we had prayer meeting at our home here, just ourselves with my father and Elder Martin. He administered the sacrament to us. God blessed us with his Holy Spirit. Just before the close of the meeting I was administered to by Elder Martin for my lungs that I might be healed, having been troubled with them from young womanhood. I wish to say that I have received a blessing from God through administration. I feel stronger in every way and am doing my work with ease.

Words of comfort were spoken to me in this administration, telling me I had wished for administration before and God had sent his angels to my aid. This was promised me in my patriarchal blessing, and though I often feel his angels are near us when we know it not, yet I do know that twice since obeying the gospel, God's angels have come to me. Once they administered to me in a dream and another time spoke comforting words; also his Spirit has been mine to enjoy from time to time.

I have felt to write this by way of testimony as in prayer meeting. I cannot seem to tell as I would like of God's goodness to me. I hope God's choicest blessing will rest upon those of the priesthood, that he has called with his holy calling to preach the restored gospel in these latter days.

Your sister in gospel bonds,
 MRS. CLAYTON RUMBLE.

COLLEGE DAY

October 16

It is not required that one be educated to be religiously inclined, but those who are both educated and converted have the greatest ability for service to others.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Conference Notices

Utah, at Salt Lake City, Utah, October 22, 23. Notice was given at the last conference of several proposed amendments to the district by-laws, so we urge all who possibly can do so to be present. M. A. Etzenhouser, president.

Northern Wisconsin, at Chetek, October 21 to 23. E. J. Lenox, president, Black River Falls, Wisconsin.

Convention Notices

Gallands Grove, at Deloit, commencing Thursday evening, October 6, and continuing through Friday, October 7. A very instructive program has been prepared. Alta Mae Schafer, secretary, Denison, Iowa.

Minnesota Saints

Anyone residing in the Minnesota District, but holding membership elsewhere, is requested to send name and address to E. H. Bennett, district secretary, 409 Logan Avenue North, Minneapolis, Minnesota.

Secretary Wanted

A person with some experience and initiative is wanted to take full charge of the office work of the general superintendent of the Sunday school department, located at Lamoni, Iowa. Full time is required and satisfactory salary, hours, and working conditions offered, with work that is educational in its nature. Make application to A. Max Carmichael, superintendent, Lamoni, Iowa, giving personal data, experience, its length and nature, and references to people who would know of your work.

To Graphic Arts Bureau Members and Those Interested in Amateur Photography

The annual print competition of the Royal Photographic Society of Great Britain (of which the Graphic Arts Bureau is a member) takes place on March 1, 1922, being held in London, England. The exhibition will continue for one month, during which time prints entered in competition by the various society members will be shown to the public and the judges chosen to make a decision as to the best submissions.

The Graphic Arts Bureau desires to enter the competition with the limit of prints allowed us and to get an early start in order to have the prints there in time for the opening of the exhibition. Undoubtedly all of the members and others interested in amateur photography have during the last season made negatives from which clear-cut prints on appropriate subjects may be selected and entered in this exhibition. We think, therefore, that our work should be presented where opportunity offers, hoping the results will prove an encouragement to those of the church and its friends interested in this science.

We are assured of entering the competition, for we already have some entrants, but we want all who may wish to do so to have the opportunity.

Write the Graphic Arts Bureau, Box 255, Independence, Missouri, for any information desired.

Sanitarium Needs

Two kitchen refrigerators (top openings preferred).
Two dozen rocking chairs.
Two dozen straight chairs.
Two large 12 by 13 hall rugs.
Two davenports for halls.
White paint and enamel.
Varnish.
Sugar dishes.
Drinking glasses.
Saucers.
Salt and pepper shakers.
Small cream pitchers.
Soup bowls 3 inches deep, 4 inches in diameter.
Square trays 15 by 19.
Oval trays.
Salad dishes 4½ by 5.

Seven inch dining plates.
Six inch dining plates.
Knives and forks (prefer silver).
Teaspoons and tablespoons (prefer silver).
Sauce dishes.
Oval dishes 7½ inches long for soup.
Tea cups

In our nursery we need baby gowns of outing flannel, bands, squares, and old cloths to be used for rags.

In bedding we need: Pillow slips, size 20 by 32 inches finished; and bedspreads. We also need dresser scarfs, size 18 by 40 inches; tray cloths 11 by 14 inches; stand covers 24 by 24 inches; prefer these articles made of Indian Head muslin.

Blankets: Four dozen medium weight, for Nurses' Home. 30 good, part-wool blankets.

Bedspreads: 4 dozen.

Two bolts heavy outing.

Two bolts material for white curtains (Nurses' Home).
One bolt of 8-4 bleached sheeting.

One dozen double-breasted baby shirts with only a small amount of wool in them.

Two-Day Meetings

Northern Michigan, at Onaway, October 15 and 16. Visiting Saints bring baskets of good things to eat as there will be no charge for meals. We expect several of our musicians to be at this meeting with their musical instruments and we will take steps towards the organization of a district orchestra. Let all come who can. Arthur E. Starks, president, Boyne City, Michigan.

Church Dedication

Michigan Saints are invited to attend the dedication of the Loomis church, October 16. Mathew Umphrey, president.

Conference Minutes

WEST VIRGINIA.—At Parkersburg, September 9, in charge of G. T. Griffiths; in connection with the presidency. On the afternoon of the 9th Sunday school convention held, with Assistant Superintendent Thomas Newton in charge. At this session some very important business was transacted, the result being a bright look ahead for the future of the Sunday school in West Virginia. The following new district officers were elected: Superintendent Harry B. Smith, 1421 Twenty-second Street, Parkersburg; assistant superintendent, Ottis O. Forester, 414 South Chestnut Street, Clarksburg; secretary-treasurer, Mabelle Smith, 1421 Twenty-second Street, Parkersburg. After the business session was held, the rest of the afternoon was taken in round table and institute work. In the evening a program comprised of recitations, dialogues, and singing was rendered by the young people of the several Sunday schools represented. Conference business session, Saturday morning and afternoon. The same presidency reelected, district secretary-treasurer retained. Jesse Shinn, of Clarksburg, was recommended as chorister of the district. Sunday morning was occupied with priesthood meeting at 8; Sunday school at 10; and preaching by John Martin, of Kirtland, Ohio, at 11. At 2.30 social-sacramental services were held. Field workers present were Apostle Griffiths, Missionary John Martin, Seventy, James McConaughy, and Elder Thomas Newton. Adjourned to meet with Harrisville Branch the last Friday, Saturday, and Sunday in August, 1922. Ottis O. Forester, Clerk.

NORTH DAKOTA.—At Denbigh July 9 1921. M. A. McConley and Thomas Leitch chosen to preside. Nearly all holding the priesthood reported. Statistical reports from Minot, Dunn Center, and Milroy. Thomas Leitch chosen president for ensuing year; Warren McElwain and Michael Rasmussen consensors; J. W. Darling, secretary-treasurer Bertha Graham, member library Board; Warren McElwain, choirleader. It was decided to hold a reunion at Fargo, June 23 to July 2, 1922, the Fargo branch president, district president, and district supervisor to constitute the reunion committee. The winter conference to be with Minot Branch, December 31, 1921, and January 1, 1922. J. W. Darling, secretary, Thorne, North Dakota.

Our Departed Ones

COY.—Robert Coy was born January 6, 1834, in England. Died in Plain City, Utah, September 24. Came to this country in 1870 and united with the church in 1878. Ordained teacher in 1882 and ever lived a faithful Saint. Leaves his wife and seven children; two children have preceded him in death. Funeral in the meeting house of the Utah church in Plain City, in charge of A. W. Bogue; speakers were L. G. Holloway and Bishop May, the latter being a cousin of the deceased. Burial in city cemetery.

GREGORY.—James W. Gregory was born at Martinsburg, West Virginia, April 22, 1850. Died August 30, at Miles City, Montana. Baptized August 6, 1905. His aged wife, Mary, is left to mourn. He was strong in the faith of the restored gospel and received of the promise to the faithful that they shall not taste of the pangs of death, being taken while at his evening meal.

WRIGHT.—Anna E. Wright was born November 4, 1844, and died September 27, at Nevada, Missouri. She was a member of the Christian Church, but had a very kindly feeling for the Saints and made them and the ministry welcome at her home. She was administered to the day before she died. She leaves six children, several of whom are members of the church. Services at her home by Edward Rannie.

THE INTS' HERALD

"If ye continue in my word, the ciples indeed; and ye shall know the truth shall make you free."

OFFICIAL PUBLICATION
ORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

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

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EDITO

The Wisdom of the Ages

As the wisdom of a majority of a group is more likely to be right than that of an individual, so the wisdom of the best minds of all ages is greater than that of a present majority.

In a recent book, *A Man for the Ages*, by Irving Bacheller, a new review is given of the life of Abraham Lincoln, which is based upon notes written about that time and other historical sources to which Mr. Bacheller had access.

He ascribes to Abraham Lincoln the following statements as advice to a young man about to study the law:

"I've got a good first lesson for you. I found a letter which Rufus Choate had written to Judge Davis. In it he says that we rightly have great respect for the decisions of the majority, but that the law is something vastly greater and more sacred than the verdict of any majority. 'It is a thing,' he says, 'which has stood the test of long experience—a body of digested rules and processes bequeathed to us by all ages of the past. The inspired wisdom of the primeval East, the robust genius of Athens and Rome, the keener modern sense of righteousness are in it. Its law comes down to us one mighty and continuous stream of wisdom and experience, accumulated, ancestral, widening and deepening and washing itself clearer as it runs on, the agent of civilization, the builder of a thousand cities. To have lived through ages of unceasing trial with the passions, interests, and affairs of men; to have lived through the drums and trappings of conquest, through revolution and reform and all the changing cycles of opinion; to have attended the progress of the race and gathered unto itself the approbation of civilized humanity is to have proved that it carries in it some spark of immortal life.' . . . It suggests to me that the voice of the people in any one generation may or may not be inspired, but that the voice of the best men of all ages, expressing their sense of justice and of right in the law, is and must be the voice of God. The spirit and body of its decrees are as indestructible as the throne of Heaven. You can overthrow them, but until their power is reestablished, as surely it will be, you will live in savagery."

"You do not deny the right of revolution?"

"No, but I can see no excuse for it in America. It has remained for us to add to the body of the law the idea that men are created free and equal. The lack of that saving principle in the codes of the world has been the great cause of injustice and oppression. The voice of revolution here would be like that of Iago in the play and worse. It would be like the unscrupulous lawyer, anxious for a fee, who says to a client, living happily with his wife: 'I know she is handsome and virtuous and intelligent and loving, but she has her faults. There are lovelier women. I could easily get a divorce for you.' We would quickly throw such a man out of the door. A man's country is like his wife. If she is virtuous and well-disposed, he should permit no meddling, odious persons to come between them. Least of all should he look for perfection in her, knowing that it is not to be found in this world of ours."

We are told in the Book of Mormon that it is not common

for the the majority of the people to desire that which is wrong. And it is frequently repeated that the voice of the people is the voice of God. There are some who would do away with all restriction, so that instantly any wish expressed by a majority at any moment, though it were a mob, would immediately be given effect. We must remember that the ages of the past have their lessons to teach us if we are willing to hear them. The experiences of the past are worthy of consideration. The wisdom of the past in dealing with human affairs we cannot safely disregard to-day.

There are people we know who think that the solution of our difficulties is in an overturn of government and society. They have no regard, as they have no or little knowledge of what the law of the land is, and none of the reasons for the underlying principles of the law.

We are frank to urge that changes are needed, that modification and adaptations are needed in our present age. We are frank to urge that the working men should receive more consideration in industry than has been the case in the past. But we cannot fail to note the rapid progress which has been made during the past few decades and the present strong tendencies towards justice. We would strongly urge that such changes be made as will secure greater justice for humanity and for each man, woman, and child, but at the same time we cannot view without alarm the desire to set aside all precedents of wisdom of the past that has been so hardly learned, whether in State or church.

We have noted young men of apparent sound judgment who are willing to set aside both law and religion without regard to the example and conclusion of their ancestors. They are impatient of those seeming restrictions which at times, it is true, have caused a beneficial work to be delayed; which have at times, it is true, prevented for a short time the carrying into effect of a good purpose, but they fail to see that there is a reason for these restrictions in order to protect the liberty of the people. The law and its precedents must be more or less determined in order that humanity may follow a safe course.

We are living in an age of tremendous advancement in knowledge, but all, however, are based on a knowledge of human nature and the experience of the ages past. To this should be added the experience of the present age, but not in the spirit of simply rejecting all that has been gained.

If we are to build surely and truly, it will be because we possess a knowledge of the *experience* of the ages and are imbued with the same spirit of wisdom. Mistrust and error are in the lowest state of learning.

COLLEGE DAY

October 16

Graceland's educational value affects every member of the church, indirectly if not directly. Her graduates everywhere are spreading the inspiration to higher attainment and greater service that they developed under her influence.

A Year of Centennials

This is a year of centennials and it reemphasizes how important was that period one hundred years ago, 1820 and 1821. At Plymouth, Massachusetts, the tercentenary of the landing of the Pilgrim Fathers was celebrated in an elaborate pageant, which proved very inspirational to those permitted to attend.

In Missouri the one hundredth anniversary of the State was celebrated at the state fair at Sedalia; at Saint Louis the same event was commemorated the first week in October and quite a collection of historical documents and relics were presented to the public library in that city. The event was also celebrated by a pageant, by orations, and in other ways throughout the week.

In 1821 the first settlement was made in Kansas City, and this anniversary of the city was celebrated on October 3 by a great parade of several thousand and a great mass meeting in Penn Valley Park.

On the 7th Independence put on a big parade with many historical floats and on two evenings put on an historical pageant that revived the century of progress just past.

This use of a pageant is being generally adopted for historical purposes, as it presents more vividly some of the scenes and circumstances of the past to which we have referred several times in the past year and a half.

Since 1820 was the year of the first vision of Joseph Smith, these are significant years in the history of the church, as well as in the history of Missouri and the United States.

"College Day"

October 16 has been designated as College Day, at which time every branch in the church will arrange to take up a freewill offering for the benefit of Graceland.

This is your opportunity to cooperate with others in the doing of something worth while. Working alone, a person of ordinary financial means could do practically nothing in educating the youth of the church, but by casting our mites into a common cause we are able to turn out a young army of men and women equipped for life's struggle.

Graceland is a college with splendid ideals:

First. Education for service and not for wealth is her aim.

Second. Education should embrace both mental and spiritual development.

Third. Religion is one of the chief stones in the foundation of success.

Fourth. He serves God well who serves the best interests of his fellow men.

These ideals can but appeal to every Saint who appreciates the spirit and genius of the latter-day work.

Do not depend upon your neighbor to do your part. Go to the church October 16 prepared to contribute an amount equal to 25 per cent of the amount you gave last year to the Christmas offering. This will give you a gauge by which to measure your giving. If you are isolated or do not happen to be at services October 16 you can send your offering direct to Graceland College, Lamoni, Iowa.

Branch presidents will kindly announce this offering in sufficient time so that the Saints may make their plans and come prepared to give to our worthy institution.

Yours for Graceland,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

Sister Audentia Anderson passed through a successful operation at the Sanitarium on the 10th and as we write was recovering from the anaesthetic very nicely.

College Day, October 16

Why Graceland College Needs Our Support.

Annually, if not oftener, the question arises in some quarter as to why we have a college of our own, in view of the excellent colleges that exist in the world and in view of the fact that we support state universities through our taxes.

There are two good reasons. The colleges of the country are crowded. Furthermore even when not crowded, they receive so many students that personal attention is not possible.

Another, and decisive reason, is that set forth as early as 1869 in General Conference resolution:

"Etiquette is not taught in camp, nor the art of war in the nursery, neither are priests educated at Oxford, nor rabbis with the Jesuits; nor can we reasonably expect a plentiful supply of genuine Latter Day Saint elders to be furnished by schools of the Gentiles; as well might we look for the sturdy oak in the hothouse, or the orange in Lapland, as for thorough, devout, self-abnegating elders from the popular schools of fiction and fashion; 'tis contrary to the common course of nature—the child clings to the breast from whence it derives its nourishment, and the faith of the pupil is tinctured with the mind of his professors."—Church History, vol. 2, p. 520.

We present an open mind and encourage our young people to continue their work, since Graceland College is a junior college, in these other institutions because we want the truth. Did we not find, not once, but time and again, that the manner in which facts are presented tends to draw the minds of our young people away from the church and from religion? Their principal difficulty is that in their college courses in the great universities, the idea of evolution of thought, mind, body, religion, as well as of animate nature is quite taken for granted and no arguments are started from the assumption that such is the history of the race. We are quite open to consider all of the light and truth that any man can bring, but in these early college years it is distinctly an advantage to have our young people under our own supervision. We cannot think for them, nor would we do so if we could. The policy of the church is an open one, encouraging independence of opinion, but in this necessary preparation for the work of society and the church it is decidedly advisable that our young people be under our own supervision, for a time, at least.

The necessity of education for our work has been emphasized time and again. The necessity of our own institution has always been emphasized and clearly set forth.

But no institution of college rank is self-supporting. With many of them the tuition does not pay more than one quarter, and with some it is a great deal less, of the expenses of the institution as a whole. With Graceland College, the amount contributed by the students has always been a much larger percentage. It is so to-day, but since the work they take is not for their own benefit alone, but in order that they may be better workmen for the church, whether they enter the ranks of the missionaries, whether they enter the local work, whether they become engaged in some department of church work, whether they engage in business or industry of some form, the special training enables them to do their work more efficiently. The special training makes them more able for the work of Zion when appointed to that service. The benefit that they receive is not to themselves, alone, but is extended to those with whom they may come in contact and is resultant in better priesthood meetings as well as better Sunday school, Religio, and Women's Department courses. Since the work that they are doing

is in good part for the benefit of the church as a whole, and since the church does not remunerate with regard to the expenses of this preparation, it is right that the church should support this course of preparation for the sake of what it means to the work as a whole.

Graceland College offers an opportunity for special training for our young people. Such training does not mean, certainly, that those who receive it will be sent out as representatives of the church in the mission field or appointed in charge of the local church work, but it is especially valuable for those who will go out into church work, whether in America or abroad. It offers a splendid opportunity for our young people in other lands to come to America and while receiving instruction, become better acquainted with our church ideals and the men on whom rests the burden of the work. This year there are two from Jerusalem, one from Germany, and several from Great Britain. Another year there will, doubtless, be more.

In this work of preparation, the Bishop has granted family allowance, or has continued the missionary family allowance to those who have been in the missionary field but who have entered Graceland College, with the hope that through study they may be better prepared for further service. This support is given to those who have previously married. Training is given, not only to the young men, but also to the young women, as the task is a joint one, especially abroad.

It should be unnecessary to add that this preparation is by no means a certificate of appointment. Such preparation can never take place of the divine call. Nor can such instruction take the place of the careful, prayerful, personal study of the word of God, and certainly no school work, even in our own college, can take the place of the work of the Holy Spirit. But to those who are seeking to walk in the way of righteousness, to those who possess the Spirit of God as a teacher, to those who have taken to heart Paul's statement to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," to those who have and do study the word of God for themselves, to such, a splendid opportunity is offered for better preparation, and this for the work of the church at a minimum remuneration.

This work of preparation has thrown an extra burden on the church. The construction of the new building made necessary by the expansion of the collegiate work and by the continued depreciation of the old college building, has necessitated the use of further funds. The Bishop, therefore, rightly calls upon the church, asking for our liberal support that the tithes and offerings may be freed from this special burden because of the generous contribution made by the Saints of God for this special work. It is for that reason that he asks for a contribution of one quarter of the last Christmas offering, that thereby the tithes and offerings may be entirely freed from this burden and some of the extra expenses of the college be made.

The budget for 1920-21 indicated that church support would be required to the extent of nearly \$10,000. The amount will probably be somewhat larger this year on account of provision for help, the new building, and added facilities, though much of this latter increase will probably be met by the student body. We may rest assured that the money will be applied so as to relieve the other finances of the church, and in a conservative manner providing for the regular budget, and also for at least some students in the religious education class who have come from the missionary field.

Furthermore, many young men and young women come from poor families, the families of missionaries and others, and so are unable to pay their way through. For this reason, the Sunday school and Religio established a small loan

fund to be loaned to the college students and repaid after leaving college. This plan proved successful, so the General Conference of 1917 adopted the following resolution:

"To the General Conference: Your committee consisting of the Presidency, Twelve, Order of Bishops, and the president of Graceland College, to whom was referred resolution recommending the use of College Day collections as a scholarship fund, beg leave to report that this matter has received consideration, and the following resolution was adopted by the committee:

"Resolved, That we look with favor upon the adoption of a scholarship plan for Graceland College; and recommend that such portion of the College Day collection as may be necessary to provide such scholarship be set aside to assist worthy young men and women desiring the advantages which Graceland offers; and that the placing of these scholarships be left in the hands of the Presiding Bishopric and the president of the college.

"Respectfully submitted,
"FREDERICK M. SMITH, *for the Council.*"

This means that the College Day collections constitute a scholarship fund. It means that our donations in this way provide a fund for our young men and women to go to Graceland College and thereby receive a benefit for themselves and for the church. Especial efforts have been made at other times to provide a scholarship by different branches or departments of the church work in different branches, but this method provides a continual fund convenient and easily handled as a whole.

Our College Day collections will relieve the tithes and offerings and the Presiding Bishop from the burden of that much of the expense of Graceland College. If our collections and donations are sufficiently large the general church fund will not be called upon to supply the Graceland College budget since that will have been done directly by the church.

The fund, if sufficiently generous, will also relieve the Bishop from some past obligations on behalf of the college.

The donations not only insure the continuation of Graceland College, the meeting of the deficit in an honorable way as we should, but they also provide a scholarship fund for our own young men and women where, by a united effort, we help our own young people that they, in turn, may render their own service in due time and assist as they should with a spirit of consecration in the work of the church.

As President Smith pointed out in his address at the dedication of the new building and the opening of Graceland College, if Zion is to be redeemed, it must be because we will have enough young people trained, willing, and ready to do the necessary work.

Remember October 16, Graceland College Day.

Church Property Not Injured in San Antonio

In a letter from Elder Alma Rannie to the First Presidency, we have the following:

"The flood here did not damage any property of the church people, so far as I know. The water reached within about two blocks of our house, but we slept through it all. We didn't know a thing about it until the next morning. The cause seems to have been a cloudburst in the valley up above the town. The San Antonio River winds through the town from one end to the other. It goes right through the business district. It is only about the size of the Blue there near Sheffield, but it can get on a rampage."

The Lamoni people in Independence plan to hold a picnic in Gates Park, in the outskirts of south Independence, on the afternoon of Saturday, October 15. A brief program is arranged and a good time expected.

A Modern Mars Hill

Many excellent places in England for open-air preaching.

Elder James E. Bishop refers to a large square in front of the city hall at Leeds, England, as "A modern Mars Hill," a cut of which appears in this issue. Elder Bishop writes that the audience sits on the steps or stands around the speaker in the square; that the speaker, as a rule, stands on the pedestal in front of the statue in the right foreground. Leeds is known as the "Hub of North England." This "Modern Mars Hill" presents a splendid opportunity to meet the people who are often slow in entering a church edifice but who are quite ready to listen to such a street discussion. Elder T. Taylor has spoken here several times and it was here that his debate, which was reported for the HERALD of September 13, was held.

Elder Bishop writes in a personal letter that there is a great demand in England for our economic program and that there is but little opportunity for work except on the basis of discussing economics. He emphasizes the necessity for careful study of the plan of God as laid down in his revelations to the church and at the same time a close study of sociology and economics, together with the present social movements, in order that we may rightly evaluate the teachings of the church. The presentation of our economic program is an essential prerequisite.

He also states that the people need the gospel, that there are many splendid openings for those who are able to conduct street services. Two hundred workers could be used in England alone in this work, but it will take those who are capable of meeting the exigencies of street speaking.

While the square in front of the city hall at Leeds offers an unusually good forum, there are many other good places throughout England. Hyde Park has become noteworthy for the large number of open-air meetings held there. The British people favor fair play and are much more ready than are others to permit one to have his say and also to listen to what he has to say. Of course, there are exceptions, and disturbances arise at times.

The field is before us. There are many opportunities everywhere for those who are able and willing to work and carry this gospel of the kingdom abroad through all the world. There are openings for those who are willing to be all right things to all people for the hope of saving some to Christ.

Church Membership

In a letter from the Department of Statistics to the First Presidency, the church membership is set forth for the last twenty-five years. These figures correspond to those published in the HERALD for June 21, 1921, page 589, with the following exceptions:

The church membership December 31, 1894, was reported to the conference of 1895 and is, therefore, listed by the church statistician as the membership of 1895. In the list above referred to published by the Presiding Bishop in the HERALD, these figures are ascribed to 1894.

It is well that our readers should remember that the figures published on page 589 of this volume of the HERALD give the membership December 31 of the year noted.

In addition to the figures previously published, the Department of Statistics advises that the membership December 31, 1920, is 96,198, showing a gain for the year 1920 of 3,452.

The office of the church architect, Henry C. Smith, is now located in some of the upper office rooms of the Battery Block, giving him more comfortable quarters for his increasing work.

Subjects Being Discussed

Discussion Over Debate in California

Brother D. Amos Yates writes concerning a debate which was to have been held between himself and E. W. Shepard, in California, sometime between August 15 and September 30. The beginning of the affair was through a letter sent to Brother Yates by Mr. F. L. Richardson, pastor of the Colton Advent Christian church, in which was submitted the following propositions for debate:

"1. Resolved that Joseph Smith was not a prophet of God.

"2. Resolved that the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price are in contradiction to the Bible and each other, which proves that they are not inspired."

Brother Yates informed him that we did not debate except in self-defense, as we did not desire to attack others, but to present the gospel in an affirmative way. Mr. Richardson, however, went ahead and secured the services of E. W. Shepard, of Portland, Oregon, to come into Colton and make two lectures against our church. Brother Yates attended the lectures and because of the many false statements made, accepted the challenge.

Committees from both sides met and agreed upon the propositions, provided the Pearl of Great Price was left out. On August 22, Mr. Richardson wrote again saying that they would insert the Pearl of Great Price into the resolutions as well as other things which had not been agreed upon. Brother Yates would not promise to defend a book which the church is not connected with, was not part of our tenets, and was not printed by us, nor would he debate except as agreed.

On September 22, Mr. Richardson published in the *Colton Courier* his version of why the debate was not held, to which article Brother Yates replied at length, submitting his article to the *Colton Courier* and *San Bernardino Telegram*. The *Telegram* published it in full, September 24.

Brother Yates expects to hold a series of lectures in Colton during October and reply to the lectures of Mr. Shepard. He hopes to get something better before the people.

Decline in Theological Schools

The *Christian Herald* reports that the number of students in the theological schools of four great denominations, show a decrease of more than one third from 1916 to 1920. The Episcopalians show a decrease from 463 to 193; the Presbyterians from 1,188 to 695; the Congregationalists from 499 to 255. These three show close to a fifty per cent loss. The fourth, the Methodist Church, shows a twenty per cent loss, from 1,226 to 976.

The United States Bureau of Education reports that the attendance of theological students, including Roman Catholics, Protestant and Jewish, *in toto*—increased gradually from 3,354 in 1870 to 10,558 in 1905. Just before the World War a decided acceleration was shown of over 12,000 in 1916, but in 1917 this fell to 9,354, and later returns show that the Protestant churches have failed to recover their prewar status and the result for 1921, though not complete, indicates a decrease over last year.

The number of applicants is also greatly decreasing. The number of young people expressing a desire has shown a decided falling off, despite the increase in population. Those affected the most are the Episcopalians, the Congregationalists, and the Presbyterians. The *Christian Herald* suggests the reason is that they appeal to a thoughtful constituency, but the fact remains and is quite general the report there is scarcely 5,500 students in all of the Protestant seminaries while there should be four times this number if the supply is equal the demand of 5,000 new ministers each year.

ORIGINAL ARTICLES

A Comparison of the Talmud and the Bible

By Harry Passman

A sermon preached at Jerusalem in English and German, September 4, 1921. The various books quoted from belong to the Talmud, the catechism of the Jewish faith.

I have been preaching to you for over a year, and from time to time I have made statements based upon the Talmud. You have exhibited surprise when I would quote these statements, and the expression on your faces indicated to me that you thought these statements were not well founded. Some of you have asked me to preach a sermon in which I would compare certain teachings of the Talmud with the Scriptures. This I have consented to do, and to-night we will place side by side the teaching of the Talmud and the teaching of the Bible and then you can judge for yourselves whether these two books were written by inspiration given by the same God.

Idols Determined by Size

I call your attention to the book called Shabbath, page 83 B: "There is no defilement in an idol smaller than the berry of an olive." I am somewhat surprised to read a statement of this kind in the Talmud, because the history of the children of Israel reveals that they were surrounded with idolatrous peoples and their leaders were worried for fear that they fall into this sinful practice and thus lose their standing with God. When Moses returned from Mount Sinai where he had received the two tables of the testimony, he saw the children of Israel worshipping a golden calf. His anger was kindled and he threw the two tables of stone upon the ground and broke them. I should think the rabbis who wrote the Talmud would not write a statement like the above, for fear that some of the children of Israel might make a small idol and worship it, and I am quite sure that if most of the Israelites who live in Palestine attempted to make an idol of gold, it would be smaller than the berry of an olive, because of the limited means they possess. However, if they did they could place the responsibility on the writers of the Talmud. God's teaching, found in Exodus 20:3, has a distinctly different tone: "Thou shalt not make unto thee any graven image, or any likeness of anything in heaven above, or in the earth beneath, or that is in the water under the earth." I cannot interpret this scripture to mean that small images are allowable. The language is very specific: "Thou shalt not make unto thee any graven image." The Talmud and the Bible are not in perfect harmony on this point. I have been recommending to you to accept the teaching of the Bible in preference to the Talmud. I believe you will see yourselves that the teaching of the Bible is safer, wiser, and in harmony with reason.

People of Foreign Lands Are as Idolaters

We will now read from Kethuboth, page 110 B: "Whosoever dwells in foreign parts (outside of Palestine) is as if he were an idolater." You teach that an idolater shall be sent to *gehenna* (hell). I am thinking that if that be true there will not be many Israelites in heaven, because there are about 16,000,000 in the entire world, 63,000 of these located in Palestine. This argues that 15,937,000 of the Israelites will be confined to *gehenna*. Of course some of this number will migrate to Palestine before they die and this will lessen the number, but when we take into consideration the new immigration laws for Palestine, it means that only those that have considerable money, or those that have

a dependable position can enter. Judging from the number that are without work at present, it seems to me that only the wealthy will be permitted to enter for some time to come. This will exclude the poor from entering the heavenly portals and give access only to the rich that are inclined to migrate to this part of the Near East.

Has it ever occurred to you that if all the Israelites of the entire world desired to live in Palestine, they could not, because of lack of accommodations? The land is not large enough to provide for all, so some of them would be compelled, by reason of circumstances over which they have no control, to go to *gehenna*. The Psalmist David states, under inspiration (Psalms 115:16): "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." Isaiah 45:22 states: "Look unto me and be ye saved, all ye ends of the earth; for I am God," etc. The opportunity for salvation is extended to all the ends of the earth and is not limited to Palestine only, and the people that obey God's law regardless of which part of the earth they may dwell upon, can secure salvation, can work out their own salvation with fear and trembling. God is no respecter of persons, but in every nation he that fears God, and worketh righteousness, is acceptable with him.

Cannot Transact Business With Idolaters

In Avodah Zara, page 2 A, I read: "Three days before the festivals of idolaters it is unlawful to transact business with them, or to lend them money, or to borrow anything of them." If you take into consideration the teaching of the Talmud miscellany, page 39, note, you will notice that Christians are included in the category of idolaters. In fact, this term is applied to all people outside of Israel, and it even includes all Israelites that do not dwell in Palestine. Israel would be compelled to stop all business transactions upon all the Jewish holidays which are very numerous, and in addition to this, three days before every festival of all other denominations you would have to inquire of all people that enter your business establishment, if they are not of Israel, and if not you would not be allowed to sell to them. I notice, however, that this part of the Talmud is ignored by Israel, who in their eagerness to take in the piasters never stop to ask who the purchaser is, but rather inquire, Has he got the money? A strict observance of this law would draw sharp lines of hatred between Israel and his neighbor, and in fact, this hatred is in existence now, in Palestine. This is contrary to God's commands as given through Moses (Leviticus 19:18): "Thou shalt love thy neighbor as thyself." Deuteronomy 10:19: "Love ye therefore the stranger: for ye were strangers in the land of Egypt."

Bowing to Idols

Avodah Zara, page 12 A: "If a person gets a thorn in the foot while he is in front of an idol he must not extract it, for fear that some onlooker will be impressed that he is bowing to an idol." I sometimes wonder if the rabbi that wrote this ever walked around the thorny fields of Palestine. Palestine certainly has a reputation for growing the finest crop of thorns that I ever saw, and felt, in all my life, and I pity the man who runs one of these Jerusalem thorns into his foot, on Jericho Road where the image of the Virgin Mary occupies. If he wanted to get a safe distance from this image he would have to walk to the post office, a good distance on a steep hill, and this thorn would be burying itself deeper and deeper with every step. Do you think you would observe this law if this kind of an accident happened to you? You may answer the question to yourselves.

The same writer also states, "If you drop your pocketbook before an idol you are not allowed to stoop over and pick it up."

I would like to test some of the rabbis in Jerusalem. I am inclined to think that no one else would have an opportunity to get that money, because the rabbi would get it first, idol or no idol. However, this exception is made, if no one is looking you are allowed to bow down.

On the same page we are informed that no one shall put his mouth to the spout of a figured conduit, for it might look as if he were kissing the images. I thought I would give you this one along with the others, so if you are ever good and thirsty and you come in contact with one of these spouts you will have a good chance to do penance. Rabbi Ismael shows considerable leniency when writing upon this important subject and does not take so radical a view. He states: "If a man say to a Jew, Worship an idol or I will slay thee, he may commit idolatry to save his life." (Avodah Zara, p. 40 B.)

When you consider the history of the early Christians and the persecutions they suffered, and the number that met their death because they would not deny their God, you must admit that they made a better record than the one shown above. It looks very much like a man-made law, entirely void of the inspiration of God. Nowhere in the Bible do I find God commanding his disciples to observe certain laws and then making the provision that if some one attempts to take your life, you are permitted to do the very opposite of it. The Bible teaches that you should not bow down to any graven image, neither worship it, and I cannot find another place in the entire book that modifies that commandment, by stating we may do it under certain conditions.

Idolatry Defined

Shabbath, page 105 B: "Whosoever rends his garments, breaks his utensils, or scatters his money in anger, let him be looked upon as an idolator."

Sanhedrin, page 92 A: "Whosoever prevaricates, or alters his speech, is as if he worshiped idols."

When we add to this list all Christians, all Jews outside of Palestine, I am afraid that heaven will be a very lonesome place. I quoted the above statement to one of your leading business men in Jerusalem, and he answered that nearly all the Jews in Palestine prevaricated occasionally. If his judgment in the matter is correct, and if the Talmud is true, it is possible that there will be no one in attendance in heaven.

The Bible tells us an entirely different story with reference to salvation and the various glories that mankind shall inherit and sometime we shall spend an entire evening upon this subject, and I am sure you will see a more logical, more beautiful, and more reasonable doctrine than that which we have examined this evening, a doctrine that has a place for all people, and represents God as the creator of the whole human family, and not only of a selected few who have had their ears tickled with egotistic doctrine and their reason lulled to sleep with falsehoods that have originated in the minds of the rabbis, who have sought a people to pay homage, and bow the knee in humble reverence, as if the very Creator stood before you. This rabbinical influence is on the wane, and if the day ever comes when they lose it entirely, Jerusalem will be a fit place to live in. Now you cannot say your soul is your own, you must fear when you enter this house, you cannot expand your intelligence, for fear it will lead you away from the teaching of the Talmud.

Transgressing the Law

Rabbi Yochanan says, "In all things if a prophet tell thee to transgress the words of the law, obey him, except in idolatry." (Sanhedrin, p. 90 A.) Jesus-Christ accused the ancient Israelites of making the law of God of none effect by their tradition, and if you will take an unprejudiced view of

the above command you will notice that the prophet is considered greater than the law of God. "If the prophet tells you to transgress the law of God, do it." Who is greater, God that gave the law, or a prophet sent by God? If we have a correct understanding of God's law, we will honor the prophet as long as he honors God's law and teaches God's word; but as soon as he departs from God's law, we depart from him. To the law and to the testimony: if he speak not according to this, there is no light in him. Judgment will be based upon God's law, written in the books. A prophet may be a true prophet to-day, and to-morrow he may depart from God entirely, and if you follow the instruction of the Talmud in this affair, you will be led away from God. I want to emphasize the need of discernment. Study your Bible, become acquainted with it, and when you read anything in the Talmud that conflicts with its teaching, put it down in your notebook that it is not written by inspiration from God. If there are good things in the Talmud that harmonize with God's word, receive them, but be sure to separate the gold from the dross. Your eternal salvation depends entirely upon obeying God's law, as found in the Bible. Deuteronomy 27: 26: "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say Amen."

The Messiah Has Come

In Eirubin, page 43 B: "It was promised to Israel that Elijah should not make his appearance (before the advent of the Messiah) on the eve of a Sabbath, nor on the eve of a festival, to save folk the trouble of going to greet him on a day of preparation for the ensuing festival."

Israel was surely highly favored to receive a visit from some divine messenger and receive the promise mentioned above, and I should think that all Israel would be deeply interested in this promise, and if Elijah had already made his advent, it would be a sign that the Messiah had already come. It seems to me according to the book of Bava Metzia, page 85 B, that Elijah had already come, and if so, Messiah must have come before him and you have failed to recognize him. Elijah frequently attended the rabbi's seat of learning, and once upon the first day of the month, he came in later than usual. Rabbi asked what made him so late. Elijah answered, I have to wake up Abraham, Isaac, and Jacob, one after the other, and wash the hands of each, and wait until each has said his prayers, and is retired to rest again. But why don't they all get up at the same time? The reply was, "Because if they all prayed at once, their united prayers would hurry on the coming of the Messiah before the appointed time."

This makes it quite plain that Elijah has already come, and as you have been promised by a heavenly messenger that Messiah will come before him, so it stands to reason that Messiah has already come. I believe he has, because Isaiah has made it quite plain in the fifty-third chapter. He took the sins of the human family upon him, and he was led as a lamb to the slaughter and as a sheep dumb before his shearer, so openeth he not his mouth. This prophecy was fulfilled by Jesus of Nazareth. He was the promised Messiah. We can be healed and saved by believing and obeying him. What will you do with Jesus that is called Christ? My prayer is that God will open your spiritual eyes, so you will be able to understand God's word.

COLLEGE DAY—OCTOBER 16

"It is only the ignorant who despise education."
—Publius Syrus.

Two Kinds of Tithing

By Benjamin R. McGuire, Presiding Bishop

Interpretation of section 106 should be in connection with other sections.

Section 106 has been interpreted by some to mean that "We have no tithing to pay until we have a surplus." This is not a correct rendition.

The Bible teaches that the *tenth* is the Lord's. (The *tenth* shall be holy unto the Lord. Leviticus 27:32.) The Book of Mormon reiterates the law of the *tenth*. (Alma 10:8.) Years before this section 106 was given, (July, 1838,) the Lord had commanded latter-day Israel to observe the law of tithing. (See section 64:5 of 1831; and section 94:3 of 1833.)

Not only was the law of tithing (which was always the tenth, for it is "holy unto the Lord") taught prior to the giving of section 106, but it was practiced by Abraham (Hebrews 7:2) and recommended by Christ himself. (Matthew 23:23.)

Four years before the date of this revelation Joseph Smith and Oliver Cowdery covenanted to pay their tithing and pledged their children and their children's children after them. (Church History, volume 1, page 529.) There is nothing in the language of these texts to indicate that this tithing was to be withheld until a surplus had been accumulated; but rather, when the necessities of life were provided, "after that, of all that he shall give us we will give a tenth," says Joseph Smith, which is very similar to the pledge made by Jacob many centuries ago. (Genesis 28:22.)

God's law does not change, neither is it at variance with itself, hence any interpretation of section 106 which does not harmonize with what he has already spoken is not correct. "It should be taken as a whole," we are told; each revelation "having its appropriate bearing upon each of the others. (Doctrine and Covenants 126:10.)

Jesus taught the principle of consecrating the surplus, to the young man who had kept the law from his youth, and came to the Master with the question, "What lack I yet?" "If thou wilt be perfect," was the answer, "go sell that thou hast and give to the poor." The church had also been taught, in section 42, the principle of consecrating their surplus, but had been slow to heed, and elsewhere were rebuked in the following language: "Behold, they have not learned to be obedient to the thing which I require at their hands . . . and do not impart of their substance as becometh saints, to the poor and afflicted. . . ." This rebuke came in June, 1834, following their expulsion from Jackson County in November, 1833.

While trying to establish themselves at Far West in 1838, and remembering that the distress that they had suffered was due, in part, to a failure to impart of their substance, they ask the Lord what he requires of them for a *tithing*. Note the language, "*a tithing*," not *tithing*, and then the Lord proceeds to give an enlarged definition for tithing. "Behold, I require all their surplus property. . . ."

A financial crisis then confronted the church. The Saints had been driven from their homes, their crops destroyed, their stock driven off by mobs, who threatened their very lives—they had no increase, but they wanted to help the work of God.

There are two kinds of tithing:

First: The tithing of the interest (increase), which is always one tenth.

Second. The tithing of the surplus, which may be any amount.

The tenth is the Lord's, and is required by his law, whether

OF GENERAL INTEREST

A WORLD REVOLT AGAINST TRADITION

Solicitor General Beck says we are dancing on the verge of a social abyss, and even the dancing is uncivilized.

Revolt against tradition and authority has sprung up not only against the political state, but in music, art, poetry, and commerce, until the age has become "preeminently one of sham and counterfeit," James M. Beck, solicitor general of the United States, declared before the American Bar Association at Cincinnati to-day. He spoke on "The spirit of lawlessness."

"The statistics of our criminal courts in recent years show an unprecedented growth in crime," Mr. Beck said. "But this revolt against authority is not confined to the political state. In music its fundamental canons have been thrown aside and discord has replaced harmony. Its culmination—jazz—is a musical crime.

"In the plastic arts, the criteria of beauty have been swept aside by the futurists, cubists, vorticists, and other æsthetic bolsheviks. In poetry, beauty of rhythm and nobility of thought have been replaced by exaltation of the grotesque and brutal.

"In commerce, the revolt is one against purity of standards and the integrity of business morals. Who can question that this is preeminently the age of sham and counterfeit?"

"Two of the oldest empires in the world—China and Russia—are in a welter of anarchy," the solicitor general said, "and in even the most stable governments, the underground rumblings of revolution may be heard. But of still greater significance to the welfare of civilization is the complete subversion during the World War of nearly all the international laws which have been built up. This fierce war of extermination has put us back—temporarily let us hope—a thousand years.

"The morale of our industrial civilization has been shattered. Work for work's sake, as the most glorious privilege of human faculties, has gone. The aversion to work is the great evil of the world to-day. The whole history of the mechanical era is a persistent struggle for more pay and shorter hours and to-day it has culminated in world-wide ruin. In my judgment, the economic catastrophe of 1921 is far greater than the politico-military catastrophe of 1914.

"Accompanying the indisposition to work," the solicitor

we have accumulated a surplus or not. To those who have no surplus, the paying of one tenth of their interest (increase) represents the beginning of tithing.

Even though one pays all his surplus he in nowise impairs his ability to pay his debts to God or man, neither his ability to operate his stewardship so as to gain "other talents" or make his annual interest or increase. If it is otherwise he has paid no more than his surplus. The word *surplus* means that part of a man's possessions, whether of money or properties, of which he has not present or immediate need, the word *need* being determined by the man's position, sphere of action, his business, and his dependencies.

After having been tithed of our surplus property, we continue to set apart one tenth of our increase to care for the poor and carry on the gospel work, and as we accumulate additional surplus it also is to be consecrated or turned into the Lord's storehouse.

From this law we are told *none* are exempt that belong to the church of the living God.

general continued, "has been a mad desire for pleasure such as has not been seen within the memory of living man.

"Man has danced upon the verge of a social abyss, and even the dancing has reverted to the primitive forms of uncivilized conditions," Mr. Beck declared.

Speaking of newspapers, he deplored the increase "in the ephemeral and trivial," saying that pages were devoted to sport, "while literary, art, and musical reviews and scientific discussions are omitted or given little space."

"Undoubtedly there are many contributing causes to this world-wide revolution against authority," Mr. Beck continued. "Thus, the multiplicity of laws does not tend to develop a law-abiding spirit. A race of individuals obey reluctantly, when they obey at all, any laws they regard as unreasonable or vexatious. Nearly all women, for instance, are involuntary smugglers. They deny the authority of the state to impose a tax on a Paquin gown. The law's delay and laxity in administration breed a spirit of contempt and too often invite men to take the law into their own hands.

"I may seem unduly pessimistic," Mr. Beck said in conclusion, "and I can suggest no remedy, but there are many palliatives for the evils I have discussed. To rekindle in men the love of work for work's sake and the spirit of discipline would do much to solve the problem. The law and our profession can defend the spirit of individualism. The tendency of group morality is one that the law should combat. Of this spirit of individualism, the noblest expression is the Constitution of the United States. About the individual, the Constitution draws the solemn circle of its protection. It defends the integrity of the human soul.

"The Constitution was our fathers' 'vision.' That vision still remains with the American people and they have not yet lost faith in it. Let us, as interpreters and guardians, do all that in us lies, to preserve this inspired vision of the fathers."

We note from handbills coming into the office that Elder John A. Dowker is holding tent services in Des Moines, with an advertised list of subjects and an accompanying slip containing comment on the excellent attendance at the services. We suggest that it would be an advantage to have the name of the church, dates, and specific location of the place of services appear on all such advertising, for otherwise they lose much of their value in many instances. These can be placed to advantage and not detract from the display features of the advertising.

Graceland Record begins its second year as the official organ of the student body of Graceland College with a dedication number devoted to the opening exercises held at the beginning of the school year. The editor is Leonard J. Lea, and the business manager Roland C. Travis. The paper is issued every other week from Lamoni, Iowa, and the subscription price is \$1.50 a year. It is devoted principally to a record of the happenings among the students.

At the session on the evening of October 3, the quarterly conference of the center place of Zion indorsed recommendations for ordination of Wayne Smith, priest; Walter Curtis, teacher; Evan A. Fry, deacon. A resolution also prevailed to indorse and support efforts by local school authorities to suppress the smoking of cigarets among school attendants.

COLLEGE DAY

October 16

'Tis education forms the common mind:
Just as the twig is bent the tree's inclined.

—Pope.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Social and Economic Aspects of the Latter-day Work

By J. A. Koehler

A series of articles on some of the most momentous of present-day problems.

PART 4.—STEWARDSHIPS AND INHERITANCES

Definition

A steward: "A person intrusted with the management of estates or affairs not his own; hence, one who manages or disburses for another or for others." Stewardship: "The office or duties of a steward; the duty of dispensing as an accountable person."—Standard Dictionary.

A little reflection will show that the elements of a stewardship are (1) trust, (2) management, (3) responsibility, and (4) accountability.

The term *estate* means at bottom *property* of some kind. *Affairs* are things to be done; business (i. e., a pursuit or occupation that employs or requires energy) of some kind.

A stewardship is the state of being a steward and connotes the functions, the duties, the office work of a steward. A steward is one who is intrusted with properties or office for the purpose of enabling him to perform some function or duty or office work under terms which make him responsible and hold him accountable for the proper performance of that work, which is specifically to "manage" some estate or affair which is *not his own*.

In the sense that all things belong to God and that man must account to God for the use he makes of God's properties through the employment of his own native powers of body and mind, all men always have been and always will be stewards to God. No formal or informal act or announcement on the part of any man or the church can in any way affect this relationship; this stewardship exists without and in spite of anything that any man or his fellow men in any capacity may or may not think or say or do in the matter. It is a fixed principle in the economy of God. This much religionists in general are coming to teach.

But the uses to which God has decreed that man shall put his resources will make men individually stewards before man collectively. This is the force of the announcement to "organize yourselves and appoint every man his stewardship." (Doctrine and Covenants 101:2.) In the face of such an announcement, it is not to be presumed that the general relationship which all men sustain to God by birth is the stewardship under consideration and in contemplation; but it is rather a stewardship that makes a man accountable to his fellow men in "time" as well as to God in "eternity." To appoint stewardships presupposes that they did not previously exist; and since they did not exist, it implies a *change in relations* both to men and to properties; relations not before sustained.

Now a love for God involves a disposition of properties and talents in ways that are pleasing to God; and a love for man means that one is willing to dispose these things in ways that promote the welfare of mankind. Naturally enough, God had directed men individually to contract stewardship relations to men collectively. In other words, in addition to the stewardship relation that each man sustains to God by the fact of his existence, those who desire to establish their

citizenship in the kingdom of heaven are placed under the additional necessity of coming under stewardship relations to their brethren with whose interests they wish to become identified. "It is required of the Lord at the hand of every steward to render an account of his stewardship, *both in time and in eternity*."—Doctrine and Covenants 72:1. And for such reasons the church was repeatedly instructed to "organize." Nothing short of stewardships can give rise to the unity of interests that is demanded by the Father as the price of Christian discipleship.

This explanation is called for both for the sake of some who wish to form a judgment on this question, and because some doubts exist in the minds of some on this particular point. But all doubt is removed by the very explicit requirement to "bind yourselves together" "by a bond and covenant that cannot be broken by transgression" "in your several stewardships."—Doctrine and Covenants 81:4. And again: "Organize yourselves and appoint every man his stewardship."—Doctrine and Covenants 101:2.

A "bond" is "something that binds or holds two (or more) objects (or parties) together." That something is the "covenant"; i. e., "an agreement entered into by two or more persons or parties; a compact." What that covenant is designed immediately to effect may be judged from the statement: "organize" yourselves and appoint every man his "stewardship." Organize: "To bring into systematic connection and cooperation as parts of a whole." And this is done through a bond and covenant.

Trust

It is to be hoped that the implications of the brotherhood of man will not be overlooked in contemplating the question of stewardships. Christian brotherhood unquestionably implicates a *unity* of interests; and a unity of interests presupposes that the affairs of those involved are brought into systematic connection and cooperation as parts of a *whole*. This means that specific interests, or properties, or concerns, while managed by stewards individually, are at the same time the property of the group that intrusts them to individual stewards for management. "Trust" *implies* the absence of property rights in the individual managing. "You are to have equal claims on the properties."—Doctrine and Covenants 81:4. This implies group ownership but individual trusteeship.

God himself positively declared that stewardship relations are essentially relations of "trust," i. e., they preclude individual ownership. "If the properties are *mine*, then ye are stewards; *otherwise ye are not stewards*."—Doctrine and Covenants 101:10. And it should be observed that God made this declaration of the principle of "trust" in connection with commandments which imply the specific methods by which this relationship of "trusteeship" is to be brought about: "Organize yourselves and appoint every man his stewardship." This again is reinforced by the statements: "The properties which belong to the order," and "concerning the properties of the order."—Doctrine and Covenants 101:1, 2, 3.

In order, then, that men who desire to establish a Christian discipleship may have opportunity and may be placed in conditions favorable to this purpose, Christian doctrine provides that the properties or offices intrusted to stewards shall belong to the group or order or association formed for that purpose. The bishopric, that is, the body of men set apart in the church to promote business relations on the stewardship plan, are "authorized to take such measures as will bring to pass the organization," so that those desiring to fulfill the stewardship law "may lawfully secure and hold property for the benefit of themselves and their fellow church members and the whole body of the church when [it is] organized."—Doctrine and Covenants 128:1.

No organization is necessary to enable men to secure and hold property lawfully in their individual rights as citizens for ordinary business purposes. But if men individually or jointly hold their properties in the ordinary or customary relations, they are owners, not trustees, and they cannot be stewards in the eyes of their fellow men who are united for gospel purposes. They cannot both hold it in individual right and at the same time hold it in trust. Neither may the church as such "lawfully" enter the field of ordinary business venture or enterprise in ways that are desirable and necessary to promote the economic interests of its members. The alternate, therefore, is for the custodians of the collective interests of the Christian brotherhood to "bring to pass the organization" of those who, as Christian men, "are desirous and willing to form parts in colonization under terms of association" giving rise to this relationship of "trust," and finally to make them parts of one organization securing the interests of "the whole body of the church when organized."—Doctrine and Covenants 128:1. Collectively, as citizens, they may unite their interests and hold property lawfully for stewardship purposes. Thus the first essential condition of a stewardship, that of "trust," is made possible of fulfillment through bringing into existence the organization designed for that purpose.

Management is the second element in stewardship. Properties are intrusted for some purpose; on the economic side, the purpose is that they may be used for productive purposes. Cooperation is made effective on the one hand through a natural division of labor; and the assigning of specific duties of management is such a division. Private properties are concerns of *self-interest*; stewardship properties are concerns of *other's* interests. These produce two entirely different effects upon personal attitudes. And since stewardship properties must belong to another party, the following rule naturally arises to govern stewardship activities. "You are to have equal claim upon the properties for the benefit of managing the concerns of your stewardships."—Doctrine and Covenants 81:4. Besides bringing to the front the element of "management," this proposition implies all that was said on the question of "trust."

All enterprises involve either or both the employment and direction of labor, the governing of the processes of production and the disposition of the product, and the attendance upon all such duties attaching to individual ownership as the upkeep of the property, the making of improvements, the payment of taxes, etc. All of these are problems for management; they afford ample opportunity for the expression of individuality or genius; they afford all the latitude consistent with Christian purposes; and the responsibility for the performance of them is definitely fixed upon the individual steward.

Responsibility

All the foregoing involves the element of responsibility. Among the several factors that give the stewardship plan preeminence over communistic or socialistic and other cooperative schemes, is the fixing of individual responsibility. A specific task is assigned or selected, and the individual is held to the necessity of promoting its success as a productive enterprise as the price of the liberties and rights and guarantees this form of association is designed to secure. There can be no question of what is expected or required; there can be no shifting of responsibility for failure; there is no giving of false credits; the returns from each individual's activity is the test of his efficiency as a manager or a producer.

This procedure serves to protect those who enter into this compact from imposition or folly, while each devotes himself to the performance of his particular duty or function.

Accountability

This, then, in turn, involves the question of "accountability." The necessity for giving accounts serves to promote a sense of moral responsibility on the one hand, and gives information concerning the status of both individual and group concerns on the other. And this enables the group to plan new relations and extensions looking to the further promotion of group interests in general, or of correcting local conditions in particular. The value of accounts is known universally in the business world and requires no special treatment to emphasize its importance from a purely business standpoint. "It is required of the Lord, at the hand of every steward, to render an account of his stewardship both in time and in eternity."—Doctrine and Covenants 72: 1.

Thus we have the elements of stewardships. Its meaning is not ambiguous, but clear and distinct; and anyone may judge of what is required of him under the stewardship regime.

The Purpose

Certainly it is not to be supposed that God could not provide man with food and raiment, if he would, without subjecting him to the necessity of promoting economic relations for that purpose. All who credit the stories of his dealings with men in ages long since past must believe that he means other than man's cultivation of the soil at his command for furnishing food to the race.

But man has need for other things than bread; he needs physical exercise, and mental and moral discipline; and the conditions for these are to be found in relations that men are obliged to sustain to each other and to things under the pressure of their economic wants. An envisagement of human life will show that the stewardship regime is designed in its nature to supply these very needs.

Stewardship necessities reveal to men something of the true character of their feelings; each may judge by his reactions to its proposals whether he has been born into an atmosphere of love of the brethren, or whether what was supposed to be love is merely a spirit of toleration.

Stewardships afford the best opportunities for the love of neighbor to work its purposes. If one really craves to please and promote the welfare of the brethren, and to secure his own interests and happiness, here is the supreme opportunity to do it. When two or more men moved by impulses of love, work together, dividing costs and sharing the benefits of production, they develop a spirit of mutual aid, an increased sympathy, and an "unfeigned love of the brethren." Friendships require sacrifices. Personal aims must be sacrificed to others' pleasures and others' good. Thus friendships arise. We cannot have friendships with each person going his own way. We must be reconciled to walk together. Stewardships promote friendships.

It would be very disastrous if, under the influence of the spirit of modern commercialism, those desiring to establish the kingdom of God should attempt to apply modern business practices to that end, rather than to apply the principles of the righteousness of the kingdom to modern business life. "I will not spare any that remaineth in Babylon." Babylon, the great spirit of commercialism (see Revelation 18) that aims only to enrich private coffers. The purpose of stewardship discipline is not to get dollars, but to enrich the lives of men. This is done by molding the activities of life to accord with this purpose. We need only to attend to cultivation of the plant; the fruit may then be gathered without extortion. Riches there must be in Zion; but riches is not the purpose of Zion activity, and its processes are not determined by such considerations, notwithstanding riches are

sure to arise from rightdoing. "If ye seek the riches which it is the will of the Father to give you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give."—Doctrine and Covenants 38: 9. "But the desire for private riches damns the soul."—Doctrine and Covenants 56: 5.

If the purposes of life's experiences can be kept clearly in consciousness when judging the question of stewardships, and if judgment takes place on this basis, little difficulty should be encountered in arriving at a comprehension of stewardship relations.

Classes of Stewardships

There are two classes of stewardships in the Christian brotherhood: (1) The men of the ministry; (2) the men of business and of work. These two classes of laborers perform all the different kinds of functions or duties essential to the establishment of the kingdom of God. "All are called according to the gifts of God unto them; and to the intent that all may labor together, let (1) him that laboreth in the ministry, and (2) him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8.

The class of temporal stewards is divided into (1) men of business and (2) men of work.

These activities provide (1) bodily exercise, (2) mental training, (3) moral discipline, and (4) devotional expression.

The bishops and the elders (using the latter term in its widest meaning) have their stewardships the same as all others. (Doctrine and Covenants 70: 3; 72: 41.) The development of the concerns of Zion is intrusted to and depends upon the unified action of both classes of stewards. While properties for business purposes are held by the several organizations effected for this purpose (see Doctrine and Covenants 128: 1; 101: 1, 3, 12), the "offices" of the priesthood are held by the ministry; each has a trust corresponding to the character of labor he is to perform; and each is answerable to the group for the proper conduct of his stewardship. In duly appointed ways and upon certain conditions, the membership by its action intrusts offices in the priesthood to men who by their ordination become spiritual stewards, just as by admittance into an "order" or "organization" others become entrepreneur or business stewards. The ministry by the terms of its covenant in ordination become subject to and are required to fulfill all the conditions of any other steward; that is why they are stewards. All the elements of stewardships enter into the relationship of the minister to the group; these elements are (1) trust, (2) management, (3) responsibility, and (4) accountability. In some cases men may occupy in a twofold stewardship capacity.

Organization and Administration

Organization is a systematic connection of mutually dependent parts or functions working together as a whole for a common purpose. Social organizations, such as we have under consideration, are effected through agreements or contracts or covenants between any number of parties. These agreements specify the conditions of membership, the rights and obligations of both the individual to the body and of the body to the individual. The powers and limitations of representatives or official organs as well as the rights and obligations of the members are specified in the terms of association either explicitly or by implication. Without such understandings and powers to administer authoritatively, there can be no social organization in the sense in which the word is used in church law.

The representative and administrative powers which men jointly delegate fill the same need in cooperative enterprises that management does in any particular business venture. They bind together the different elements in the cooperative effort and give it unity of structure and function. In organization the resources, the brains, and the labors of many men are merged for one purpose in a business unit, and efficiency is thereby promoted. Organization aims to abolish antagonism and to make all feel that they have a common interest in the success of the undertaking; it also aims to establish a systematic connection between the constituent parts which are thereby made to work towards the interests of the whole.

It is not difficult to see that Christian idealism naturally seeks to express itself through social organization. As in the progress of industry, so in the development of the Christian brotherhood, there will be the formation of an ever-expanding and increasingly complex organization. Only in Christian effort there must be a more complete integration; the unifying process must extend and intensify in proportion to the development of the Christian brotherhood.

As early as 1831, the church (by which we mean the disciples collectively) was directed to make preparation for the formation of an organization with the promise that "ye shall receive power to organize yourselves . . . that ye may be enabled to keep my laws." (Doctrine and Covenants 44: 2.) And in view of the very definite purpose of Christian effort, which is to attain unto the manhood of Christ through keeping "my laws," and the general lack of a comprehension of such matters, the church was subsequently told that "it must needs be that he [the bishop] receive directions how to organize this people, for [or by reason of, or on account of the fact that] it must needs be that they are organized according to my laws, if otherwise they shall be cut off."—Doctrine and Covenants 51: 1. *The means must be adapted to the end, otherwise the effort will fail of its purpose.*

As was said before, Christian men cannot apply some of the principles of modern business life to their purposes; but they can and may apply the principles of Christian doctrine to modern business. This requires emphasis, because it is a principle that is likely to be overlooked on account of being born into an economic atmosphere the principles of which come to appear to be the perfectly natural rules to apply to even Christian undertakings. But God has said this is impossible. Hence the Christian business organization, when established, will stand out conspicuously because of its unique character. But a unique organization is necessary in order "that ye may be enabled to keep my laws," for, as already observed, stewardships imply entirely different property relations from those existing ordinarily; stewardship properties are held in trust. "Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration."—Doctrine and Covenants 42: 9. This decrees a change of relations to properties by which men are to become (i. e., "be made") stewards under the law of consecration over what is now regarded as private property, over "his own property." This is a purpose of the organization: "to hold property" (Doctrine and Covenants 128: 1) and to "appoint every man his stewardship." (Doctrine and Covenants 101: 2.)

Again in 1832 the church was directed that "the time has come, and is now at hand . . . it must needs be that there be an organization of my people." (Doctrine and Covenants 77: 1.) And again "a commandment I give unto you that ye shall organize yourselves." (Doctrine and Covenants 191: 2.)

Thus Christianity is rational: Having a definite task, it adapts its means to it; *it provides for the forms of associa-*

tion that are essential to the accomplishment of its purposes.

The purpose of the organization may be summed up as follows:

First: "For the salvation of man until I come." (Doctrine and Covenants 77: 1; 101: 1.) This is all comprehensive; it includes by implication all other purposes. Second: "To manage the affairs of . . . the bishopric." (Doctrine and Covenants 81: 4.) The functionaries are the servants of the body, not its bosses. Third: to "appoint every man his stewardship." (Doctrine and Covenants 101: 2 and 81: 4.) To establish relationships of trust, management, responsibility, and accountability. This implies another purpose which is—Fourth: To "hold property." (Doctrine and Covenants 128: 1; 101: 1, 3.) The following command comprehends both the third and fourth purposes: "You are to have equal claims on the properties for the benefit of managing the concerns of your stewardships."—Doctrine and Covenants 81: 4. At the same time it directs attention to the next purpose which is—Fifth: To secure equal opportunity to all to employ their powers of body and mind in creative activity, which necessitates the securing of equal opportunity to the use of natural creations and surplus goods.

The treasury of the organization is called the "storehouse." This requires to be managed. But inasmuch as it is the repository of funds that are common property, the organization has still another purpose—Sixth: To regulate and establish the affairs of the storehouse. (Doctrine and Covenants 77: 1.)

These purposes are either coordinate, sequent, or involuntary.

From Doctrine and Covenants 128: 1-3; 101: 2; 81: 4, 42: 8-11, and 51: 1-4 the genesis of the organization may be fairly judged. When a sufficient number of brethren in any given locality find that their circumstances warrant their organization for the purposes specified, they make their wishes known to the bishop. The *methods* of applying the *principles* of the stewardship law to their affairs are devised by the bishopric. Upon acceptance of these proposals by those desiring to organize, agreements are entered into between the brethren under which the local bishopric immediately and the Presiding Bishopric mediately become administrators, and such disposition of properties is made as is necessitated by the principle of stewardships; whereupon the organization springs into existence.

It may or may not be that precisely the same methods of applying the principles will prove to be suited to all organizations in all places. The principles stand fixed; but modification of *methods* may be necessitated by local conditions. The all-important thing is here emphasized: It shall be done according to "the principles of the law of the celestial kingdom," and *not* according to the *principles* of modern business.

It may be safely inferred from Doctrine and Covenants 128: 1 and 101: 9 that similar nuclei will be formed in different localities which will either by gradual or immediate processes of integration become consolidated into "the United Order." The limitations of human experience and comprehension of divine ideas may necessitate some intermediate steps before the ideal is finally reached. Evolution seems to be the order of development in religious concerns in the life of man as well as in other things. But movement, progress in the direction of Christian idealism, is demanded. The rate or speed with which progress is made is important, but it is secondary to the direction in which movement is made.

"A Bond and Covenant"

The nature of the "bond and covenant" is a matter of vital importance in this connection. "Bind yourselves together by this covenant; and it shall be done according to the laws of

the Lord."—Doctrine and Covenants 81: 4. "Organize yourselves by a bond and everlasting covenant that cannot be broken."—Doctrine and Covenants 77: 2. "That the church (that is the united brotherhood) may stand independent above all creatures beneath the celestial world, that ye may come up unto the crown prepared for you."—Doctrine and Covenants 77: 3. "He shall not have power to bring evil upon you."—Doctrine and Covenants 101: 2.

These scriptures all treat the one question of the covenant to be made in forming the organization. We have abstracted these portions in order that we may view certain facts in their nakedness and thus perceive their true form or character. First, we observe the central purpose, the general purpose, which is "that ye may come unto the crown prepared for you." This is the purpose of the gospel, to fit men for the association of angels, to develop in them "the measure of the fullness of the stature of Christ," and it is also the purpose of the "covenant" the gospel requires its adherents to enter into in their business relations. Covenants under the gospel law have the same purpose as the gospel itself. The covenant then is adjusted to the end of developing Christian character; this is the price of "the crown prepared for you."

Second, we observe the character of this covenant which makes it adapted to this purpose. It is revealed by implication in the statement: "He shall not have power to bring evil upon you." This means that the parties to this covenant bind themselves to do each other "good," "every man seeking the interest of his neighbor." (Doctrine and Covenants 81: 4.) This is reinforced by the decree: "It shall be done according to the laws of the Lord." Now we revert. We have already shown under the head of "The scope" of the Christian religion that the law of the Lord demands that those who would worship at his shrine must deal their bread to the hungry; must take the poor that are cast out into their own houses; must clothe the naked; must "relieve the oppressed, judge the fatherless, plead for the widow"; and any covenant affecting the concerns of everyday life that coincides with this law, that measures up to this rule of action, must embody stipulations corresponding to these requirements. Any covenant binding men to such conditions, when fulfilled, must bring the maker of the covenant "unto the crown," for for such only hath God prepared the crown.

Third, we observe that the covenant is "everlasting" and "cannot be broken" without immediate penalties attaching. It holds the individual to his responsibility to the group, and the group to its obligations to the individual. Each party binds itself to act in all matters comprehended in the covenant in ways that serve only to promote the welfare of the other. The "organization," which is the unified life of its constituents, is as much an instrument for doing good and is as much under this obligation as are its constituent parts; an aggressive program of doing good is demanded of the organization.

With these facts in mind, let us revert to "the definition of stewardships." It comprehends (1) trust, (2) management, (3) responsibility, and (4) accountability. Even without taking into consideration the question of "distribution," which is discussed later and must be considered in this connection, when we contemplate the covenant that issues immediately in stewardships, we see that it embodies the sentiments of men actuated by Christian motives. Is it possible that a man who pretends to be saturated with the spirit of true worship of God—can he be satisfied with anything less than such complete surrender of personal aims to the good of those he loves? Can he? And if he could, would anything short of such surrender effect an approach to the Christ type? We have but to contemplate the life of Jesus to find the answer.

Here is an environment. We sustain relations to others that call for adjustments. What must the answer be? To live is to give. To be happy is to labor for others. To be friends is to make sacrifices. What we choose to do under the pressure of this environment is the measure of our manhood in Christ Jesus.

Expulsion of Unworthy Members

No group can maintain a solidarity that carries within itself the seeds of its own disintegration. Society at large is involved in difficulties and burdened by ever-increasing classes of undesirable members; undesirable from the ethical standpoint and from the economic, too. This is the chief cause of the failure of universal cooperation. Too much latitude is allowed for individual tastes. Neither economic nor moral requirements are exacting enough. This is due in the main to the absence of a common religious sentiment of the pure type. Even officials who are selected and paid to protect and promote the welfare of society become parties to vile schemes for the exploitation of public revenue. The best talent available is employed to defeat the ends of justice. The lines of individual responsibility in some of its aspects are so indefinite, and the means for correcting evils so inadequate, that society seems unable to eliminate these disturbing elements.

A fatal weakness in the stewardship regime would exist if it were subject to such handicaps. But it is not. Such evils are either forestalled or immediately eradicated in the following manner:

First, by the saturation of the group with the Christian ideal. This develops a high sense of moral responsibility and gives rise to a common objective. Evidences of repentance and belief are demanded as conditions for admittance into fellowship. This was discussed under the "Personal factors" in successful cooperation.

Second, the size of each local organization is limited to a practical working size. While there exists of necessity a "united order," yet the terms of the compact preserve the identity of the several organizations within the united order; and the division of administrative powers secures immediate oversight of each individual member and each separate enterprise.

Organizations are formed in the several localities where members desire to unite for stewardship purposes (Doctrine and Covenants 128: 1). Each organization is presided over by bishops assigned to the work of local administration. (Doctrine and Covenants 72: 3, 4; and 101: 9.) When the organizations under the jurisdiction of one bishop become too numerous, the territory is subdivided and other bishops are selected to serve.

But while general officers are chosen to administer locally, the control of local affairs and properties does not pass out of the hands of the membership of the local organizations. It is just as essential to success for the several groups of such an extensive cooperative effort as the gospel contemplates to divide or share between themselves responsibilities or powers for controlling and administering properties as it is to divide between individuals the responsibilities for the performance of specific functions. Moneys are "taken out of the treasury only by the voice and common consent of the order." (Doctrine and Covenants 101: 12.) Loans to neighbor organizations are made by voice of the order. (Doctrine and Covenants 101: 9. The general officers who administer locally are limited in their powers to such acts as tend only to serve the interests of the body. "The treasurer shall be subject to the voice and council of the order," (Doctrine and Covenants 101: 12) and the order may remove him out of his place. "And even the bishop, who is a judge, and his coun-

selors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead."—Doctrine and Covenants 64: 8; 77: 3; 81: 5; 101: 2, 12.

Thus arbitrary rule is made impossible, and the organization in all of its parts has the power to free itself at once of any demoralizing influences.

A central control for the purpose of administering properties, not needed for local enterprise but available for general use, as well as for the purpose of effecting a coordination between the several organizations, is effected through the joint action of all the bishops. "The temporalities of the church were [are] to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church."—Doctrine and Covenants 129: 8. "The bishop and his counselors, together with the other bishops, and such other officers as the bishop may call together, with whom he may counsel, are authorized to devise the methods of procedure."—Doctrine and Covenants 128: 3. Through this action methods which bring all organizations into relation to one central body are devised, a unified policy is effected, and each bishop is thereby enabled to advise and administer locally in ways that unify and establish the interests of the whole, while at the same time the procedure preserves and promotes the personal dignity of the membership in each locality.

Should any bishop in his ministrations refuse or neglect to coordinate his acts with the general plan devised by the whole bishopric, he is subject to removal by the chief executive officers of the church.

In these provisions there are adequate means of ridding the body either locally or generally from any disintegrating influences.

(To be continued.)

The Former and Latter Rains—Part 6

By T. W. Williams

No need for God to violate his own order to bring punishment to the Jews.

Did God Curse the Land?

Did God curse the land of Palestine because of Israel's transgressions? Did the land lose its fertility? Did God reverse nature's laws, in order to show his displeasure?

The claim has been made that, as a result of the transgression of the people, a blight was brought upon the land. There was no rain. There was no vitality left in the soil. Things would not grow. What was once a cultivated garden now became sand dunes and desert.

Desolation did come upon the land as well as the people. This was inevitable. The seeds of dissolution had been sown for centuries. The law of cause and effect applied. There was no call for God violating his own order. Cosmos was at work.

The Jews lost the land of promise through transgression. The principles of economic justice enunciated through Moses were violated. Disintegration followed. The nation was fast going to pieces before the advent of Jesus. Nero and his son Titus completed the work. A million Jews were slain. Jerusalem was captured. The Jews were dispersed.

Following this the land was not intensively cultivated as before. The terraces in the hill country were neglected. The winter rains soon destroyed them. The great aqueduct and irrigation systems were abandoned. The country, to a large extent, reverted to its natural state.

Terms of Occupancy

We find a very clear portrayal of the terms under which God permitted Israel to occupy the land.

Ye shall make you no idols nor graven image.

Neither rear you up a standing image.

Neither shall ye set up any image of stone in your land To bow down unto it.

Ye shall keep my Sabbaths, and reverence my sanctuary.

Walk in my statutes, and keep my commandments, and do them. (Leviticus 26: 1-3.)

Contingent upon their compliance with these terms, God promised:

I will give you rain in due season.

The land shall yield her increase.

The trees of the field shall yield their fruit.

Your threshing shall reach unto the vintage.

The vintage shall reach unto the sowing time.

Ye shall eat your bread to the full,

And dwell in your land safely.

I will give peace in the land.

Ye shall lie down and none shall make you afraid.

I will rid evil beasts out of the land.

Neither shall the sword go through your land.

Ye shall chase your enemies.

They shall fall before you by the sword. (Leviticus 26: 4-8.)

A long category of woes is indicated should they fail to keep the commands of heaven. Among these we find the following:

I will make your cities waste,

And bring your sanctuaries unto desolation.

I will bring the land into desolation.

I will scatter you among the heathen.

Then shall the land rest and enjoy her Sabbaths. (Leviticus 26: 31-34.)

This last statement precludes a special curse upon the land. The use of the word *desolation* does not contemplate any unnatural or irregular dispensation of Providence. It suggests the absence of occupancy and cultivation. It indicates a reverting to natural conditions.

There is no question but the country did become desolate. The rape of the land by the invading Romans, the utter overthrow of the agricultural and industrial activities of an entire nation, with no reconstructive policy on the part of the conquerors, made any other condition impossible.

The Blessing Withheld

It is in keeping with the character and purpose of God for us to say that when Israel did right God blessed the land for their sakes; when they did wrong he withheld the blessing. There is a difference between withholding a blessing and pronouncing a curse. No one will affirm that, prior to the occupancy of the Promised Land by the Jews, and when the Canaanites and Hivites possessed the land, no rain fell and the land was sterile. The report of the spies precludes this.

Prior to Israel's occupancy rain fell during the winter months. The land yielded its crops in season. The spies, as evidence, "cut down from thence a branch with one cluster of grapes, and they bare it between two on a staff; and they brought of the pomegranates and the figs." (Numbers 13: 23.) This is, and always has been, the case during historic times. In saying this we do no violence to the thought that God amplified nature on Israel's behalf.

Sandys, in his Relation of a Journey to the Holy Land, written in 1621, speaks of it as—

"A land that flowed with milke and hony; in the midst, as it were, of the habitable world, and under a temperate clime; adorned with beautiful mountains and luxurious vallies; the

rockes producing excellent waters; and no part of it empty of delight or profit."—Book 3, p. 141.

Again:

"We past this day thorow the most pleasant and pregnant valley that ever eye beheld . . . beset with variety of fruits . . . with groves of olives and other fruits . . . descending through different vallies, having divers orchards and deep pastures."—Ibid., p. 141.

Possibilities a Hundred Years Ago

Doctor Clarke publishes his *Travels in the Holy Land*, in 1810.

In describing his journey from the north towards Jerusalem he speaks enthusiastically of "the beauty and fertility of the mountainous country." He states that the cultivation was marvelous, and affords one of the most striking examples of human industry that can be anywhere seen. He continues:

"The limestone rocks and stony valleys of Judea, were entirely covered with plantations of figs, vines and olive trees; not a single spot was neglected. The hills, from their bases to their utmost summits, were covered with gardens; all of these were entirely free from weeds, and in the highest state of agricultural perfection. Even the sides of the most barren mountains had been rendered fertile by being divided into terraces, like steps rising one above another, whereon soil had been accumulated with astonishing labor. Among the standing crops we noticed millet, cotton, linseed, and tobacco and occasionally small fields of barley. In places where the ground is subject to irrigation, two crops are produced, one of wheat in May, and another of pulse in autumn."—*Travels in Holy Land*, vol. 11, p. 520.

Doctor Clarke describes the Zabulon plain in the district of Galilee as "being everywhere covered with spontaneous vegetation, flourishing in the wildest exuberance." He states that the soil was "exceedingly rich" and well adapted for "wheat, olive, the vine and other delicious fruits." Maundrel on page 52 of his work described these plains as being "eminently fertile, well watered, and containing everything else that would render it pleasant and fertile." Doctor Clarke also speaks of Lebanon as "still covered with tall cedars" and the ground "enriched with thousands of rare plants and beautiful and fragrant flowers; the primrose of Libanus, the mountain amaryllis "mingling their brilliant hues with the verdure of the birch-leaved cherry." He noted "well planted vineyards, which produce the finest wines; fields of wheat; plantations of cotton, of olives, of mulberries."

Similar conditions obtained in 1833. We quote from *Three Weeks in Palestine*. The author refers to—

"Gardens hedged around with the *ficus indicus*, or prickly pear, and filled with vines, oranges, almond, and other fruit trees, which showed by the luxuriance of their growth how amply the land would repay the care of cultivation."—Page 10.

"After emerging from these gardens we entered upon an unclosed and gently undulating country stretching eastward to the mountains which 'stand around about Jerusalem,' northward to Carmel and southward to the Desert Plains of Sharon. They are partially cultivated, the soil apparently light and good; indeed, the gardens of Jaffa afforded sufficient evidence of its capability—where the land was not under crops it was covered with lilies and the plant, commonly known among us, by the name of the Great Star of Bethlehem in profusion."—Ibid., p. 10.

"On our road (to Beirut) we passed several long strings of camels laden with merchandise. We reached our destination about five o'clock in the afternoon highly delighted with our excursion. Parts of the mountains are very fertile, grain, mulberries for silkworms and vineyards form the chief cultivation. They produce excellent and very full-bodied wines. We tasted six or seven different kinds at the consul's table, both white and red and all good."—Ibid., p. 135.

"What a fine country would it be under any but the Ottoman yoke which is a heavy yoke indeed."—Ibid., p. 137.

Conditions in 1846

Gadsby, in his *Travels in the East*, (1846-53) furnishes ample proof of the fertility of Palestine in his time.

"The valleys bear plentiful crops of tobacco, wheat, barley and millet. If the vegetation now seems in some places to languish, or even during the extreme heats, to become extinct, such exceptions to the prevailing luxuriance must not be ascribed solely to the general character of all hot climates, nor to the barrenness of the soil, but more to the state of barbarism into which all Turkish provinces have sunk. The loneliness and barrenness are now in many places beheld where fruitfulness and prosperity once abounded, the face of the country remains the same, the rocks, the mountains, and valleys being unchanged. Many ruins are to be found of walls which the ancient cultivators built to support the soil, in terraces, or the declivities of the mountains; of the tanks in which they collected the rain water; and of the little canals by which this water was distributed over the fields; all of which have now fallen into disuse."—Page 469.

"The hills near Bethlehem are covered with gardens and the prospects from the town are delightful. Fruits and provisions of every kind appear to abound."—Ibid., p. 463.

Speaking of a trip from Beersheba to Jerusalem he remarks:

"So plentiful were the crops everywhere except where the locust had been, that I think the time must have been when the ground groaned to be relieved of its produce. There were hundreds of camels, horses, donkeys, cattle, sheep and goats, grazing all around."—Ibid., p. 449.

Commenting on the indolence of the Arabs, Gadsby continues:

"They never have to work for their living, or at any rate only in a small degree, but live upon the spontaneous productions of the earth. They still drive their flocks from well to well, from pasture to pasture, as Joseph's brethren removed with their herds from Hebron to Shechem and from Shechem to Dathan."—Ibid., p. 449.

"Our way lay over rough hills, the hills of Judah, and through divided fields of corn—wild roses and other flowers were growing in abundance, and wells of good water were also plentiful. . . . Olive groves, vineyards, fig plantations, pomegranate trees and general fruitfulness lay on every hand."—Ibid., p. 453.

Grapes of Hebron (1846)

"The grapes of Hebron are still considered the finest in all the Holy Land. The abundance of grapes which fell to Judah's lot no man can doubt who sees the country even in its present deplorable neglected state—pomegranates, citrons, oranges, apricots, etc., grow to perfection. Bunches of grapes weighing from six to seven pounds are said to be by no means uncommon; and Sir Moses Montefiore said he saw one bunch in Hebron a yard long. . . . Doctor Kitto says the Duke of Portland produced a bunch of grapes at Welbeck that weighed nineteen pounds, which he sent as a present to the Marquis of Rockingham, nineteen miles distance, borne by men on a staff. Even travelers from Italy where the finest grapes in Europe are grown, have expressed their astonishment at the size of the grapes and clusters in Palestine."—Ibid., p. 458.

"We also passed a large number of ruined walls and some ancient wells; and a stream of water, from a living well, ran along the valley for some distance. . . . some of the streams flowing fresh and cold from the mountains. The vineyards do not now extend for more than three miles (outside Hebron) but the prospects, for about twelve or fifteen miles is truly beautiful, rivaled only in Greece, a succession of hills and dales, craggy rocks and sheltered nooks, rugged glens and peaceful plains. No sooner did we leave one luxuriant vale than another opened before us, seemingly still more beauti-

OUR PUBLICATIONS

THE JOURNAL OF HISTORY

The April number of the *Journal of History* is now in the mail and shows abundant reason why all who can should subscribe to it, for this is the means by which historic documents are preserved for the church.

This present number contains a long article on the Book of Doctrine and Covenants, the various editions which have been printed, and with what additions and modifications of the title pages. The revelations were first written in a manuscript book called the "Book of Commandments," or the "Book of the Law of the Lord." They were then first published in the *Evening and Morning Star* and were being prepared in book form, when the press was destroyed, type pied, and the printed copies scattered. It appears that the book was not complete or bound at that time. This article includes an index to the revelations, as printed in the various editions of the Doctrine and Covenants and in other publications.

The biography of James W. Gillen by H. O. Smith is continued from the January number, and is followed by the minutes of the conferences of the church from 1852 to 1859. The minutes of the conferences of 1860 and since have been published in the SAINTS' HERALD, but so far as known the minutes of these earlier conferences have never been published heretofore, but are now published in full from a copy made by Isaac Sheen when recorder. The local history of the Lamoni Stake and the Pottawattamie District are both continued, and finally, a new department is opened of Notes and Queries, answering a few questions on church history.

The July number is to appear soon and will contain a survey of the periodical literature of the church. It will be illustrated by cuts of all first numbers of the church periodicals and be exceptionally interesting. In this same number will begin an article on the history and minutes of the high councils of the church.

The price of the *Journal* is \$1.50 a year.

ZION'S ENSIGN

This missionary newspaper of the church maintains its place in the hearts of the Saints, having a special appeal to isolated Saints, new members and nonmembers, but in addition is read generally by the Saints all over the church.

A sermon a week is the ideal of the editor and attained either with a sermon or its equivalent. The editorials are brief and to the point, touching on problems and issues before the church to-day.

Perhaps the pages first read each week are the Independence and central stakes news items, a perusal of which keeps one informed on church and personal developments in Zion and the regions round about.

Then there are letters from the Saints all over the church, official announcements, and miscellaneous items that go to make up a popular church periodical at a low price—only \$1.50 a year.

A valuable new series of articles by Isaac M. Smith on the subject of Obedience was opened by the number of Septem-

ber 24. Each number of the series is complete in itself, and the whole ten numbers demonstrate the application of a trained mind to an important gospel subject, and form a goodly part of the monument this minister is erecting for himself in such an unostentatious manner—that of a safe interpreter of scriptural doctrines.

The policy of the *Ensign* under its present editor is to present the plain and simple doctrines of the church from the pens of safe ministers and members. The distinctive doctrines of the church are given their proper proportion of attention.

AUTUMN LEAVES

Current numbers of *Autumn Leaves* teem with productions from the best writing talent in the church. The September and October numbers contain articles, stories, and verse from the following: Frederick M. Smith, T. W. Williams, F. G. Pitt, Marcella Schenck, Harry Passman, Ralph W. Farrell, J. E. Bishop, Ellis Short, A. W. Smith, J. E. Wildermuth, Grace Baughman Keairnes, R. J. Lambert, Elmer K. Patterson, Warren L. Van Dine, Kate Goodwin, I. P. MacDonald, J. E. Vanderwood, Benjamin Bean, Ermina Perkins Kearney, Alice M. Peters, Vida E. Smith, J. A. Tanner, besides a strong representation in the departments edited by Mary E. Steele, Vida E. Smith, and G. R. Wells.

And the editor's manuscript drawer runneth over with an imposing collection awaiting the time of its appearance. From writers and preachers and thinkers in general, at home and in distant fields, come contributions lovingly dedicated to the uplift of the church through its magazine for young people.

From the Philippines, from Palestine, western Europe, Isle of Pines, Hawaii, and the south seas they are coming each month, giving not only word pictures but illuminating photographs that inspire us with the great brotherhood of man and fatherhood of God.

A new feature begun lately is a short sermon each month, which can be read in ten minutes and remembered a lifetime.

Frederick M. Smith and T. W. Williams will continue their travel articles for months to come, to the delight of the young people of the church who in lieu of personal experiences would see the world through the eyes of others.

The November number is to be devoted to the girls. They promise much and are in a fair way of fulfilling it. They will have pictures which alone are worth the cost of a year's subscription. How many in the church, young and old alike, have not wanted to see a likeness of the leaders of the women and girls? In this number will appear pictures of Mrs. Frederick M. Smith, Audentia Anderson, Mrs. J. A. Gardner, Della Braidwood Haberlein, Mary Steele, Alice M. Burgess, with many groups of girls from Hawaii to Michigan.

STEPPING STONES

This Sunday school paper continues to increase in popularity and has an excellent outlook for the future. The "Matty" stories by J. H. Anthony appear at intervals, two having appeared under titles of "Too small for the team," and "For the honor of Lincoln." The next one will be "The survival of the fittest."

The editor is now working on a new serial to begin by the first of the new year, entitled "Greenbrier's lost treasure box."

Elder D. T. Williams will appear in a new role the coming season as author of an interesting South American serial, based on the time of the Incas and the invading Spaniards, entitled, "A child of the sun." Many of the young people of the church have met him in his Zion Builder services and will follow with interest his story.

A new feature will begin soon, a column to appear about once a month with sayings and doings at the Children's Home.

ful, and as we crossed this hill or traversed that valley I was constantly reminded of the divine assurance to the Israelites that it was 'a land of hills and valleys, clothed with woods; a good land'; 'a land in which bread should be eaten without scarceness.'—*Ibid.*, p. 459.

"The slopes of the ridge are, in many parts, covered by terraced gardens, shaded by rows of olives, mingled with figs and vines."—*Scenes in Holy Land*, p. 6. (1837.)

The reader will please not overlook the fact that all the foregoing quotations are taken from works published prior to the date when it has been claimed that Palestine regained its fertility. (To be continued.)

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Our Rural Sisters

We who live in the larger branches, and can meet and mingle often with our sisters to discuss the problems which come to us as women, can hardly catch the viewpoint from which our rural sister must look out upon life. Isolated, to a large extent, so far as frequent group activity is concerned, and usually burdened with a full quota of physical care and responsibility, often she is too tired to take advantage of even the opportunities which do come her way to visit and study with her fellow sisters.

We have wondered how the Women's Department may bring to these sisters some satisfying portion of the opportunities for development to be found in the larger communal activities of the city or large branch. Several suggestions have been made, more or less practical, and we have decided to ask the sisters themselves what they would like to have, or, in other words, what they deem the Women's Department can do for them.

We will be glad to receive any number of short contributions from our rural sisters, discussing with us freely the conditions and environment under which their lives are spent and suggesting ways and means, hopes and desires, through which we might go more closely "hand in hand." The commission to the church is as binding upon one group of us as upon another. The setting up and successful conduct of Zion is dear to the hearts of all, whether in town or country. A closer walk, one with another, can only result in a more perfect understanding, a wider sympathy, and more mutual benefit.

Now, don't let this little appeal pass unnoted. As you read, something has suggested itself to your mind, some little need, some plan, some handicap or advantage, as you contemplate the problem presented. Do you think a special department for the discussion of rural conditions would be a help? Do you think special bulletins, or reading courses would be practicable? Do you think a club, of, for, and by, farm women would help to broaden and encourage? Have you thought of ways in which our present program has failed to be of benefit? Have you crystallized your opinions upon the matter, and mentally mapped out one more to your liking? Have you definitely linked the woman on the farm with the redemption of Zion? Do you feel that rural children have better or poorer opportunities than those in the cities, and why? What is most needed in the rural women's present environment? In what ways has she an advantage over her city sisters? In what ways can she live nearer God and closer to her ideals? Has she reason to be discouraged? If so, why, and how may she be assisted to overcome obstacles to her development? If she has no reason to be discouraged, how may she best impart to others of her fullness of life?

Let us have answers to these and other questions which have been asked, and see if, in the "multitude of counsel," we might not find some new avenue of service, one to another.

AUDENTIA ANDERSON.

Some Old Fetters Disappearing

Not long ago we were pleased to notice a "story" in a Sunday paper of one of our large cities, which dealt quite forcibly with some of the old-time problems of rural women, and issued forth some new notes of challenge and emancipation.

"For every tractor, a power washing machine! For every binder, a bathtub! For every riding plow, running water in the kitchen!" Such was the slogan as trumpeted forth by the mass of farm women, in their "declaration of independence," which reached its climax in the assertion, "We are entitled to our share of the farm income."

Some consider this to indicate the last breaking of fetters in "The woman movement." It is true that our farm

women have been among the very last to resist the burdens laid upon them by tradition and hard necessity. Men on the farm earlier saw the need for help from invention and genius. Their problems were attacked many years ago, and have never ceased to receive a large degree of attention at the hands of economists, but relief has been slower in coming to their partners in the struggle, the wives.

"That the women's demands are modest," the writer explains, "is proved by an examination of the cost of the articles they demand of their husbands. In each case, the outlay required is far less than the corresponding farm implement."

The record of the past is not altogether a happy one so far as the women in farm homes are concerned. Suicides and insane asylums are not unknown entries there. Discouragement and despondency are but forerunners of worse misfortune, and one marvels that the husbands have been so slow to probe the underlying reasons therefor. One lecturer, championing the cause of the rural women, relates the following story:

"A farm woman was ailing. She didn't take to her bed, but her work fell off; farm hands complained of the meals; she no longer accomplished her tasks; she was dispirited, and things generally went wrong.

"Finally her husband called a physician.

"Your wife has melancholia," he announced to the husband at the end of his examination.

"She has!" exclaimed the farmer in amazement. "I don't see how she could have caught anything! Why, she hasn't been off this place for twenty years!"

"That's just the trouble," Miss Mather asserts in her article. "Too many women suffer from the deadly monotony of their surroundings, lack of intercourse with their neighbors, or contact with the outside world. Men go down to the village store or postoffice, meet with other farmers to chat or pass the time of day, but women are so tied down with their 'light' farm duties that they have no such relaxation.

"The only rest some of these women ever get is in their graves. Fitting inscriptions for their tombstones would be 'Too tired to twang her harp!' and 'Swept herself into eternity!'"

Miss Mather goes farther by suggesting that "Let mother get acquainted with a rocking chair" would be a splendid motto for each farm family to adopt.

"Labor saving devices, such as running water, bread mixers, fireless cookers, high stools in the kitchen, dish drainers, elevated kitchen tables and ironing boards, washing machines, a wood box on legs, a scrubbing chariot on castors for mops and pails, will all help," she recommends.

A recent Government survey of 360 farm homes in one of our States revealed the following facts in regard to some of the labor saving devices:

Thirty per cent have water in kitchens.

Seventy-nine per cent have kitchen cabinets.

Seventy-three per cent have kerosene stoves.

Thirteen per cent have fireless cookers.

Forty-nine per cent have linoleum on kitchen floors.

Twelve per cent have bread mixers.

Two per cent have wheel trays.

Three per cent have dumb waiters.

Fifty-one per cent have screen porches.

Miss Mather, home demonstration agent director for Nebraska State University Extension Bureau, warns, "Don't wait until you can build a new house to have all these improvements. Oftentimes the new house doesn't come until after 'mother' is gone!"

Some other rather startling figures were revealed by the same survey, such as these: Only 17 per cent of the homes were lighted by gas or electricity, leaving 83 per cent to use lamps, 15 per cent had bath tubs, and 94 per cent had outdoor toilets only. Only 10 per cent of farm women have regular hired women help; a farm woman's working day in the summer proved to be 13 hours and 5 minutes long, while she rested 1 hour and 34 minutes only, as compared to 10 hours, 32 minutes work in the winter, with 2 hours and 25 minutes of rest. Only 10 per cent of the women under the

survey take any days of vacation each year, and this average was found to be 14 days.

The splendid work being done by the Extension Bureau of the University of Nebraska is finding results in even its remote rural districts. Regular programs are worked out and sent to each organized community club, with accompanying papers, helps, and materials placed within reach, and frequent stimulation by "demonstration weeks" conducted by agents sent out for the purpose. No doubt the work done in this State is but typical of that done in others, and it only remains for all rural women to reach out and take advantage of the many splendid advantages being offered to them to-day through such agencies.

We will be pleased to get in touch with rural community organizations among women, and, if possible, assist them in planning their work. Our department desires to be of service to all our women, and will appreciate opportunities to do so.

AUDENTIA ANDERSON.

Wash Day and Poetry

Did you ever think of the poetic side of wash day?
Didn't know there was one?

Well, there is, and attention is called to it in a letter to the farm women of one of our progressive States.

Any kind of work may become a drudgery or a pleasure, depending upon the attitude of the worker towards it. Pretty white clothes, soft water, a good suds, and a power washer should make washday a day of pleasure and information.

What seems to be "blue Monday" in many homes is a day to be desired in others. The only pathetic thing is to see a woman bending over a low tub, laboriously rubbing on an old-fashioned washboard.

And there is, too, the heart-hungry yearning of the woman bereft, as voiced in the following.

"Oh, don't you love a windy line,
With small, gay clothes to make it fine!
The one next door is such a joy—
They have a little girl and boy!
I sit and sit to watch their frocks
That blow and blow like hollyhocks.
Look! Peter's rompers, pink and blue,
That always seem to beckon you!

"And Joan's little underthings—
They tremble—don't they—like white wings!
There! See his tiny waving sock?
And Joan's darling jonquil smock?
(Always the swaying, dancing dears
Blur out through swift and foolish tears!)
Oh, I wish I had a windy line,
With small, gay clothes to make it fine!"

—Selected.

One of Our "100 Per Cent" Babies

A sweet "near perfect" baby
Came down to earth to see
If there were other babies
As wonderful as he.

With wise, bright eyes that sparkle
He's peering all around.
Oh, where is there another
Such baby to be found?

The cradle roll in Zion has one "perfect" baby enrolled on its records. It was the only 100 per cent baby found among the many examined at the recent Jackson County Fair, so we feel very proud of the honor.

Eight babies received prizes at this fair, two of whom were members of our cradle roll, Ruth Loretta Harder, daughter of Brother and Sister Howard Harder, receiving second prize.

William Henry May, jr., son of Brother and Sister Wil-

liam May, grandson of Bishop and Sister Roderick May, is our first prize, 100 per cent baby. He is thirty-two months old, and says he is lonesome! He wants us to help him find the other babies which are in his class!

There must be some somewhere! If you don't want Independence to take unto itself all the honors in this line, please write us and tell us about other babies who have carried off prizes for 100 per cent perfect bodies. Cradle roll superintendents, and parents, let us hear from you soon.

ANNE FRIEND ROBERTS.

General Cradle Roll Superintendent.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXXI

When the Children Become Young People

1. What change should take place in our attitude towards children when they become "young people"?
2. What are some of the characteristic traits of youth?
3. What are some of the things that characterize the attitude of the parents?
4. Enumerate some of the problems that parents and children should solve together.
5. Explain what change in the management of the child takes place at this stage.
6. What are some of the encouraging features of the youthful situation?
7. What place may the companionship of the parents have in the solution of the problem?
8. How can the home help to conserve the youth's physical strength?
9. How may young folks be protected from the social demands of the average community?
10. Can you suggest a way in which these social demands may be lessened?
11. What is your opinion of the social life of the high school?
12. Is it wise to keep young folks from all social affairs?
13. What are the opportunities of the home for the young people during this period?
14. Why is it hard for parents to realize that the child has grown up and must be treated as an individual?
15. How may pride be made a motive power of youth?
16. What is the importance of hero worship in youth?
17. Of what importance is responsibility?
18. How can it be developed?
19. What will a life purpose do for the youth?
20. How can these motives be strengthened and developed?

MAUDE PEAK PARHAM.

[The HERALD editors regret to note the omission of this lesson from last week's issue, due to miscalculation on their part, but feel sure that those following the series of lessons will be so interested in them that they will be little concerned over missing a number.]

Hands

Tempest without: within the mellow glow
Of mingling lamp and firelight over all—
Etchings and water colors on the wall,
Cushions and curtains of clear indigo.
Rugs, damask-red and blue as Tyrian seas,
Deep chairs, black oaken settles, hammered brass,
Translucent porcelain and sea-green glass,
Color and warmth and light and dreamy ease.
And I sit wondering where are now the hands
That wrought at anvil, easel, wheel, and loom—
Hands, slender, swart, red, gnarled—in foreign lands
Or English shops to furnish this seemly room:
And all the while, without, the windy rain
Drums like dead fingers tapping at the pane.

—Wilfrid Wilson Gibson.

LETTERS

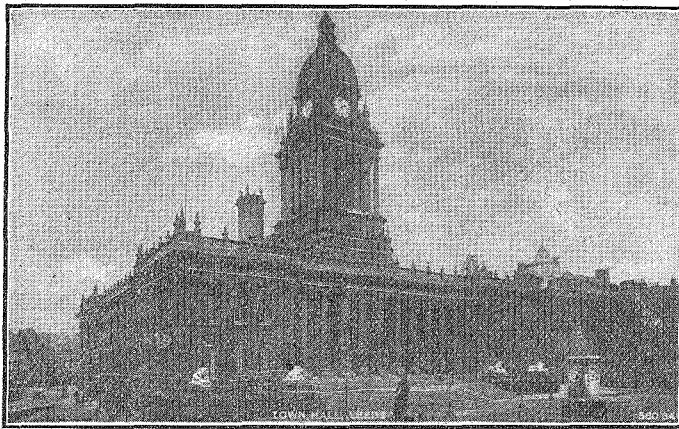
The Public Forum in England

A demand for men of God to reach the masses with the gospel.

Only about once have I sought space in your letter department. But I desire to express my appreciation to the some twenty-five Saints that met in DuBois-Punxatawney "get-together" and under the guidance of Sister Ruth Shank wrote their good wishes and told me that they missed me. I am sure that I missed the Kirtland reunion, for I have been connected with it since 1913 and have had many "dynamic" experiences there. But it is good to feel that one is appreciated and my thoughts are best expressed in a few lines of the hymn that the Saints sing frequently,

"But the friends that most cheer me on life's rugged road
Are the friends of my Master, the children of God."

Brother Thomas Taylor and I have been putting forth a consistent campaign in the town hall square in Leeds. We have addressed crowds varying in size from fifty to five hun-



TOWN HALL: LEEDS, ENGLAND

The base of the pedestal in the right foreground forms an ideal speaker's stand, and the area between it and the building, including the steps, makes an ideal place for the many who gather around to hear. The place is used for this purpose a great deal, day and night, and is but typical of many similar arenas all over the United Kingdom. Our preachers may find a modern Mars Hill in almost every community, as suggested in the accompanying letter and an editorial comment in this issue.

dred. We meet all kinds of men and there is no better schooling than this in order to learn what the masses are thinking about.

For the last few weeks the local Secular Society have had Mr. Whitehead, of London, lecturing here. We asked a few questions and tried to take issue with him, but we soon found that while he was waving the flag of fair play and even generosity, that he was hypocritical, and that fair play was the last thing he wanted to extend to any opponent that had any degree of shrewdness. He was speaking in the name of science, but it was science falsely so called. It was about twenty years old. His Bible was Haeckel's Riddle of the Universe, and every intelligent person knows that Haeckel is the laughing stock of present-day thinkers. Or perhaps it would be better to say as Doctor Scott said of Darwin, that the present-day science knows not Darwin.

Brother Taylor attempted a reply, but he only proceeded a few minutes ere Mr. Whitehead manifested his displeasure and hindered and finally stopped him, notwithstanding he had said that our "Brother Tom" could talk for ten hours

if he wanted to. We waited until Mr. Whitehead gave up the stone, because we saw he would not give us fair play otherwise, and with the tract, Faith in God, Is It Scientific? Is It Biblical? in our hand we mounted the platform and began one of the most powerful speeches that I have ever had the privilege to make. I denounced the matter that Mr. Whitehead had set forth as science as being old, and that Darwin, Huxley, and Tyndale did not epitomize present or even science a few decades old. And I read those statements contained in the tracts which are expressions of leading scientists in regard to their belief on the bearing of science on faith. At the close we sold more tracts than we ever did before. I think that that tract is for its size one of the great productions in the church's field of literature. And while Elbert A. Smith is not on the firing line, his ammunition is here doing good work against the stronghold of infidelity, skepticism, and agnosticism.

We have made many friends in our work here and have been approached several times with expressions of good will. We have been invited to speak to the Secular Society. We were also approached with a view of having a formal discussion with Mr. Whitehead. We offered the following propositions:

"Resolved, that the philosophy, or constructive policy, of the Reorganized Church of Jesus Christ of Latter Day Saints is the best for humanity."

I would affirm and Mr. Whitehead deny. And as a counter proposition:

"Resolved, that the philosophy, or constructive policy, of the Secular Society is the best for humanity."

Mr. Whitehead to affirm and I would deny.

He refused the debate under the plea that he knew nothing about Latter Day Saints and that the Secularist had no constructive policy. He wanted to debate the term *Christianity*. And if he would he would have built men of straw out of all the conflicting creeds that come under that term and then destroyed them, and lead people to think he had the best of the debate. But we, as a church, are not apologists for the hundreds of years of religious history where God and Christ have been strangers and where the blind have led the blind. We have a specialized belief and we are representing the Reorganized Church of Jesus Christ of Latter Day Saints, and it is that thought that we want embodied in propositions for debate between those that do not accept the Bible and those that do.

This country is doomed. It is the land of my birth and youthful experiences, and it is a beautiful country and efficient in many particulars, but that will not withstand the doom that is coming slowly but surely, like creeping paralysis. Revolution is flaunted from platform and press. This would not be allowed in the United States. But perhaps John Bull believes in letting all radicals have free play, believing in the trite saying, "Give the Devil enough rope and he will hang himself." But that which is plainly on the surface is the undercurrent of other nations and will ultimately break out in the destruction of all nations, according to the prophecies.

Our work along the lines of converting many people will not prosper in this country until there is a change in the general administration of church work. It is true that where we have a good standing in the few communities there will be baptism of children and friends. But that is not the missionary work that Paul wanted to do. For him that was rather weak and childlike, notwithstanding its importance. He was looking for new worlds to conquer and delighted in not building on other men's foundations.

This is the kind of work that is a standing challenge to this church, and we will not do that work until there is more of the divine power and less of man's power. Intellectual ability is good, but England has intellectuals by the score; in fact, she could spare the United States some. They have been appreciated and will be because of the thoroughness of their educative processes. I repeat, What we need in missionary work is the great and Almighty power of God that has caused the wicked to tremble and the righteous to acknowledge him and confess that they have "found the glorious gospel," and until then our share of the ten thou-

sand is past finding out; that is, referring to those who come in through pure missionary effort conducted in new openings.

Brother Fry has been in Leeds for a few days. He won the hearts of the Saints and I have no hesitation to say that his selection was a wise choice and will win the confidence of the English Saints to his department of the church work.

Yours very sincerely,

LEEDS, ENGLAND.

JAMES E. BISHOP.

Australian Missionary Methods

Letter of Elder Walter J. Haworth to the First Presidency indicates possibilities of persistent tracting and great need of additional workers to fill the many openings for speaking.

I have just returned from the State of Queensland and may have some matters to write about which will be of interest to you.

Owing to the scarcity of laborers in the different districts, I have been helping, by request, in two of the other districts. My visit to Queensland was with the object of assisting Brother Peisker with a publicity campaign. A five-week series of meetings was held, in which the preaching indoors fell to my lot. We had some fine audiences, but, unfortunately for us, ten days of cold westerly winds intervened at the point where the interest was becoming worth while. An influenza epidemic was the result. Half the Saints got it, and it looks as though about the same percentage of the nonmembers who had been attending were also attacked. The effort closed with a diminished attendance so far as nonmembers were concerned. Still, it is hoped that Brother Peisker will get in touch with interested ones who attended the first three weeks. He will be continuing the tracting efforts.

In this field our work must necessarily be slow and the people will have to be interested in their own homes by taking the gospel to them by means of literature, Bible readings, etc. During the effort put forth, Brother Peisker and I distributed some nine thousand tracts. It is hard, but interesting work. A man over forty-five finds it rather strenuous in Queensland, because most of the houses are built on high stumps and to get to the front door one sometimes has to climb fifteen steps. Still, I enjoyed the contact with the people.

Brother Peisker is a fine worker. He spares no effort in his endeavors to get the gospel before the people, and is an enthusiastic tracter and street preacher. He has developed into a splendid talker and I was much interested in the sermons I heard him preach. It is good to see our young men making such progress.

The Saints of South Brisbane Branch suspended Sunday night meetings in their church and met with us in the hall selected for the effort. Their presence and help was much appreciated. Brother Nixon, the president of the branch, who is also the district president, also rendered valuable assistance. He is a fine man and a wise leader of our people in that center.

The district conference met at South Brisbane just before our effort closed. Through suffering from a severe cold which later developed into influenza, I was in attendance at most of the meetings, which were thoroughly enjoyed. The business was transacted in the Spirit of the Master, and the tone of the spiritual meetings was high. The Women's Department had charge of the Saturday evening session and proved that they have made good headway with such work since I last visited this state. The preaching was done by Bishop Lewis and myself.

I found the Brisbane Branch in a much improved condition spiritually. Old troubles seem to be forgotten and the Saints are, under the wise leadership of Brother Nixon, endeavoring to measure up to the standard of sainthood.

We are still having rather wintry weather in southern New South Wales, making street work almost impossible. We hope to take it on later. A recent consecration week for missionary effort in new places seems to have been suf-

ficiently successful to assure some intensive missionary effort in this district soon. I purpose making a two-month effort beginning November 1, in one of the Sydney suburbs not hitherto attacked. As most of the missionaries will be coming to mission conference, I am asking some of them to come early and assist with the proposed effort. More of that later.

Expect to do some preaching in Western New South Wales, possibly next month. There are some baptisms there and the weather is considered rather cold as yet. Will go as soon as the folks are ready and will make an effort to reach others while there. May take Brother Vaughan along with me.

Am finding plenty of opportunities of reaching people with the gospel. I write to a number of different points—some as far away as New Zealand, and have a number of prospects of this kind. Then when in Sydney, I maintain a number of openings for fireside preaching which may later develop into opportunities for more extensive work.

Am feeling well and happy in the work. It makes a salesman happy when he has something good to sell—how then, should a servant of Christ feel when he has the best thing on earth to give away?

A Visit to Havana

Missionary to Isle of Pines has a thirty-six hour vacation and sees things in the Cuban capital.

After laboring sixteen months on the Isle of Pines, at the request of the Presidency, I went to Havana to meet Sister Pender, of Independence, who is now in charge of our school here.

This is the first vacation I have had since being here, not missing one Sunday's preaching services.

It was short but very sweet. I boarded the steamer *Christobel Colon*, at Nueva Gerona at 4 p. m., reaching Batabano, Cuba, next day at 6 p. m.

A two-hour ride on a train, that cared nothing for those unfortunate enough to have to ride on it, rocked and wobbled its way, until we reached the outskirts of that great city, Havana.

We were just twenty minutes from the time we reached the outskirts of the city, until we pulled into the central station. I was supposed to meet Sister Pender, but she was waiting to greet me, as her boat was in before my train arrived.

After introducing ourselves, I phoned a friend who works at the Western Union Telegraph Company, a fine young fellow. It was about 9 a. m.; we had only about nine hours in Havana, and he certainly spared no efforts to give us a pleasant day. We crowded into that nine hours just about one week's pleasure.

To one who has not been in Havana, everything is very strange. The stores have open fronts, largely; there is no prohibition in Cuba, but strange to say, one scarcely ever sees a drunken man, at least among the Cubans.

Mr. Garner, our friend, hired a car (only \$8 an hour), and we started on our two and a half hours of ride. Have you ever been on the "Malecon"? It is a long drive. I care not where one goes for length, beauty, etc., it simply has no equal. This of course includes the "Prado," thirteen miles of sea front and beautiful boulevards. The shrubbery down the center of the drive is cut as symmetrically as if a square had been used.

All colors and shades of roses, and trees, such as can be seen only in tropical countries. And this is not only for a few months; this drive is just the same all the year round. The "Glorietta," where thousands listen to the best bands each evening, right on the sea front, and opposite the world-famed "Morro Castle," is a spectacle, for magnitude and beauty, which one must see to understand.

The city is very old, and sidewalks in the very center of the business section are only about two feet wide. One eventually gets the "Cuban hop," by continuous use of the

same, for usually one foot is on the sidewalk and the other on the street.

After passing about three miles of never-to-be-forgotten scenery, we pass the "Casino," where men are made or broken in a few hours' time—usually broken.

The drive is right on the sea front, and we are now approaching the beach. This is a pleasure resort, where thousands spend Sunday, and is thirteen miles from the city. In fact, *the* pleasure day is Sunday. Standing on the very edge of the sea is a club house, membership fee five hundred dollars. I did not see any Latter Day Saint ministers' names on the entrance book. I am told that this is only the initial fee. What will the other fees be?

Away to the right are the golf grounds, a beautiful valley. It is absolutely useless for one of my ability to try to dwell upon the beauties of it, but as far as the eye can see the turf looks perfect.

I saw three very stately statues, which are worth more than passing notice.

Our guide is now showing us where even the dead cannot rest unless they pay their rent, the cemetery. Many of the people in the northern cities are ejected for nonpayment of rent, but here in Cuba, if at a stated time the grave rent is not paid, the bones are taken up and put on a huge pile—a gruesome sight.

Out of seventy-eight thousand school children in Havana, at least twenty-six thousand are deprived of an education, a city in themselves. Other churches are alive to this fact, and even go so far as to guarantee their teachers' salaries when they send them to Cuba.

If our people could see the conditions I have seen here, the tithing law which is equally important to observe as the "principles" we so often speak and preach about, I am confident that this part of the law would not be forgotten. But we are back in the city and the train leaves at 6.10. A wobbly train ride, a beautiful night's sea trip, and we are back again to the Isle of Pines.

We should have missionaries in Havana, Spanish speaking, at once. Six would not be too many for Cuba and surrounding islands, and young men are now diligently preparing themselves, studying Spanish and other languages, in Independence and Lamoni, willing to give their lives in service on foreign shores.

They do not have to do this; they are *willing* to do it for the Master's sake. Neither do we have to comply with the financial law, but surely we will be *willing*. There are thousands of people in Cuba who have never heard the name of Jesus unless it be in profanity, hence the necessity for missionaries. May God help us to sense our responsibility before him.

WILFRED TORDOFF.

NUEVA GERONA, ISLE OF PINES.

Faith Healer in San Jose

Elder C. J. Hawkins writes of attending services of Mrs. McPherson, the faith healer.

Mrs. Amie Semple McPherson held forth here in our town, and stirred up quite an excitement. She was here several weeks and thousands attended her meetings, many claiming to be miraculously healed, and others going away disappointed and disgusted.

I only attended one of her tent meetings. I could not see where I could take part in the confusion that reigned there. Some would get up in the excitement and testify that they were healed, and the next day would find out that they were not.

We saw four ministers of different denominations get up and testify that they had never been thoroughly converted before, and had been preaching a wrong doctrine; and they were all vehement in advocating the very doctrine for which Joseph Smith was murdered in 1844, some of them going so far as to prophesy of the near approach of the second coming of Christ. Surely, the gift of "discernment" is a "jewel" in these days.

SAN JOSE, CALIFORNIA.

"Then Am I Bound"

"I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81:3.

Every decision that you make is either right or wrong.

One may bring you gain.

The other may result in loss.

One may increase your joy.

The other may bring sorrow.

Decisions should always be based upon our best judgment, after taking into consideration all of the factors that bear upon the question. We should not be swayed by emotion, the undue influence of others, by selfishness or greed or any sordid ambition.

The question that should concern us most is, "What is right?" Having decided that, it should then be easy for us to do that thing. God's ways are always right. If we can ascertain what he wants done, and then do it, then the caption of this article becomes full of meaning.

"Verily it is a day of sacrifice and of the tithing of my people."

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

A Booth at the Montana State Fair

Extracts from a letter to the First Presidency from Elder Eli Bronson.

Brother Thorburn and I spent a very interesting week at the Montana State Fair last week with our religious propaganda booth. It is hard to estimate whether a great deal of good was done or not. We sold only a very few books, but we handed out many tracts to our many interested visitors, and told the story of the church history from 1830 to 1860—over and over again, emphasizing the fact that we were not representing the dominant church in Utah.

We had some attractive placards, such as "Gospel tracts free. Ask for one"; "Prove all things; hold fast that which is good"; "Bible questions answered here," etc. We had many questions to answer, some doctrinal, some about war, some about Cain's wife, and, in fact, about almost everything in the catalogue of religion.

The effort at least gave our work considerable publicity, and we trust that some good has been done. Our experience has taught us several things which will be very valuable to us in making another effort of that kind.

Tax Protest in Tahiti

Big public demonstration over proposed increase in levies on imports.

We have been having some little trouble here in Papeete, Tahiti, of late. The government is in need of money, and in order to meet the demands the duty was raised. The rate of exchange used to be 5.20 francs to the dollar and the duty on imports was based on that figure, but now they charge on the current rate of exchange at time of entry, so you will see that it makes a considerable change, as the exchange to-day is 13.40 to the dollar. The imports have fallen from eight hundred tons per month to about or less than two hundred from America, and New Zealand and Australia in proportion.

Well, last week the governor levied a tax of 3.30 francs on the hundred for all sales made since January 1 last. It met with a storm of protest. Several meetings were called and a committee was selected to wait on the governor and present the people's demands.

The people volunteered to subscribe a lone of one million

francs, so the governor reconsidered his decision relative to the tax.

The demands are as follows:

1. Reduction of employees of the secretary general's staff, and to commence with the metropolitan, nine-hour day instead of six as at present.
2. Abolish metropolitan chief of customs and his two metropolitan assistants.
3. One chief of public works department instead of three as at present, and the work to be given to local enterprises.
4. Complete suppression of the government appointed city engineering service, also extra budget credits for same.
5. Abolish extra family allowance to metropolitan officials, as colonial officials are not allowed.
6. Suppression of extra pay which officials get for government services rendered outside their regular billets.
7. Application of the law on excessive profits.

I have learned that the governor has met the committee as far as it was possible and promised to do all in his power with the home government.

The civilians all met at the city hall and followed the committee to the governor's. He had soldiers placed on all three streets leading to his palace, and refused to allow the people to go to his gate, but agreed to receive the committee. However, the committee were firm, and as a result the governor finally allowed the people to go to his gate as desired. The crowd was well-behaved and reflected credit on the committee.

The demonstration is significant because it is the first of anything of the kind since the islands have been taken over by the French.

ROBERT T. BROWN.

The Northeastern Nebraska Conference

Last Saturday and Sunday, October 1 and 2, are days that will be long remembered by the Saints who gathered to attend the conference at Walthill, Nebraska. Brother T. J. Elliott, district president, called the conference to order Saturday morning and the first meeting was a good spiritual prayer service in charge of Brethren Long and Carter. At 2.30 p. m. conference met in business session with Brother Elliott in the chair. The conference voted a five-hundred-dollar budget to be raised by the district to defray the expenses for the coming year; also to hold only two conferences a year, one in the spring and one in the fall; also to have two-day meetings in each of the branches during the coming year.

Saturday evening preaching was by Brother Burton, our new missionary to the Indians. He used his two-gate chart and made the sermon very plain. We are very glad to welcome Brother and Sister Burton to our district.

At 8.30 a. m. Sunday the men gathered at the church for a men's meeting. Brother Burton lectured this class and a good meeting was reported. The morning Sunday school session was well attended and was in charge of Brother Clark of Winnebago. At the morning preaching service the conference was given a real treat in the form of a splendid sermon by Brother E. E. Long. Several of our Lamanite brothers and sisters attended this service and they always pay the very best attention. Dinner was served at the church, and what a feast of good things was there to eat! Each family brought well-filled baskets, and everyone had plenty and to spare. It was good to see the red man and the white man eating together as one unbroken family.

At 2.30 was held the sacrament meeting, followed by a prayer and testimony service. What a spiritual feast and how the Saints did enjoy the same. Words of comfort were given by the Spirit to the Saints, and they were encouraged to press on and remain faithful to the trust placed in their keeping. At 4.30 p. m. Brother Burton was again the speaker and the Saints paid good attention while he described the gospel gate. Many of our Lamanite brothers and sisters, as well as those not members, attended all services and expressed themselves as well pleased with their reception and also with what they heard.

We are very thankful that we have such a splendid district president, and feel that the Lord is blessing us in many

ways. We are also glad to see the gospel coming to the Lamanites and feel that better days are in store for our district. Our spring conference will be held at Omaha with the Omaha Branch. Apostle Greene was expected, but at the last moment a wire was received stating that important business held him at Independence. We were sorry, for his words of comfort and good advice would have only added more good to one of the best conferences of the North-eastern Nebraska District.

CORRESPONDENT.

Young People's Outing, Mobile District

The reunion committee of the Mobile District, thinking it not advisable to hold a reunion this year, suggested that a "Young People's Outing" be held instead. The plan was adopted and the time and place chosen was July 13 to 18 at San Souci ("without care") Beach, Alabama.

San Souci was at one time a popular summer resort, but the beach being low the storms which swept the coast a few years ago washed away all the buildings. The only remains now are a few brick pillars and an artesian well with a wonderful flow of cool water. The attendance, while not large, was perhaps greater than the committee had anticipated.

About forty people stayed on the grounds, and there were quite a number of "comers and goers." As this was our initial effort in a "camp meeting," not much of a serious nature was undertaken. The district conference was held on Saturday and Sunday. There was a little too much rain to suit the occasion, the sun shone too hot some of the time, the mosquitoes were quite bad two evenings, there were not enough tents, and there were entirely too many shells on the beach where bathers had to walk, and even the water was not deep enough for deep diving, but the committee willingly took all the blame for nature's doings, and so about everybody, especially the young, enjoyed it all and went away planning to go again next year. We hope then to have a sure-enough reunion.

EDNA COCHRAN, *Secretary.*

Visiting the Scattered Members on Foot

Extracts from a letter to the First Presidency.

I wanted to report more fully concerning my trip afoot out into Western Colorado. I saved about twenty dollars stage fare by starting afoot and had to walk only about forty miles out of one hundred and fifty miles. I reached very few outsiders and only ten of our own people. Our people needed the visiting badly. They were very poorly instructed in the doctrine of the church and were rather carried away by other doctrines which they had heard. I'm sure I strengthened them considerably.

It may possibly be a good idea to take that trip once a year to keep in touch with them. Of course I made a few friends among the outsiders this trip. I may make more next time. Also I got acquainted with our people and have got them interested in some of our books and will keep them supplied from our district library.

I'm on my way up into the country off the railroad again but only about thirty miles this time. One brother and family lived in there about five years ago and then another brother and family moved in and took their place and they have interested some of their neighbors in the gospel.

CHESTER YOUNG.

COLLEGE DAY

October 16

It was in making education not only common to all, but in some sense compulsory to all, that the destiny of the free republics of America was settled.—Lowell.

WILLIFORD, ARKANSAS, September 13, 1921.

Editors Herald: It has been some time since I visited your columns. I have been greatly blessed this year in the gospel work. It is nothing uncommon to have a crowd of three or four hundred people out to meetings. I had a wonderful experience in the State of Louisiana this summer. There is a branch at Eros of about one hundred noble Saints. Ten hold the priesthood in the branch. In some way the evil power got into the branch and threatened the destruction of the good Saints. After fasting and praying about twenty-four hours to know if I could in any way be an instrument in the Lord's hands to help them out of their sad condition, I was impressed to make a trip to that country, and before I reached there, the president of the branch, Broher J. A. Phillips, who is a good man, enjoyed a vision. The Spirit spoke to him and told him how I would conduct matters after I arrived.

We began meetings and, indeed, we had a good meeting, and after continuing the meetings a week I went to the president of the branch and told him to call a priesthood meeting on Sunday evening. He did so and on Saturday evening the Spirit instructed him to write what should be done in the priesthood meeting.

All holding the priesthood in the branch were present. The president asked me to take charge of the meeting, so we requested all of the brethren to bow and stay on their knees until all offered prayer, and as we got up from our knees we had an outpouring of the Lord's Spirit and, indeed, we had a joyful time. All that were in trouble confessed their faults and agreed to bury their present troubles and do all they could to build up the gospel work in that country. After the meeting was all over, Brother J. A. Phillips then read what the Spirit directed him to write, and everything that was done was in accord with what the Spirit had directed. Well did Solomon say, "Where there is no vision, the people perish." (Proverbs 29:18.)

The branch is now in peace and happiness. To the Lord be all the praise. I am leaving the State of Louisiana to attend the reunion at Bald Knob. I stopped off at Dalby Springs in northeast Texas in a country where I opened up the work twenty-five years ago and sowed the gospel seed in the hearts of hundreds of good, honest men and women. They came from far and near to meet with us in a meeting that was being conducted by Brother T. B. Sharp and Brother J. W. Jackson. Many of them said they often thought of what I predicted to them that was coming on the earth in the near future. Years ago I preached five sermons for them, and the last evening I preached there were about four hundred people on the ground. Twenty-three were baptized and many others brought near the kingdom. Brethren Sharp and Jackson did a good work.

We began our reunion at Bald Knob on August 19. Brother A. T. Higdon, of Independence, Missouri, was with us. He is a fine preacher and a noble worker. He and the writer did the preaching in the evening, and Brethren J. T. Riley, Al Ziegenhorn, and Brother White, who is county judge of White County, did the preaching in the daytime. The Saints of the Bald Knob Branch did all they could to make the reunion a success, sparing neither money nor time. We had a fine reunion.

I am here at Williford, Arkansas, in the midst of a fine meeting. About two hundred are in attendance. Four have been baptized and several others are near the kingdom. I would like to rest a few days but no place to stop. We have to work on.
Your brother,
E. A. ERWIN.

Cyril E. Wight of the Lamoni Stake Presidency was conducting gospel services for the young people at Hiteman the past week, October 2 to 9 inclusive. Elder Wight conducted a similar series of services in the early part of the year and they were so well received that they urged him to return this fall.

In the measure in which love increases in any social organism, it will hold together without coercion.—Rauschenbusch.

GRAND RAPIDS, MICHIGAN, September 22, 1921.

Editors Herald: The Saints of Grand Rapids are trying to put it on the map, that is, as a center of church activities for the district.

For some time, we have been dissatisfied with our present plan of renting a hall for our services, and so have recently purchased two beautiful lots in the southeastern part of our city, and as soon as we have the consent of the bishopric we will erect a church suitable for the needs of a growing branch.

Besides having this "vision," we also have an aim—that aim—the warning of the people of Grand Rapids that we have the restored gospel, and also of the building up of Zion in the latter days; and with this aim in view, we have pitched a large tent, which is owned by the district, on the two lots recently purchased, and have opened up a campaign, in charge of Elder F. F. Wipper, district missionary in charge, and Elder E. K. Evans of our city.

Our first meeting, Sunday the 18th, was a great success, over four hundred people attending, and a great many were turned away through lack of seating capacity. Thus far throughout the week there has been a very good attendance in spite of the rainy weather, and we are hoping that the weather will remain open for a good many weeks yet, and that the interest will continue.

Our Religio Department is now back to almost normal attendance again, after the vacation period, and we have one class which is very largely attended, namely the church history class, with Sister Louise Evans, teacher. We feel very fortunate, indeed, in having Sister Evans as teacher, as she has had the work in Graceland and is able to help us with her outlines and college training.

PUBLICITY DEPARTMENT.

MOUNDSVILLE, WEST VIRGINIA, September 2, 1921.

Editors Herald: It is with pleasure that I read the *HERALD* and *Ensign*. There are many good things contained in them, and how glad I would be if I could retain them in my mind. The articles of J. E. Vanderwood are worthy to be printed in book form; the depth of his articles are wonderful.

We had our Sunday school teachers' and officers' meeting on Tuesday evening, August 30, at which Sister Schaanun read a letter from the *SAINTS' HERALD*, "Woman's field of opportunity for service," by Grace B. Keairnes, which was most earnestly enjoyed.

"Zion, the city of refuge," by D. R. Baldwin, is a wonderful article and worthy of our study. I read an article some time ago written by Brother R. W. Farrell, and after reading it I felt like saying, "Write again, Brother Farrell." I also read with interest the sermon of Brother Hammond, one of our future coming men.

We have a little branch here in Moundsville, organized by Brother G. T. Griffiths about two years ago. We have added to our number quite a few by baptism and removal letters from other branches. We have our little difficulties which I believe are for our growth and development. We also have a little band of workers in the children. They are called Zion Builders. Every Sunday evening at 6.30 they have a prayer and testimony meeting, and they are generally the first on the floor in the branch prayer meeting, so that they are an example to the older ones. Brother Schaanun, the president of the branch, is in charge of these little ones, and they are making fine progress.

I am glad to learn of the good and spiritual time they had at the Kirtland reunion. Many will wonder why I was not there, but having been out of work for eighteen weeks I could not go. We sometimes have to be governed by circumstances.

As a branch we are trying to come up higher, but we feel our progress is very slow compared with what we would like to see it. But inasmuch as we do our part faithfully and leave the result with God, we know that all things will work out for our good. One of the main things is unity among the priesthood, and if you have a lively priesthood then you will have a lively branch.

We have Brother Crow, who has recently been ordained a teacher, and he is on the job bringing the Saints together and teaching them their duty, and for this reason he is loved and respected by all—something like a Brother Ramsey in England, at a little town called Farnworth. He became the president of the branch, and, being earnest and zealous in the work, if there were any missing from the service when the meeting was over he would go to their homes to learn the reason, and if when visiting the Saints they would complain about their shoes or their clothes being shabby and not fit to come to church, he has been known, time and again, to take off his shoes and coat and say, "Here, brother, give me your old ones. I will leave you without excuse."

This is the spirit that should prompt us as ministers of the gospel of Christ. Is there anything in this life that we should love more than the gospel and the souls of men? Let us all answer, "No."

We are expecting that in the near future the sisters of our branch will organize and become a power for good. I am glad to see the church is making rapid strides along certain lines. So let us be busy and about our Master's work, the harvest is great and the laborers are few. The field is white, all ready to harvest, and he that is willing let him thrust in his sickle and reap, and pray that the Lord of the harvest may send laborers into the field.

Our Wheeling district conference will be on the third and fourth of this month. We are trusting, working, and praying that we may have a good, spiritual time. Then comes the Clarksburg conference, the following week. Let us pray for them, also that we may be enriched with the blessings of heaven.

Now if Brother Hammond or any of the Saints here or in England should see my address and feel like writing, a word from them will be always welcome. Ever praying for those of the faith,
Your brother in gospel bonds,

THOMAS MILLS.

VALENTINE, NEBRASKA, September 16, 1921.

Editors Herald: I have just been reading in the HERALD that God helps them that help themselves, and thought what a good place Valentine would be for an elder or priest to locate, and how we would appreciate one, as we have no meetings only when one drops in on us, although I think we have been highly blessed this last year. We have had Brother W. M. Self, Brother Joshua Carlile, and Brother E. E. Long. I see Brother Long is going to locate in Nebraska, and how I wish he would locate here. I think he could do much good.

We have organized a Sunday school since Brother Carlile was here and have quite a few outsiders attending. We had twenty-two last Sunday. We hold it in a private house.

Ever praying for the work to be opened up here and for the upward move everywhere,
In bonds,

JULIA C. SHEPARD.

GREENFIELD, MICHIGAN, September 25, 1921.

Editors Herald: It has been some time since I have written to the HERALD, but I am as interested in the gospel as ever. It appeals to my reason. The plan that God has given if we but obey would be heaven on earth, peace and good will among men, for it answers all the needs of human wants if we are true followers of Christ, following the plan of salvation, both spiritual and temporal.

I believe we could well follow the advice in Doctrine and Covenants 128:6 of organizing pastoral, agricultural, industrial professions, etc. But I believe we might think of the admonition given by the Lord that the children of the world are wiser than the children of light.

The leaders no doubt are doing all they can to build Zion, but what are we doing? What if industrial conditions get no better? Are we able to cope with the situation? Yet we have been forewarned of perilous times coming, with famine and pestilence, and these are only the beginning of trouble. Must we learn this lesson by bitter experience or by intelligent preparation? Our only hope lies in Zion's redemption if we are to escape these bitter experiences.

I would like to be in closer contact with the Saints and assist in its economic program. I am a mechanic, electrical wireman journeyman with city of Detroit license, with five years in the construction and five years maintenance. I also spent three years on farms. I can do farm work and took a full course in agriculture from the International Correspondence School. If there is any Latter Day Saint farmer or electrical contractor who wants a man, twenty-eight years old, to put his whole being into their work and the welfare of Zion, drop me a line. Yours for advancement of Zion,
B. L. MAYNARD.

MOORHEAD, IOWA, September 28, 1921.

Editors Herald: We are pleased to inform you the Moorhead, Iowa, Branch is still among the progressive ones.

During the month of July there were sixteen baptisms. Some of these had been investigating the work for some time and were thoroughly convinced that the angel's message was true and are now rejoicing with us.

During the spring and summer we were favored with very interesting sermons by Brethren D. S. Baughman and J. C. Crabb. Brother Baughman spent about three weeks in our midst. We were pleased to make his acquaintance as he was a new man to this branch and we hope that he may meet with us again in the near future.

We were certainly pleased to have Brother Crabb meet with us again. When we come to consider the many years of service that he has rendered the Little Sioux District, the Moorhead Branch receiving its share of his services, and now at such an advanced age still declaring the angel's message, as firm as ever, it makes us feel that he will continue faithful

(Concluded on next page.)

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Conference Notices

Southern Michigan and Northern Indiana, at Coldwater, Michigan, October 14 to 16. H. E. Moler, president.

Western Montana, at Bozeman, November 5 and 6. Send all reports to district secretary, J. P. Wyckoff, Deer Lodge, Montana.

Kewanee, at Rock Island, Illinois, October 15, 9 a. m. Meetings at church on the corner of Eighteenth Avenue and Tenth Street. M. E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

Convention Notices

Women's Department of the Eastern Michigan District will hold a convention October 15, at Marlette, Michigan. Mrs. O. Engel, organizer.

Requests for Prayers

Prayers are requested for Sister Eva Prettyman, of Knox, Indiana, who is suffering from tuberculosis.

Quorum Notices

First Quorum of Priests, Detroit District, will meet at Central Church, Detroit, Michigan, October 16, at 2.30 p. m. All priests in district urged to attend. John Hall, secretary, Detroit, Michigan.

Teachers of Detroit District will meet at Otter Lake, Michigan, Sunday, October 30. Autos will take those who come to Flint, leaving early in the morning. L. E. Dollinger, secretary.

Young People's Gospel Campaign Services

A committee composed of Brethren Paul M. Hanson, F. A. Smith, James F. Keir, J. A. Gardner, and Arthur E. McKim has been appointed by the Joint Council to care for the interests of the young people's gospel services this fall and winter. This committee is working out a definite program, in-

to the end like Brethren Charles Derry, George Montague, and others who have labored so faithfully for this branch. It is a pleasure to think of them and it does inspire us with a determination to fight manfully onward to the end.

Brother L. E. Hills, of Independence, Missouri, favored us with some splendid lectures on the Book of Mormon and of the great archaeological discoveries, which were well received by both members and nonmembers and many have expressed their hope that he would come this way again.

At present we are nearing the end of the third week of a series of meetings conducted by Brother Daniel Macgregor. A large congregation has greeted him every night and much interest is being manifested and we wait for the results to follow. The question box usually keeps the brother busy fifteen or twenty minutes after his sermon.

Ever praying for the welfare of God's work,
MARK JENSEN, *Branch President.*

The dissolving of doubts is attained, not so much through clearer thinking as through deeper living. The way of the Scriptures, the way of light, is not the road of abstract reasoning, but the road of the cross.—Nash.

COLLEGE DAY—OCTOBER 16

"Education . . . an ornament in prosperity and a refuge in adversity."

cluding the laying out of circuits, and will welcome correspondence from any branches contemplating young people's meetings this season. Address all communications to Box 255, Independence, Missouri.

ARTHUR E. MCKIM, *Secretary of Committee.*

Conference Minutes

LONDON.—At London, Ontario, September 30 and October 1 and 2. Opened Friday evening with musical entertainment under direction of D. A. Withrow, district chorister. Prayer service Saturday morning. District President John Shields, J. L. Burger, and James Pycoc presided over the conference, and after the usual business time was given over to Sunday school. At 2 p. m. session business was resumed and bishop's report read, showing \$13,000 received in tithes and offerings the past year. There are 911 members in the 11 branches; 45 baptisms are reported. One of the largest branches had not reported its baptisms, which would undoubtedly have increased this number. The following officers were elected for ensuing year: President, William Osler; vice presidents, Frank Gray and Clarence Weeks; secretary, Lucy Yerks; treasurer and bishop, J. L. Burger; chorister, D. A. Withrow; organist, Caro Withrow; auditors, L. O. Pearson and James Reilly. Departmental program at 7.30 p. m. Prayer and sacramental service Sunday morning. At 11, 2.30, and 7, preaching. District chorister and organist, ably assisted by musicians from other districts, and Mr. Mabee, of London. London Saints have placed in their church building a new pipe organ, the use of which added great pleasure to the services of the conference. Visiting Saints were unanimous in their vote of thanks to London Saints for their hospitality. Adjourned to meet at call of district presidency. Lucy Yerks, secretary.

SOUTHERN MISSOURI.—At Tigris, with the Beaver Branch, during the reunion. District President A. V. Closson and Lee Quick, missionary, were in charge. Four branches reported a total of 506 members. Three branches made no report. Ministry present included 7 of the Melchisedec priesthood and four of the Aaronic. Most of the preaching was by Lee Quick. Four were baptized, all heads of families. C. H. Norman was ordained elder. Next conference at Thayer, some time in February. Benjamin Pearson, secretary.

MOBILE.—At San-Souci Beach, Alabama, July 16. Business opened at 10 with the district president in the chair. District president, T. J. Booker, chosen to preside and chose Brother Gamet to assist. Officers reported. Reports of branch president were read. Missionaries reported. Branch reports, Escatawpa, 200; Vancleave, 184; Mobile, 129; Bay Minette, 137. Motion carried that we pay for the district record recently sent out by the Department of Statistics. On recommendation of Escatawpa Branch, D. W. Sherman was ordained to the office of elder. District superintendent of Sunday schools reported. The reunion committee reported and was continued. Officers elected: President, Levi Gamet, who chose as associates, Jason Booker and J. W. Hancock. Secretary-treasurer, Edna Cochran. Bishop's agent's report was read and referred to auditing committee. Preaching Saturday night by Alma Booker. Sunday school and prayer meeting Sunday morning, round table discussion in the afternoon. Preaching at night by A. G. Miller. Adjourned to meet at Mobile at the call of district president. Edna Cochran, secretary, Route A, Box 39, Ocean Springs, Mississippi.

WESTERN MAINE.—At Vinal Haven, August 20 and 21. Brother A. E. Phillips, associated with the district presidency, was in charge. Ministerial reports were read. It was moved and carried that the conference proceed to organize the district Sunday school department. Officers chosen were: N. M. Wilson, superintendent; Henry Eaton, assistant superintendent; George Wilson, secretary; Gertrude Eaton, treasurer; Lura Black, member library board. Next conference at Little Deer Isle in November. L. J. Eaton, clerk.

Our Departed Ones

PARKER.—Reuben William and Ruby Elizabeth, twin children of Walter S. and Ella Parker, were born at Lamoni, Iowa, Ruby, December 16, 1920, Reuben, December 17, 1920; passed from this life, Reuben, September 27, 1921, aged 9 months, 10 days, Ruby, September 29, 1921, aged 9 months, 13 days. These children were ill some days. All efforts to call them back to health being of no avail, they passed to the brighter shores of the world beyond. Services were from the Saints' church, Saturday afternoon, at 2.30, in charge of Peter Muceus, sermon by J. F. Garver. Interment in Rose Hill Cemetery.

MIFFLIN.—Annie Elizabeth Miffin was born December 23, 1871, at Dawn Mills, Ontario. Died September 27, at Windsor, Ontario. Baptized June 12, 1894; married Minnis Miffin March 4, 1890. Leaves husband, three sons, two daughters, five grandchildren, and a host of relatives and friends. She was a faithful Saint, a devoted mother, kind and helpful to everyone. Funeral services at Saints' church, in charge of Leslie Brown; sermon by John Shields; interment in Windsor Grove Cemetery.

STOVER.—Leonard Stover was born June 10, 1865, at Dorchester, Elgin County, Ontario. Married Carrie Henderson, July 4, 1885, at Flint, Michigan. Baptized February 20, 1888. Held successively offices of priest, elder, high priest, and acted as member of Independence Stake High Council. Survived by wife, two sons, a daughter, a sister, a half-sister, and three grandchildren. Died at Independence Sanitarium October 6, 1921. Funeral from Stone Church; sermon by James F. Keir, assisted by Arthur H. Mills. Interment in Mound Grove Cemetery.

HUTCHINGS.—Winnie Frances Cowhick was born in Page County, Iowa, April 23, 1861. Married Doris A. Hutchings, February 22, 1884. Baptized in September, 1891, and lived a consistent Christian life. Was much given to hospitality. Leaves besides husband, two brothers, a goodly number of relatives, and a host of friends. Her husband is an invalid, for a time was in the missionary field and for a number of years has been president of the Little Sioux, Iowa, Branch. Before her death, after a week of severe illness, they both made a complete consecration of their property to the church. Funeral service at Little Sioux; sermon by Sidney Pitt, sr.; Joseph Lane in charge.

badly, if he could walk at all, that he was not here to fill his appointment. And when the dread scourge of influenza passed through here and every house was a pest house, he gave no thought to himself, but whenever anyone needed help he was ready to respond. With that sort of coinage he bought the friendship of the Saints in Lamoni.

I am glad to say we came to understand each other. I pre-friend. I am glad he lived long enough and I lived long enough to become friends. There was a time when we did not understand each other. I came here to take charge of the SAINTS' HERALD as editor, and those were tense times in the church; we did not see some things alike, at least we thought we didn't, and we looked at each other with critical eyes. I did not understand him and he did not understand me, but I am glad to say we came to understand each other. I presume our differences were more in differences of understanding than on any fundamental principle. I believe that is the cause of the differences between brethren nine times out of ten; I mean brethren, honest brethren. They differ because they do not understand where the other man stands, but I am glad to say there came a time when we understood each other pretty well, and I came to count him as one of my warmest friends, and could depend on his support and he on mine.

I gave him not only my respect, but my love. There is a difference, you know. Some people we love when we can no longer respect them, and some people we respect and honor when we cannot love them; they are too distant and formal and cold. But I gave to this man both respect and love, and I am glad to have had his friendship and the tokens of his esteem on various occasions. And one thing I am grateful for this afternoon (you will pardon the personal mention); sometimes we are inclined to reserve our flowers until we come to lay them on the casket, and I am glad that I did not leave until too late any statement of appreciation of this man's worth, but twice during recent months I wrote him and attempted to give him an expression of my feelings.

Willing to Serve Anywhere

The first time was when during the past winter in his weekly letter to the Presidency he had lamented the fact that he could not travel and preach so continuously as he used to do, but he went on to tell how he was conducting a Sunday school class, the themes, and his outline, and the work he was trying to do in Lamoni in various ways. I wrote to him and told him that I was glad to see him feeling as he did. You know some men when they begin to grow old and break in health and cannot occupy as broad a field as they used to occupy, become discouraged and bitter, and I told him how gratified I was that when the time came when he could not go so far as he used to, he looked around and right at his door found work to do, and did it, and was happy in it, and made others happy. The second time was shortly after the revival services that were held here. I was preaching in this room to the young people, and the room was packed every evening—this of course was considered the big event. Some one was needed to go downstairs in the basement and preach to the overflow service, and Brother Wight was asked to do it. Some men would have considered themselves insulted and would not have gone. A year ago during General Conference I asked one of the elders to preach in one of the smaller branches in Independence and he said, "No; if I preach at all I want to preach to an audience that is worth my time." But when they wanted Brother Wight to preach in the overflow services down stairs he went down humbly and cheerfully and happily. The last time I saw him, the last Sunday night of the meetings, he stood here by the platform after the close of the meeting, and commented on the fact that the janitor who went from

one meeting to the other reported that we were at one moment in both rooms presenting identical arguments. So after I had gone back to Independence I wrote to Brother Wight and told him how much I appreciated the example he had set, and hoped when the time came I would be able to respond with equal grace, because I did appreciate the example of humility and cheerfulness he had set.

Now let us analyze the text for a moment. The first verse you might almost consider was in the nature of an admonition to our departed brother, "Endure affliction." Well, he had afflictions to bear; the death of his wife was a sad affliction; his physical infirmity was another. "Do the work of an evangelist." That was his work. "Make full proof of thy ministry." Up to the very day when he was stricken down he was engaged in the Master's service, rendering to the last moment proof of his ministry, and full proof.

Then Paul goes on to say in language we might attribute to our brother, "I am now ready to be offered and the time of my departure is at hand; I have fought a good fight." That is a figure of speech, of course; we talk about the Christian warfare, but it is a very significant figure; it is a fight and a man who lives as long as our brother lived passes through at least three phases of that conflict. He had his early youth and manhood, when he was a young man, full-blooded and passionate, and all the allurements of the world, of the flesh, and the Devil appealed to him. These sons of his are young; they may think, "Once father was as I am; every temptation that comes to me, came to him; but he kept himself clean and straight and honorable." Then there came the period of full manhood, which brings with it its struggles and responsibilities and duties, and its burdens as a citizen of the state and the community.

We have already commented on the work he did in the church, and as a citizen of the family he discharged his duty. At a time in the history of the world when the old marriage ideal was losing its hold on humanity, when the home was disintegrating and loose morals were coming in, and the old strict ideas of marriage were giving way, this man held to the highest ideals of morality in family life. He made his covenant with his wife and he kept it. It never could be said of him that he dealt treacherously with the wife of his youth. Some one may say, as they sometimes do, that was "natural for him." If a man does right, people are ready to say it was easy for him to do it. I tell you all men are made after very much the same pattern, and every man is able to conform to the requirements of Jesus Christ if he will. On the other hand every man has his temptations. You may not know about them; he doesn't tell about them. This brother does not tell us. The temptations that came to him are locked in his silent breast; but every missionary who has traveled very extensively, especially if he was at all attractive, or an eloquent preacher, has had his opportunities and temptations, and he can tell of the homes that he might have defamed if he would, but would not. It never was necessary for anyone to follow the trail of John W. Wight and settle difficulties. No reports came in that he had violated the trust of any man who had taken him into his home. He kept the estate of manhood and was true to the covenant he had made as a husband.

A Rich Legacy Left

He was true also as a father. These young men may well ponder on the spiritual inheritance that comes to them from their father. He did not leave very much in the way of property, I am told; I am quite sure he did not, but he left them something else that is worth more than anything he could have conveyed to them by deed or by will, and that is his spiritual inheritance that comes to them under the name of *Wight*. I remember how, when I was a boy coming into the

later years of my boyhood life and into touch with the church, there was one thing that impressed me. When I went into a community of Saints and mentioned that I was a son of David H. Smith, immediately I had friends. My father did not leave me anything except that; and I do appreciate the value of a good name and good friends. These young men for many years to come, no matter where they go in the world where there is a little branch of Saints and the people learn they are sons of John W. Wight, will have friends. He left them friends. He left them a good name. He left them a trust to keep, and I do not need to plead with them this afternoon to keep that trust. There is one here who pleads with them. Brother Wight never preached a more powerful sermon than he preaches to his sons to-day. A good father leaves the best argument to the last; he never utters it, but the silent lips plead, and from his whole life there goes out an appeal more powerful than he ever voiced, to his sons, to live in harmony with the inheritance he left for them.

"I have kept the faith." There is no question that this brother kept the faith. But there are two ways in which we may use that figure of speech. We may use it simply as applying to being sound in doctrine. He was one of the best preachers of the fundamental principles we have ever had. He loved to preach them, and made them plain. He was sound in his doctrinal utterances. He did not deal very much in the line of speculation. He may have had some hobbies to ride—most of us have—but he did not allow them to interfere with his ministry to any extent, but preached the gospel of Jesus Christ, so that so far as his preaching is concerned it might not be too much to use concerning him the statement found in the gospel according to Saint John, "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." (John 1: 6, 7.)

But there is an infinitely greater way in which we may keep the faith, the principles of the gospel of Jesus Christ are simply a means to an end, and that is the development of the Christian character, as the statement is made in the Ephesian letter, a statement of the objective of this gospel teaching, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow into him in all things, which is the head, even Christ." (Ephesians 4: 13-15.)

A Good Example to the End

There is one way to keep the faith, and that is in precept—teaching. There is another way in which to keep the faith, and that is in practice—to live it. John said of Jesus Christ, "The word becomes flesh and dwelt among men, full of grace and truth." The word is the gospel, the flesh was Jesus Christ in person. Everything he taught he lived in his life, and so we may say that this brother in that sense kept the faith. He not only taught people, but he endeavored to live his life in harmony with the things he taught.

"I have finished my course, the time of my departure is at hand, I am about to be offered up." His sons assure me that Brother Wight had reached a time when he was willing to go. He thought his work was done. The things he wanted to accomplish he had accomplished. Matters he wished to straighten up he had straightened up, and the time had come when he was ready to go. His course was finished. There is one thing we may congratulate ourselves on concerning him, and that is, whatever trials he endured, there was one trial he missed, that was the trial of enforced idleness. He was blessed with the privilege of continuing work up until almost the very last day. I think that was a great blessing. It is

an awful thing to have been active and then reach a stage where we can no longer engage in the work of God; it is an awful thing unless God gives grace to bear it. The most unhappy year I ever spent was the year I could not work. Brother Wight was blessed with the ability, with sufficient strength, at least by exercising a determined spirit, to keep himself busy and therefore happy until the last moment. And there was one thing concerning his later years that was very pleasing. With advancing years and declining health he had to give over many of his activities. He was released from the Quorum of Twelve, and many of the things which he used to do he could no longer do, yet he avoided becoming embittered or pessimistic or disappointed. He did not strike on that rock. In fact, I have heard a number of people comment on the fact that his last years were his very best and most full of spiritual power and constructiveness and real progressive forward looking. In that I think he set all of us a very good example.

Then the text closes with the statement that "henceforth there is reserved for me a crown of righteousness," and it occurs to me right here that the significance of the crown of righteousness is that it can be placed only on the head of a righteous man. The virtue is not on the crown; the significance is not in the crown; the significance is that it is placed on the head of a righteous man. No process of ceremonial cleansing alone can ever fit an individual to wear that crown; but only by a consistent living in harmony with the gospel of Jesus Christ can it be obtained.

And then the text goes on to say, "But not for me alone, but for all they that love his appearing." Brother Wight was a social man. It would not give him any degree of comfort to think that he by superior attainment had won a great and glorious crown of righteousness that others could not enjoy. He loved his fellow men, and the thing that pleased Paul would please him. Paul said, "This crown is not for me alone; but for all those who love the appearing of our Lord Jesus Christ."

Let us take home the lesson to our hearts from this occasion. We honor ourselves when we honor an honorable man, and this afternoon we are certainly pleased that in spite of the sting of parting in the hearts of these people, we can say what we have said about this departed brother. I have come in this door to attend numerous funerals. I have come here to speak when every fiber of my being rebelled against that which had taken some one from our midst, as when some young mother had been taken and had left her motherless child and I could see no reason or explanation. I could only say, "It seems to me unwise and unjust, but I must trust God who is always wise and always just." But to-day we come here following one who lived a long and useful and honorable life, and has given the community stalwart sons to bear his name and carry on his work.

His work is finished, we do not need to weep for him; but we say Godspeed to his spirit, and we commend it to the great, just, and loving God who received it into the paradise of the just.

Correction

In the issue of October 11, in the article on "Two kinds of tithing," by Bishop B. R. McGuire, page 967, near the bottom of the second column a statement is made: "If it is otherwise he has paid *no* more than his surplus." The word "*no*" was inserted through a typographical error.

Stewardship would make for creative energy, because it would take men out of positions of mere machines and make of them directors of industry, managers, and owners.—C. A. Smurthwaite.

The Law of the Lord Is Perfect

Laying on of Hands

The reason for the laying on of hands is clearly indicated in the very nature of man. It signifies a blessing, and hence is appropriate for the blessing of children. If we utter the words, "Bless you, my child," there is felt a tendency at once to extend both hands with the palms downward.

The hand is the symbol of power and authority to all important documents—"In witness whereof we set our hand as well as to fix our seal." In Habakkuk 3: 3, 4 we read, "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power." The marginal reading gives it "bright beams out of his side," but horns are also a symbol of power. It is so, not only in a biblical sense, but in a human sense as well. Hence there is the laying on of hands for the healing of the sick, for the blessing of children, for confirmation, and for ordination. Ordination is a delegation of power and authority. Confirmation is a form of blessing given by one having authority from God.

The particular reference to the healing of the sick has been discussed at greater length in the HERALD for September 13.

The reasons are written deep in the nature of man that faith makes for healing. We recall one of our ministers once saying that no man knew how the sick were healed or knew anything about it; and he was glad that they did not, as otherwise men would take and use it for the sake of money. But, alas, the principle in man that makes for healing is understood by men and has been and is being used for money. Yet, as we have previously stated, of all methods of healing, that by the Spirit of God is best by far, because with the healing there comes the cleansing power of the Spirit of God. "If he have committed any sins they shall have been forgiven him." The power of faith and the necessity in man for faith, if he is to be healed, can readily be recognized.

Thus we see their high manifestation. In other words, this declaration is not simply a command and promise, but is also a declaration of the law governing the nature of man.

In another editorial soon to be published we will discuss some of the reasons why we are required to forgive one another; that the reason is not alone for the sake of others, but for our own good as well.

All of these various principles of the gospel are thus laid deep in the nature of man. All that our heavenly Father asks of us, as rapidly as we can understand we find is founded upon reason. They are not arbitrary commands but are intelligent direction for our right living in order that we may live in the fullest sense of the term and receive the greatest joy. They are, indeed, the pointing out of the best methods, for the law of the Lord is perfect, converting the soul.

And we find, as we take up these principles one by one, that, as we grow and are able to understand here a little and there a little, that the goodness and wisdom of God are manifested in every principle and ordinance of the gospel, and we are given courage to believe that that which is yet dark, that which we cannot understand, will yet be made plain, and that it will be so as soon as we are capable of appreciating and understanding the great principles underlying.

Then we come to the conviction of the Apostle Paul that our heavenly Father does not either cause or permit needless suffering, but that he makes our very pain to praise him; that there is a purpose back of it all, and "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

S. A. BURGESS.

Subjects Being Discussed

Employee Representation

Employee representation is declared to be a great success in an article in *The Outlook* for August 31. Wherever fully and confidently tried, it has proved a success, according to the write-up.

There are many different forms of shop representation, according to the nature of the industry. As a result of a survey, it is found that seventy per cent of all disputes brought to the conference table were settled wholly as requested by the workmen, twenty-eight per cent by satisfactory compromise, and only two per cent of the cases where the workmen's contention was rejected, and in those cases they were satisfied with the findings. Of course, it must be remembered that most of these cases have arisen from complaint of conditions by the working men.

Employee representation means that they have full right of control, not simply an opportunity for suggestion. The workmen are frankly advised as to profit and loss. They are allowed access to the books with any necessary explanation. The workmen thus know that they receive, without striking, all that they are justly entitled to, and the management secures something heretofore greatly needed, that is, whole-hearted cooperation. As a result, they have found that practically all men are both honest and reasonable and ready to try to meet on a fair basis. Over six hundred different concerns are now employing this method satisfactorily.

One of the latest to adopt this plan is the Pennsylvania Railroad, which is, in fact, the first railroad to attempt it; but they also pronounce it a marked success and as the "most four square, democratic institution in American industry."

Good Response to Sanitarium Call

The management of the Independence Sanitarium report a gratifying response to their request for donations to the institution. Almost every day something comes in to supply the needs of the linen department, for which those in charge are duly grateful.

Worthy of Praise

We are pleased to publish in this issue the sermon by Brother Elbert A. Smith at the funeral of Elder John W. Wight. We requested this sermon for publication in our columns at the time, but through a misunderstanding it has just come to our hands. In reading this sermon for our columns we were struck again and again with the fact that what might seem to be praise was so fully deserved by Brother Wight. His willingness to serve wherever he could was noteworthy to the very end of his life, and he made many new friends in the past few years to add to the many that he had made in his missionary work in the years now long past.

Church News

College Day in Zion was a beautiful October day, and in each church there were appropriate exercises and collections taken. The speaker at the Stone Church was Frederick M. Smith. In the evening at the same place the speaker was Walter W. Smith, on "The meaning of revelation."

Lamoni had a college program for the entire day, the morning service having as a principal feature an address on "The value of education and its relation to the Christian College," by J. Vincent Gray, the local minister for the Methodist Episcopal Church. In the evening there was a cosmopolitan program, including numbers by our Australian brethren, and English sextet, Hawaiian music by a Chinese, and an address

(Continued on page 1006.)

ORIGINAL ARTICLES

Signs of the Times

By R. W. Farrell

Decadent nations and peoples are found to worship man and man-made creeds. "Fear God and give glory to him."

"A boy of twelve with a face of sixty was carrying a six-month-old infant, who was wrapped in a filthy bundle of furs. He deposited the baby under a freight car, crawled after him and drew from his pocket five fish heads, which he chewed ravenously and then, bringing the baby's lips to his, transferred the sticky white paste of half-masticated fish scales and dry bones to the infant's mouth, the same as a mother bird feeds her young."—Newspaper clipping on Russia's present famine.

The horror of it! But why should we not gaze on the picture and get its lesson; for certainly the awful happenings of the times have some teaching for us. History is like a human being. It speaks to us. No one can read Henry Buckle's *History of Civilization in England* without feeling that there is a fascinating mystery which surrounds the relation of causes and effects. Russia is starving to-day because some terrible thing has happened in the past. It is more than the change in season, for crops did not fail throughout Europe, and I venture to say that there is enough foodstuff scattered over that country to feed all its inhabitants, if it were properly distributed. It always has been so, at least in modern times, that supplies were sufficient to save had the world had Josephs enough to invite the hungry, or to send life to them.

Years ago, when there were "only three grains of corn" in the hands of starving Ireland, England had plenty and to spare. The pages of history are bursting with accounts of this kind. And America can hardly do other than place its hand on its mouth and cry "unclean"; for are not thousands to-day dying in the south because of insufficient food? Children there are existing on "pork fat, corn bread and molasses," branded with pellagra death mark, while over all this fair land millions are reveling in luxuries. Something is wrong somewhere. So back of Russia's starving is something wrong. She is no exception; every nation is waiting its fate: "the wages of sin is death." As to the explanation of the innocent suffering with the guilty, we must figure it out for ourselves; the writer is satisfied with the solution given to him years ago when he frequently met the query, "How can there be a just God when children are allowed to suffer?"

In the light of recent history, the following statement of fact will interest. In the New York public library is an original copy of *The Russian Catechism With Explanatory Notes by Authority*. It is printed in English by command of the Czar of Russia. On its first page we read the following notice:

"The present catechism is the production of several eminent Russian theologians, acting under the Emperor's direction. . . . This new Imperial Catechism is intended expressly, though not exclusively, for the use of the schools and churches in those provinces once denominated Poland, in order that sound and efficient principles of loyalty and religion may be deeply instilled into the mind of the subject, from his earliest period of childhood."

"Question III.—What duties doth religion teach us, the humble subjects of his majesty, the Emperor of Russia, to practice toward him?"

"Answer.—Worship, obedience, fidelity, the payment of taxes, service, love, and prayer.

"Question V.—What kind of obedience do we owe him?"

"Answer.—An entire, passive, and unbounded obedience, in every point of view.

"Question XVII.—What are the supernatural revealed motives for this worship?"

"Answer.—The supernatural revealed motives are, that the Emperor is the Vicegerent and Minister of God, to execute the divine commands, and consequently, disobedience to the Emperor is identified with disobedience to God himself. That God will reward us, in the world to come, for the worship and obedience we render the Emperor; and punish us severely to all eternity, should we disobey and neglect to worship him. . . . Such is the doctrine of the church, confirmed by practice, as to the worship and fidelity due to the Omnipotent Emperor of Russia, the Minister and Vicegerent of God.

"It only remains for us to add a Form of Prayer, which is just about to be circulated through all that part of His Imperial Majesty's dominions, which was once denominated 'Poland' and to be adopted in all the churches.

General Supplication

"Oh God, the Emperor of Russia; have mercy upon us miserable sinners!

"Oh God, the Imperial unintelligibly-coequal Partner (of the Other One) have mercy upon us miserable sinners. . . . Spare us, dread King. . . . We sinners do beseech thee, to hear us, O Emperor, and that it may please thee to rule and govern thy Church Universal in the right way.

"Oh God, merciful Emperor, that despiseth not altogether the sighs and groans of a contrite heart—even a subject . . . assist our prayers that we make before thee . . . that we, thy vassals, being at length thoroughly prostrated in understanding and crushed in hope, may evermore give thanks unto thee in thy holy church, through the salutary fear of massacre, and of the mines of Siberia.

"Glory be to the Emperor, and to the God, and to the Autocrate. . . . The Grace of our Lord, the Emperor, and the love of the Autocrate, and the fellowship of pure subserviency be with us all, evermore. Amen!"

Is it possible! The catechism reads like the recorded ravings of a maniac. And was not the Czar of Russia power-mad? Rome, in her "palmy days, ere the mightiest Julius fell," never blasphemed God more. And the fate of the blasphemer, who can read the account of the death of the Czar of Russia and his family and not think of the vassals who, cowed by the sword, called him God?

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

Our Ideal

Our ideal is the mutual growth of the individuals of society to the maximum in ideals, motives, purposes, and conduct towards a full fellowship of mankind, in which the results of each may be mutually shared by all in determining the direction of future growth towards an ever fuller fellowship, the bounds of which are not open to our vision, and towards which we cannot with promise and faith work, except through a common consciousness of the fatherhood and fellowship of God, an expression of whom in the least terms may be given as the purpose, supplying our machinery and dynamics towards this unseen end.—A. M. Carmichael, General Sunday School Superintendent, in thesis at Columbia University, 1921.

The Virtue of the Gospel

Excerpt from a sermon preached at Fulton, Iowa, by Elder Clarence Heide.

Scriptural reading, Alma 16: 82 and Luke 6: 19.

"As the preaching of the word had had a greater tendency to lead the people to do that which was just—"

Why does it? Because it brings to our mind the things of God—his goodness, his mercy, all his loving attributes. It tells of the condition under which men lived and labored centuries ago, the ideal conditions they attained, their rise and fall during the different dispensations. It tells of their suffering during the persecutions, it tells of the apostasy and the coming forth of the gospel in the last days; it tells of the coming of Christ to a people prepared for him, of the judgment and the new and eternal home to be enjoyed by the just. Why wouldn't it have a tendency to lead people to do that which is just?

"More powerful effect upon the minds of the people than the sword or anything else, which had happened unto them." What is the effect of the sword, or in other words, war? Does it have a tendency to lead one to do that which is just, or is it the reverse? Did the World War have a tendency in that direction? If so, why are all the foreign nations, as well as our own, preparing for greater strife, greater power? Or is it just for protection? Why aren't the ideals for which we fought being carried out? Does a war, its preparation and the carrying out of that preparation have that "powerful effect" upon the minds of men, or will it take something greater—a better program—to have the desired effect? After war, pestilence, famine, etc., it still remains for the word of God to fill the ache in the heart and mind.

"Therefore Alma thought it was expedient that they should try the virtue of the word of God." Virtue is efficacy and power, or in other words, Alma thought it best to preach the word to them (the Zoramites), have them accept it, let the virtue of that gospel have its perfect work, allow that virtue to be a living reality in their lives. Alma and those who went with him on that mission had first put the gospel to an acid test, knowing from experience that there was something in it that would have a powerful effect on human beings once it was allowed to fill its mission. So they went down to the Zoramites in the power of Nephi's God, for the express purpose to be of service to humanity.

"And the whole multitude sought to touch him: for there went virtue out of him, and he healed them all."—Luke 6: 19. Again we see demonstrated that virtue is power. The multitudes went out to him with their sick and afflicted and deformities. Why? Because of that great virtue which they knew was resident within him, it being a part of that great mission he came to fulfill. To certain of his disciples he gave like power and authority, that they too might help suffering humanity, that they too might try the "virtue of the word of God" upon the people.

Shall we try the virtue of the gospel in our lives? If we do, will our neighbors see any change in us? Will we ourselves see any difference in ourselves? What will it do for us? "The gospel is the power of God unto salvation," or in other words, the power of God's gospel, given to man, is the life or virtue that will help us, if we will it so, to build our spiritual structures on the foundation laid by Christ. If we do this we will be the means of assisting God as were Alma and his brethren. So let us put it to an actual test and thereby prove to the world again that the preaching of the word has a more powerful effect on the minds of men than the sword or anything else.

Our Mission in Life

By B. J. Stevenson

"There is nothing we can give that is more acceptable than our reasonable service."

A lawyer asked Jesus which was the greatest commandment in the law. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." We have all given some thought as to our life in the future, all desiring to meet our Savior when we have finished this stage of action. We all recognize the fact that we will have to love God, keep his commandments, live honest and pure lives, if we become joint heirs with Jesus Christ.

It is not hard for us to believe that the Bible is true, but it is hard for us to keep its teachings. We have the promise that if we will seek our heavenly Father in prayer, nothing wavering, he will reward us openly. Now to my mind, he does not mean just those who have entered the waters of baptism, but to all those who diligently seek him. How many of us before we go to spend an hour in the study of the Lord's ways, ask in prayer, no matter what position we are in, that we might more fully understand the ways of Almighty God and feel willing to say, "Thy will be done and not mine." Ah, he who knows the power of prayer, often wishes to be there.

The good shepherd giveth his life for his sheep. Jesus has given his life and gone to the right hand of God. He has sent as our guide, the Holy Spirit, which will guide us into all truth if we will let it guide us.

We must beware lest we be led astray, as the Devil is very cunning. He has the power to appear as an angel of light. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." These are Christ's words, the words of one who actually put into practice what he taught.

We may not like the way our fellow men treat us, but we must not mistreat them. Every man was once a child, a babe if you please, pure in the sight of God. His evil ways are what we must discourage. Help him to overcome that he might be a joint heir.

Christ said, "Suffer little children to come unto me, for of such is the kingdom of heaven." He also said, "Except ye be converted, and become as little children, you cannot enter into the kingdom of heaven." Who of us have noticed two babies play together? They will have their little difficulties, but as soon as the tears are dried away they are ready to start anew. We who have fully developed brains ought never to come to blows. How grand it will be when we can all be willing to do unto others as we would have others do unto us. In all of Christ's life, in all his trials and persecutions he never struck back with a resentful word or with physical strength. We may not strike back with words or with physical strength, but our actions may be our weapons.

We should begin in our own lives, casting the mote out of our own eye first. Every branch in me that bears not fruit, he takes away, and every branch that bears fruit he purges it that it may bring forth more fruit. We will take a tree for instance: it has a number of branches, some of which will bear no fruit. We trim them off and spend our time taking care of the branches that bring forth fruit. So it is with our heavenly Father; he works with those who will work with him. Now there are different ways that we can work for him. We should first enter the waters of baptism if we expect

OF GENERAL INTEREST

A TITHING STORY

A story based on the tithing system of the Methodist Church.

[The Christian world to-day is talking about stewardships and tithes. This is true of sectarian churches as well as of our own, even though we may claim the honor of being the first so to discuss it.

The Methodist Church is making a special effort to celebrate the one hundredth anniversary of the Methodist Missions. It is a call, not only to the repentant, but also is for a million tithers in Methodism.

Pursuant to this slogan, they have printed several short pamphlets, one of which follows. It presents a quite logical argument in favor of a definite budget and definite planning for everyone who professes to be a follower of the lowly Nazarene to pay an adequate amount to the support of his work.—EDITORS.]

"Thanksgiving Ann," by Kate W. Hamilton

"'Thanksgivin' an'," sang the old woman as she sat in the doorway fanning her face with her colored apron. It was a dark face surmounted by a turban, and wearing just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from the old church anthem that she habitually sang somewhat on this wise—

"'Thanksgivin' an'—"

Johnny, don't play dar in de water, chile!

'Thanksgivin' an'—"

Run away now, Susie, dearie!

'Thanksgivin' an'—"

Here's some gingerbread for him!

'Thanksgivin' an' de voice of melody.'"

You laugh! But looking after all these little things was

to work to the full capacity of ourselves for our God, but it is possible for one to do more who has not entered the waters of baptism than one who has and does not fulfill his calling. The question should be, What is my mission in life?

In Christ's Sermon on the Mount, he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We should try to establish God's kingdom in our own souls first, but when we have the opportunity to do so we should not be afraid to impart to others. When we study our Sunday school lesson we are establishing that much of God's law in our souls, no matter if it is a beginner's lesson. Some of us might have a desire to be a Sunday school superintendent, and because we could not be we would not accept some lower office. Suppose we should all have that desire, could we have a Sunday school? One office is just as important as another and we should help each other in them.

You do not know the anxious moments your superintendent has spent for the Sunday school and the load he has had to carry, but I question if you have all extended a helping hand at all times. One may say, "When I have become good enough, I will lend a hand." You can't give our Lord money, a meal of victuals, a car ride, a watermelon, a gold ring, a piano, an automobile, or an airship. No, he has all that is necessary for his comfort. There is nothing we can give that is more acceptable than our reasonable service. How grand it will be when we all are willing to say, "What can I do to help establish righteousness and work to that end?"

My prayer is that we may all be found with a sharpened sickle as the grain ripens that we might be ready to reap.

her work, her duty; and she spent the intervals in singing praise.

How many of us make better use of our spare moments?

So the children called her Thanksgiving Ann; her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment was hardly evident; they only knew her services were invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and taking hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just 's if, 'cause a pusson's old an' colored, dey didn't owe de Lord nuffin; an' wouldn't pay if dey did," she murmured, when the state of the case became known.

However, Silas, long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anything this side of Chainy." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Wa-ll, I came up with him—told ye I would give him the three dollars. He seemed kind o' flustered to have missed such a nugget; and he said 'twas a ginerous jonation, equal to your master's, which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just offhand as some other folks can with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great 'mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does," and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"'Thanksgivin' an' de voice of melody,'"

she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars ou'n all her 'bundance!" she murmured to herself. "Well, mebbly I oughtn't to judge; but then I don't judge, I knows. Course I knows when I'se here all de time, and sees de good clo'es an' de carr'age, an' de music, an' de fine times—folks, an' hosses, an' tables all provided for, an' de Lord of Glory lef' to take what happen when de time comes, an' no prep'ration at all! Sure 'nough, he sen' Bibles to his heathen if dey don't give a cent, but den dey're pinchin' an' starvin' der own dear souls. Well—'taint my soul! but I loves 'em, an' dey're missin' a great blessin'."

Those friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed portion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I

think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye ain't give so freely an' gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make so long as one does give what they can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was once, when I was a slave, 'fore I was de Lord's free woman. Ye see, I was a young no-'count gal, not worf thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of ole shoes! an' sometimes I didn't happen to get nuffin', and den I went barefoot; and dat's jist the way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another person another," said the lady smilingly, as she walked from the room.

"Pears to me it's a matter of which way de Massa likes best," observed the old woman settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store, she carefully laid away one eighth. "Cause if dem old Israefites was to' to give one tenth, I'd like to frow in a little more, for good measure. Talk 'bout its bein' like a tax to put some away for such things. 'Clare! I get studyin' what each dollar mus' do, till I get em' so loadened up wid prayin's an' thinkin's dat I mos' believe dey weigh double when dey does go.

"Good Lamb! de lovin' Lamb!
De Lamb of Calvary!
De Lamb dat was slain, an' lives again,
An' intercedes for me."

And now another call had come.

"Came unfortunately at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"S'pose I needn't fret 'bout other folks' duty—dat ain't none o' my business; yas 'tis, too, 'cause dey's good to me, an' I loves 'em. 'Tain't like as if dey didn't call darselves His, neither."

Mr. Allyn brought in a basketful of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartin, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose the cry:

"Oh, how nice! Thanksgiving Ann, may I have one?"

"And me?"

"And me too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often, or to what extent her injunction was obeyed, busily sewing on a calico apron. She still sat there, when, near the dinner hour, Mrs. Allyn passed through the kitchen, and, a little surprised at its coolness and quietness at that hour, asked wonderingly:

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey, thought I'd give you what I happened to have when de time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meager were its contents, so unlike any dinner that had ever been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more," Thanksgiving said, half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn, wonderingly; "and you have no potatoes, either—nor vegetables of any kind!"

"Laws, yes! But den a body has to think about it a good while aforehand to get a roast cooked, an' jist the same with taters; an' I thought I'd give what I happened to have when de time come, and I didn't happen to have much of nuffin. 'Clare! I forgot de bread," and trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuit or muffins, if I had planned for 'em long enough, but dat kind o' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently; but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'us how things make a body think o' Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy'; an' 'What shall I render to de Lord for all his benefits to'ard me?' Dar! I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness,'" replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! De children eat a good many, an' dey was used up one way an' 'nother. I'se sorry dar ain't no more; but I hope y'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lip for a moment, and then asked quietly:

"Couldn't you have laid aside some for us, Thanksgiving!"

"Wall, dar now! s'pose I could," said the old servant, relenting at the tone; "b'lieve I will next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear's if they fared slim, an' I spects I'll go back to de old plan o' systematics."

"Do you see, George?" questioned his wife, when they were again alone.

"Yes, I see. An object lesson with a vengeance!"

"And if she should be right, and our careless living seem anything like this?" pursued Mrs. Allyn, with a troubled face.

"She is right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is his direct gift; and all our hopes for the world to come are in Him. We profess to be not our own, but his; to be journeying towards his royal city; and that his service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment and ease, and apportion nothing for the interests of his kingdom, or the forwarding of his work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem like faithful or loving service," Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless, or selfish to come to a decision and make any change."

There was a long talk over that dinner table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:

"Ann, now I suppose you are satisfied?"

"It's 'mazing glad," said Thanksgiving, looking up brightly, "but *satisfied*—dat's a long, deep word; an' de Bible says it will be when we 'awake in His likeness."

EMPLOYER AND WORKMAN

A real problem concerning employment of members of the church.

The industrial committee were discussing the problem of employment for our out-of-workers.

What seems a simple proposition is really a complicated one.

How are we going to know the need of our employing members and the qualification of our working members to fill the duties required?

Imagine the astonishment of this writer when he heard it stated that our Latter Day Saint employers don't want to employ Latter Day Saint workmen because they don't get satisfaction out of their own people.

If our people will not give satisfactory service to their own, who can hope to get satisfactory service from them?

Perhaps there are faults on both sides. Perhaps the em-

ployers expect more from a Latter Day Saint than from others. Come, employers, tell us. This committee wants to know.

Or is it that our people, out of the feeling of fraternal intimacy, take advantage of Latter Day Saint employers as one of the family-like?

This writer has observed that the most successful business ventures of a private nature have been those where father and sons have worked together, and after the father has "gone the way of all flesh," the sons have maintained the solidarity. But if father and sons cannot work together well, it is better for them to separate. A like principle ought to operate in the family of the church; that is to say, it would be better if we could all work together in unity. In fact, that is what is required in the law of the Lord. If we love one another, the only real test of discipleship in Christ, we all would work together in unity. That is the test which the Master himself left with us before his departure for the higher sphere. That is the only way people may know that we are his disciples. If Latter Day Saints have not yet reached that status it is lamentable; and we involuntarily sigh, "How long, O Lord!"

Our people who occupy in the status of employees must learn the principle that it is faithfulness in little things that brings rulership over bigger things. And that it is the intention of our Lord that his people should become rulers, not mere employees.

We say, be faithful to the fullest extent to the duty with which you are intrusted as workmen; but determine that you will *employ yourself* as quickly as you may, after you have worked up your efficiency in your present relationship to its highest point.—C. A. Smurthwaite, in *Kansas City Stake Men's Club Bulletin*.

WORLD IN GRIP OF MIGHTY STORM

From a sermon by Doctor John Inzer, of the First Baptist Church, Chattanooga, Tennessee.

The world, the whole world, America and all, is now in the grip of a mighty and relentless storm. It is all brought about because of ungodliness, sin, ignorance, willful lust and love of gain and greedy individuals and nations. We have had race and national jealousy and false pride till jealousy and hate and ignorance have sown to the wind suspicion, doubts, mistrust, misunderstandings, and the whirlwind is turning into a furious storm.

Here and there a few sober up and cast out anchors. But will the anchors hold? Not any of them are important enough to mention when it comes to the seriousness of the present situation. They begin with world values, time terms, and material worths, and try to work up. You must begin with God and eternal soul values, and work down to conditions. Then you can lift up to God men and conditions. So what this whole world needs to-day is a world-wide revival of genuine religion based on pure Christianity.

Superintendent A. Max Carmichael, of the General Sunday School Department, and Floyd M. McDowell, of the General Religio Department and in charge of the Boy Scouts, were in Independence over Sunday the 9th, having had sessions with the leaders of the Women's Department, Temple Builders, and Orioles, the First Presidency, and Presiding Bishop, concerning the coordination of their mutual problems. There is considerable overlapping of the work of these departments and such conferences are necessary to their well-being.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Social and Economic Aspects of the Latter-day Work

By J. A. Koehler

A series of articles on some of the most momentous of present-day problems.

PART 4—STEWARDSHIPS AND INHERITANCES (CONCLUDED)

Composition of the Order

It is implied in what has already been set forth that the several local organizations are composed (1) of the stewards engaged in managing such productive enterprises as mining, agriculture, manufacture, mercantile, and kindred activities; and (2) of the bishops whose business it is to discharge the executive and judicial functions of the orders. "Organize yourselves and appoint every man his stewardship" means that the organizations are composed of stewards on the one hand. The recognition of the bishopric as the divinely appointed agency to organize and administer the temporal concerns of the brotherhood makes the bishops members of the orders on the other hand. (Doctrine and Covenants 128: 1-8; 51: 1-4; 72: 1-4.)

The ministry and the workmen are represented in the affairs of the order and have their interests secured (1) by the terms of the compact and the rights of the bishop to administer, and (2) by the watchcare that is exercised over the concerns of the church and the executive supervision exercised over the bishopric by the general executives of the whole church, all of whom hold office and derive their administrative powers by the voice of the membership at large. So that the whole Christian brotherhood is represented in all the affairs of the church. The social effects of this relationship will be discussed under "The bond of Zion."

The bishopric perform a dual function; they are both administrators and judges. (Doctrine and Covenants 72: 1-4; 64: 8; 104: 33.) These are at once functions of the "council" of the order (Doctrine and Covenants 101: 12); and from this we infer that bishops are intended to compose the councils of the orders.

There are "treasurers" who are adjuncts to the council, and upon whom rests the work of certain detailed administration. (Doctrine and Covenants 101: 12.)

Within a stake or given territory in which a bishopric administers there may be a number of organizations the activities of which are coordinated through the advice and counsel of the bishopric and the action of the members. Bishops administering locally, and who therefore know local conditions and have a personal touch and acquaintance with the individual stewards, are authorized by the article of association to judge immediately the conduct of the individual steward in his relation to the order.

In each stake there is a high council which judges controversies between the bishopric and any steward upon appeal. (Doctrine and Covenants 121: 10; 99: 1.)

The constitution of stakes, though not identical with the constitution of the church in the sense that it embraces all the offices and functions of the general church, provides nevertheless for certain quorums which are identical in structure and function with quorums devoted exclusively to the general work of the church. So that there exists the high coun-

cil referred to, which is an office for the order though not in the order. It is composed of twelve high priests selected from the membership of the stake because of their integrity and judgment; and it is here that each man has a right to be heard and judged by his compeers.

This council is presided over by the presidency of the stake, composed of three men, who stand as immediate representatives of general church interests in its spiritual aspects within the stake.

Thus there is a natural and effective division of labor or function in the group. Men of business are charged individually with the sole responsibility for the success of any single business unit as a productive enterprise. Men of the ministry are charged (1) with the responsibility for the success of (a) the selection of competent men for the several tasks of management, (b) for the coordination of the general business activities, and (c) for the conservation of resources and their application to successful business undertakings; and (2) for the securing of justice to all. And men of work are charged with the responsibility of qualifying for and of fulfilling some useful position as workmen under the management of the men of business.

This organization is simple in structure; its functions are easily and clearly differentiated; its obligations and powers and rights are clearly defined; its overhead is not burdensome; it is equipped with every office and function essential to its success; it guarantees the interests of each and of all.

Distribution in economics means the division of the total product of business activity between the several factors as rewards for the part they have taken in industry; but in gospel parlance it means the devotion of the net product of business activity to the conservation and promotion of all the concerns of the group considered both in its parts and as a whole.

We have shown that wants must be considered with regard to the order in which they arise, as well as with regard to their relative importance. We have also seen that certain functions cannot take place effectively without certain other functions being discharged at one and the same time. Moreover, it is apparent that the importance of things, measured by gospel standards, is not determined by the amount of money income they promise to yield. The deriving of a money income and the creation of social wealth are two entirely different things; the former may or may not coincide with doing good; the latter is fundamentally an expression of good will. And therefore the effects of these two modes of activity upon the purpose and final outcome of human activity may be entirely different. The building of the auditorium, for which a half million is being raised, instead of yielding a money income, will demand even larger savings in some things in order that it may be maintained. Measured from the standpoint of money income, the auditorium will increase our liabilities and lessen the value of our activities; but measured from the standpoint of the immediate and remote spiritual satisfactions that will come to those who sacrifice for the purpose, as well as the widespread cultural benefits that will grow out of its use, it surely promises to become a very highly prized asset.

Some needs actually take precedence over others in point of time, and some only appear to do so; it depends sometimes upon the viewpoint one takes of life. It might appear that the establishment of economic concerns, which in turn would yield a revenue from which an auditorium may be built, should take precedence over the building of the auditorium. But if we apply the gospel standard, this opinion may be reversed. We must take into account not only our liquid assets, but the general characteristics of our social life as well. It would be quite difficult to find either social or spiritual grounds for

maintaining some of our existing institutions and of indulging some of our present habits or customs. We may be forced to the conclusion that it is better from both a physical, a moral, and a spiritual standpoint, to lower the cost of living and to change the standard by the modification of some habits that draw heavily upon resources, in order that an enterprise that unites sympathies and lays the foundation for more effectual effort in all legitimate activities may be promoted.

Certain it is that we cannot both eat our grain and plant it too. We cannot build up common concerns for the common good and at the same time use up the resources needed for this purpose in satisfying some personal and present appetite. No social or unified activity could ever be promoted if each one persisted in going his own private way. And herein lies the wisdom of making distribution an administrative function instead of leaving it to work itself out through the accidents of exchange and the ingenuity or tastes or judgments of each individual person. Brotherhood implies a coming together, a yielding of personal aims to common aims; and it is this principle that underlies the rules of distribution among Christian men.

All agree that all have a common need for food, clothing, and the like. All recognize the importance of a supply of such things as conditions for bodily health and the bearing this supply has upon one's ability to engage in any activity whatsoever. And from such universal sentiments and considerations there arises this rule: "If thou obtainest *more* than that which would be for thy support, thou shalt give it into my storehouse."—Doctrine and Covenants 42:14. And again: "Inasmuch as they received *more* than is needful for their necessities and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion . . ."—Doctrine and Covenants 70:2. This rule coincides both with bodily needs and with the law of love. Every man who loves his neighbor will insist that from the products of his labor he shall retain as belonging peculiarly to himself, individually, enough to supply his fundamental needs and wants. The vital processes are of prime importance, and must be so reckoned in distribution. Ordinarily nothing takes precedence over these.

The second activity of importance from the gospel standpoint is the extension of the borders of the church and the building up of those who come into the fold. These are matters in which every Christian disciple has a personal interest. Upon this activity two things depend: First, the administration of the ordinances of the gospel and the establishment of the membership in the faith; and second, the free and effective expression of the "missionary" spirit, the desire that each Christian has to lead others to see the light. And out of such considerations arises the rule of "tithing," the payment of a tenth of the net annual income as a certain fund to insure the prosecution of the work of the ministry. (See Doctrine and Covenants 106:1; 64:5.) This rule serves also to connect up ordinary commodity producing activities with the functions of the sanctuary; business is related to devotions.

Immediate personal wants on both the temporal and the spiritual side having been supplied, we have now the net social income to deal with. This residue is the product of the labors of many men joined together. Man acting independently cannot more than supply his bare necessities. To have a supply of goods more than bare necessities requires that men shall join their labors together in a common effort. It is through this adjustment that capital arises. A knowledge of the facts of cooperation will establish this truth. Industry is not an individual affair, but a social affair; and the net product is a social product.

By a stretch of the imagination stimulated by selfish motives and an intuition to seek justification, one may lead himself to imagine that he is all-sufficient in himself; but his would be a pitiable sufficiency. But if it were not so, and if it were possible (which it is not) to compute the ratio in which each person contributed to the total output with a view to distributing the total product on that basis, it would still be undesirable to do so, both from purely sociological and economic considerations, and from gospel considerations as well. No ethical distribution can be made on this plan, for there is no means of computing such ratios. All attempts at rewarding the several factors of industry each by itself and independently must be inequitable, as well as sociologically foolhardy. It is like spilling the beans upon the ground in order that we may waste our time and effort to gather them together again. And gather them we must if social progress is to be made.

Inasmuch, then, as all who fulfill the commandment, "In the sweat of thy face shalt thou eat," have an interest in the net product of economic activity, which cannot be separated from the like interests of other men, it follows that in justice the net product should be administered for the common good. And from such considerations arises the rule: "All moneys that you receive in your stewardships by improving upon the properties . . . shall be cast into the treasury . . . and let not any man say that it is *his own*, for it shall not be called *his*, nor any part of it. . . ."—Doctrine and Covenants 101:12. And then follows the rule of the order providing for the administration of this net product for the promotion of social concerns—concerns in which the labors of many are wrapped up, and in which all have a common interest.

In the same way that individual labors are interwoven, so the labors of each locality are interwoven with the labors of other localities, and a net product arises from this joint activity which in turn should be considered the property of the neighboring organizations, jointly. And it should be administered, as already indicated, by the joint representatives of all the organizations, taken as a whole.

This net product of joint sectional activity should not be confused with what to each local group is "consumption" goods. *Individual* consumption goods and *group* consumption goods are two entirely different things, just as individual wealth and social wealth are frequently entirely different. A factor in its relation to the individual is *capital* goods; but in its relation to the group it is *consumption* goods. This is just as true as it is that the home in which a family lives, the furniture it uses, and the supplies it consumes are to the family of the nature of consumption goods.

All men together join in *consuming* what the individual sets aside as capital. It is used up to maintain *social life*; and it is, from the standpoint of the group, consumption goods. Such goods should, therefore, be held by each separate group individually, just as each individual person is made the individual possessor of the goods that administer immediately to his wants.

Just as each individual, after supplying his personal needs and wants, places the residue in the common treasury of the local membership or organization to become the common property of the group, so each local organization, after its needs and wants are supplied, places in the treasury of the "United Order" the residue which thereby becomes the common property of the whole church. This, in like manner, is to be administered by the representatives of the whole church for the good of the membership taken in its entirety and as a whole.

Through this disposition of wealth, social progress is effected and the rights of all men to an opportunity to labor

is secured. In this way the group fulfills one of its chief obligations to the individual, and the obligation to labor which both nature and social necessity imposes upon each individual is made possible of fulfillment. Rights corresponding to obligations are secured to both the individual and the group.

Love can demand nothing less than this: To secure well-being by establishing relations which give rise to well-being. No man should make pretensions to Christian love who does not devote himself actively to the task of securing conditions under which such rights will be made secure.

Business functions are but one of three sets of functions essential to the establishment of the concerns of the kingdom of God. *Two other sets are joined with these to make up the whole.* One has no immediate or direct bearing upon the production of commodities whatever; nevertheless each and all are as much concerned in one as in the other. Although the duty of managing temporal concerns rests upon one group of men, the duty of managing the affairs of the ministry upon another group, and of labor upon still another, *all are workers together* with God "for the accomplishment of the work intrusted to all."

In view of these facts there is at least a moral obligation attaching to the temporal stewards of the several organizations, to hold these properties not for their own personal benefit alone, but "for the benefit of themselves and their fellow church members and the whole body of the church when organized." (Doctrine and Covenants 128: 1.) And such "benefits" imply, as we have shown, the appropriation of the residual product of joint group activities to the promotion of the general interests of church work. And the "bond and covenant" entered into in the associations of temporal stewards should acknowledge and provide for the fulfillment of this obligation. In effecting these organizations this no doubt will be done.

No doubt the advice and counsel of the general authorities of the whole brotherhood will receive proper consideration by those without whose consent no moneys may be taken from the treasuries of their associations. (See Doctrine and Covenants 101: 12.)

All appropriations or offerings for general church work are placed in the general church treasury, and these funds are administered at the direction of the general church authorities. (Doctrine and Covenants 122: 6.) Thus distribution is made to accord with the requirements of the Christian brotherhood, both in its parts and as a whole.

Capitalization

Economic goods are conveniently classified as (1) capital goods and (2) consumption goods. Each in turn have their specie. Capital is the product of past labor set aside and employed to further production. Viewed in any aspect, stewardships are distinctly productive processes, and the form and amount of capital goods needed by any steward are determined by the character and magnitude of his stewardship. A farmer has need of farm land, buildings, equipment, and stock. Under the factory system, the workman has need of a position as workman. This position secures to him the use of capital goods which, under the division of labor, cannot be divided up among men individually; but they are held together and managed under terms and with a view to maintaining conditions under which the individual workman shall have opportunity and be able to engage in production under conditions most favorable to the purposes of cooperative effort.

Ordinarily capital is procured for investment through the medium of contract or of exchange. But if it is got by contract, it is used by extortion; and if it is got by exchange,

the holdings of others are diminished; and moreover a social heritage passes into private possession. But both contract and exchange have been operating throughout the years to alienate some men in particular and society in general from a natural and common heritage; so that to-day some men who have produced nothing possess in private right more than is possessed by thousands of toiling fellow beings. But whether more or less, the products of the labors of many men joined together have, through social custom, passed into private possession of men separately and individually. The gospel aims to correct both the custom and the conditions arising therefrom, and accordingly it specifies that each man shall place at the disposal of his fellowmen under specified terms of association such portions of their possessions as men in brotherhood relations would not claim or desire to retain as their own in private right. And as we have already seen, to do this is to draw the line between consumption goods and capital goods; to retain the one in personal right, and to hold the other in stewardship right.

There are several phases to the capitalization of stewardships. First: *Surplus* private capital is set aside for this purpose. (Doctrine and Covenants 42: 8.) Second: *Residual* private capital is later consecrated to this same purpose (Doctrine and Covenants 42: 9, 19) so that a man comes to be a "steward" over what is now "his own property," but which he comes to hold "by consecration" or under stewardship administration. And third: The rules of right economic relations that should have prevailed among men from the beginning are thereafter observed. (Doctrine and Covenants 42: 14; 70: 2; 101: 12.) When the third phase is reached, each steward places all that he acquires that is "more than is needful for his necessities and his wants" into the storehouse, thereby consecrating it to the good of Zion. Thus all men are promoted to a plane of equality—all but individual consumption goods are always the property of the brotherhood and are devoted to promoting its interests, instead of increasing the power of some men to command the products of the labors of others for their own private ends.

In accordance with the principle that the affairs of each group requires to be financed or "capitalized," organizations in the several localities are formed for the purpose of holding properties to meet this need. (Doctrine and Covenants 128: 1; 101: 1, 3, 12.) In this way the products of the labors of many, which at the present time are held by other men in private right, comes to be the capital of the whole body of workers whose labors had been joined together in order that a surplus called "capital" might arise and be devoted to further production for the good of all. Through organization these accretions are made available to men individually for productive purposes which aim to create still greater surpluses for mutual benefit. Thus, under the stewardship plan, both the individual and the group come to their common and natural heritage; the products of the past labors of many men become the capital with which their interests are promoted.

Social Control

Social progress is conditioned in social control. And the brotherhood of man implies it. All individual rights and liberties are conditioned in social control. All matters involving the interests of all men in common, but not each man by himself, are matters for social control. Even attendance at school is regulated by social control, and because the mentality of each man is a matter of concern to his fellow men. The same is true of marriage relations, and what not.

But social control does not imply *governmental management* of railroads or factories or farms or any other separate economic or business enterprise. In fact, social control in its

relation to stewardships implies just the opposite; it requires *individual management* of socially controlled properties.

Under social control men collectively may direct the course of men individually in so far as their activities affect the welfare of the group. And men individually *by joint action, but not each by himself*, may direct the course of the group to insure the welfare of each individual person. Under the stewardship plan of social control the things which concern men individually and separately are held as private property, and the things which concern the group are held as social possessions. It also fixes the course and controls the movement of things that affect social welfare. It is under the divine plan of social control; that all who aspire to the manhood of Christ find opportunity for the realization of their ideal.

Articles of Agreement

In the opinion of the author, the articles of association for stewardship purpose cover the following items:

First. The Purpose: To acquire, hold, and let properties for management to men individually as stewards, in order to promote the welfare of the members of the associations, their fellow church members, and the whole body of the church when organized.

Second. Only converts to the Christian ideal as set forth by the church and who receive stewardships as specified are to be eligible to membership.

Third. The affairs of the organization to be administered by the officers provided for in the Book of Doctrine and Covenants. (To be specified.)

Fourth. All nominations for stewardships to be made by the council of the order and approved by the membership. Appointment to stewardship to give rights of membership automatically.

Fifth. All appeals from decisions of the council of the order to be adjudicated by the courts of the church constituted for that purpose.

Sixth. Obligations of members.

a. To manage successfully the properties intrusted to their care.

b. To render accounts as required by the council.

2. To dispose of earnings in accordance with rules hereafter specified.

d. To cooperate with the officers and with fellow stewards in promoting pleasant and profitable business relations.

e. To forfeit all rights and interests in the order if for any reason membership in the order is terminated.

Seventh. Obligations of the Order.

a. To minister to the needs of the steward in his stewardship in accordance with the rules governing. (To be specified.)

b. To provide the steward with an inheritance as shall be agreed.

c. To observe the following rule governing succession in stewardships:

In case of the death or removal of any steward, or in case of his inability on account of sickness or old age (or the like) to continue the conduct of his stewardship, if there be a remaining member of the family who is eligible to membership and capable of succeeding to the management of the stewardship, he shall have the privilege of succeeding the aforesaid steward in his stewardship on the same terms and by the same processes by which all stewardships are appointed or established.

In case of the death or incapacitation of any steward and the consequent inability of his dependents to properly provide their needs and just wants, the association agrees to minister to their wants to the extent and in the manner provided for

in the rules governing as set forth in the book of Doctrine and Covenants of the Reorganized Church of Jesus Christ of Latter Day Saints.

Eight. Disposition of earnings of stewardships to be made as follows:

a. To supply the just wants and needs of the steward and his dependents.

b. One tenth of the remaining portion to be paid into the general treasury of the church.

c. The balance to be placed in the treasury of the order as agreed upon to become the common property of the order.

Ninth. Benefits to fellow church members. The members of each order to obligate themselves individually and collectively to loan or consecrate from time to time for the benefit of their less fortunate church members, or any like association, or the whole body of the church, such funds or properties held by the association as may be available for such purposes, as implied in article number one. Such properties to be placed at the disposal of the presiding bishopric of the church to be administered in accordance with the laws governing.

Tenth. Some provision for disposition of properties in case of dissolution should be agreed upon.

Such articles of association are required by the law, "Thou shalt love thy neighbor as thyself" and "Whatsoever ye would that men should do unto you do ye even so unto them." Such association will issue in increased sympathy because of the identity of interests established; and the service that will be rendered under these rules will issue in increased love of the brethren and the organic sympathy that is characteristic of the Christian brotherhood. This regime will provide conditions favorable to physical, mental, moral, and devotional exercise and development; it will afford opportunity for active participation in rightdoing; it will destroy the "root of all evil," "the plant," and the conditions in which both the root and the plant thrive. Under it each will live because each will give.

Inheritances

To inherit: "To come into [property] by succession through the operation of law." "To receive or enjoy as a divine patrimony." Inheritance: "That which is inherited." "An estate that descends to the heir of the last holder, and falls to him by operation of law."—Standard Dictionary.

"Inasmuch as they become heirs according to the laws of the kingdom."—Doctrine and Covenants 70:2.

The term *inheritance* is used in civil law in several meanings; but the fundamental idea of inheritances is something that one comes to "through the operation of law." But whatever uses others may make, under the gospel men "become heirs according to the laws of the kingdom."

Some confusion arises from the fact that both *stewardships* and *inheritances* are sometimes used with wide signification. Each at times is used to comprehend the other. Where meanings are ambiguous or obscure, we are obliged to interpret in accordance with the statement of the law taken as a whole. No interpretation in any case can be allowed which conflicts with the general scheme of the law in its entirety. The law must agree with itself. In Doctrine and Covenants 93:1, in referring to certain lands, it is provided that the land should be "divided into lots, according to wisdom, for the benefit of those who seek inheritances." Here *inheritance* means a place of residence. But in other cases, as in Doctrine and Covenants 52:9, e. g., it has a very wide signification.

However, all men are entitled by the fact of their existence to a place of residence. It would seem that a place to live is the divine patrimony of each and every man. Surely God would not have placed man here if he had not intended that

here he should have a place to live or reside. It is true that men have lost their birthrights, their inheritances, through the substitution of political for gospel law; they have sold their birthright for a mess of pottage; and no doubt some price will have to be paid to redeem it. Obedience to the gospel is the price fixed. It is the business of those who wish to establish a Christian discipleship to put this law into operation in order that others who will may become "heirs according to the law of the kingdom."

We have already classified goods as (1) consumption goods and (2) production goods. Consumption goods are those which men should hold in their individual right because each has immediate use for such goods in supplying his wants and needs, and because such possession does not deprive any other person of full and free opportunity to express his powers of being and to promote his welfare. In this class of goods is included a home, a place of residence. Such a possession is needed by each person, and neither does it deprive any other person of any right that one can claim.

A private right in a home is desirable from economic, moral, and social considerations. The uncertainty of a place of residence is accompanied with numerous evils. We cannot admit that one man has a right to say to another, "Move on, brother, move on," for if one may say that to another, then a third may say it to a second, and so on indefinitely. And if some men say "Move on," to others, then other men may do likewise and there could be no civilization; society would be in a state of chaos. By such reasoning we may establish the right of fixed residence.

As a church we are committed to the principle that "it is not given that one man should possess that which is above another." (Doctrine and Covenants 49:3.) Now it is certain that in highly specialized industry and under a complex division of labor and factory production, production properties cannot be "possessed" (i. e., held in individual right) by men equally, except as they are held in common. To apply the rule, "It is not given that one man should possess that which is above another" to productive concerns with a view to making a distribution among men individually on that basis, is to divide among men individually properties that have their value only when held together under single management. This is too absurd even to contemplate.

But we may and should make it possible for all men to have homes upon equal terms. In this relation, in relation to consumption goods only, is the rule to be applied that all men should have possessions corresponding to their individual needs. This would make men equal. As for capital goods, we have already shown that they are a social product and belong to the group.

But it cannot be allowed that men may reap where they have not sown. The frugal and the industrious are not to be exploited by the prodigal and the indolent. These inheritances are redeemable by obedience to "the law of the kingdom." These laws, as we have shown, demand diligence in service, a seeking of the interest of one another, as the price of the benefit of Christian association. Doing good does not consist in taking the garments of the laborer and placing them upon the person of the idler. The right of inheritance in the church belongs to those who are willing to redeem it in the spirit of Christian good will.

(To be continued.)

Who's Who in America for the last five or six years has given a compilation showing percentages of the names of people in the world who have secured various degrees in education. For the past four years, 72 per cent have attended college; 59 per cent have graduated.

The Former and Latter Rains—Part 7

By T. W. Williams

Conditions prior to 1830 are said to have been about the same as since then.

Robinson, in his *Biblical Researches* (1838), speaks of Sychar:

"A valley green with grass, gray with olives, gardens sloping down on each side, fresh springs running down in all directions at the end of a white town."—*Scenes in the Holy Land*, p. 8.

"In the valleys the grass, high and green and luxuriant, is spangled with countless bowers—red anemones, the scarlet poppy called in Arabic *Abou Naum*, 'the father of sleep,' mallows and delicate, sweet-scented convolvuli, with many others."—*Pictorial Journeys Through Holy Land*, p. 23.

"The valleys through which the traveler now passes are mostly cultivated with corn in the untidy way which is universal among the agricultural Arabs."—*Ibid.*, p. 23.

The following excerpts are from *Incidents of Travel in Egypt, Arabia, Petraea and the Holy Land*, by Our American Consul (1837). He thus describes the Valley of Elah, battle ground of David and Goliath:

"It is one of the prettiest and best cultivated spots in the Holy Land; and sitting in the door of the grotto, with an Armenian pilgrim by my side and looking out upon the valley and the mountains all around, terraced and cultivated to the very summits, all still and beautiful, I thought I had never seen a place better qualified to inspire a pious philosophic and happy frame of mind."—Pages 256, 257.

The Hebron Valley:

"In this little valley everything looked thrifty; and round about were large flocks of sheep and goats, all in good condition."—*Five Years in Damascus*, p. 314.

"We followed the valley for more than an hour, finding the land good and well cultivated, with an abundance of grapes, vines, and olives as in the day when the spies sent by Moses entered it."—*Biblical Researches*, p. 148.

Smith, in his *Bible Dictionary* (1869), article "Palestine," speaks of the fertility of the Holy Land:

"Perhaps no country equally cultivated is more monotonous, bare, or uninviting in its aspect than a great part of the highlands of Judah and Benjamin during the largest portion of the year."—Page 2291.

"The spring covers even those bald gray rocks with verdure and color and fills the ravines with torrents of rushing water, but in summer and autumn the look of the country from Hebron up to Bethel is very dreary and desolate. The flowers which for a few weeks give so brilliant and varied a hue to whole districts, wither and vanish before the first fierce rays of the sun of summer; they are to-day in the field, to-morrow cast into the oven."—Page 2291.

"On some of the hills, the terraces have been repaired, or reconstructed, and these contain plantations of olives and figs, sometimes with, sometimes without, vineyards, surrounded by rough stone walls familiar to us from the parables of the Old and New Testaments."—Page 2291.

"When the district of Jebel Nablus is reached—the ancient Mount Ephraim—the traveler encounters an atmosphere and an amount of vegetation and water which, if not so transcendently lovely as the representations of enthusiastic travelers would make it, it is yet greatly superior to anything which he has met with in Judea, and even sufficient to recall much of the scenery of the west."—Page 2294.

Dean Stanley wrote (1856):

"Palestine, therefore, not merely by its situation, but by its comparative fertility, might well be considered the prize of the Eastern World—the possession of which was the mark of God's peculiar favor, the spot for which the nations would contend."—*Sinai and Palestine*, p. 124.

"In the spring, the hills and valleys are covered with thin

grass and the aromatic shrubs which clothe more or less almost the whole of Syria and Arabia. But they also glow with what is peculiar to Palestine, a profusion of wild flowers, daisies, the white flower called the Star of Bethlehem, but especially with a blaze of scarlet flowers of all kinds, chiefly anemones, wild tulips, and poppies."—*Ibid.*, p. 137.

Excellent Grazing

Reverend J. L. Porter A. M., F. R. S. L., in his *Five Years in Damascus*, printed in 1855, describes a trip made in 1851 from Damascus to Palmyra. He speaks of the wonderful fertility of the land and the immense fruit vineyards.

"On each side extend broad meadows whose verdure the thick groves of plum, apricot, and apple do not injure."—Page 153.

"Long lines of sheep and camels streaked the plain and mountain slopes, converging to the encampment."—*Ibid.*, p. 169.

"The whole encampment, extending far away on every side, was one vast forest of camels, with a dense underwood of sheep."—*Ibid.*, p. 173.

It may not be amiss to remark that camels and sheep presupposes sufficient food for maintenance.

"These vineyards are very fine, and produce the largest and best grapes in all the country. This valley is generally assumed to be Eshcol of the Old Testament, whence the spies brought back the cluster of grapes to Kadesh; and apparently not without reason. The character of the fruit still corresponds to its ancient celebrity; and pomegranates and figs, as well as apricots, quinces, and the like, still grow there in abundance."—*Ibid.*, p. 316.

Conditions Prior to 1830

We now present some striking evidences of fertility as taken from *Views of Interesting Places in the Holy Land*, and published by the American Sunday School Union in 1830.

Mount Tabor:

"The mountain, soft and graceful in its appearance, and covered to its very top with thick forests of oak and other trees, rises majestically above the busy plain."—Page 21.

"During the summer the summit of Tabor is shrouded in thick vapors, which break away at noon, and at night the dew upon it is remarkably copious."—Page 23.

Nazareth:

"In favorable seasons it appears like a very pleasant field in the midst of barren mountains, which seem to rise and encompass it on every side. Fig trees and hedges of the prickly pear abound, and the thick rich grass affords abundant pasture."—*Ibid.*, p. 23.

"At other times and when the season is unfavorable, it appears to be a most barren and uninviting spot, bidding defiance to agricultural improvements. It was visited ten years since (1820) by Mr. Fisk, an American missionary, who speaks of it as a charming spot."—*Ibid.*, p. 24.

"The general appearance of the city is inviting. The mountains which skirt it on the north; the verdant plain which the city itself occupies and which is studded with trees and gardens, dwelling houses and their enclosures; the monuments of superstition scattered here and there, and the valley which stretches along the whole distance of the town, make the whole scene quite picturesque and imposing."—*Ibid.*, p. 26.

In *Letters From Palestine (1819)* we glean the following:

"Lamb and kid are almost the only flesh known here; veal being seldom dressed, and beef and pork alike disused; fowls are in great plenty, but those are the only poultry . . . all the fruits here are excellent in their kind; there is not, indeed, any great variety, but such as there are surpass in richness any that I have elsewhere met with. The grapes are superiorly excellent; the figs also are larger and less insipid than those in Europe, and in addition to these the olive, pomegranate, and watermelon may be mentioned as unusually fine."—Page 173.

Here is a description of a trip from Jerusalem to Jaffa (1819):

"The ravine terminates in an extensive plain, apparently very fertile and of easy tillage. Indian corn, sesame, wheat, cotton, and barley were scattered over different parts of the surface in the highest state of luxuriant vegetation."—*Ibid.*, p. 187.

"The road between Rama and Jaffa appears to be a considerable thoroughfare and is throughout in very excellent condition. The land on each side seems to have been industriously cultivated and the surface is enriched with a luxuriant vegetation seldom observed in more inland districts."—*Ibid.*, pp. 190, 191.

Still Earlier Testimony

We will now go farther back. I quote from *Views in Egypt and Palestine* by Luigi Mayer, published in 1804.

Speaking of Bethlehem, Mr. Mayer says:

"The sides and summit of the hills are interspersed with fine vineyards, banked with stones, and the grapes they produce are remarkably large and finely flavored. Figs, pomegranates, and an abundance of olives likewise grow there, on which the people in great measure subsist."—*Views in Egypt and Palestine*, p. 42.

James Nesbit wrote in entering Syria from Egypt:

"We feel the climate already so different from that of Egypt and the desert; the air soft, moist and balmy, laden with the perfume of wild flowers, broom, etc."—*Two Months in Palestine*, p. 50.

"The ground was covered with wild flowers; the pink bindweed, dark blue shepherds, weatherglass, purple iris, and anemones of divers shades of scarlet."—*Ibid.*, p. 50.

Mr. Nesbit described Samson's Hill:

"A beautiful cultivated plain and the gentle blue outline of the mountains of Hebron on the one side, and on the other the modern town of Gaza with its minarets, domes, seraglio, surrounded by olive groves, and gardens of orange and pomegranate trees."—*Ibid.*, p. 52.

"The fields of wheat were really magnificent to-day. Near Ashdod we saw a breadth of corn which was estimated could not be less than ten square miles. The earth freshly turned up by the plow looked quite moist from the former rain; and camels, oxen, and asses were all busily engaged in preparing the land for millet."—*Ibid.*, p. 53.

"Our approach to Ramlah was truly striking. The richness of the verdure, the variety of the gardens, together with the picturesque appearance of the town, surpassed anything we had yet seen."—*Ibid.*, p. 54.

Our next authority will be *Notes From a Private Journal of a Visit to Egypt and Palestine*, Joseph Rickerby, 1844:

"We then passed a cross roads of which the right leads to Acre, the left to Damascus; and soon after several villages with luxuriant corn interspersed with fig, olive, mulberry, and pomegranate trees, covered with bright blossoms, delighted the sight."—Page 246.

"Happily for the unfortunate people (their homes had only recently been destroyed by an earthquake) the country is rich and fertile. Among the most striking of its wild and picturesque productions rises the prickly pear, gaining gigantic growth."—*Ibid.*, p. 251.

"We had early in the morning passed beneath the highest point of Mount Tabor covered with forests, that breathed the air and wore the aspect of remote antiquity. To this majestic spot succeeded sweet pastoral scenes, where the flocks and herds seemed to be fed on the very hand of nature, and the Almighty appeared to be pouring forth the plenty of the harvest to reward the slightest efforts of human industry."—*Ibid.*, p. 263.

He speaks of Hebron:

"The country here is extremely rich in vineyards, and the hills are clothed with olive trees, pomegranates, figs, tamarinds, and apricots. How greatly should I enjoy hav-

ing a house in this extensive plain where our tents are now pitched."—*Ibid.*, p. 299.

"By six o'clock June 23d, we reached a wide and fertile plain at the extremity of which appeared the mountains of Carmel, the intervening lands, with the village of Enk-holet, its flocks, its herds, and wells of sweet water, offering to our sight, as the moon rose and shed its soft luster around us, as lovely a pastoral scene as poet or painter could well imagine."—*Ibid.*, p. 316.

Montefiori Survey

Sir Moses Montefiori, F. R. S., received, in 1844, an exhaustive report from the various provinces of Palestine, setting forth the agricultural conditions; Signor Funzi reports:

"Safed rice, grain, sumson, and every kind of herb desirable for use because the ground is well watered."—*Ibid.*, p. 377.

Menscia, near Acre:

"The soil produces in the winter, wheat, barley, beans, lentils, and peas; and in the summer cotton, sodi, sumson, white dura, or grain cucumbers, poppy."—*Ibid.*, p. 378.

"I am informed by some of the inhabitants, that anciently there were vineyards here, equal in their produce to those in Jerusalem, but that the lax administration of the laws by the government had permitted robbers to interrupt the labors of the husbandman so grievously as at length to cause the land to be left almost desolate."—*Ibid.*, pp. 386, 387.

"The wells so fertilize the ground for gardens that vegetables sufficient for the consumption of all our congregation could easily be raised, both in summer and in winter."—*Ibid.*, p. 398.

"In the vicinity of Ramlah is a beautiful plain, celebrated for its pastures and sheep. It also produces cotton and poppy, but it has little timber."—*Ibid.*, p. 403.

Rabbi Aryeh reports for Joppa:

"There are near Joppa pleasant gardens and plantations, and there are wine presses, by which much wine may be obtained. The villages there are in good condition and those who live there, not Israelites, are healthy and athletic, having a nourishing sustenance derived from their engagement with the peasantry in agricultural pursuits."—*Ibid.*, p. 405.

Statements of Heathen Authors

The following is significant. It is taken from *The Geography of the Holy Land*, published by Roake and Varty, London, 1832:

"It appears, by heathen authors, that from the time of the Roman Emperor Adrian, for a space of four hundred years, the country was famous in the world for the excellence of the climate, the fertility of the soil, and the richness of its productions. It is indeed probable that it never regained its former state after the Babylonish captivity; but still this account of heathen authors, and the acknowledged indolence of the present inhabitants, show what it may have formerly been.

"In the next place, whatever labor is seen to be bestowed upon it at present, an abundant return is immediately obtained. The produce of the country, both in corn and fruits is, in many respects, considered superior to that of Egypt at this day [1832]. Wine and oil are furnished by certain districts, of the most excellent kind. When convents are settled and care bestowed on the soil it appears fertile in an unusual degree; and the only fair reason to be assigned even with the indolence of the present people, why larger quantities of produce do not appear, is the dread of wandering troops of Arabs, who infest the country and are ever ready to seize upon the superior crops as supplies necessary for their own idle mode of life.

"Whatever difference it may have pleased God should take place in the actual nature of the soil, this, at last, is to be remembered, that the nature of the soil is not more deteriorated than the character and spirit of the people by whom it is possessed. Its inhabitants are to this day among

the most lazy people in the world, whereas Israel, in the period of its virtue and prosperity, was remarkable above all nations for a love of active, laborious, agricultural pursuits."—*Geography of Holy Land*, p. 153. (1832.)

Land and Climate Unchanged

Here is one extract from *An Historical Geography of the Holy Land*, compiled in 1830 from Research Made by Modern Travelers for the Society for Promoting United Scriptural Education. Printed Dublin, 1830:

"The soil of Syria and Palestine is not less propitious than its climate to the production of everything necessary to the support and comfort of life . . . while the rich mold of some parts yields the finest corn in great profusion, the vine, the olive, and the fig flourish in the vicinity of Jerusalem and in various districts of Judea and Galilee, as well as on the side of Lebanon. Cotton of the best quality is grown in the plains of Zebulon, Ramla, and Esdraelon; vast quantities of honey are made in the mountainous districts where thyme, rosemary, sage, and other aromatic plants abound; and the grazing and feeding of cattle is not only practiced in Judea and along the banks of the Jordan, but many of the higher grounds of Mount Lebanon are appropriated to this purpose while the plains and valleys are reserved for tillage."—Pages 115, 116.

"In the beginning of March, the plains of Judea, between Joppa and Ramla, were universally planted with tulips of innumerable hues and a profusion of other rare and beautiful flowers, while the hills and mountains were covered with every variety of aromatic herbs."—*Ibid.*, p. 116.

"Notwithstanding the amazing revolutions it has undergone since the reign of Solomon, it is still, as Moses declared it to be, a good land; a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat and barley and vines, of fig trees and pomegranates; a land of olive oil, milk, and honey."—Page 116.

A. R. Bonor in 1844 published *The Holy Land*, it being a *Guide Book Compiled from Best Authentic Sources*.

Speaking of Jerusalem:

"Before him fertile gardens descending in deep declivities. Lower down that valley opens and extends itself; fig trees, pomegranates, and olives, overshadowing it."—Page 170.

"For eighteen hundred seasons the earth has renewed her carpet of verdure, and seen it again decay, yet the skies and the fields, the rocks, and the hills, and the valleys around remain unchanged."—*Ibid.*, p. 201.

Henry H. Jessup, speaking of conditions in Beirut in 1825:

"The houses had flat roofs and cement which cracked every summer, and the walls of porous sandstone, absorbed the winter rains which covered the inside with fungus mold."—Page 45.

"The agriculture of Palestine has not advanced or changed in any important particular since Old Testament times."—*Ibid.*, p. 49. (To be continued.)

The *South Side Booster* is an ambitious monthly, the official publication of the South Side Booster Association in Independence, and having as editors Arthur Allen and Fred W. Smith. They carry a great deal of local display advertising, are running a serial story by Fred W. Smith, list church group officers, group boundaries and places and dates of group prayer meetings for the month in the October number. Information about groups from number 14 to 33 is listed, the others being considered out of the territory within convenient distance of the south side. Some of the numbers discuss civic problems and propose measures to secure definite advantages, while a general tone of civic betterment is maintained.

The October number is the sixth of the first volume and has twelve pages about 8½ by 11 inches and in ten point type.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson; 5020 California St., Omaha, Nebr.

Supervision of the Health of Preschool Children

It is the desire of the Women's Department to bring to children every possible advantage for their welfare. One of the first divisions of our organized efforts was created for this purpose. Our forerunning society, the Daughters of Zion, stressed the necessity for child welfare, and it has occupied the center of our stage ever since.

Because of this there was introduced into the Cradle Roll Department, as it came under our supervision, several measures hitherto new to that work, but which bear directly upon the welfare of our children. And for the same reason, we expect to introduce other measures, intending to benefit in the same direction.

We have printed in a former issue of this magazine, the address of a child welfare worker from one of our large cities. The lady tried to impress the grave necessity for *early* and *constant* supervision of the health of children. Most defects of body are easily corrected in the beginning months of physical life, while, if let go unnoted and unregulated until the child is of school age or older, become in many cases, fixed for life.

That this is a serious matter and one most worthy the attention of devoted parents who have the spiritual and moral good of their children at heart, is attested by the statement that ninety per cent of criminals in our prisons have some physical defect, seventy-five per cent of which could have been corrected or removed in their preschool years.

We are trying to convey to parents an appreciation of the necessity for, and great value of early and frequent examination of their children. We realize that some parents, especially in the rural districts, have not had easy access to clinics where such examinations could be had, but it is encouraging to note the rapidly-enlarging areas where such centers are being established through the Red Cross and other philanthropic agencies. Our plea is for all parents to reach out and *do their part* to take advantage of the opportunities already offered, or initiate some movement by which similar opportunities may be brought into their communities.

We present in this issue the annual report of the Children's Bureau of Kansas City, which is filled with significant suggestions which might guide in such movements. Many public organizations are willing to get behind a proposition which so nearly concerns every home, and it only remains for some one to initiate, explain, and organize the measures necessary to procure the advantages.

We expect to have a message soon from our own Health Department upon this subject, which will be helpful in suggestion or direction to our people. Meanwhile take your child to your family physician if no clinic or health center is within your reach.

AUDENTIA ANDERSON.

Report of Children's Bureau of Kansas City

July 1, 1919—June 30, 1920.

Purpose

This organization, heretofore listed as the Child Welfare Department of the Women's Committee of the Council of National Defense, has on the advice of the Social Service League, been made an independent body under the title of Children's Bureau. Its purpose is to keep preschool children well and bring them to school age with as few physical defects as possible.

Method

1. Taking a periodic census of preschool children by school districts.
2. Making a complete physical examination of them once a year.

3. Following up each case found to need attention to learn if this has been given, and, where necessary, assisting the parents to get the children to physician, clinic, or hospital.

4. Recording in a permanent file the facts in regard to each child and results of treatment.

5. Promoting the formation of classes in home hygiene, cooking, and making over clothing; in the nutrition of infants; and in home nursing.

Financing

Our work is entirely financed by the Chest Committee of the Chamber of Commerce.

Cost

We have expended on furnishings, equipment, salaries, rent, and running expenses as per detailed account inclosed, \$7,849.53.

Paid Service

In doing these things we have employed one executive secretary, one trained assistant, about forty physicians who work by the hour as needed, and four nurses for well children's stations. We have had the free service of ten child welfare specialists at various times. The physicians give no prescriptions and no treatment, and we recommend no physicians.

Volunteer Service

Our volunteer auto service has amounted to \$327.50, calculated on the basis of taxi charges.

Our other free service amounts to \$6,486, calculated on the basis of \$3 a day for 6 hours' work.

We keep a record of all service of this kind. Very little of it is intermittent. Volunteers have regular hours and days of the week. One volunteer gave five months' regular daily six-hour service of the best kind. In districts where there are parent-teacher associations, we have used their members in census taking, in assisting in examination centers, in follow-up work, and in the office. We find that they have given the equivalent of over two years of valuable daily service, or 816 days.

In districts where there are no associations, the members of the Collegiate Alumnae, the Panhellenic, the Junior College classes in sociology, and many lay women have done the work. In the parochial schools, the Amberg Girls, the Catholic Women's Club, and lay women have covered the ground. These organizations have also furnished 72 experts for the examination centers and have done much of the record work in the office. What they have done is equivalent to almost four years of service, 1,346 full six-hour days. Allowing the very modest daily wage of \$3, the service listed above would amount to \$6,486. Evidently a work so appealing as ours is its own great reward. It is so valuable a social service that it cannot be estimated in dollars and cents.

From all these groups of volunteers, knowledge of our work and interest in it spreads to their entire organizations, so that, in every part of the city, centers of health propaganda for keeping children well are being created. People who never before had thought of periodic examinations of their children, are beginning to look for opportunities for them. They are also asking for more definite information on prenatal and child care, which we are planning to supply the coming year.

Accomplishments

This year's census of preschool children, taken very completely and by school districts, shows 15,941. The number examined to date is 8,193. Of this number, 5,613 were found to need some sort of attention; 1,709 cases have been cared for. Of these 1,258 were cared for by private physicians or in clinics or hospitals. The other 451 minor cases were attended to without the aid of physicians. The follow-up work, which is necessarily slow, has not been completed in all districts, but reports are rapidly coming in. Experience shows that at least 10 per cent of cases that our physicians have said needed attention have gone to a physician without the follow-up visit. In two of the largest districts, every

preschool child has not only been examined but every case needing attention has had it.

The work here covered has been done at an average expense per child of 66 cents, even in the year when all office supplies, furniture, and expense on the previous year's work must be included in cost. The actual examination cost per child was 23.7 cents.

Our Employees

This work has been much more systematic and effective this year than ever before. It is 70 per cent greater than the previous year. This is partly because we have learned how to do it, but largely because we have continuously employed an executive secretary of exceptional adaptation to the work and an unusual ability to interest people in it and keep them at it; and have secured an assistant who was trained for social service in one of the most famous settlements in this country. Her remuneration has been chiefly her joy in the service.

Contagions

Although we have brought over 15,000 children to the examination centers, our precautions are such that, so far as we know, not a single contagion has been contracted there. One case from the southwest was reported to us, but upon investigation, it was found that the child had not been brought to our centers, and the mother was not certain as to where the whooping cough had been contracted.

Classes

The examination centers offer a good field for the formation of classes in home hygiene, cooking, prenatal care, nutrition of infants, home nursing, and making over clothing. While the carrying on of such classes does not fall within our purpose, we have been able to enlist the departments of home economics, child hygiene, thrift, and mutual help in the Parent-Teacher Council; and the local department of the State University's cooperative extension work in home economics (now called Home Economics Bureau) in inducing mothers to join such classes as the physician's examination of their children and the follow-up work show that they need.

The director of vocational instruction in the public schools has undertaken to furnish teachers for such classes at least once a week in each school, and will carry on, at the Jane^oGates Industrial School, a class for more advanced students, who might make good class teachers. Further information as to these classes may be obtained by telephoning to our office.

The local Home Economics Department of the State University is also undertaking some teaching in these classes.

The Red Cross will give courses in home nursing especially adapted to mothers of young children. Already we have organized a group of 26 colored women who are taking this course, and a larger class is promised for fall.

With the utilization by these organizations of the opportunity we offer for the formation of these classes among the mothers who most need them and at the time when they have just learned from the physicians that they do need them, another step will be taken towards bringing children into school in the best possible condition for school work.

Making Maternity Cheaper

City hospitals are to be open, by order of Public Welfare Commissioner Coler, for maternity cases at \$2.50 a day. This will be available for families with an income of under \$5,000 a year.

A most admirable order by the commissioner. There is no doubt that the increase of fees of physicians in child birth cases, and the great cost of private hospital service, has had a real effect upon the birth rate in families well qualified for bringing up children, who are terrified by the initial financial outlay.

It is getting so that only the rich and the very poor can afford to have a baby.

But nobody believes that the rich and the very poor are

necessarily the best parents. Those who cannot afford reasonable expenses include some of the best.

In Baltimore a great hospital has limited the amount of surgeon's fees. Of course any reform like this is derided and denounced by the persons who are making money out of present conditions. But still, reforms do come. And this is one of them that may well be hastened. Sickness will always be a misfortune, but it ought not necessarily be a calamity; while the birth of children ought never to be anything but a piece of good fortune.—*Brooklyn Standard Union*.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXXII

Vocational Opportunities

1. Explain Charles Eliot's statement, "The career motive has the greatest spiritual content of all motives."
2. How are many young persons finding their careers?
3. To what is this due?
4. What change in the industries has been made by machinery?
5. What are trade unions doing for the preparation of young people for the industries?
6. What are the effects vocationally of the constant movement of population to the cities?
7. Explain how seasonal and local industries effect vocational possibilities.
8. Has immigration aided in solving the vocational problem?
9. What have been the effects of the entrance of women into the industries?
10. Explain why the professions have been overcrowded.
11. What, in the future, will tend to keep them from being overcrowded?
12. Why do so many children drop out of school so early?
13. Can you suggest a remedy?
14. Discuss Marigold's statement in regard to those who leave school too early?
15. Should the vocation of the future be sacrificed for the higher wage of to-day?
16. What change is suggested for the school?
17. How may the child be placed in the right occupation?
18. What can you say of employment agencies and their mistakes?
19. Give reasons why the apprenticeship system should be revived?
20. What will vocational training of young people do for unemployment?

MAUDE PEAK PARHAM.

Two New Field Workers for Foreign Missions

It is a pleasure to tell the readers of our column of the recent appointments of Sister M. A. McConley and Sister J. W. Davis to labor as field workers for our department in the Australian Mission.

The sisters will accompany their husbands to these far-away lands, Apostle and Sister McConley already having started on their long journey, with Seventy and Sister Davis to follow shortly.

Our Australian Mission is well established under the capable supervision of our Mission Organizer Sister William Hendricks. The latter is looking forward with delight to the coming of these field workers, that the fires of enthusiasm and devotion to our department ideals may be more widely kindled.

We are planning to present to our readers, the work of our Australian sisters at some future date. This will be both interesting and encouraging, for it will impress us anew with the beauty of unity as we sense the fact that the women on the other side of the globe are sharing so intimately and identically in our hopes and plans for Zion.

LETTERS

Tribute to Elder John Bailey

A brother beloved by Saints and friends in England.

Sunday, August 7, 1921, is a day that the writer is not likely to forget for many years, if at all. I had just arrived in the meeting room of the North Manchester Branch of the Manchester, England, District, took off my top coat and hat, hung them on a rack, turned around to greet another arrival, when I felt a strong grip on my arm. Turning about I was confronted by the president of the branch. I immediately noticed the strained expression on his countenance, and at once I felt that something was amiss.

"Have you heard the sad news?" said the brother.

"What news?" I queried.

"Brother Bailey has been killed," he replied. Then followed the sad account of the tragic death of our "Brother John," as he was familiarly termed among us.

It was at a sacramental meeting, where we had assembled as usual on the first Sunday in the month to renew our covenant, that the above incident occurred. As the president, later, from the stand, made the announcement public, the feeling of depression that took possession of us was intense. I felt as one paralyzed; speech had entirely left me. Was it a fact that John had gone? Was it true that no more we should hear his voice in our midst? Alas! It was only too true.

The circumstances of his death were as follows: That morning while proceeding by motorcycle towards Bury, with his son Sidney, aged fourteen, seated on the back, the tire of the front wheel burst, and it must have become entangled with the spokes, causing the machine to swerve. The brother was thrown with great violence into an electric standard, on the footpath, and the son was also hurled with considerable force into a hedge.

The last thought of the father was about the son. Standing erect, he turned to the lad, inquired if he was injured, then immediately fell over into unconsciousness. He was taken to the Bury Infirmary; his wife, our Sister Martha, was sent for, and she arrived just in time to see him before he passed away.

What a man! Would that my pen were capable of inditing the meed of praise due him. Truly it can without doubt be said of him, in Shakespeare's words, "He was a man."

John's greatest thought was the depreciation of his own worth. His record is one that is not easily surpassed. He was baptized on August 19, 1887, and was soon ordained to the office of a deacon, followed by ordination to priest, then elder, occupying the latter office since April, 1899.

He acted as a local appointed missionary, self-supporting for about two years, was for ten consecutive years the superintendent of the North Manchester Sunday School, held the presidency of the North Manchester Branch for many years, also was vice president of the Manchester District under

redemption. Distance lends no barrier to identity of purposes when the same divine Spirit is working with Saints of God, and in that unity is to be found our strength.

The sisters throughout all America will be wishing our missionaries Godspeed, and breathing earnest prayers for the successful prosecution of their work, attended by divine comfort and guidance.

A. A.

The Kindergarten of God

The Reverend Andreas Bard, pastor of a Kansas City church, recently said:

"Life is too sad to be laughed away, and too glad to be wept away. It is neither a hospital nor a pleasure park. It is the kindergarten of God, where we develop the resources of the soul. To use each experience as a stepping-stone to nobler viewpoints is the sanest philosophy."

three different presidents, and this year, at the recommendation of President F. M. Smith, was chosen counselor to the president of the elders' quorum of the British Isles.

He was for many years my teacher in the Bible class. Of late years, I have heard many men state that they were the ones responsible for my schooling in my early years, but here is the truth of the matter: "John" was the one responsible for making the writer have a desire to defend this work and propagate its doctrines.

I well remember as a lad at the age of fifteen when Brother Bailey was first appointed president of the North Manchester Branch. I had just been ordained deacon. He called upon me one morning to occupy as speaker.

When I stood up to speak, my knees seemed to come in violent contact with each other, the perspiration oozed out of my pores, I prayed for the ground to open and swallow me up. I gave way to abject fear and after three minutes retired, utterly confused. I determined never to attempt again, but it was our brother's words that later set my soul on fire with the desire to try again.

Never once have I known him to lose an opportunity of doing a kindness. There are many local Saints who will feel the loss of our brother by reason of his generosity, done quietly, yet in a manner acceptably. No one could be angry with him long. He wouldn't let you.

In the *Hairdressers' Weekly Journal* of August 13, appears a full long column of tribute to him. Let me quote one passage:

"In well-nigh countless instances he acted as *peacemaker* in settling disputes which arose from time to time in the societies to which he belonged, and his *genial* and *kindly disposition* endeared him to everyone."

Such a tribute from trade! Yes, that was John. He was connected with the Hairdresser Association for nearly twenty-five years. He was for several years its president, afterwards the secretary of the North Manchester Society.

He had also acted as vice chairman of the Northern Counties Federation and at the time of his death was the president of the Manchester and Salford Amalgamated Hairdressers' Society.

For many years past he has been assiduous in his efforts to have our work placed before the different denominations, locally, and through his untiring and fearless labors, many of our one-time opponents are our dearest friends. Through him, the writer and several other brethren have been able to present our faith in the following churches and chapels: Harpurkey Wesleyans, Collyhurst Wesleyans, Queen's Park Congregationalists, and Saint Stephen's Church of England.

At the house, on the day of the interment, floral tributes were sent by members of the above mentioned denominations, by several branches of the Hairdressers' Association, by doctors, counselors, etc. Truly a glowing testimony of the esteem in which our brother was held, both by the world and the church. So passes a good man.

ABEL HALL.

Lamoni Stake News and College Notes

A variety of interests claim the time and attention of Lamoni Stake members.

The Saints in attendance at the Brick Church were privileged to have President Frederick M. Smith meet with them in the Sunday morning sacramental service on the 1st and to hear him preach in the evening. The purpose of his visit was to bring to Graceland a new student for the religious educational division, who has recently arrived from Germany.

At the sacramental service, Brother John F. Garver voiced the gratitude of the Lamoni people for the safe return of President Smith, for the broadened vision and increased zeal that he has in the church work, and for the possibilities which he has seen in foreign fields. Brother Smith responded with a short message that was an indication of the great depth with which his heart is in the work, and which increased the confidence of those who are truly convinced that he is a man called of and designated by God to lead

this people. He plead for an increased faith in the divine mission of the church and for increased confidence and support of the program which the leaders are trying to carry out for the establishment of Zion and for the evangelization of the world.

In his sermon in the evening, Brother Smith took for his subject, "Stewardships," treating of their divine and unique character and the absolute necessity for the establishment of this institution, rather than undertaking to outline the specific characteristics of the working basis of the stewardship itself. His preliminary message was to the effect that there are now, and throughout all history have been, two things standing in the way of human peace and happiness and social harmony: false ambition, and private property misused for power. At the bottom of these are ignorance and selfishness. The true solution to our problems is to be found in the regeneration of the human heart towards altruism, and in the education of the people to a higher and better plane of living. In the institution of stewardships, said his message, is to be found the right way which God had designed for men to live together so that all may be benefited.

Brother Smith spent part of several days in formal conference and informal conversation with the stake and college authorities.

The character of these discussions is not generally known, but it is supposed that the President was reestablishing, after his absence, the close touch that he usually has on the affairs of the church.

The branch business meeting was held Tuesday with a remarkably large volume of business (!) entered on the minutes: one motion was made and passed without opposition, and that one a motion to adjourn. The branch authorities say that one of two things must inevitably be true: either they are handling the church business with such efficiency that no one has any criticism; or else the critics have become weak-hearted in the faith and stayed away from meeting. At any rate, everyone seemed to be satisfied.

The student whom President Smith brought from Germany, Eric Schlote, is adapting himself well to the college work, is making himself at home at one of the dormitories, and is well liked by the students. Having previously studied English in his own country, the language is presenting only temporary difficulties for him. He speaks also some French, and plays the piano quite well.

The reason for bringing students from other countries to our own is not that the educational advantages are inferior to our own, but it is that they may here come in closer contact with those who have the ideals of the church at heart, and have inculcated into them something of the spirit of what our institutions should mean to us.

In this regard the religious experience that is to be had at the college is especially significant. In the last few years the attendance at the college prayer meetings has grown larger, until at the present time there is practically a full attendance of the student body. Besides this, very many of the Lamoni young people are attracted to the meetings. In former years it required some weeks for the prayer meetings to get into full swing; while at the present time, with the enthusiasm of older students, and with the anticipation that the newer ones have conceived in hearing of them previously to their coming, the meetings start off in full swing. In a way, to the older members of the faculty and most of the student body, the prayer meetings possess a significance of the spiritual power of the year, and hence an importance that is not exceeded even by the formal opening. And at the year's end, the final prayer meeting is the really big event which all attend expectantly.

From the high regard in which these religious activities are held at the college, from the evaluation which is placed by the student body on the social atmosphere and associations here to be had, and from the thousand things that are constantly being mentioned on the campus, the following conclusion can be definitely drawn: The big thing for which students wish to come to Graceland and associate with the Lamoni Saints, the thing that actuates parents to go to greater expense in sending their sons and daughters long distances to attend, is the spiritual atmosphere, the hope

that they will receive bigger vision of the church, its institutions, and its ideals, and a greater devotion to them. For this end, if for no others, we feel that the continuance of the college is justified and necessary.

It is felt that it is the church people, and their sons and daughters who are building the college, and that the Saints generally should be more intimately acquainted with these characteristics of college life, together with what the people of the church are either consciously or unconsciously doing for their advancement.

The motto, "Advancement for service," though old and long familiar to church people, should lose none of its vitality because of its age. It should, by its very age, become more precious to us. This is the ideal of the stake and college officers.

The young people of Hiteman are having their second annual series of Zion Builders services. The series started Sunday, October 2, with Elder Cyril E. Wight in charge.

There is to be a series of two weeks' duration started at Davis City with D. T. Williams opening and C. E. Wight continuing the work after his return from Hiteman. Brother Wilbur E. Prall, of Lamoni, has for a long time been devoting his time to the building up of the work there. The present good state of the branch is largely due to his efforts. The new series will be largely doctrinal.

D. T. Williams was prosecuting a good work at Buxton, when sickness in his family called him home. He will return to take up the work there after making the initial effort at Davis City.

John F. Garver opened a series at Lone Rock, October 6th, with H. C. Burgess in charge of music, where there has been some opposition that must be taken care of before the work can go on.

LEONARD J. LEA, *Correspondent.*

The Nauvoo Reunion

The 1921 reunion of the Nauvoo District is now history, and history that we can well afford to be proud of. The place "Nauvoo," and its history, are known all over the world. Hundreds of travelers from all parts come every year to visit it and to listen to its history.

Our camp was pitched on the "Old Homestead" ground, and such a beautiful place! looking out across the Mississippi River which at this place is like a great lake, as there is no current on account of the big dam below. Then turning we look across the "Flat," and on top of the hill to the city proper with its vine-clad gardens and sedate homes.

The reunion, with its different departments of work, was presided over by the district president, David J. Williams, assisted by U. W. Greene of the Quorum of Twelve, and the heads of departments. Brother J. A. Gunsolley represented the Religio Department and gave many encouraging and edifying lectures. The Sunday School Department was looked after by Sister Ethel Lacey, the district superintendent. Sister J. A. Gunsolley came to represent the Women's Department, but was called home on account of the sickness of her daughter. Mrs. D. J. Williams of Burlington, Iowa, was then placed in this position, which she very ably filled. All services were well attended and all stated that they were enjoying the work.

Besides U. W. Greene, of the general church officers, the district missionaries, and local men, we had the pleasure of having with us W. A. McDowell, of the Order of Evangelists, and Brother Joseph Luff, who came in unexpectedly but welcomed, and who gave us some of the old-time sermons. He seems to have plenty of "pep" and fire yet.

Brother Greene lectured to the priesthood each morning on subjects vital to the upbuilding of the church.

The early morning prayer meetings held for the young people at "David's Lookout" or the "Trysting Place" were well attended, and all expressed their thanks to the heavenly Father for the privilege.

The dining room, under the supervision of Sister P. R. Burton, conducted on the cafeteria plan, was in the Nauvoo House and commanded commendation. In this work she

was assisted by Sister Bessie Smith, of Fort Madison, Iowa, and their untiring effort to procure and prepare suitable as well as plenty of wholesome food was paramount.

On Thursday, before the close of the reunion, several cars loaded with the visitors motored to Carthage, Illinois, where the old "jail" is located in which Joseph and Hyrum were killed. Their trip proved a very pleasant one, considering the amount of dust they were compelled to eat.

Brother J. W. Layton, who is in charge of the church property, was kept busy during the reunion, escorting visitors around to the different places of interest, and explaining the same to them.

The property and buildings are in a good state of repair and preservation, and make a very interesting place to visit. Many of the old landmarks still stand, bearing mute testimony of the labors of the Saints eighty years ago.

A reunion will be held at the same place next year with greater and brighter prospects, to which all are invited to come.

CHARLES J. SMITH, for Press Committee.

Des Moines Branch

Poor transportation facilities militate against the success of our services in more ways than one. We have been without street cars for more than two months now, except a few days during the State Fair. The bus system (?) is a joke, a nuisance, or a menace, depending upon the point of view. We have taken varied views as we have trudged the many streets of the city in our humble capacity of calling upon the Saints; moreover we have realized as never before why the Master on one occasion rested at Jacob's well.

Our annual home-coming was observed October 9. It was a busy day of eight services. Four children were baptized and confirmed, Bishop E. O. Clark officiating, and three babies were blessed. At the eleven o'clock hour Brother Ammon White preached a beautiful and highly spiritual sermon on the home-coming of the Saints, and again spoke convincingly at eight o'clock on the Book of Mormon. He has ministered to us one week, and his visit has been very profitable to us. He will spend some time in the Des Moines District.

This week we again resume group activities. Our plan calls for a season of prayer and testimony, followed by a sermonet by one of the priesthood. Wednesday night, October 12, the deacons of the various groups will speak on the observance of the financial law. Five groups will be thus engaged.

The Women's Department have also begun their group activities. There are six of these groups, including the Oriole Girls. This department holds out promise of concerted and effective work in the future.

A. E. WARR, Pastor.

Detroit Conference

Conference a success. Growth and advancement shown.

Last night (8th) marked the closing of one of the most successful and fruitful conferences ever held by the Detroit District, at the First Flint Church on Newall Street.

The conference opened Saturday morning in charge of the district presidency, Elder K. H. Green, district president, presiding. After the business sessions Saturday morning and afternoon, the Women's Department occupied some time, which was very instructive and interesting. On Saturday night a musicale was enjoyed, both local Detroit and Pontiac talent taking part.

On Sunday the services were very well attended, it being impossible for all to get into the building. Among the speakers were Elder Clyde F. Ellis, of South Boardman, Michigan, who has spent five of the last seven years in the South Sea Islands, as a missionary. In the evening Elder Ellis gave an illustrated lecture, describing the islands and the natives and telling of the work of the missionaries there.

A very good feature of the conference was the splendid

work of the combined orchestras of the district under the leadership of Mr. B. Williams, of Detroit. Also the combined choirs under the direction of the district chorister, Miss Henriette Davis, also of Detroit. This was made possible by the close cooperation of the district chorister and orchestra leader with Mr. Eugene Everhart, the leader of the choir and orchestra at First Flint Church.

During the conference, Jesse D. Shelley, of Detroit, was ordained an elder; several were baptized and confirmed. The social services were of a very high order, and the preaching of the word highly beneficial and spiritual.

All felt greatly encouraged and strengthened and look for the next six months to show still greater success and advancement.

The conference showed a spirit of unity good to see, and much important business was transacted. This being the fall conference, there are no changes in district officers to announce.

MEMBER OF PRESS COMMITTEE.

Patriarch Baldwin Arrives in England

The latest appointee to England writes the Presidency from London and we excerpt.

We started from America on September 13, on the Steamship *Aquitania*, and experienced no difficulty whatever in New York in the details connected with passport, baggage, etc. The voyage was a most pleasant one, and we were not sick at all on the way over. The boat made a record trip, and we landed in Southampton on Monday night, but they would not allow us to go ashore until Tuesday morning.

Surely God's hand seemed to be guiding and caring for us all the way over, as we had many evidences of it. We found in every little detail that the way seemed smoothed before us.

We arrived at Saint Leonard's in the afternoon, and Brother T. W. Williams and Brother and Sister Sorden welcomed us warmly. It was indeed nice to have such a beautiful home to come to, and we felt very proud to have such headquarters to come to. Brother Williams seemed depressed because of the inability to start the school which had been planned, but he is very hopeful that a great work can be done in this country if the church in America supports it financially for a time.

We had a talk with Brother Williams this morning as to our labors here, and he suggested that we go to the Manchester conference, which convenes October 1 and 2, and there we would meet with Brother Gillen, and the three of us could have a conference as to the best place to start our labors. This will also afford us an excellent opportunity to get acquainted with the Saints.

In the meantime we are going to visit about London a bit, and get acquainted with the Saints here. I am also advertised to preach next Sunday in London.

We are determined to labor untiringly for the work here, and shall try not to let any discouragement stand in our way, so that when our mission is ended in this land, we may feel that the church is justified in the confidence they have shown in sending us here.

RICHARD BALDWIN.

COVINA, CALIFORNIA, October 1, 1921.

Editors Herald: I thought I would send this request through your paper, as it would bring me in touch with those of our faith.

I am needing help in my home. I am an invalid and have been bedfast for years. My husband passed away three years ago. My children are married and have homes of their own. I am alone and would like some one who would take care of my home and me; some one I could feel at home with, and of our faith. I am twenty-five miles from Los Angeles. There are no Saints near me that I know of except one young lady. If there is anyone who wants a home and a place like this, write me. You can also write to Brother David Dowker, 2911 South Western Avenue, Los Angeles, California.

Yours in the faith,

161 West Center Street.

MRS. MINTA JOHNSON.

CHURCH NEWS

(Continued from page 988.)

each in his own tongue by, Prescott Foo, Hawaiian; Sidney Phillips, Welsh; Alex. Klein, Austrian; Job Negeim, Arabian; John Blackmore, Australian; Harold Dewsnup, English.

With the removal of the office of the pastor in Zion, R. V. Hopkins, from the general office building near the church to the Battery Block up town, and of the church architect from the small building on the church lawn to the Battery Block, better quarters are provided and more room made at the general office building for the First Presidency, Publicity Department, and the Department of Statistics.

Bishop J. F. Keir was at Mapleton, Kansas, over Saturday and Sunday, attending the district conference.

There will be a series of sermons especially for young people at the Stone Church in Independence, on Sunday evenings, beginning October 30 and continuing till December 18. The ushering and other features will be in charge of the young people, and the speakers will be Frederick M. Smith, Elbert A. Smith, Walter W. Smith, John F. Garver, F. M. McDowell, and R. V. Hopkins.

A Lamoni picnic was held in south Independence on the 15th, participated in by about one hundred and fifty people. An enjoyable time was had and a short program rendered, followed by a basket dinner. F. A. Smith and R. J. Lambert were principal speakers; songs by Lamoni people were sung by Lamoni quartet and the assembly. It was decided to make this an annual affair and to this end F. A. Smith was made chairman of a committee and empowered to choose two others.

Editor S. A. Burgess attended the Eastern Iowa and Kewanee district conference over the 15th and 16th and addressed the priesthood and members at both places several times on topics of special interest to the priesthood. He returned to Independence on the 17th.

Good Supplemental Help for the Missionary

Zion's Ensign for October 13 reviews some of the good accruing from the offers of Brother E. Stafford, of Independence in sending the *Ensign* free for three months to any interested persons who are recommended by a missionary of the church. This is the only restriction, and made simply so he may be relieved of worry about the worthiness of those receiving the papers.

He reports to the *Ensign* that he has sent out about five hundred three-month subscriptions since his announcement in 1920 and as a result of this and his follow-up system of sending a letter and tract (and a second letter and tract to those who do not reply) to those receiving the papers, about fifty have been baptized, or one fourth of the number on his list who have been interested enough to reply by letter.

Naturally he does not attribute all these conversions to his work alone, but he and anyone else is justified in believing that very many of those baptized, as well as a large number who have been affected for good and may later become affiliated with us, would not have taken the step had he not pushed his campaign.

It is an excellent demonstration of what may be done by an intelligent and generous development of the Zion spirit. What he has done in a general way may be duplicated in branches and districts upon the recommendation of local workers until we shall have established as a regular feature of our work that follow-up attention that we too often lack under our present methods. May Brother Stafford's offer, still open, be still further accepted and the idea spread. It is an excellent supplement to our usual missionary work.

A Good Rule for Writers

The Deskbook of the School of Journalism, issued by the School of Journalism at the University of Missouri, contains much valuable information for those who would become proficient in the profession. Rule 22, concerning the use of figures, is one worthy of passing on to our readers, being one that causes us considerable worry constantly and we are sure that some of the things that have passed us have occasioned mental distress.

"Be certain your arithmetic is correct. If your story [or article] includes a column of figures and the total, make sure that the figures given actually make that total. If you say that 40 per cent of a sum has been raised, prove to yourself that the actual figures, when you give them, are really 40 per cent of the total. If you say that six directors were elected, count the names to make sure there are not five or seven. In few cases is it easier for the reader to detect errors than in figures, and few kinds of errors are more likely to bring sarcastic letters to the editor. A copy reader editing a story containing figures should never pass over them without proving their accuracy, if they are of such a nature as to make this possible."

History Not a Record of Wars

True history is not primarily a record of wars.

It is curious to note how differently some aspects of the late war are discussed in different countries. It is unfortunate that in history as a rule we only study the one that is produced at home.

The Franco-Prussian War is treated so differently in French and German history that one might think they were writing about an entirely different event. But this is also true of events in our own history. No matter where the physical victory may rest, the moral victory rests with the soldiers of the country where the school is located according to the local history.

It is, in fact, impossible to gain a true knowledge of history without reading more than one text, representing both sides, and then reading an impartial history.

But doing this will not change the fact that altogether too much of our histories is taken with the wars. In the one hundred and thirty-two years since the United States became a separate government, there have been the War of 1812, the Civil War, the Spanish-American War, and the World War, a matter of about ten years of wars. Yet over half of many of our school histories is covered with a record of these relatively few battles, and one would read them in vain to learn how many friends of American independence were to be found in Great Britain.

Many of our histories of the past have been too largely a record of kings and of wars. To-day there is beginning to be a change and recognition of the importance of the history of the people, of the evolution of government, and all the social problems involved. That is as it should be; the problems of peace and the history of peace should be of many times greater importance to the children of every country, and every age than matters of war. History can only be rightly understood in the light of the philosophy of the age. What the people are thinking about, what are their ideals, determine the facts which constitute their history.

The problems of peace are of greater importance for all people, whatever their age. The history of a race is of more importance than the biography of successive rulers, though biographies of the real leaders should always bear a promi-

ment place in our historical knowledge, because of the impress left on national social life.

For these reasons we note a question being discussed occasionally, including a recent short article of Mary Gray addressed to mothers and published in the *Nonpartisan Leader* for May 31. This extract follows:

"Last issue we discussed the menace and cost of militarism. What are we, as women, going to do about it? It is every woman's duty, just as it is every man's, to help by voting only for office seekers who are pledged to end war.

"But women have a duty above that of a man, in training the minds of the next generation so that there will be no wars. Did you ever read the history of the United States that is taught your children at school and notice that three fourths of the book is a story of battles and wars, in which the United States is pictured as always right and always victorious? Did you ever stop to think that the children of every other nation are also studying histories, principally about wars, and that these histories represent their countries as always right and always victorious? And that because so much space is given to wars and battles every child is led to believe that they are the most important things in the world?

"When your child gets on to high school and starts to study Latin he is given Caesar's story of the Gaelic wars to translate instead of the work of some Roman philosopher or student. Every effort of education to-day seems to be planned for the benefit of the munition makers.

"Why shouldn't we, as women, have something to say about what our children are taught in the schools, and see that their training is meant to fit them for a world at peace, rather than for a world at war?"

Tobacco Smoke a Nuisance to Many

We have many times been amused as well as a little disgusted at the attitude taken by many smokers. The Law Library Association of Saint Louis, Missouri, set aside a smoking room and prohibited smoking in the other rooms. Certain other journals ridiculed this rule. The facts were that a complete set of reports and thousands of law books were placed in the smoking room. In fact, men, nonsmokers, had to enter the room to consult some reports and digests. It was not a restriction of the personal liberty of the smokers, for they were left free to smoke and use the library. The real question involved was simply, Should those who do not smoke and do not enjoy the smell of tobacco have the liberty of consulting volumes in the law library free in fact from tobacco smoke? Should there be any room into which they

could go and be free from having the air of the room polluted with the heavy smoke?

On the street cars, some smokers have considered their liberties curtailed when not permitted to smoke in every part of the car. The question is not one of their liberty alone, for most of our cities do not run special cars for women, and many a woman has been made sick by the odor of a vile pipe. Should women be permitted to ride on the street cars in the public highway without being compelled to inhale that which is nauseous to them. As a rule smokers are permitted in the back seats of the car when the windows are open, and on the back of the car at all times. Smokers have their own places to which they can retire, and should not think they have the personal liberty to become a public nuisance.

The same thing is true on the railroad train. Practically every train has a smoking car. Every chair car and every Pullman sleeper has a smoking room, yet the observation car is also many times transferred into a smoking room, thus excluding others.

The question is, Should certain rooms or cars be kept free for all people, or should they be kept for a limited few who enjoy the smell of tobacco?

The contribution of rugs and tapestries for the third floor of the new college building at Lamoni, donated by Bishop John Zimmermann, of Philadelphia, have been received. They consist of four 9 by 12 Wilton rugs for the reception hall, one large rug and one bedroom rug for the dean's apartments, and forty small ones to be placed by the individual beds. These are all of taupe color. There are white lace curtains for all the windows and plush hangings in taupe for the reception hall and dean's rooms. The quality is of the best and the design highly pleasing.

A personal letter from Apostle T. W. Williams informs us that the recent conference in the Wales District was the best he has attended in the British Isles. The work in Wales looks favorable. They will soon be able to get possession of a church building but fear that they have need for meeting places for five more churches.

Sister Rose Francis, of Kapowsin, Washington, secured a supply of Bibles and Testaments and has been holding a Bible class in her community, and has about thirty people interested, all nonmembers. There is much prejudice, but she believes it is based on a misunderstanding of our position and is trying to develop a situation so our elders can come in and preach.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Doing Their Part

A brother in the field under appointment in a recent report to the Presidency writes as follows:

"The stringency of the times is felt throughout this district, and of course hinders the financial department to some extent. Yet I think our people are doing well. I just finished assisting to audit the Bishop's agent's books and report, and was surprised that they have done as well as they have, and even as they are still doing. I think they are willing to do their part. They are all people of moderate means, there being no wealthy among them."

Of course they are willing to do their part. Not only are the Saints of that district willing to do their part, but the Saints in the other districts as well. Doing their part is doing their duty, and supporting the work of the church by paying tithes and offerings, even if it is necessary to make sacrifice to do so, is to all good members of the church a duty to be cheerfully discharged.

Indians Will Hold Annual Convention

The National Society of American Indians are announcing their tenth annual convention to be held at the Y. M. C. A. Hall, at Detroit, Michigan, October 26 to November 2. Arrangements have been made for some of their leading men to occupy in the churches of the city during the week, and friends of the Indians are invited to attend the sessions.

There has been considerable comment concerning the summer courses offered at Williams College, Williamston, Illinois. The course which has attracted the greatest attention is the Institute of Politics. Such men as Lord Bryce, M. Tittoni, President of the Italian Senate, Count Teleky of Hungary, and Baron Sergius J. Korff of Russia were present and delivered lectures on international politics. President Lowell, of Harvard, and Chief Justice Taft also addressed the institute.

Friday evening the O. S. F. Class of the Religio at the Stone Church, Independence, honored the prominent church workers in a program entirely devoted to the exposition of the historical events and a few humorous incidents in their lives.

These noble men and women, our leaders and friends, have consecrated their time to the advancement of the church, but with all the work which these people have accomplished, do the members of their congregations know them any better as real human beings, as themselves? Or do they know them as highly efficient machines which are building up the church of Christ and preaching Zion.

In comparing the lives of our leaders with the leaders of the church of the New Testament, we find the same incidents occurring in each. So this program was arranged to bring the members of the congregation into closer and more personal contact of friendship with the people upon whom falls the active direction of the church.

These people have not only contributed their time, but by the power of inspiration have given us songs and poems. No words can better express the cause for the wonderful lives of these men and women who are every day vindicating the principles and ideals of this church, than those of President Frederick M. Smith: "So we still stand for one of the fundamental ideals of the church, and that is not only belief in God, but a sure and secure belief that God will reveal his will to us, and speak to us in our own language and in his own way."

Hymns "Admonition"; "The old, old path"; were sung by the congregation, led by Brother F. A. Russell. A quartet of girls sang "Consecration." A violin solo, "The old, old path," was rendered, and short sketches were given of the follow-

MISCELLANEOUS

Notice of Resignation From the Quorum Twelve

This is to notify the church at large that William M. Aylor has filed with the Presidency his resignation as an apostle and member of the Quorum of Twelve. After due consultation with members of the Quorum of Twelve, the resignation has been accepted.

THE FIRST PRESIDENCY.
INDEPENDENCE, MISSOURI, October 11, 1921.

Appointments

Elder Joseph Luff has been appointed by the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric, to labor as a general missionary subject to the direction of the Presidency and Twelve.

Elder Hyrum O. Smith has been appointed to fill a vacancy on the Revising Committee, Inspired Version, Teachers' Edition, caused by the withdrawal of Elder Paul M. Hanson, who is to have charge of the office work of the Quorum of Twelve.

THE FIRST PRESIDENCY.
October 6, 1921. THE QUORUM OF TWELVE.

Conference Notices

Western Maine, conference and convention at Little Deer Isle, November 12 and 13. Business session, Saturday, 10.30; priesthood meeting, 2.30; preaching at 7. Sunday services: prayer and sacramental service, 9 a. m.; preaching, 11; institute work in charge of N. M. Wilson, district superintendent, 2.30; preaching at 7. A. Begg, president, Vinalhaven, Maine; Louise Eaton, secretary, Mountainville, Maine.

Convention Notices

Western Montana, at Bozeman, November 4. Prayer meeting at 10 a. m.; business session at 11.15; institute work, 2 p. m.; program in the evening. Mrs. George Thorburn, superintendent, Race Track, Montana.

ing people: Frederick M. Smith, Elbert A. Smith, Daniel T. Williams, R. V. Hopkins, Harold C. Burgess, Walter W. Smith, Vida E. Smith, and Audentia Anderson.

The program was well received and the O. S. F. Class, composed of boys and girls aged from seventeen to twenty-one years, acquitted themselves creditably.—*Zion's Ensign*, October 6, 1921.

The men of the Kansas City Stake have an organization they call the Men's Progressive Club, which seems to function in various ways as the name might indicate. In addition to the usual officers and committees they issue a monthly bulletin of four pages 8½ by 11 inches, 3 columns of 8 point type to a page. It is called *Men's Club Bulletin*. James H. McVay and C. A. Smurthwaite are editors, the October number having been produced by the last-named. The number is largely devoted to the discussion of social and economic problems as related to our program, with a modicum of local announcements and no personal items. Several of the articles will be reproduced in our columns.

The October number is number 9, of volume 1, and altogether presents an interesting development in a local periodical. Evidently the advertising pays the expenses of the paper.

The following extract from report to the Presidency by a district president is in tone quite in consonance with reports from other districts:

"The work in the district is gaining ground. I have not the exact figures at hand, but there have been upwards of two hundred and fifty baptisms in this district so far this year, and a splendid interest, generally speaking, through the district."

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

5 Jan 22 France
Mrs Th-s France
116 W 8th St
Lambert, Iowa

any man among you have
and concubines he shall
Mormon, Jacob 2: 36.

VOLUME 68

INDEPENDENCE, MISSOURI, OCTOBER 21

NUMBER 43

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of post-

EDITORIAL

The Bargain Counter of Life

An address by Elbert A. Smith to the young people at the Stone Church at Independence, Tuesday evening, August 6, 1921.

You young people stand at the bargain counter of life. Who are you going to do business with? What will you get in exchange for that which you have to offer? Do you hold yourselves high as men and women should, or are you prepared to barter yourselves for a mess of pottage and very bitter pottage, too, as some are doing to-day? There is a poem which says:

"I bargained with life for a penny,
And life would pay no more,
However I begged at evening
When I counted my scanty store.

"For Life is just an employer.
He gives you what you ask.
But once you have set the wages,
Why, you must bear the task.

"I worked for a menial hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid."

It seems to me that many people are holding themselves too cheaply. They remind me of the story you may have heard about the woman who awoke in the night, weeping bitterly. Her husband inquired why she was weeping and she replied, "I dreamed that I was in a market where husbands were for sale. There were some very fine ones for \$5,000 each, and some very good looking ones as low as \$500 each." The husband then said, "I don't see anything in that to weep about. Did you see any there who looked like me?" The woman then began again to weep bitterly and replied, "There is just the trouble. There were hundreds and hundreds of them just like you. They were done up in bunches like asparagus and sold for fifteen cents a dozen." I think some woman must have made that dream up to make us men feel cheap. Yet it is a fact that some men are going for about that price, and if that is all they ask for themselves, perhaps that is all they are worth.

You have a splendid inheritance. It is beyond value. No monetary valuation could be placed upon it. You have the inheritance of youth. You do not perhaps realize now all its value. I recall a certain cartoon. The first picture represented a youth sitting with his chin in his hand looking into the future. He said, "I will be happy then." The second represented an old man with his chin upon his staff looking into the past, saying, "I was happy then." With your youth you have the natural accompaniment of energy, ambition, and enthusiasm.

Many solicitors stand at the bargain counter of life, eager to do business with you and take from you that which you have to offer. There are, for instance, many secret orders and societies; there also is the dance hall, the card table, and low dives and high dives of all kinds. Every kind of entertainment and dissipation, from the highest to the very lowest and most debased that debauched human minds can conceive of, is eager and anxious to take all of your surplus time and all of your surplus energy, all of the splendid abilities of your youth, and in the end give you nothing in exchange but vain regret. What sort of a bargain do you propose to drive at the bargain counter of life? Time will take away these things that you have, of such inestimable worth. You cannot eat your cake and keep it. You may as well make your bargain now, while you may. If you do not get out of these things what they are worth, eventually time will take them away from you as the one talent was taken away from the man who hid it in a napkin and refused to put it to service.

Among other institutions, the church comes to the bargain counter of life desirous to do business with you. What has the church for you? What have you for the church? First of all the church has salvation for you through the atonement of Christ and the plan of life and salvation laid down by him. I do not refer alone to some theoretical salvation from a theological hell of fire and brimstone and in a theological heaven where we will forever play upon harps. I pity the neighbors when I begin to play upon my harp. I refer also to salvation here and now. If you do not know what that means, look around you and see the wreck and ruin that men and women and boys and girls are making of their lives. Men do not need to die to go to hell. There are many living men to-day who carry their hell around with them. They have an individual hell. The church by its ideals, philosophy of life, and spiritual influence will save you from these things, and save you to all that is good and noble.

In the second place, the church has communion to offer you, that communion and fellowship that we enjoyed Sunday morning at the sacramental service—that fellowship with God on the one hand and man on the other so beautifully set forth in the hymn that we sing, "Blest be the tie that binds." You will appreciate this fellowship more and more as time goes by. That is the beauty of the things that the church has to offer you; time does not mar or diminish, but rather makes them better.

The church has also to offer you service. First its interpretation of service and ideal of service which cannot be found elsewhere; and then the many fields of service increasing in number that are opening up before you. These may include some very, very important missions or some apparently unimportant tasks in obscure branches or Sunday school or Religio meetings. A man need not necessarily be proud of the elevation of the office that he occupies. He should be proud of the way in which he is doing his work, whether it be great or small.

I am reminded of another Ford story, new to me, but perhaps old to you. A young man drafted in the late war was

asked his profession. He replied, "I am a mechanic." When asked where he worked, he said in the Ford factory. "What is your work?" "I tighten up burr number 17." He did his work well; he tightened up burr number 17 on each car. He was a mechanic. Possibly some human life might depend on the way in which he tightened up burr number 17. It may for a time be your business in some obscure place in the church to tighten up burr number 17. The way in which we do that work may be vital to the smooth running of the machine. In the end, of course, your abilities, your devotion, and your preparation will determine the importance and extent of the field that you will occupy.

What have you to give the church? You have yourselves, and the church asks nothing less. We are commanded to love God with all our heart, mind, strength, and soul. The heart is the seat of the emotions, supposedly; the mind is the seat of intelligence; the soul is the whole man. So all that you have to offer of service of body or mind or heart should be at the disposal of God in the interests of his church. And you need not fear that you will not find work to do if you make yourself ready in this spirit. I was a member of the old Students' Society in Lamoni which was the pioneer of all young people's organizations in this church. Out of it grew Zion's Religio-Literary Society. The motto of that society was, "Get thy spindle and thy distaff ready and God will send thee flax." I can testify that every member of that society who got his distaff and his spindle ready found all the flax coming to his hand that he was able to spin. I am glad to note the way in which the young people are coming forward all over the church to line themselves up with the church and take their place and do their part. This has been particularly noticeable at the various reunions that I have attended of late years, also in the revival services of the young people during the past winter.

I wish to read a part of a letter that came to the desk of the Presidency this very day, as it is typical of the spirit that is moving upon our young people. This letter is from a young man who has spent two years in Graceland College, one of them in the class of religious education. He is a young man, probably more than six feet tall, and big and strong in proportion. He was a star football player and the best baseball pitcher in college athletics. He is a man all over and his reaction to this question of what the church has to give him and that which he has to give to the church at the bargain counter of life is typical of the best young manhood of the church. He is now in the mission field and writes as follows:

"I wish briefly to express my appreciation of what the church has done for me. I was permitted to attend Graceland for two years, which privilege I esteem as one of the most valuable in my life. First, I went as a member of the religious education class and after that as a college student. I hold that the good I received while there is far beyond my power to repay. The reason I write now is that I wish to explain the course I decided to take last spring. If I understand correctly I had the chance to attend college again this fall. This I refused to do, not that I do not love Graceland and her work, but because I felt that it was time for me to get into the harness and to develop along missionary experience lines along with the others.

"My experiences at Graceland cause me to love the church and its work more than I could have otherwise. I gained a newer, a broader, and a grander outlook on the work of Zion. My ideas of consecration and devotion to the teachings of the church were made deeper and more lasting. For this reason I have determined to labor in the missionary work without reservation. I have enjoyed the work this summer and I hope to continue faithful to my duty until I am done."

My sympathy is with you young people in all of your legitimate activities, even in your recreation and play. By learning to play together now you will learn to work together, and the experiences of fellowship therein will be very valuable to you. But I must again impress upon your minds that you have come to a critical time in life and you have reached that period at a critical time in the world's history. Never before were there so many mean and vicious forces to appeal to you at the bargain counter of life for your patronage; but it is equally true that never before was God's appeal stronger, clearer, or more powerful. I hope that divine wisdom will aid you to make a good and wise and profitable bargain at the bargain counter of life.

Quorum of Twelve Drafts a Missionary Policy

The recent sessions of the Presidency, Twelve, and Bishopric in joint council held in Independence, Missouri, were very pleasant, amicable, and profitable. The general list of conference appointees was not gone over, though some changes were made in appointment where it seemed imperative. At a future meeting of the council prior to the next General Conference the entire missionary list will be scrutinized and rearranged where necessary.

At the recent meeting lack of finances prohibited new appointments, and methods were discussed looking towards curtailment of general expenses to meet the present situation. It is ardently to be hoped, however, that the present financial depression will soon pass, that the church may not be hampered in her policy of expansion in foreign mission fields. There is the greatest need that we should enlarge the scope of our work in the British Mission, in Palestine, and Europe, in fact in all the foreign fields where we are established, and that other missions should be opened. All should pray that our work along that line may not long be delayed by lack of means.

Following the sitting of the joint council members of the Quorum of Twelve held several sessions at which they discussed and formulated a policy for the direction of missionaries under their jurisdiction. Copies of this document, we understand, were to be sent to all members of the traveling missionary force. An effort was made to define the relations of the missionary and the missionary supervisor, also to direct missionaries so that they may labor in cooperation with local men where necessary without misunderstanding and ensuing conflict. The document formulated by members of the Quorum of Twelve reads as follows:

"Draft of Missionary Policy"

"1. All missionary work at home and abroad is under the direction of the Quorum of Twelve. Abroad, the missionary work may be under the immediate supervision of one or more members of the quorum, but the general policy is uniform, though of sufficient elasticity to be adapted to local conditions.

"2. Missionaries in each district or section of the mission field will be under the direction of some minister selected by the Quorum of Twelve, designated 'Missionary Supervisor.'

"3. All missionary efforts, whether by the general missionary corps or the local men, shall be under the direction of the supervisor, and be made according to the general rules herein set forth.

"4. All missionaries will be responsible directly to the supervisor, who will receive his instructions directly from the Quorum of Twelve, to which office he, in turn, will be directly responsible.

"5. The supervisor and the district president will work cooperatively with intimate understanding of each other's purposes and methods, thereby avoiding friction. The idea of

separateness must not be fostered, but as partners in a common business all should coordinate their efforts to bring success to the cause as a whole.

"6. Consultation should be had between the missionary supervisor and the district president to arrange for annual missionary services in the branches; a program should be prepared as to times, places, and speakers. When completed a copy of this program should be sent to the office of the Quorum of Twelve."

"7. The development of new openings by missionaries should not be sporadic. After consultation with the missionary supervisor the work should be systematized to save time, effort, and money. The results of these efforts should be reported in detail to the missionary supervisor who, in association with the district president, will provide for 'follow-up' activities.

"8. Missionaries must not be transferred, nor should they travel from district to district nor attend reunions outside of their appointed fields without the knowledge and consent of the office of the Quorum of Twelve. Such instruction to be issued through the missionary supervisor.

"9. Missionaries leaving their fields of labor, except in case of emergency, will use the cards provided by the office of the Quorum of Twelve. The notice of leaving should be sent ten days before leaving the field, and that of return to the field when on the grounds. This in order that proper record may be made and the supervisor's plans not disarranged.

"10. Missionaries are directed to arrange their work so that there shall be systematic tracting and house to house visiting, and a record of such work both as to number of tracts distributed and hours spent in this work shall be reported. The object of the tracting to be personal acquaintance and conversation.

"11. It is also required that whenever the weather and circumstances permit, open air meetings shall be held and records made of such meetings for report. Tracts and literature for missionary purposes will be supplied through the Bureau of Publicity on application.

"12. Reporting. All missionaries and supervisors will report directly to the office of the Quorum of Twelve as follows:

"(a) The weekly letter should contain a resume of the work done and the results accruing therefrom with any suggestions or other matter of official interest. When a member of the Quorum of Twelve is in charge of a field a copy of the weekly letter shall be furnished to him also.

"(b) Monthly statistical reports. Besides the statistics, the column marked 'Remarks' should be filled in carefully with a summary of the month's activities for information and use by the office of the Quorum of Twelve. A copy shall be forwarded to the missionary supervisor.

"(c) Missionaries should send a complimentary report to the district conference in their fields of labor for the information and encouragement of local congregations.

"13. When in branches and districts all missionaries should consider the local authorities and seek to labor harmoniously with them; and all baptisms and ordinations in branches should be performed with the knowledge and consent of such local officers. In case of difficulty arising between the local officers and the missionaries, let the missionaries refer the matter to the missionary supervisor, and in case of persistency of the trouble, to the office of the Quorum of Twelve.

"14. Missionaries should not permit themselves to be elected to branch or district office without the consent of the Quorum of Twelve.

"15. Advertising is a valuable instrument in our work and we advise all to get in touch with the Bureau of Publicity for the needed instruction and counsel in this line. All stationery for official purposes will be supplied from the office of the Quorum of Twelve upon application.

"16. Let all exercise the utmost economy in traveling and by concentration of effort and forethought increase our efficiency and reduce our expenditures.

"17. Under the policy of coordination all departments of the church work are recognized as being of equal value and

should have the respect and consideration of all church ministers. Let us, therefore, build up the several departments, Sunday school, Religio, Women's Department, and also use our utmost influence to encourage the development of our finances for prosecution of our work in the building up of the kingdom of God."

President Smith in Utah in Summer of 1920

In the HERALD for August 30 there appears a reference to a statement published in the *Rockland Courier Gazette* of July 20 which inferred a close relation between this church and that of Utah. The statement concluded: "Last summer Frederick Smith visited the president of the Utah division and was the guest of the Mormons at a number of functions given in his honor." The context immediately preceding identified Frederick Smith as the President of the Reorganized Church of Jesus Christ of Latter Day Saints and, while it stated that the churches were distinct, it still inferred a close relation and implied it in the above sentence.

President Smith went to Europe in the month of July, 1920, and did not, at the moment, recall that he had been in Utah. Shortly after this item was printed in the HERALD, Elder M. A. Etzenhouser wrote us as follows from Salt Lake City, but the letter was misplaced during our absence and has just come to our attention. His letter follows:

"*Editors Herald:* I note in the HERALD for August 30, page 619, an article headed 'President Smith was not in Utah last summer.' To my mind, the article is rather misleading, as it seems to contain some truth and some error, with the error predominating.

"President Smith arrived in Salt Lake City Saturday, June 5, 1920, and remained in the city until Wednesday or Thursday of the next week. While he was in the city, or immediately following his departure, it was reported in the *Deseret News* that he had called on the First Presidency of the Mormon Church and met President Lund and Penrose, and that they had taken him for an automobile drive over the city. Whether the report is true or not about the drive I am not sure, but I think it is true that President Smith called upon them.

"Of course the basis of the statement of Mrs. Shepard was the *Deseret News* account, which I am informed was copied rather widely. She could only be blamed for accepting a newspaper report without verifying it.

"I call your attention to this for the reason that if any one were inclined to investigate the matter they would find that there was some error and it would cast a reflection upon the HERALD as to its veracity.

"Very sincerely,

"M. A. ETZENHOUSER."

We referred this at once to President F. M. Smith and received promptly the following reply:

"*Editors Herald:* Your letter of October 13 is at hand, accompanied by letter from M. A. Etzenhouser, and in reply will state that Brother Etzenhouser is right, that I was in Salt Lake in June, the fore part of it, in 1920, on my way back from California before I left Independence for the East. I had occasion to stop in Salt Lake City and stayed at the Hotel Utah. In company with some others, and I am not sure but what M. A. Etzenhouser was one, I visited the office building of the Utah Mormon Church in order to see the building, and while passing through I stepped into the office of Mr. Lund and also that of Mr. Penrose and shook hands with them and passed on. It was an informal and even an incidental call, and was not in any way official, for I had no intention of calling on any of the officials when I went into the building. I wanted simply to see their building, and I was escorted

through as most tourists are. As I stated before, I have not met President Grant at any time.

"At the time I wrote you before I did not even recall the incident mentioned as being at all likely to be the foundation for the story you had referred to, but if it is based on that then they can make the most of it.

"Very sincerely yours,

"FREDERICK M. SMITH."

It will be seen from the above that President F. M. Smith stopped in Salt Lake City on account of our own church interests there, as the Reorganization has maintained churches in Utah many years and, in fact, was the very first church organization to send missionaries to Utah to preach against polygamy and the other evils which had arisen there. More than fifty years ago, the first missionary from the Reorganized Church went to Salt Lake City, and the effort has been continuous ever since and has resulted in the establishment of branches in various parts of Utah.

Being there on church business, he went, as might any other tourist, to see the buildings, just incidentally, in passing through, shaking hands with Mr. Lund and Mr. Penrose.

We regret that this error should have occurred in our columns, but we take pleasure in immediately correcting it. It will be noted that President Smith repeats his statement that he is not acquainted with Mr. Grant, of the Utah church.

But the most essential aspect is that with which all our readers are familiar, that there is absolutely no connection between the two organizations, and that this church has been one of the most continual opponents, not only of polygamy, but also of the other erroneous doctrines introduced in the Utah church.

Church News

President Frederick M. Smith left Independence on the evening of the 24th for a trip of some four weeks in the East. He goes to Detroit via Chicago and will address the national convention of the Society of American Indians on "Citizenship and religion." He will be the principal speaker at dedications of church edifices at London, Ontario, and Buffalo, New York. Ere he returns he will visit Washington, District of Columbia, in the interests of the church.

The Board of Publication will meet in Independence on the 27th. They held a short session on the 14th.

Arrangements have been made whereby the Herald Publishing House will secure two new three-magazine Intertype machines for the composing department, trading in two of the typesetting machines now in use. This will increase the productive capacity of the plant as well as be more convenient for the workmen.

Audentia Anderson is still at the Sanitarium, following her operation from which she is recovering very well. She has had several attacks of gallstones the past week, causing considerable distress.

Miss Mary Steele, in charge of the work of the girls for the Women's Department and the Religio Department, has gone from Independence to Lamoni to attend Graceland College. She will continue her work for the girls and take such special work there as will better qualify her to serve the church in this capacity.

At the evening service at the Stone Church in Independence a class of seven sisters graduated from the teacher training work, the occasion being given over to a program on this subject, with Walter W. Smith as speaker. W. A. McDowell was the speaker in the morning.

Rainfall in Palestine

The table of rainfall in Palestine which appears in the article by T. W. Williams now running in the HERALD was taken from Palestine and Its Transformation, by Ellsworth Huntington. This appeared in the issue of October 4.

The table of rainfall should prove of value to our readers. In taking the actual rainfall for more than sixty years by ten-year periods, we note that 1846 to 1856 the average was 25.82; from 1856 to 1866, 24.27; 1866 to 1876, 23.9; 1876 to 1886, 26.6; 1886 to 1896, 31.51; 1896 to 1906, 29.35.

We have also before us a statement ascribed to Mr. Glaisher consummated in ten-year periods. It will be noted that the table used by Elder Williams is not identical with these figures of Mr. Glaisher, since the rainfall is now given through the winter rainy season rather than by the calendar year. The statement published here does not state what time of the year is taken as the initial month. Still the average 1860 to 1870, according to the table furnished by Brother Williams, gives us 21.50; 1870 to 1880, 23.41; 1880 to 1890, 27.58; 1890 to 1900, 30.43. But 1901 is low, which will make an average for the last eleven years of 29.12. In fact, the nine years, 1900 to 1909, gives an average of only 25.6.

As Elder Williams points out, the idea of fertility depending upon rainfall is not based entirely on the biblical record. As to Palestine being reinhabited, we note that in 1840 there were only 8,000 Jews in Palestine. By 1890 there were 75,000, and this figure is doubtless now increased; and the Jews are doing more for the fertility of the land than have any other people who have been there since the fall of Jerusalem.

In connection with the rainfall and the idea that Palestine suffered from lack of rain, conditions existing in Texas and even in California would fully explain to most travelers how such an idea could become prevalent.

We note that Elder Williams states that conditions are similar to those in Southern California. Those who have visited California for the first time are much struck with the general parched appearance of the land. It is not the result of lack of rainfall or lack of water, but it is the character of the soil. With water, tremendous crops can be grown. Where the land is not cultivated and the soil is neglected, it looks like a desert. It is a matter of catching the water in basins, then utilizing it through irrigation, or the sinking of wells to draw good drinking water from underlying lakes. We are informed that such lakes exist also in Palestine.

If Palestine is at all like Southern California, once it was deserted by its people, once agriculture was allowed to lapse, the appearance to the traveler would be one of astonishing dryness, of a parched land and a desert, and this would be true even though the rains were received in usual measures. The fact that its climate and fertility were praised in early times, can be easily understood by those who have listened to a Californian.

Brother Edward Rannie reports that the Clinton conference, held at Mapleton, Kansas, was unusually well attended. The roads were good and there were visiting Saints from as far as Nowata, Oklahoma, one hundred and forty miles away. A good spirit prevailed and all seemed to enjoy themselves. Bishop James F. Keir was prevailed upon by the conference presidency to preach all four sermons.

We note in a current issue of the *Elida Enterprise*, (New Mexico) that Elders J. E. Vanderwood and J. B. Wildermuth are holding services in the First State Bank Building there. These follow two weeks of services at Kentucky Valley.

ORIGINAL ARTICLES

The Sociology of the Bible, of "Christianity," and "the Restoration"

By C. A. Smurthwaite

Justice the key to divine sociology, the common utilization of land the basic principle.

(Sermon delivered at the Stone Church, Independence, Missouri, Sunday morning, August 14, 1921.)

After inviting the sympathy and prayers of his hearers in the elucidation of the subject to be discussed, the speaker said his thesis was divisible into seven parts, each part worthy of an hour's discourse, so that to compress the subject into the forty-five minutes at his disposal he would have to be brief and rapid in his treatment of the subject, which he regarded as one of supreme value and importance.

The Thesis

That "mishpat," or justice, was the principle of Old Testament or Israelitish sociology, basic in the utilization of the land of Canaan in common by all Israel.

That the Jewish church rejected the principle of "mishpat"—of justice—and adopted the pagan or Amoritish sociology of the private ownership of land, laying the foundation for the permanent poverty of the many and permanent wealth for the few.

That the church of Jesus Christ was intended by him to be the continuity of the religion of the prophets, as contradistinguished from the religion of the Jewish church.

That the Roman Catholic Church rejected the sociology of the Bible and adopted that of paganism.

That the Protestant protest was based upon the economics of the possessing classes; and that the Reformation churches were founded and operated for the benefit of the land-owning class, rather than for the masses.

Scriptural Basis

Your earnest attention is invited to the following scriptural quotations (Inspired Version):

"Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall henceforth be good for nothing, but to be cast down and be trodden under foot by men. Verily, verily, I say unto you, I give unto you to be the light of the world; a city that is set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick; and it giveth light to all that are in the house. Therefore, let your light so shine before this world that they may see your good works, and glorify your Father who is in heaven. . . . For I say unto you, Except your righteousness shall exceed that of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven."—Matthew 5: 15-22.

"What man is there among you, who, if his son ask bread, will give him a stone? Or if he ask a fish, will he give him a serpent? . . . Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets."—Matthew 7: 18-21.

"Blessed are the meek; for they shall inherit the earth."—Matthew 5: 7.

"Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added."—Matthew 6: 33.

Rescue of Industrial Slaves

When the children of Israel were rescued by the bold and daring Moses, they were taken out of bondage, as you all know. They had been the industrial slaves of the Egyptians,

and had shown greater intelligence than the Egyptian workers themselves, doubtless because of their traditional worship of Jehovah. It is palpably evident that Israel could not be formed into a nation while in a condition of industrial slavery, and thus their rescue from Egypt was a part of the plan of Jehovah to carry out his promise to Abraham by the realization of which all the nations of the earth were to be blessed. It was essential that God should make of Israel a nation.

The sixteenth chapter of Exodus tells us the thrilling and inspiring story of the feeding of the children of Israel in the wilderness. Doubtless we are all familiar with this wonderful story. If we are not, let us read it thoroughly and study it. The wonderful part of this story is not the manna which fell from heaven, miraculous as that may appear to us to be, at this distance of time. That was a mere incident and in itself would not be of great value to the human race. The wonderful part of that story, and which will remain permanent as the key to the final equality of the race, the fundamental of divine sociology, is that dealing with the manner in which the manna should be gathered, and the limitations placed upon its gathering, resulting in this: that, although some of the stronger gathered more than they needed and some of the weaker gathered less than they needed, when it was all divided up everybody had all that they needed and there was nothing over, none lacked and none had more than supplied their needs; and that the land of the wilderness was the common possession of the people and utilized by them all for the common good. It was by reason of this common utilization of the land that the manna belonged to all in common.

Had the wilderness been divided up, and private ownership established, one man, say, having 160 acres, another 320, and others 1,000, and still others 10,000 and 100,000, and the big majority having no land at all which they could set their foot upon and say was theirs, how would the people have been fed? and what sort of a social foundation would there have been laid? Notwithstanding that God had sent enough manna for all, it would have been the property of the land-owners, who would doubtless have been so kind as to employ their more humble brethren—the dispossessed—to gather the manna in heaps and sell it, being paid for their labor just what is necessary to keep body and soul together. These humble brethren would thus have become the slaves of the landowners, and their rescue from Egypt would have been a mere exchange of masters. And the fundamental principle of social justice would have been lost for ever.

God led the children of Israel to Canaan and gave them the land—all the land—for an inheritance, as we are told in Joshua 11: 23.

But when they got there they discovered a people already in possession, the Amorites, who had no national government and no national religion, and who were divided into independent city-states, each worshipping its own god, or baal. These baals were men, who were the masters, the owners of the people. That was the type of all the ancient civilizations most of the inhabitants of the earth being in the same kind of slavery, the minority, or upper class, owning the land, and using all the machinery of government and religion for their own benefit.

Conflict With Amorite Scheme

In contrast the Israelitish economic and social standpoint, thanks to their experience in the wilderness, was "mishpat," meaning justice, and "enmishpat," meaning fountain or well of justice; and it came into direct conflict with that of the Amorites. The Israelites contending for the common utilization of the land, as the key to social equality, and the Amor-

ites for the private ownership of the land, and the consequent disregard of the common people.

The "mishpat" struggle assumed a distinctly religious form when one of the kings who had imported the Baal-worship of the wealthy Phoenicians, took away the land of a humble peasant by force. The Prophet Elijah now comes forth, demanding the worship of Jehovah alone, as the one true God, for the Hebrew nation itself had become tinctured with baalism: "How long go ye limping between the two sides?" asks Elijah. (1 Kings 18: 21.) On the very piece of ground which the king had seized, the prophet appeared to declare upon him the doom of a shameful death, he having killed the man Naboth, whose land he had taken. The king had offered to buy the land from Naboth with money, but Naboth refused on the ground that the Lord forbade that he should give up the inheritance of his fathers, doubtless remembering the basic law of Israelitish land-tenure recorded in Leviticus 25: 23: "And the Lord spake unto Moses in Mount Sinai, saying, The land shall not be sold for ever for the land is mine," an injunction confirmed in Deuteronomy 12: 1: "These are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it all the days that ye live upon the earth." The struggle thus formed continued, the moral and economic struggle of the favored few against the dispossessed many, and the classes prevailed, because all wealth, and consequently power, comes from the land.

When the sons of Samuel who were governing Israel turned aside from "mishpat," justice, the people demanded a king like unto the nations by which they were surrounded. The prophet warned them, true to the divine afflatus, that a king would take away the best of their fields, their vineyards, their olive yards, and give their lands to the nobles that always surround the throne, and in consequence the people would become the king's men servants and maid servants, slaves again. (1 Samuel 8: 14.) Thus the prophet foretold the concentration of landed property, of the soil, coming into the possession of a special class, the nobility, involving the depression of an ever-increasing number of the people into the lower social classes.

The Jewish church failed to hearken unto the words of the prophets, rejected the social solution, introduced ritualism and forms and ceremonies, displacing justice and righteousness. The upper classes came to regard themselves as the proprietors of the church, the wealthy and priestly classes became merged into a single body opposed to the interests of the common man, holding the lower orders in slavery, monopolized the soil, and controlled the operation of commerce and manufacture.

Degeneracy of Jewish Plan

The book of the Wisdom of Sirach, written a century before Christ, and rejected from the Hebrew canon of scripture, discloses to what extent the oppression of the people had descended.

"How shall he become wise that holdeth the plow, that glories in the shaft of the good, that driveth oxen, and is occupied in their labors, and whose discourse is of the stock of the bulls? He will set his heart upon turning his furrows, and his wakefulness is to give his heifers their fodder. So is every artificer and workman that passeth his time by night as by day. . . . So is the smith sitting by the anvil . . . the vapor of fire will waste his flesh . . . the noise of the hammer will ever be in his ear. So is the potter sitting at his work. . . . He will fashion the clay with his arm . . . he will be wakeful to make clean the furnace . . . they shall not be sought for in the council of the people; and in the assembly they shall not mount on high."

Of course not. Is it not the same to-day, my friends, that those who are compelled to work long hours, in unhealthy places, in an environment of constant labor, are dull and unintelligent? They are not sought for counsel, nor could they give forth any wisdom if they were. Even our own young people, who work in city employment, are so worn out with their daily toil that it is an added burden for them to attend the various functions of the church and to receive the education and spiritual and intellectual development they stand so much in need of, and must receive, if our fond hope of Zion's redemption is to be realized.

The voices of all the prophets—Isaiah, who spoke of "them that join house to house, that lay field to field, till there be no more room"; Amos, who denounced those whose "treading is upon the poor, and . . . take from him burdens of wheat," making themselves "at ease in Zion," have ever been raised in behalf of the restoration of the ancient "mishpat"—justice of Israel. And in similar vein Jesus denounced those who devour widows' houses and made long prayers, and who had left undone the weightier matters of the law, especially justice, while strictly observing the trivialities. And it was these who had thus unconsciously witnessed that they were the "sons" of them that slew the prophets.

These oppressions caused the people to look for a Messiah, who would bring about a social revolution; they wanted to be free from the rule of the upper Jewish classes, for, in the words of Job, "Is not thy wickedness great and thine iniquities infinite? for thou hast taken pledges of thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withheld bread from the hungry. But as for the mighty man, he had the earth, and the honorable man dwelt in it. Thou hast sent widows away empty, and the arms of the fatherless have been broken." (Job 22: 5-9.)

The faith of the common people who heard Jesus gladly was founded on the following passages from Isaiah 11: 1-4; 42: 1-4:

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. . . . And he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the land. . . . He shall bring forth *mishpat* [justice] to the nations. . . . He shall bring forth *mishpat* [justice] in truth. . . . He shall not fail or be discouraged till he shall have set *mishpat* [justice] in the earth; and the isles shall wait for his law."

The Sociology Jesus Proclaimed

Jesus came to further develop the religion of Jehovah among his people, the Jews. To claim anything else would be an abandonment of his own people. The Christ left to his immediate apostles the task of taking his gospel to the Gentile. Christianity was to be a continuity of the religion of Israel, Judaism and Christianity alike worshipping the redeeming God, Christ being the embodiment of the God of the Bible, being, as Paul says, in Hebrews 1: 3, "The forth-shining of his glory and the expression of his being." And when Mary, the mother of Jesus, became conscious of her coming motherhood, she broke forth into inspired song:

"My soul doth magnify the Lord, and my spirit rejoiceth in God my Savior . . . for he who is mighty hath done to me great things . . . for his mercy is on those who fear him from generation to generation. He hath showed strength with his arm. He hath put down the mighty from their high seats; and exalted them of low degree. . . . He hath filled the hungry with good things; but the rich he hath sent empty away." (Luke 2: 45-52.)

And so we find Jesus setting forth the simplest and yet

the profoundest fundamental sociology ever expressed: He condemned the rich man because he kept piling up his wealth and did not use it for the common good (Luke 12:16-21); he condemned those who would not renounce all they have in behalf of all as not being his disciple (Luke 14:33); in the parable of the talents and the pounds he demands the use of the Lord's property for his purposes, and consigns to hades those who do not yield it, (Matthew 25: 14-30; Luke 19: 13-27); he demanded that stones be not substituted for bread, nor serpents for fish (Matthew 7: 9-12); that every good tree must bring forth good fruit or be burnt (Matthew 7: 17-20); that a man is better than property (Matthew 12: 12); that the rich must dispose of their possessions and give to the poor in order to follow Christ (Luke 18: 22), and when they do they are to receive a hundredfold in this life of houses and lands; that the meek are the rightful inheritors of the earth (Matthew 5: 7).

This descriptive sociology, and the study of the basic principle of land-tenure as required in the law of Moses, reacted upon the early church and gave it a distinctly social complexion. A few quotations from the writings of the post-apostolic fathers will disclose the social spirit of early Christianity.

Postapostolic Teachings

Said Clement of Alexandria, in the second century, "I know that God has given us the use of goods, but only as far as is necessary; and he has determined that the use shall be common. It is absurd and disgraceful for one to live magnificently and luxuriously when many are hungry."

Tertullian, in the second century:

"All is common with us except women. Jesus was our man, God and brother. He restored unto all men what cruel murderers took from them by the sword. Christians have no master, and no Christian shall be bound for bread and raiment. The land is no man's inheritance; none shall possess it as property."

Cyprian, in the third century:

"No man shall be received into our commune who sayeth that the land may be sold. God's footstool is not property."

Ambrose, in the fourth century:

"How far, O rich, do you extend your senseless avarice? Do you intend to be the sole inhabitants of the earth? Why do you drive out the fellow sharers of nature, and claim it all for yourselves? The earth was made for all, rich and poor, in common. Why do you rich claim it as your exclusive right? . . . Nature gave all things in common for the use of all: usurpation created private rights. Property hath no rights. The earth is the Lord's, and we are his offspring. The pagans hold earth as property. They do blaspheme God."

John Chrysostom, in the third century:

"Tell me whence you are rich? From whom have you received? From your grandfather, you say, from your father, are you able to show . . . that that possession is just? . . . Its beginning and root grew necessarily out of injustice. Why? Because God did not make this man rich and that man poor in the beginning. Now, when he created the earth, did he allot much treasure to one man, and forbid another to seek any. He gave the same earth to be cultivated by all. Since therefore his bounty is common, how comes it that you have so many fields, and your neighbor not even a clod of earth? . . . The idea we should have of the rich and the covetous—they are truly as robbers who standing in the highway de-spoil the passers-by."

Augustine, fourth century:

"The superfluities of the rich are the necessities of the poor. They who possess superfluities, possess the goods of others."

Gregory, sixth century:

"They must be admonished who do not seek another's good, yet do not give their own, that they know that the earth from which they have received is common to all men, and therefore its products are given in common to all. They therefore wrongly think they are innocent who claim for themselves the common gift of God. When they do not give what they have received, they assist in the death of neighbors, because daily almost as many of the poor perish as have been deprived of means which the rich have kept to themselves. When we give necessities to the needy, we do not bestow upon them our own goods; we return to them their own; we pay a debt of justice that fulfills a work of mercy."

That was the sort of social gospel these early fathers preached to their pagan neighbors and their Christian brethren, breathing two principles set forth in the restoration, what we call the laws of consecration and stewardship.

Teachings of Christ Rejected

But the church was destined to experience a mighty change. Originally deriving its membership from the obscure lower classes, it became transformed into a powerful social and civil machine, the Catholic Church, the state church of the Roman Empire. It now attracted to itself the wealthy and so-called noble, and the church became rich. It also dragged into it a large membership among the lower classes. These new members were not drawn by an acceptance of Christian principles. They came because Constantine, called the Great, the Roman emperor, required them. It was the thing to do. The upper classes became the clergy and the lower the laity. Its higher officers held great landed estates and movable property. The Christian church responded to the same forces and influences that shaped the Jewish church by adopting the pagan notion of the private ownership of land and the rights of property; and thus rejected the social teachings of Jesus Christ, offending the least of whose children subjected them to outer darkness, and whom it were better had they never been born.

The church again substituted for the simple rites of Christ increasing elaborate rites and ceremonies, and a ritualism approximating to that of the pagans, bringing feelings of awe for the priests, and in their train superstitions which are still existent in the present day. Easygoing converts, ignorant of scripture, swelled the church, unchallenged if, having once been baptized, perhaps in infancy, they maintained a negative goodness, gave attention to ordinances, and paid money into the coffers of the church.

The Roman Catholic Church adopted the sociology of the old Amoritism, became the church of the aristocracy, the superior class basing itself upon property in land and property in human flesh. Having no program for the adjustment of these relationships, it had no alternative than to accommodate itself to the pagan civilization, or close its doors. It preferred to accept pagan civilization, and during all the long centuries since has been faithful to that ideal.

Thus Catholicism, like Judaism, unconsciously rejected the social problem. We say unconsciously because priests and laity alike rested on a foundation of ignorance with reference to the real redemption of the redeeming God. The same principle applies in both cases, and the like condemnation of Jesus applies as he applied to the Pharisees, that they placed heavy burdens on the poor too grievous to be borne and refused to lift even so much as a finger to remove them.

Reformation Based on Economics

The protest of the Reformation was inspired by economic motives. It was in reality a revolt. The absorption of the land by the church, and used by its chief men for selfish aggrandizement, had gone on for a thousand years, and had

assumed stupendous proportions. The economic aspect of the Reformation was first and foremost in the preaching of John Wycliffe in England. He demanded the distribution of its vast landed estates to the poor of the land. His influence spread to Europe, and his "heresy" was propagated by John Huss and others, who were burned at the stake. The church being an institution of the state, instigated the adoption of laws which severely punished any preacher who preached the freeing of the land. "In economic terms," says Louis Wallis, in his *Sociology of the Bible*, page 265, "the Reformation was a protest against expensive religion. It opposed the doctrine of 'justification by works,' which cost money and labor, and it stood for the doctrine of 'justification by faith,' which cost nothing."

The head and center of the Reformation was in the merchant and manufacturing classes, then beginning to rise in Europe, who were aided by the agricultural peasantry on the one side, and on the other by the kings and nobles who stood to profit by the dispossession of the church from its vast landed estates.

Motley, in his *Rise of the Dutch Republic*, says:

"The religious Reformation in every land of Europe derived a portion of its strength from the opportunity it afforded to potentates and great nobles for helping themselves to church property."

In England the pressure on the Catholic Church for economic change became too great to be longer resisted, and the vast property of the church was transferred by act of Parliament into the hands of the king, who turned most of it over to the nobility, in whose behalf really the agitation had been conducted. Protestant countries everywhere followed this example, by dispossessing the church of its land and turning it over to the aristocracy. The "mishpat"—justice—of the Bible and its basic principle were overlooked, and so the Protestant church failed to make the land the common heritage of the people at large.

The poor people themselves could not be expected to act in their own behalf, for they were densely ignorant, and the church which should have been their Voice and Champion was on the side of privilege then as now. Martin Luther describes the poor people of Saxony in the following language:

"The common people know nothing at all of Christian doctrine, especially in the villages, and unfortunately many pastors are well-nigh unskilled and incapable of teaching; and although all are called Christians, and partake of the Holy Sacrament, they know neither the Lord's prayer, nor the creed, nor the Ten Commandments, but live like poor cattle and senseless swine, though, now that the gospel has come, they have learnt well enough how to abuse their liberty,"

doubtless by having an idea that they and not the landlords were entitled to the fruits of the land they tilled.

The Protestant church held then and still holds the same position in the social body as Catholicism, Judaism, Paganism. Their sociology is identical. Their theologians substituted for the justice of God in human relations, which was the main theme of the prophets of the Old Testament and of Christ in the New Testament, a system of theology utterly at variance with the teachings of Jesus and Paul, which it became essential that all mankind should believe in order to escape hell fire. Salvation became purely an individual matter to escape hell and get to heaven, in which society as a whole had no concern. The rewards, if any, had to be in heaven. It may be accepted as a truism that a religion which looks for Christ's kingdom only in heaven will not look and work for its establishment on earth.

It is not to be wondered at that the rejection of this solution of the social problem should be so palpable to the poorer classes, even though it is not apparent to the possessing

classes. The Protestant churches are filled, when filled at all, with the rich, the merchants and professional classes, the well-to-do middle classes, but the industrial classes and the poor are conspicuous by their absence, the surest sign of the rejection of the church by Christ, whom the common people followed gladly. The poor, by incisive and unmistakable revelatory intuition, know that the church is not the friend of the poor, exactly as by the same intuition they knew the Jewish church was not and that Christ was. The inevitable logic of the past and present conditions is inescapable.

Restoration to Restore God's Fundamentals

"The Restoration" is a challenge to the Christian world on the social side of the work of the church. The Restoration is intended to bring back God's fundamental principle of social equality in all human relations. The Restoration therefore means the redemption of "mishpat," of Justice, and of "enmishpat," of the Well or Fountain of Justice, the Justice of the God of Israel, from which all redemption, individual and social, is to follow.

Our time this morning will permit of but a brief glance at these challenging fundamentals. The prophet Mosiah, (2:37), tells us that we shall be condemned for withholding our substance, "which doth not belong to you but to God." And in his eleventh chapter, verse 53, he advises us that "there should be an equality among all men." Ether (1:29) states that those who possess the land of America, which the Lord has preserved for a righteous people, "shall be free from bondage." The Doctrine and Covenants (42:10) sets forth that land must be purchased for the public benefit of the church "for the salvation of the people." Doctrine and Covenants 48:2 enjoins the purchase of lands for their inheritance, that the families of the Saints may be gathered. Doctrine and Covenants 57:2, 3 appoints a man (Sidney Gilbert) to collect money in order that he may buy land for the good of the Saints. Doctrine and Covenants 61:3 tells us that the Lord has blest the land for the use of the Saints "that they may partake of the fatness thereof." In Doctrine and Covenants 102:8 we are told it is his will that the lands of Jackson County and the regions round about should be purchased for the possession of the Saints according to the law of consecration, which means for the common good. Doctrine and Covenants 101:2 lays down the law that the Lord requires every man to be appointed to a stewardship over earthly blessings which he has made and provided for his creatures, it being his purpose to provide for his Saints . . . that the "poor may be exalted and the rich made low"; and threatens to consign to hell any man who shall take of the abundance which God has made and impart not unto the poor and the needy.

So evidently it is the spirit of the Restoration that the people of Christ shall form one family, to build the city of God, an ensample which shall serve to transmute his design for humanity into fact.

The Restoration is to be the

"Coming power

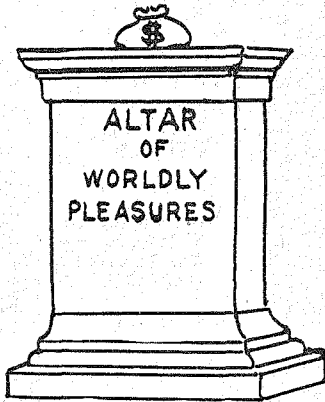
Used for the common weal,
Where all alike in God's Eternal Plan,
Sharing the burdens and the profits,
Feel the spirit of the brotherhood of man."

The Restoration, if it is to realize itself, will also realize the promise of God through Micah his prophet that "they should sit, every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it." (Micah 4:3, 4.)

"The religious development of the Hebrews issued in what is called a 'cross fertilization of culture,' which avoided the

vices of the pagan civilization and nomadism, and combined their virtues."

And so we of the Restoration must issue a "cross fertilization," which shall avoid the vices and evils, individual and social, of the civilization of the present age, but combining its virtues with the spirit of Jesus Christ, make a partnership with God in the redemption of the world.



By Benjamin R. McGuire, Presiding Bishop

"The Babylonians had an idol called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine. And the king worshiped it, and went daily to adore it; but Daniel worshiped his own God. And the king said unto him, Why dost thou not worship Bel? Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

"Then said the king unto him, Thinketh thou not that Bel is a living god, seest thou not how much he eateth and drinketh every day? Then Daniel smiled, and said, O king, be not deceived; for this is but clay within, and brass without, and did never eat nor drink anything. So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expenses, ye shall die. But if you can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

"(Now the priests of Bel were three score and ten, besides their wives and children) and the king went with Daniel unto the temple of Bel. So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet. And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel that speaketh falsely against us. And they little regarded it: for under the table they had made a privy entrance, where-by they entered in continually, and consumed those things. So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple, in the presence of the king alone: then went they out and shut the door, and sealed it with the king's signet, and so departed.

"Now in the night came the priests with their wives and children (as they were wont to do) and did eat and drink up all. In the morning betime the king arose, and Daniel with him. And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole. And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

"Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. And the king said, I see the footsteps of men, women, and children: and then the king was

angry. And took the priests, with their wives and children, who showed him the privy doors where they came in, and consumed such things as were upon the table. Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple."

The above account is not taken from the canonical books of the Bible, but from "The history of the destruction of Bel," found among the apochryphal books of the Old Testament. The apochrypha has not been wholly accepted by the church, as the Lord has told us in latter-day revelation, Doctrine and Covenants 88, that it is mostly translated correctly, but there are things therein that are not true. The quotation is not used for its historical authenticity, but for the moral it teaches in giving us a vivid illustration of the deceitfulness and final destruction of false altars.

Ancient Altars

These were tables or elevated places on which sacrifices or gifts were offered to the Deity. The Scriptures are replete with references to them. Noah built one after leaving the ark. Jacob set up an altar at Bethel by using the stone which had served him as a pillow. Others were made of earth, wood, or rough stone. The one which Solomon built in the temple at Jerusalem was made of brass. According to the law of Moses, sacrifices could be offered by no one but the priest, and only on the altar of the tabernacle or the temple.

The nations of old who knew not the only true and living God, erected many altars to their imaginary gods. On some of these human sacrifices were offered and many obscene ceremonies were practiced, which corrupted the minds of the people and led them further and further from the true worship.

Modern Altars

The offering of which the sacrificial ceremonies of old were typical has come to pass in Christ, and so the gospel dispensation does not provide for material altars. The offering which God is pleased to accept upon the gospel altar of love is the voluntary gift of service to him and mankind. Blessings and happiness are poured out upon those who worship at this altar.

Satan is a master counterfeiter. He does not work to-day through material altars because there is no genuine one in existence. Altars of worldly pleasures, founded upon selfishness, are now ministering to those who have an abnormal hunger for pleasure, greed for gain, and desire for worldly position and power. Like the heathen altars of old, the lives of many victims are being sacrificed thereon in the loss of health, strength, and time. The work of Christ is to destroy these false altars by causing their devotees to discern the emptiness of such services.

Gifts for God's Altar

Sin is a manifestation of selfishness. In the degree that we serve God and mankind do we forget ourselves and our selfish desires and thus the temptation for sin is removed and the gospel becomes "the power of God unto salvation."

Godly service, then, is the gift which, if we lay upon the gospel altar, will, on the great day of accounting, entitle us to that welcome greeting, "Well done, thou good and faithful servant. . . . Enter thou into the joys of thy Lord."

"Choose ye this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."—Joshua 24: 15.

"All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8.

"Verily, it is a day of sacrifice and a day for the tithing of my people. . . ."—Doctrine and Covenants 64: 5.

INDEPENDENCE, MISSOURI, Box 256.

OF GENERAL INTEREST

"WILL A MAN ROB GOD?"

A tithing story that presents some quickening thoughts.

[The question of tithing is approached from a different aspect in the following article put out by the Methodist Church, which makes a logical argument which has already been presented by some of our bishops; that tithes are a species of rent. We print this, as well as previous items, to show what is being done by others. We pride ourselves that, as a church, we have led, both in the teaching and practice of tithing.

But may it not be well to reexamine ourselves and consider how far we are still leading?—EDITORS.]

The Jarring of Jacob Shapleigh, By Harvey Reeves Calkins. Jacob Shapleigh was angry. There was not the least doubt about it. When Mary Christopher greeted him at the post office, and wished him a pleasant "good morning" he impatiently thrust a letter back into its envelope, and brushed past her without a word. Mrs. Christopher was an observant woman, and when she saw Jacob Shapleigh's lips were pressed tight together, and that a spot of ominous red was in the hollow of each cheek, she wisely looked in another direction and let him pass.

Now if Cyril McDermott had not been walking on clouds, he would have observed these danger signals also. But Cyril and his bride were starting for Bombay the very next Wednesday; the cards were already out, and Elsie Christopher's girl friends were talking of the big Trinity wedding to which "everybody" was invited. So, when Jacob Shapleigh walked straight from the post office and pushed open the door of Harrison Crossley's law office, Cyril stood up and beamed upon him with the utmost benevolence. The young man still occupied a desk in his uncle's office, although, for the past month, he had been wholly occupied in preparations for his new work as an Indian missionary.

The danger signals were flying but Cyril was far away in the clouds that morning and did not observe them. "You are just the man I want to see, Mr. Shapleigh," he began. "I want one more patron for village schools in India, at fifty dollars a year each. I have nine already promised and must have one more. Will you be the tenth?"

The tenth! It was an exceedingly awkward beginning, for everybody in the church knew of Jacob Shapleigh's prejudice against that particular ordinal. But the unfortunate word was out, and Cyril tried to recover himself with a merry laugh, "You might do this, you know, as a wedding present to Elsie and me."

The thin lips snapped open. "You tithers make me tired!" Jacob Shapleigh's words rasped like a rusty file on a frosty morning. "That girl has no business to waste her talent out in India; she could earn three thousand a year singing in concert; and, as for you, you are a plain fool to give up your prospects here in your uncle's office." The file rasped louder, as Harrison Crossley opened the door of his private room. "No, I haven't fifty dollars to give to Hottentots and Hindus! I've lost three times that much this very morning, trying to deal honestly with heathens here in America!" The last sentence was for the benefit of the gray-haired lawyer who smiled grimly and asked his irate client to enter the inner office.

Jacob Shapleigh was angry. There was not the least doubt

about it. When the office boy grinned, and said, "I guess the old man is pretty mad!" Cyril was still feeling his discomfiture, and forgot to rebuke him.

"No, I won't give him another week." The file was still rasping, and it had the cut of steel in it now.

"But he says here that his wife is still sick, and everybody knows what Dakota drouth has been for the past two years." Harrison Crossley was a keen lawyer, but he had an instinctive love for justice. He laid an open letter on the table, and looked into his visitor's eyes.

"Stuff and nonsense! I've been a farmer all my life, and I know that any honest farmer can raise money whenever he pleases. Don't talk to me of poor crops; I want my rent!"

It was the lawyer's turn to use steel, but Harrison Crossley wielded a sword and not a file. He turned on his client sharply. "Do you mean that you would compel him to sell his work horses?"

"I don't care what he sells; I want my rent!"

"Very well, Jacob Shapleigh, then go to Dakota and collect your rent! Attach Hill's horses, and sell his machinery; do anything you please, but don't expect honorable lawyers to undertake your business!" It was a swift stroke and Jacob Shapleigh winced.

"You know me, Crossley, and you know I'm not a hard man. But I think I understand my obligations. I ask you straight, as a plain matter of law, don't you think I ought to have my rent?" The rasp was very weak indeed, and the lawyer put away his sword at once.

"What is troubling you, Jacob? I know your affairs pretty well, and I fail to understand why Hill's back rent should worry you. Hill is honest enough and he is sure to pay in time. Meanwhile, your two farms in Cherry Valley, your bank stock here in the City National, and your regular dividends from the Interurban Traction ought to provide you a second egg for breakfast! Your Dakota investment is new land, and the rent is only three hundred. I don't see anything in Hill's letter to set you on edge. What is troubling you?" The lawyer peered quizzically at Jacob Shapleigh.

"Why, Crossley, you know I'm not caring particularly for the rent; my income is fairly decent. But the Upper Missouri is already a great wheat country, and my quarter section will be mighty valuable some day. I don't want to risk losing it, and I'm lawyer enough to know that rent is the acknowledgment of title."

The lawyer opened his lips to speak, but Jacob Shapleigh moved right on: "That is the main reason; in fact, it is the only reason why I can't let Hill's rent go any longer. Don't you remember that case in the Des Moines river bottoms? The Old Cedar Rapids and Missouri Valley Railway tried for thirty years to get back its land, and then failed. Blair told me himself that the 'squatters' had never paid a penny of rent, and, therefore, that the railway could not establish title. I'm willing to donate the money back again if Hill is hard up, but he has not paid anything for three years, and it can't go on any longer. I've got to safeguard my title." The rasp was gone completely now; the shrewd eyes were clear and even kind.

"I didn't know you were so well versed in the old common law," said Crossley, much pleased. "But you need not worry, the Dakota statutes will protect you; indeed, statute laws in all the States now protect property owners."

"I don't care for our new statutes," returned Shapleigh, briskly: "Dakota is a long way from here. These State legislatures can frame new statutes over night. Old Blackstone and the common law are good enough for me. I'm a plain man, but I try to be an honest one. I don't know about your statute law, either in Dakota or anywhere else.

Common sense is the basis of common law, and common sense tells me that ownership must be acknowledged."

Harrison Crossley regarded his client silently for a moment. "James Hill offers to send you thirty dollars," he said, picking up the letter. "Why not take the money and let it go at that?"

But Jacob Shapleigh smiled knowingly. "You mean, let Hill pay me what he pleases? There is no acknowledgment in that, and you know it. The owner fixes the rates, not the tenant."

"Well, if you won't trust the Dakota statutes, but insist on the old common law of property, here is only one thing for you to do." A smile was lurking in the lawyer's eyes. "You must instruct me to draw a new lease at a lower rate. Suppose you make it for five years, at thirty dollars a year. That will give Hill a chance to get on his feet, and, as you say, his regular payment of the rate which you fix is a perfect acknowledgment of your ownership. You certainly understand the old common law which is, I suppose, as old as the world; certainly it goes back to the earliest property records of the race. Shall I draw a new lease? The smile broke out of the lawyer's eyes, and covered his face.

"Thirty dollars a year for that quarter section? Why, Crossley, it's sheer robbery! I would be a fool to offer such a lease, and Hill would show himself a rascal if he offered to accept it!"

The file was beginning to rasp again, but Harrison Crossley did not hear it. He was gazing at a bust of Blackstone just above the door, and seemed to be addressing that sage old jurist. "Will a man do it?" he muttered.

"Hey?" rasped the file.

But the lawyer was still gazing at the dusty bronze. "Will a man really do it?" he asked aloud.

"Do what?" asked Shapleigh, greatly confused.

"Oh! Excuse me, Jacob, I was thinking of something else. Do you remember that sermon of Mr. Randolph's?"

"What sermon?"

"I reckon none of us will ever forget it!" said Crossley. "I mean that sermon two years ago that started the new financial program at Trinity Church."

"Well, what of it?" with a vicious rasp. "Young McDermott poked it at me when I came into your office, and now you thrust it down my throat. Can't you people get through an hour of ordinary business without lugging in your tithe?"

"No!" and the lawyer's right hand struck the table. "No, I say; not when a man like you comes into a lawyer's office and preaches the very foundation of it all! Jacob Shapleigh, will a man rob God?"

Jacob Shapleigh was jarred. When John Randolph, his pastor, had preached that well-remembered sermon, he had resented it; for no preacher had the right to tell a layman what his financial obligations ought to be. But Harrison Crossley was his lawyer, who managed his investments for him, and knew every turn of his business. The sudden flush of anger faded from his cheeks and he sat pale and silent, jarred literally speechless. When the lawyer spoke again it was with the gentleness of a woman.

"Jacob," he said, "I have waited for this opportunity for many months. You are a shrewd man; I have always known that. And you are an honest man; if I doubted it I would not handle your business. I was chagrined when you refused to join us in the Tithe Covenant at Trinity Church, but I believed then, and believe now, that you wholly misunderstood the basis of it. Somehow you got on a wrong tack; you seemed to think we were forcing on the church one of the old Jewish statutes, and you opposed the whole plan. People say you are stingy, but they do not know you as I do. Of course,

you dislike extravagance; everyone knows that; in fact, Sprague says you are 'strenuously economical.'"

A gleam of humor appeared behind Jacob Shapleigh's spectacles, but the thin lips were pressed tight together. The lawyer continued: "I have no right to speak to you of 'giving'; every man must be allowed to think for himself when it comes to that. But the support of the church is not 'giving.' It violates the business judgment of any practical man to say that churches and missions and Christian schools shall depend for their regular income upon the benevolent impulses of the people.

"My father was a minister, and it was his ambition that I also should become a minister; but, as a boy, the feeling that our family was in some sense dependent upon the 'gifts' of the people was to me such a humiliation that I deliberately refused to follow the calling of a minister. I confess my own sin, but I solemnly declare that the laymen who brought shame and humiliation to my boyish heart are guilty of the greater sin! And yet, why should I say the 'laymen'? I am now a layman myself, and I have done my own share of this so-called 'giving.' We have all been in the wrong together. We have been following the teaching—or, rather, the lack of teaching—which has made of the church a mendicant, and has compelled her ministers and her institutions to take the place of dependents. That is why my whole soul responded to the brave words of our pastor, two years ago, when he demanded financial independence for the church of God. I saw the tithe that day as our open way of escape from an intolerable situation, and your own words have brought it home to me this morning with even greater force than Mr. Randolph's sermon, for no man ever knew you to repudiate an obligation."

Jacob Shapleigh's eyes opened in wide astonishment, but the lawyer's words crowded swift to the end.

"To-day you have stated the case for the tithe with greater clearness than I have ever heard it stated before; you will be indebted to James Hill for the rest of your life. You are absolutely right; ownership must be acknowledged, for acknowledgment is not a technical and legal adjustment, it rests on fundamental ethics. Of course the owner always fixes the rate of acknowledgment. But who is the owner? You and I, Jacob, are Christian men. We know that God is the giver and is the absolute owner of all that we possess, 'for it is he that giveth us power to get wealth.' The old common law of property is right, but the pity of it is that men who recognize the justice of it among themselves fail wholly to recognize the ownership of God. They think of the church, and say, 'I will give so much.' They think they are giving, and, therefore, they can 'give' what they please! But they are not giving at all, they are acknowledging God's ownership. Not they, but God, the owner, shall say how much.

"Now, Jacob, just one question; and, remember, we are not considering what we, as Christian men, ought to give. We have both been prospered, and one tenth can hardly be the measure of our stewardship. But that is another matter, and we will not talk about it now. We have been speaking of just one thing, ownership and acknowledgment, and you have been reminding me of the old common law of property. You demand of Hill that he shall acknowledge your ownership, which, at best, is only a derived title, and not absolute ownership at all; you demand acknowledgment of that title and insist that you, and not Hill, shall fix the rate; and you rightly base your demand on the old common law, the law that came from God in the beginning. Jacob Shapleigh, you are an honest man; answer me: Will a man rob God?"

Cyril McDermott was putting on his overcoat a half hour
(Concluded on next page.)

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Social and Economic Aspects of the Latter-day Work

By J. A. Koehler

A series of articles on some of the most momentous of present-day problems.

PART 5.—POVERTY AND THE LABOR PROBLEM

In the discussion of "The nature and importance of doctrine" it was shown that the gospel law, which is the law of human "conduct," is a scientific system of principles, and that it therefore meets all the requirements of man's moral nature and being. Principles are sources or causes from which things proceed, and principles alone govern every possible adjustment that can be made in the field in which they govern. All possible adjustments in the field of mathematics, e. g., are governed by the principles in which the science is grounded; and this is true of any field of activity whatsoever.

Granting the truth of the proposition that the gospel is the only possible means of human redemption, i. e., that it is the law of human conduct, it follows that its principles bear directly upon all the problems of human experience, and that all possible adjustments must be conditioned in applying

later, when a hand touched him on the shoulder. "I guess I would like to take that tenth school, Cyril. Fifty? All right; and I wish you would tell Ferguson that I've got another fifty for our city mission on Fourth Street. I'm rather glad you waited to give me that—that 'tenth,' Cyril, I—I've been making a mistake." When the young man looked up in amazement there was a blur on Jacob Shapleigh's glasses.

THE MEANING OF COMMUNITY SERVICE

The following on "Unrest," by Joseph Lee, is a most expressive summary of facts.

The causes of unrest are not economic, but spiritual; not physical, but moral. What we are witnessing is the revolt of men who see life passing away without their ever having lived, who face the prospect of carrying their ideals and their aspirations unfulfilled and unspoken to the grave.

Man under our industrial system—an artist given no opportunity for expression, an inventor employed as an automaton, a thinker tied to a fool-proof machine—is the victim of disappointed instinct, subject, accordingly, to all kinds of nervous and emotional disturbance. It is not personal indulgence, but spiritual ideals he is called upon to sacrifice; not his physical comfort, but his life.

The radical remedy for this condition, if it is ever found, will be in making industry once more expressive of man's constituting instincts, of the lines of life to which he is by nature irretrievably committed. Blessed be those prophets of the future who shall some day awaken us to the truth that it is chiefly in our work that we must live and shall arouse us to acting upon that truth.

Meantime the great majority must live upon the margin left outside their work or die. All must so live to some extent because no work can quite convey the spiritual current of a man. It is to the cultivation of life upon this margin that Community Service is addressed.

these principles to human relations. This both experience and reason will prove to be true.

Now poverty and labor problems are at once problems that arise from human conduct. Moreover, it can be shown that they are both at bottom social problems. It follows, therefore, that the solution of these problems consists in making adjustments in accordance with the principles of the gospel law.

Poverty is a scarcity in varying degrees of things that bear upon well-being. Poverty is either absolute or relative. Absolute poverty is a lack of things actually needed to promote health and comfort, or to enable one to fulfill the functions of life. Relative poverty, however, may be purely a mental state, a matter of comparison. What in years past was considered a competency, to-day is not considered sufficient for one's needs and comfort. It is obvious that silks and satins have no bearing upon absolute poverty.

Causes of Poverty

In individual cases poverty often arises from poor management. But poor management in turn often arises from lack of mental training. And this lack often arises either from some pressure that draws men away from secondary activities and towards primary, or else from a lack of social control and inadequate provision for training men for places in society. But poverty in general cannot be attributed to individual shortcomings alone. The persistence of widespread poverty in the face of industry and thrift and of unprecedented productivity is a sign of obstructed social function: it indicates wrong relations between men in society.

In discussing the economic factors in poverty, we do not take into account the circumstances of sickness, accidents, old age, and other things which in the main we cannot hope to overcome. It is a common duty that each man owes his fellow men to minister to their wants in time of such necessities. But it is also a Christian duty to change the conditions that cause poverty to persist in spite of nature's lavishness, labor's industry, and society's ability to secure to all abundantly the means of life. For such conditions there can be no excuse.

But whatever the cause, it can be shown that the principles of the gospel alone are adapted to the cure of poverty.

The Cure

Poverty cannot be cured by doling out charity; nor by manipulating prices of commodities and services; nor by handing out sops to exploited labor. It must be known that poverty is a symptom, not a disease. An emaciated body is not a disease; it is the product, the symptom of disease; one must go back to contributing causes to find the disease. And just as we cannot cure a fever by covering the flush with powder, nor by changing the figures on the thermometer, nor by applying cold packs, so we cannot cure poverty by the Christmas-dinner-basket route. To cure poverty is to abolish wrong relations and to establish right relations—relations that issue in and guarantee a continuous adequate supply of the things upon which well-being and comfort depend. "Seek ye first the kingdom of heaven and to establish its righteousness, and all these things shall be added unto you." These relations will be set forth in the following discussion of the labor problem.

The Labor Problem

All social problems imply a failure to make or maintain social adjustments. Labor's real problem is to effect right relations between men in industry. And when we say this, we say at once that labor's problem is to establish industry in gospel principles, in the "right-ousness" of the kingdom.

As commonly stated, labor's problem is to secure and main-

tain desirable working conditions, a higher standard of living, and adequate guarantees or protection against want.

These are perfectly normal aims, and towards these conditions the masses throughout the ages have been struggling. The goal has not been reached because industry is grounded in customs that set the interests of the several factors against one another. So that in spite of the tremendous progress in civilization, relatively the laborer is as far from his goal as he was in the beginning of the organized efforts of the laboring classes. The specific handicaps of to-day may differ from the handicaps of yesterday, but they are as numerous and as difficult to overcome. There are two things, then, that indicate that the means employed by labor are not fundamental to its problems: First, the appearance of new obstacles from time to time; and second, the persistence of the labor problem as a whole.

That the interpretation we have made of the stewardship regime is true, is proved by the fact that the principles employed in formulating the statement are each and all the very principles that must be employed in effecting any and all permanent general adjustments in human society. And in contemplating the question of poverty or of labor or any other social and moral issue, it will be observed that the remedy and every case is grounded in identical principles, the principles of the stewardship law.

Higher Wages

In its struggles to achieve its purposes, labor has been insisting everlastingly on an increased pay check. In doing this, labor has overlooked the fact that in pulling a short cover over the head it is necessarily drawn away from the feet. The principles in which business life is grounded make a short cover, they predetermine that either immediately or remotely the deriving of a surplus in one part will give rise to shortages in other parts; increased rewards in one part give rise to increased costs in other parts. An increased pay check is not fundamental to labor's problem. Some other principle must be fixed upon to effect a solution.

Shorter Hours of Labor

Again labor has been demanding shorter hours as a means of self-protection and as a natural right arising from its increased productivity; it has slowed up production; it has decreased the per hour production as a means of securing continuous employment. Since capital employs labor only because employed labor yields a profit, labor feels under the necessity of resorting to some device to offset the natural advantages to capital. But the problem still remains, which again is proof that labor's methods are not fundamental to its problem.

Industrial Democracy

Failing to achieve its ends by revisions of wage scales and changing hours of work and by curtailing production, labor now insists upon participation in shop management—"Industrial democracy," so called. But we shall see as we proceed with our investigation that this make-believe democracy is not fundamental either; it is not democracy at all; it only has certain resemblances to democracy in some of its parts. Democracy implies direct control by the people collectively. Industrial democracy is an invitation by one interest to an opposing and aggrieved party to come in and "talk it over" so that the aggrieved party may be led to believe that the first party has surrendered certain fundamental powers which, nevertheless, it may exercise at any time to exclude the invited party from the conference. Whenever the management, which is only one factor in industry, decides to terminate the working basis, it may do so; and labor has no alternative but

to retire from the position it held temporarily by invitation, but not because of any right secured to it by relations sustained between the several factors of industry. Management still owns the job, and it may close the door of opportunity whenever it chooses. This is not democracy; it does not solve labor's problem in any given part or locality, much less as a whole.

In the present social conflict there is a continual shifting of positions, there is always some new point of attack necessitating a change of tactics. A number of things occur from time to time to upset labor's calculations; but the most persistent, disconcerting, and uncontrollable factor is fluctuation in prices of commodities and services. No sooner is an advantage gained by one device, than it is offset by some counter device on the part of other interests.

To say that the acts of labor cannot be justified in the face of the fact that it wears better clothes, eats better food, lives in better homes, and enjoys better cultural advantages than were enjoyed by the "elite" of the past is only to seek to escape the issue. A man is a man; and he has a native sense of justice which insists that there shall be a somewhat equitable distribution of the increased goods made available to society as a whole by its tremendous advances in civilization. Poverty is a matter of contrast. The solution to the problem must be grounded in rules which accord with the requirements of man's nature and being. And this involves his moral nature, his sense of justice, as well as his animal nature.

The Solution

The juggling of wage scales, the fixing of prices, the shortening of hours of work, and all such devices do not constitute a cure for labor's disease. Changing the figures on the thermometer does not cure the fever. A cure can be effected only by removing the cause of the trouble. This will take us back to first principles. Fundamental social relations must be established and maintained which will issue naturally in the conditions desired. The solution to labor's problem is found in:

1. A society with a purposive constitution.
2. A society which reserves to itself all proprietary rights in the natural creations and in the surplus products of social activity.
3. A society which fixes upon capable men individually the sole right and responsibility for the management of its concerns, with limitations fixed only by the general scheme of society.
4. A society which furnishes not only incentive, but also equal opportunity for enterprise or labor.
5. A society which holds each member to the obligation to be employed continuously at some useful activity.
6. A society which controls and regulates distribution in accordance with both individual and collective needs and just wants.

A little reflection will show that the principles of stewardships as a system are involved and relied upon as being peculiarly adapted to the solution of labor's problems. These principles are (1) trust, (2) management, (3) responsibility, (4) accountability. It will be seen that adjustment can be made only by bringing the concerns which bear upon the common welfare of all men into stewardship relations to society, to the group, to men collectively or taken as a whole.

A Purposive Constitution

"Organize yourselves and appoint every man his stewardship."—Doctrine and Covenants 101:2.

All students of social and economic problems are aware of the tremendous burden imposed upon society (the mass of

people in association) by the needless and senseless duplication and wastes of resources arising from unregulated private enterprise. As an example, take one of the outstanding characteristics of modern industrial society, viz, its superabundance of mercantile concerns. No one can contemplate this phase of industrial life without wonderment at the prodigal waste of man power and physical resources it entails.

Such miscarriages of social design bear directly upon the costs of production, the securing and maintenance of desirable working conditions, and a higher standard of living. If the number, kind, and location of certain concerns were regulated to meet the needs of society in some such way as are public schools, two immediate and highly beneficial results would inevitably follow. First, there would be an enormous saving (1) in materials that enter into the construction, equipment, and maintenance of buildings not needed for such purposes; (2) in the fuel and office supplies consumed; and (3) land and capital now held from use would be released for economic enterprise; second, a vast army of workmen would be released from useless toil and made available to necessary and profitable enterprise—profitable, of course, from the group standpoint.

The relation of such social control and regulation to labor's problem is apparent. It would lessen the cost of production by distributing the effort to a greater number of workmen, or the increased number of workmen engaged in the creation of farm utilities would greatly increase the sum total of goods available for distribution as wages or rewards to labor. This would make possible a higher standard of living—using the term in its loose economic sense.

But of what use is it to fence three sides of a stalk field and leave the fourth side open? Or, of what use is it to pen up your own stock if your neighbor's is allowed free range? No single adjustment is adequate. To attempt to solve labor's problem by making only partial adjustment is to attempt to protect the whole body with a short cover by pulling it from the feet and over the head. Even industrial enterprise or life is a whole. A system of principles is the groundwork of success. And permanent adjustment in social relations demands application of all the principles involved in social welfare in the order, time, and place that they apply.

This presupposes a purposive social constitution; it implies social control. As long as there is unregulated private enterprise, that long will there be conflict between the parties to industrial effort; and conflict defeats the purpose of co-operation.

Now with a heterogeneous mass of unregenerated beings distributed over a wide area, dominated by selfish ambitions, some having entrenched interests, any attempt at social control or any other plan, for that matter, of social adjustment will prove abortive. First of all, we must invoke the first principle of Christian doctrine, that of repentance. But the unwillingness or unfitness of men to conform to principles has nothing to do with their bearings; nor does it make possible an adjustment upon any other basis. But granting the readiness of men to be delivered from their social bondages, the first principle that must be employed to effect social adjustment is social control—social control determining the social constitution. "Organize and appoint": These lie at the bottom of permanent social adjustment. It is through such action alone that we can hope to bring the several factors in industry into harmonious and reciprocal relations.

Such coordination or adjustment implies what we have already referred to as "a natural division of labor." Society cannot grow up as did "Topsy" (?) into a symmetrical whole. It never has done so, and there are no grounds whatever

for believing that it will ever do so. Some sort of social control must be exercised; and the more complex the constitution, the more interdependent the parts, the more absolute must be this authority.

We find then that the first principle involved in stewardships is at once the principle which underlies all permanent social adjustment.

That social control does not coincide with personal "liberty" or "freedom," is frequently asserted. It takes away the liberty to do what some men want to do. But does it deprive men of freedom to do what they "ought" to do? That is the question for Christian men to answer. Christian men want to do only "good"—good in relation to neighbor as well as to self. Instead of destroying freedom to do good, social control opens up personal opportunity and secures individual interests while one devotes himself to activities prompted by the spirit of service.

Social control promotes industry to a Christian plan. Christianity is the only life of perfected mutual aid. The tendency towards mutual aid is the primary cause of social industry. Social industry, therefore, should be established in the Christian doctrine of social control. Mutual aid, "family" relations, organic sympathies (see 1 Corinthians 12:26) presuppose social control. Social control and a purposive constitution are fundamental to labor's problem.

Property Rights in Natural Creations and Capital Goods

A purposive constitution and social control have for their corollary the ownership by the group of properties devoted to further production. This does not imply or necessitate that political device to further the exploitation of social resources, namely: governmental management of industrial enterprises.

Group ownership bears directly upon the problem of unemployment, upon the maintenance of desirable working conditions; it destroys the incentive to manipulate properties for private ends and sets up the motive to promote group interests. Under private ownership business is conducted for private profit; but under group ownership business is conducted for service. Group ownership insures an open shop; the doors are not closed or opened by the rule of private gain. The aim is social betterment, and social betterment demands that the members of society shall be lifted up. Production is promoted with this end in view, and working conditions also are governed by this motive.

Under group ownership industry is regulated by men chosen by the body to administer its affairs. In this way harmonious relations are established, industrial processes are integrated, and social solidarity is promoted. The conflict that persists between capital and labor and between capital and capital under unregulated private enterprise is eradicated. This is labor's problem, harmonize the factors in industry.

The untrained mind will likely evaluate group ownership as a factor in the solution of labor's problem in the light of the outcome of the political efforts of the past; it will be assimilated to present political ideas, and thought of out of its relation to the system of principles of which it is but a part. This, of course, will blind the understanding to its real value as a factor to be employed in conjunction with other factors.

Political activities in society as at present constituted are but one of several activities promoted by individuals for the purpose of getting from others the things they want for themselves, and they bear no resemblance either in their methods or in their results to the group ownership and control of the "stewardship" regime which we have discussed. Group ownership plus the other principles of the doctrine of Christian association destroy incentive for exploitation and promote good will between workmen and managers. Thus the solution

of labor's problem is conditioned in the application of the principles of the gospel to social relations.

Individual Management and Responsibility

It is doubtful if "industrial democracy," which is a scheme to wean the individual laborer away from his stronghold, the Labor Union, would ever have been championed by labor in any of its parts if its true purpose, the breaking up of labor unions, had been perceived, except for the fact that labor, like capital, is selfish, and is ready to sacrifice the interests of others in order that self-interests may be promoted.

Experience teaches that individual management in business is one of the conditions of success. General policies may be determined by directors, but the working of the plan is effected by individual management. In all factories there are many functions to be coordinated. The ability to coordinate is conditioned in part in the envisagement of the processes as a whole. And this requires a close study of the processes individually and collectively. But factory production requires specialization in operations, and this limits (with few exceptions) the workman's knowledge of factory requirements as a whole and leaves him unfit for the task of judging them. Moreover, it leaves no one in particular responsible for conditions, and makes difficult, if not impossible, the correcting of the undesirable conditions which arise.

Again, let it be supposed that "industrial democracy" would effect in a given enterprise the adjustment that labor seeks; it would still leave untouched the general problem of labor; agricultural interests would still be in conflict with manufacturing and mercantile interests. Not only must harmonious relations between one set of workers in a given industry and the management be established, but the relations between the several kinds of industries in the several localities must be made harmonious, too. And labor's problem will not be solved until such adjustments are effected.

Such an adjustment leads directly to the principles of stewardships. "Organize yourselves and appoint every man his stewardship." And if a steward proves unfaithful or incapable of managing a concern intrusted to his care, he must be removed and another appointed in his stead.

It is not difficult to see that stewardship principles must be relied upon to solve labor's problem. It has for its very definite purpose the welfare and comfort of others; love is made the underlying principle of the whole life; self-interest in the conduct of the business is subordinated to others' interests. Even if in the beginning the steward has in mind his own standing as a manager and applies himself only for the purpose of making his position secure, the very fact that he is working for others, which must ever stand as a conscious end, will give rise to an ever-increasing regard for others' welfare and to a love of the brethren, even though it did not exist in large measure in the beginning.

Individual management and responsibility under social control not only breaks down enmities between man and man, but it also promotes good will and peace between industry in its several parts and as a whole. Under it the conflict between the factors of industry is brought to an end. It is fundamental to labor's problem.

Opportunity

To-day (January, 1921) as we write, millions of laborers in the United States alone are idle for the want of employment, for the want of an opportunity to engage in productive activity. On the right hand and on the left are thousands of acres of farm land, which are put to little or no use, which hungry thousands would gladly till if they only had opportunity. In this place and in that are machines upon machines which idle hands would gladly operate to produce the goods

of life, but they are denied the opportunity. So productive is modern industry that men who would labor are turned away pending the time when consumption again will warrant production. We are so rich in resources that millions must deny themselves the things needed for comfort awaiting the time when we shall be poor enough again to warrant setting the tools of production in operation. So great is our power that opportunity is shut off.

But under the terms of modern industry, whose business is it to look after others? No one's. Each man is for himself and decides for himself what he shall do, even as effecting the opportunities of other men. Individualism! What a terrible heritage. What a price for society to pay for the privilege of private enterprise for private profit. And yet there are those who love it. Yes, there are those to whom dollars are of vastly more importance than manhood and mercy and justice. Here is a problem for labor. What is the remedy? Is permanent and universal relief to be found outside of a purposive constitution, group ownership, and the fixing of individual responsibility? Is there anything in the history of the race to justify the hope that without these, equal opportunity to all men will be secured?

Of course, we know that land that is set apart for streets or buildings or parks is thereby rendered unavailable for agricultural purposes. We know that he who devotes himself efficiently to the fine arts must quit the field of manual labor. We know that he who would do good must not be an idler. But these only serve to bring to light the principle that "no man [or society] can serve two masters." "Ye cannot serve God and mammon." If we are going to love, we cannot hate. If society in general and each person in particular is to seek to promote the well-being and comfort of others, the institutions and customs that are peculiarly adapted to inequality and oppression must be abandoned.

The solution to labor's problem is found in the principles of stewardships. "You are to be equal, or in other words, you are to have equal claims on the properties for the benefit of managing the concerns of your stewardships . . . that every man may improve upon his talent."—Doctrine and Covenants 81:4. Equal opportunity is conditioned in group ownership of capital goods. Finally we must come to this. We may have to pass through greater trials; it may be necessary for the pains of the "new birth" to increase their severity before we will be ready to be delivered of the "new man," the Christian idea of good will towards all men; but the new birth must come. "My people must needs be chastened until they learn obedience, if it must needs be by the things they suffer."—Doctrine and Covenants 102:2.

Does anyone suppose that the terms of Christian association could do less than to establish relations between man and man and between man and properties that will secure equal opportunity to all men to seek not only the good of others but their own happiness as well? Can love do less than this? And if the affairs of industry were administered by God-fearing men for the purpose of securing to each and all full opportunity for a normal expression of their native powers, would the doors of factories be closed because consumption did not keep pace with production? The answer is patent. The message of the latter-day prophet is vindicated. Repentance, the love of the good, is the most primitive of all present needs. But love is as much dependent upon doing good as doing good is conditioned in love. There is an interdependence. To "turn the heart of the fathers to the children, and the heart of the children to their fathers," demands relations which give rise to love one to another. Interests must be unified. Personal sacrifices must be made in order that friendships may exist. Labor must learn, if needs

be by the things it suffers, that to live is to give. The gospel of the Son of God will be vindicated. There is no escape. We cannot reap where we have not sown. "The righteousness of the kingdom" is the solution to labor's problem.

The Obligation to Labor

The word *labor* means to be engaged in useful, effective effort. The right to labor has for its corresponding obligation, the duty to labor; and the obligation has its corresponding right. We have already discussed the question of a natural division of labor in its relation to successful cooperation. Many there are who take from social wealth without returning an equivalent in either commodities or services. These are the pillar and ground of Babylon, that invisible city whose foundations are greed for gain. These are entrenched interests against which it is sometimes dangerous to speak. But we have no compromise to make with Babylon. The issue is fairly drawn, and we propose to fight it out on gospel grounds. But we know that progress will be difficult and slow. It is still true concerning the masses, whose circumstances keep them in ignorance concerning the meaning of their own tribulations, that "the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors." (Luke 22:25.) The greatest in the eyes of the ignorant are still the ones who take the most, not those who give; and to the judgments of these, men defer; and the poor are made poorer (comparatively) and the rich richer and more numerous; and there are few to declare to these "benefactors," so called, that God and nature have imposed upon them the obligation to labor. The presence of these idlers in society and the relationships they sustain to the group and its concerns are also at the bottom of labor's problem. To cure the difficulty is to effect adjustments in accordance with first principles. "In the sweat of thy face shalt thou eat bread."

Equitable Distribution

The attitude of men towards the gospel would lead one to believe that they would rather take chances in a losing fight than to eat their bread in peace. The invitation to "come unto me all ye that labor and are heavy laden" is still unheeded. The promise that "all these things shall be added unto you" is not a sufficient inducement to those who struggle for the means of life to apply themselves to gospel principles.

The distribution of the products of industry as at present constituted is governed largely by one or more of the following factors: (1) The accidents of exchange; (2) monopoly; (3) advantages of situation; (4) surplus or shortage of labor or goods.

Certain it is that on the whole those who carry the heavier burdens receive the lighter pay. How much more wholesome and equitable is the regime which conditions distribution in needs and just wants.

The doctrine of stewardships, the system of principles governing economic affairs among Christian men, alone may be relied upon to secure to labor relief. Under it the sole requirement for a continuous adequate supply of goods is faithfulness to the cause of the brotherhood. Under this plan one needs only to fill his place of usefulness to be insured against want.

Labor can never hope to compete successfully with a capitalist class. The odds are all against them. Under stewardships there is capital, but no capitalist class; all are laborers together with God; and all are rewarded on a basis of equality in the measure of the ability of a life of mutual aid to confer benefits. Is not this the solution to labor's problem?

The Solution

Stewardships are labor's one hope. The gospel law, which embraces stewardships, is the one means of human redemption. It regards conduct as it is, i. e., as a whole, and it specifies accordingly. It relieves the pressure of primary wants and consequently obviates the necessity of postponing devotional functions to economic activity. Its activities are compatible with the mode of activity of the sanctuary; it verifies the professions of love of God made before the altar, and vitalizes devotional function. It prepares men for a place in the celestial world by affording exercise in the field in which development is sought. It fulfills the conditions of continued successful cooperation. It is regulated by common consent. It corresponds to the purpose of Christian effort—it makes men of the Christ type. It has for its motive "doing good." It affords the protection to morals necessitated by increased population and the complex division of labor. It secures happiness, which is conditioned in giving. If there is any other good thing to which man can aspire in society, it is to be had only by making the adjustments required by the gospel law. Before the altar of its Maker ultimately "every knee shall bow and every tongue confess" the wisdom, the greatness, the goodness, and the majesty of its author.

(To be continued.)

The Former and Latter Rains—Part 8

By T. W. Williams

The prophecies stand, yet may be fulfilled in a way we have not considered.

Are there any passages in either the Bible, Book of Mormon, or Doctrine and Covenants which suggest a prolonged cessation of the rains in Palestine? Is there scriptural justification for the belief that God placed a curse on the land?

The Lord gave promise to the people that if they would "keep all the commandments which I command you this day" "and shall hearken diligently unto my commandments" "that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine and thine oil; and I will send grass in thy fields, for thy cattle, that thou mayest eat and be full." (Deuteronomy 11: 8, 13, 14, 15.)

The general terms of this statement are universally true. The blessings of God depend on man's faithfulness. The same principle holds good in Zion as well as Jerusalem. It will apply to all nations in all time.

The Israelites were also warned to:

"Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them: and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you."—Deuteronomy 11: 16, 17.

This relates to the tenure of the Israelites' prosperity contingent on faithfulness—failure and suffering to follow disobedience. This again is a general principle. We are not justified from these two passages in concluding that because Israel transgressed and was scattered no rain would fall upon the land. The special blessings promised the Israelites have never been realized by subsequent occupants of the land, yet there has been rain and the land has been productive.

Isaiah gives expression to the following:

"And the parched ground shall become a pool, and the thirsty land springs of water."—Isaiah 35: 7.

According to the Inspired Translation this refers to the

"flourishing of Christ's kingdom." The verses which follow center fulfillment in the ushering in of the kingdom of glory.

The Lord enumerates through Amos a great number of pestilences and hardships which he had already permitted to fall upon Israel in order to stir them to repentance. One of these was—

"I have withholden the rain from you when there were yet three months to the harvest."—Amos 4: 7.

Jeremiah makes a similar statement:

"And thou hast polluted the land with thy whoredoms and wickedness; therefore thy showers have been withholden, and there hath been no latter rain."—Jeremiah 3: 2, 3.

The foregoing passages are in the past tense and relate to what God had already done. It is true that it suggests a base for future action; that, and nothing more.

Isaiah represents God saying:

"And I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it."—Isaiah 5: 6.

The Inspired Translation gives this as a parable of a vineyard and this "vineyard of the Lord is the house of Israel." It must be so applied. A strained application even cannot apply it to the land.

Solomon, when dedicating the temple, prayed that—

"When the heaven is shut up, and there is no rain, because they have sinned against thee; yet, if they pray towards this place, and confess thy name, and turn from their sins when thou dost afflict them then hear thou from heaven, and forgive the sin of thy servants and of thy people Israel . . . and send rain upon thy land, which thou hast given unto thy people for an inheritance."—2 Chronicles 6: 26, 27.

The Lord appeared to Solomon by night and said:

"If I shut up heaven that there be no rain, or if I command the locust to devour the land, or if I send pestilence among the people; if my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chronicles 7: 13, 14.

The Israelites, from the beginning of their history, acted upon the hypothesis that blessing and cursing, prosperity and adversity, were the result of the immediate interference of God. We have no desire to attack this position. We are justified in believing that the Almighty used natural means more frequently than the constant working of miracles. We must not forget that God is not a tribal God. He acts towards all nations alike. There are no favorites. He is God of sunshine and rain. Special blessing as to rain or favorable crops were the result of faithfulness. This did not necessitate an entire reversal of the laws of winds and moisture.

Joel predicts the rehabilitation of Israel. His prophecy extends far in advance of our day. Peter applies part of it to his time. It starts out with a statement of a coming "day of darkness and of gloominess." It speaks of a "northern army" which the Lord will drive "into a land barren and desolate" after which it is stated God

"hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

"And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker worm, and the caterpillar and the palmerworm, my great army which I sent among you.

"And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God that hath dealt wondrously with you; and my people shall never be ashamed."—Joel 2: 23, 25, 26.

This is in keeping with the dealing of God throughout Israelitish history. Let us not violate it to serve private interpretation. It does not suggest the withholding of the rain for eighteen hundred years. It does not intimate a miraculous restoration of fertility.

The eighty-fifth psalm has often been quoted. Whether this relates to the return from the Babylonish captivity or a subsequent one is an open question. We will permit it even to include both. The Psalmist suggests the coming together of mercy and truth, of righteousness and peace. He shows that truth shall spring out of the earth and righteousness look down from heaven. After which he says, "and our land shall yield her increase." The return of Israel from her captivities has always meant increased production. The next return will not be different in this respect.

Isaiah predicts the coming forth of a book. We have interpreted this to refer to the Book of Mormon. After very carefully enumerating the various incidents connected with this event he represents God as saying:

"Behold, saith the Lord of hosts, I will show unto the children of men that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest."—Isaiah 29: 29.

All that would be necessary for this to receive a striking fulfillment would be for the Jews to return to their native land; rehabilitate the waste places; renew the terraces on the hills of Judah; plant vineyards and trees; intensively cultivate the soil; keep the commandments of God, and thereby receive his blessing.

This has not yet been fulfilled. It is even now in process of fulfillment. It may be argued that some time has passed since the coming forth of the Book of Mormon. Measured in the life of an individual man, yes; compared with the long dispersion of Israel, no. A century is but a trifle as compared with the long occupancy of the land by Israel, also when compared with the centuries of exile. There is no difficulty here.

Terms of Gathering

Inasmuch as the future prosperity of the land is contingent on the gathering of the Israelites to their own land let us canvass the terms of this gathering. The Jews may gather or attempt to return without complying with the terms of God. This will spell failure.

Nephi reviews the vision of his father:

"At that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer. . . . Wherefore, our father hath not spoken of our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days."—1 Nephi 4: 17, 18, 28.

"And after they have been scattered, and the Lord God hath scourged them by other nations, for the space of many generations . . . until they shall be persuaded to believe in Christ, the Son of God, and the atonement . . . and when that day shall come, that they shall believe in Christ, and worship the Father in his name . . . the Lord will set his hand again the second time to restore his people."—2 Nephi 11: 26-28.

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land."—2 Nephi 12: 85.

"And behold they [Moroni's abridgment] shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most beloved, his great and eternal purposes, in restoring the Jews, or all the house of Israel, to the land of their inheritance."—Mormon 2: 41, 42.

From these and other passages we must conclude that a mighty gospel work must take place among the Jews. The preaching of the gospel to the Jews belongs to the church. Are we equal to the task? To prepare our people for the work in hand has been the purpose of the preceding articles.

Summary

We have shown:

(a) That there has been no material change in the climate of Palestine.

(b) That the former and latter rains have not ceased for any extended period.

(c) That the rainfall of the past century has been quite similar to that which fell during Israel's occupancy.

(d) That deforestation has made little change in rainfall.

(e) That God did not curse the land.

(f) That the desolation of Palestine has been due to:

1. The overflow of the Jewish commonwealth.
2. Abandonment of the extensive land cultivation and water conservation of the Jews.

3. Ruthless vandalism, rapacious greed, and maladministration of the governing nations.

4. Abandonment of the divine plan which produced Israel's greatness.

5. Forfeiture of God's blessings upon land and people.

God is preparing the way for the "marvelous work and a wonder" to be consummated. May we be ready when the opportunity comes.

(Concluded.)

ECONOMICS IN THE CHURCH

*An editorial from the "Men's Club Bulletin,"
Kansas City Stake.*

The time has come for every man in the church, and especially our business men, to do some serious thinking along financial and economic lines.

The past has been characterized by too much politics and too little economics in matters of government. That has got to be changed. Our economic welfare is basic.

It is quite apparent by this time that the prosperity of the church is bound up in the prosperity of its individual units, and these units are dependent upon the general prosperity of the country for their prosperity. How, then, can we adjust the financial prosperity of the church unless we have our own individual affairs adjusted to a permanently prosperous basis? That is the problem of the individuals and the collective church alike.

The study of economics in general ought to have a recognized place in our church education, because for most of our members it is impossible for them to acquire economic understanding otherwise; they have not had the opportunity elsewhere.

The church is in rather a tight place financially, consequent, as the immediate cause, on the commercial depression of the country by reason of the deflation from war-time valuations. Our work is suffering accordingly. Some immediate alleviative measures are imperative.

The solution of our financial difficulties is supposed to be the special work of the bishops. But it seems to this writer utter absurdity to leave it wholly to them. The situation requires and will always require, in our judgment, the best financial brains the church has. As a primary need the bishops should be students of economics, specialists whose understanding is fundamental. And all the men of the church should be educated along these lines.

The soundest fundamental investment for the church, it would appear, is land. All the wealth there is comes from

THE STAFF

Edited by Arthur H. Mills, 1514 West Short St., Independence, Mo.

Congregational Singing

The part of the mere member in the services of the church.

Quite a lot has been said on this subject. The writer himself has said much; has written on it frequently, and in general has been quite insistent in his emphasis of its importance. Yet we do not for one moment believe that the subject has been exhausted, for there still remains much to be said on it. Also, it should be said often enough to keep the subject constantly fresh in the minds of the people.

A New Phase of the Subject

We are not going to write lengthily upon this subject just now. Rather will we confine ourselves to considering one phase of it; that phase that applies particularly to that class in the church known as "the laity," those who are "just members only"; a very important class, too, when you stop to think about it. This new phase was brought to our attention not very long ago and its importance impressed very vividly on our mind.

The "Coöperative Spirit" in Our Services

In every service of our church there must exist unity and cooperation, if the service is to be truly spiritual. In every part of the service and on the part of everyone must this be had, if a success is to be had that is preeminent. It will not do for active cooperation to be had in one part of the service and inactivity to be found in another. Nor will it do for certain individuals or individual groups to function in the services and the remainder simply continue in indifference. "All are called" to participate in the conduct of God's work, and the more perfectly this condition is realized the greater is the spiritual attainment.

What Composes Our Services? Who May Function in Them?

What are the component parts of our church services and who may properly function in them?

The various parts of our services are never complex; we do not have a complicated ritual and they are usually striking examples of a beautiful and chaste simplicity. Hence no one need fear to participate in them, dreading the embarrassment that comes from lack of familiarity with a complicated mechanical process. The writer believes that our church is the freest from hampering ritualism of any in existence.

These various parts or "steps" in our services may be easily classed. In the preaching services there are the opening, central, and closing hymns; the opening (invocation) and closing (benediction) prayers; special music (the anthem by the choir and solos by individuals); the sermon; and sometimes (not had in every branch) the "collection." In the prayer services these are varied by omitting the special music and the sermon and employing the prayers and testimonies of the congregation. We may easily enumerate those who do (or should) function in these services, such as presiding officers,

the land. The control of the land means the control of natural resources, and that means the control of basic industry. Such investment, permanently maintained, and perpetually increasing, would provide the needed surplus from which in times of financial stress the work of the church would be continued without interruption. The utilization of the land is a matter of economic practice, and the study of economics brings us to the factors of safe conclusions, which lead on continually to a limitless progress, and involve the adaptation of our principle of stewardship to the practical operation of industry and commerce.

preachers, choir members, and (last but not least) the congregation.

That we may understand and visualize how this should be, let us describe one of our usual church services.

Visualizing an Ideal Church Service

The hour for the service has arrived and all who have specific parts in the service are promptly in their places. (Remember, we are visualizing the "ideal" service now; therefore we said "promptly.") The presiding officer rises and announces the opening hymn; the organist plays the prelude, and choir and congregation rise for its singing. Then follows the opening prayer by whomsoever has been chosen to assist in this particular part of the service. After this prayer there is had the central (or second) hymn, or the anthem (where the choir has developed their ability to render anthems), and then follows the principal element of the service, the sermon. The closing hymn and the benediction in their order constitute the concluding elements of the service, and everybody leaves for home.

The Part and Opportunity of the Congregation

Now it can readily be seen from a casual study of the above description that there is one place in our services, and only one, where the congregation may have an actual part in the services, except in those services devoted to prayer and testimonies, wherein there is greater freedom. This one and only opportunity for the congregation is in the element of congregational singing; and if the congregation does not function in this place, it simply does not function at all.

Why So Many Services Lack Spiritual Fire

This is the reason why so many of our services are lacking in spiritual fire and zeal; the most necessary, as well as numerous, group of worshippers simply remain inactive when their times comes to function. And, remaining passive at a time when they should be active, their interest is not really awakened, and the service suffers. It is a true axiom that we only become really interested in that in which we actively engage. Consequently, with the most important group of worshippers not entering into real participation, the spiritual awakening of the service is too often not realized.

Our Church Must Be a Singing Church

This is the reason why we are so urgent regarding the work of congregational singing and so insistent that those who have our music work in charge shall see to it that our congregations do sing. All the leading men of the church, from the First Presidency to the laity, realize the tremendous importance of this element of our worship and are demanding that we qualify ourselves that such part of our service may be well rendered. Let everyone: district presidents, district choristers; branch presidents, branch choristers; even "mere members," see to it that our people function in this wonderful thing.

ARTHUR H. MILLS.

The Winter's Program

What have you planned for this season of work and progress?

In the last issue of *The Staff* we urged that choir and orchestra workers should look ahead upon the coming winter season and plan a program of constructive work that would result in progress and growth.

We think this advice so important as to warrant a reiteration in this issue, and we again urge that these workers everywhere should plan for a season of real work and progress.

For the outdoor life, summer is the month of sowing and of reaping; of planting and of harvest. Then everybody instinctively turns from the pursuits that have kept them indoors and betake themselves to the open air and its enjoyment. But when the cooler air of autumn comes they just as instinctively return to their usual pursuits of work and study. The eight or nine months that intervene between the close of

one summer and the approach of another are by common consent allotted to such avocations. Schools open, lecture courses are again had, reading circles and cultural societies resume work, and on every hand people again begin those things that pertain to the development of mind and spirit.

Our choirs and orchestras should be no exceptions to this universal, wise custom. Their workers too should plan seasons of cultural effort, which result in progress and growth. They should plan a season's campaign of work in such a way that when it is over there will have been realized an actual harvest of progress.

What is being done by YOU in this line? Get busy on something. This coming season is your day. "Work while it is day; for the night cometh when no man can work."

A. H. M.

Musical Activities in Southeastern Illinois District

Some important progress in a district that hitherto has had but little development.

Sister Ruth Lewis Holman, of Xenia, Illinois, chorister of the Southeastern Illinois District, has some very worthy aspirations for her district and has been doing some real constructive work since her appointment.

Sister Holman early appreciated the greatest need of her district and set about developing the spirit of congregational singing in the various branches. The result was that a very marked improvement in this direction was manifested at the recent reunion of her district.

At this reunion Sister Holman took advantage of the opportunity of the gathering of Saints from many sections, and with the cooperation of the reunion authorities held an institutional session devoted entirely to musical problems of an instructive character. In the program she sends us we note some very fine things, among which were five addresses on musical topics; a twenty-minute practical demonstration of the work of congregational singing; an historical account of the founding (in 1912), growth, and development of the Department of Music, its aims and its service; all of which were properly interspersed with enjoyable musical numbers.

Two thirds of the membership of this district are in rural branches and Sister Holman has conducted her campaign of visiting the branches during the summer and autumn months, while the roads still permit of travel over them. These visits are proving of great help to the various branches and especial progress is being noted in the choir development of some of these branches.

These things are but the natural results of intelligent enterprise and energy. Like results may be had in any district almost, if like efforts are had. That they are not had in many districts is simply because such efforts are not made.

The Southeastern Illinois District enjoys no peculiar or particular advantages over other districts that enable it to progress. In fact, it has some disadvantages, such as rural isolation and a lack of previous development. Yet its progress serves to show what any district may accomplish if the proper efforts are put forth.

A. H. M.

Declares That Jazz Will Not Survive

Ignore jazz and it will die a natural death. This is the opinion of the Music Teachers' National Association as expressed at a recent conclave in Chicago.

"Jazz is the musical joke of America," said C. H. Miller, director of music in public schools of Rochester, New York. "It is only a question of a few years until it will be a curiosity. It can't last—it lacks the germ of life. Dancing masters at New York decided jazz must go. Now it is not even being used in the public dance halls of Rochester. I have forbidden it in Rochester schools."

Ernest R. Kroeger, of Saint Louis, who spoke on "The passing of the virtuoso," has much the same opinion on jazz.

"Jazz can't be called music," he said. "It has rhythm, but no melody."

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Pictures of Women's Department Leaders

As editors of the HERALD we are taking the privilege of appearing in this column this week to announce something which the editor of the department might modestly forego mentioning.

In the November *Autumn Leaves*, now on the press, a special Girls' Number, sixteen pages larger than usual, appear some pictures of special interest to all the women of the church. We do not recall that likenesses of the leaders of the Women's Department have been published at all, and we know they have not for a long time at least.

But in this number are excellent cuts from late photographs of Mrs. Frederick M. Smith, director general of the department, Mrs. Audentia Anderson, superintendent and editor of this column; Mary E. Steele, in charge of the Young Women's Bureau, supervisor of girls for the Religio, editor of The Parthenon Department in *Autumn Leaves*; Mrs. J. A. Gardner, Mrs. Della Braidwood Haberlein, Mrs. Alice Mae Burgess, all well known for their leadership in Temple Builder and Oriole work.

The reading matter of the issue is important and interesting and there are a number of other pictures of groups of girls from all over the church, but be sure to become better acquainted with your leaders by observing their likenesses.

EDITORS HERALD.

Narcotics

Some mothers have asked for literature that they might put in the hands of their young sons to help them see the evils of the tobacco habit. It occurs to us that other parents would use the information given in response to that query.

Brother J. W. Gunsolley, of Kansas City, a "veteran" in the fight against this and kindred evils, has placed in our office copies of several carefully selected books and pamphlets on this subject. They are listed with the Herald Publishing House as follows:

The Brown God and His White Imps, 35 cents.

Tobacco, by Bruce Fink, 40 cents.

Smoke Inhalation, by Doctor D. H. Kress, 15 cents.

Modern Use of Narcotics, 5 cents.

The last-named is a collection of opinions from various authorities upon the subject, compiled and commented upon by Brother Gunsolley.

It contains an appeal made by the late President Joseph Smith, to his young sons and grandson during his last illness, showing clearly his stand upon the question of the use of tobacco and intoxicants.

A. A.

Just to Help Us Think

Here are some epigrams from the keynote speech of Mrs. Thomas G. Winter, President of the General Federation of Women's Clubs, at the recent council meeting in Salt Lake City:

"Good government is based on human kindness and decency."

"The politician interprets government in terms of his own party or business interests. The citizen knows you cannot have the welfare of one without the welfare of all."

"Get the interests of government out of the hands of machine politicians. Get away from partisan politics."

"Life is a joint job for men and women."

"The fight for woman suffrage was not a fight of women against men, but of forward looking men and women against men and women looking backward."

"We destroy the sense of law by creating too many laws. We must create law-abiding sentiment."

"Know the laws you have, and see that they are enforced."

"The great menace of America is silence and sluggishness and laziness."

DORA YOUNG.

Free Booklets to Homemakers

Housewives: Have you written the Division of Publications, United States Department of Agriculture, Washington, District of Columbia, for the many bulletins which are published free of charge as a service to you? Listed below are some of the department's bulletins, almost any of which every housekeeper should find profitable to own:

Canning and Drying:

- 839. Home Canning by the One-period Cold-pack Method.
- 881. Salting, Fermentation, and Pickling of Vegetables.
- 900. Homemade Fruit Butters.
- 984. Farm and Home Drying of Fruits and Vegetables.
- 1075. Unfermented Grape-juice—How to Make It.

Domestic Economy:

- 607. The Farm Kitchen as a Workshop.
- 927. Farm Home Conveniences.
- 861. Removal of Stains from Clothing and Other Textiles.
- 1089. Selection and Care of Clothing.

Flood and Cooking:

- 142. Principles of Nutrition and Nutritive Value of Food.
- 256. Preparation of Vegetables for the Table.
- 375. Care of Food in the Home.
- 391. Economical Use of Meat in the Home.
- 487. Cheese: Economical Use in the Diet.
- 535. Sugar and Its Value as Food.
- 553. Pop Corn in the Home.
- 565. Corn Meal as a Food: Ways of Using It.
- 653. Honey and Its Use in the Home.
- 712. School Lunches.
- 717. Food for Young Children.
- 771. Homemade Fireless Cookers and Their Use.
- 808. How to Select Foods: I. What the Body Needs.
- 817. How to Select Foods: II. Cereal Foods.
- 824. How to Select Foods: III. Foods Rich in Protein.
- 850. How to Make Cottage Cheese on the Farm.
- 871. Fresh Fruits and Vegetables as Conservers of Other Foods.
- 955. Use of Wheat Flour Substitutes in Baking.

Household Insects:

- 627. House Centipede.
- 658. Cockroaches.
- 699. Hydrocyanic Acid Gas Against Household Insects.
- 734. Fly Traps and Their Operation.
- 740. House Ants: Kinds and Methods of Control.
- 754. The Bedbug.
- 851. The House Fly.
- 902. The Silverfish or Slicker: An Injurious Household Insect.
- 1104. Book Lice or Psocids.

Warns of American Morals

"Rome perished through her own degeneracy. Is America headed for the same fate?" inquires the Reverend Arthur Braden, of Kansas City.

"It was the gradual decay of Rome's industrial system," he said. "The importation of captive slaves to replace men who had earned their bread by production. The exploitation of the classes. You never can make a nation out of a mongrel crowd."

"The degeneration of athletic sports. The turning to butchery through its gladiators. The teaching of its womanhood to delve in the lust for human blood."

"The heart of a race is the heart of its women. When the heart goes and womanhood goes, God help the nation."

The world is too small for a man who is not a producer.

"The decay of the home life is becoming more and more apparent in America. There were five times more divorces granted in Chicago in the last two years than were granted in the last twenty-five years to a proportionate population throughout the United States."

This eventually means the rearing of a generation that lack the essentials of a home life.

"The degeneracy of the theater is not helping America. It

is virtually impossible now to produce a worth while drama. And if a sensible play leaves New York for a tour it is doomed to bankruptcy.

"But the girly-girly shows, oh, boy! and the lurid, sensual picture shows, are coining more money to-day than ever before in the history of the world.

"We have one thing in America to-day that Rome didn't have—an organized church. The only solution of our problems is the administering of an antitoxin for degeneration—the gospel of Jesus Christ. The recognition of a common brotherhood as advocated by Christ. If we are the children of God we ought to live as God intended us to live."

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush

CHAPTER XXXIII

Vocational Education

1. Why does the author object to the term *industrial education*?
2. What must be true of all vocational education?
3. What are the arguments against separate boards and supervisors for vocational education?
4. State the arguments in favor.
5. Distinguish between cooperation with, and control of, the schools and the shops.
6. Of what importance is vocational education to girls?
7. Why is vocational education for girls difficult?
8. What other training should each child have besides vocational training?
9. What is culture?
10. What is prevocational education, and when should it begin? Why?
11. Why is it difficult to establish prevocational education in our schools?
(Equipment and teachers.)
12. How should proper vocational training keep young people in school?
13. How is vocational training emphasized in the grades to-day?
14. What is the "six and six" plan?
15. What is the "intermediate school"?
16. What is the place of the "part time school"? Is it practicable?
17. What will vocational education do for all classes of our population?
18. Why have we not had *real* popular education?
19. In what way can Germany teach us a lesson?
20. Why are vocational teachers hard to get?
21. What things will make apprenticeship hard to establish?
22. Are the benefits of vocational education worth the expense that is required?
23. What has already been done towards higher education in the vocations?

MAUDE PEAK PARHAM.

Extravagance in High Schools

The school board has issued a statement discouraging students from riding to school in expensive cars. It is also considering the adoption of a uniform style of dress by high school pupils.

Both of these recommendations are offered as a relief for a deplorable condition that has arisen in the high school. During the last year or so extravagant display has reached a point inimical to the purposes for which the school was founded. Pupils seem to try to see how much money they can spend. Many children do not attend high school on account of the incidental expenses involved. Honest rivalries in mental achievement or physical endurance are eclipsed in the minds of many pupils by competition in the gratification of pride and vanity. Who can wear clothes that conform most closely to fashion's latest edict? Who can come daily to school in the most expensive limousine or racing car? The

LETTERS

Arrived at Honolulu

Apostle McConley writes en route for Hawaii, and mailed this letter on arrival.

Pursuant to the call of duty, I have again left the friendly shores of "Joseph's Land" and now [October 9] for the past five days have been riding the mighty deep. Accompanied by wife and baby daughter, we left San Francisco on the S. S. *Sonoma*, October 4. To-morrow we are due in Honolulu where we disembark, remaining for one month and continuing our journey to Australia on the S. S. *Ventura*.

With the exception of two days of rough weather, we have had a pleasant voyage. This boat has an ugly way of rolling in such a manner as to upset the internal equilibrium, and land will be very welcome again for a few days, and at the same time we will have the privilege of renewing acquaintance with the Saints of the Hawaiian Mission, among whom I did my first work as a missionary.

This morning at eleven we held service aboard ship. The weather was good, and attendance included the majority of the passengers in all three classes. They gave excellent attention and we trust good was accomplished. We have made the acquaintance of a large number and have distributed quite a number of tracts. We find that most of these people never heard of our church before. Surely there is plenty of room for us to work.

During the past year and a half, while acting as a general officer of the church, I have had many pleasant experiences, and my heart goes out in love towards the Saints in some fifteen different States, among whom it has been my privilege to associate. And as I sense this "tie that binds," my heart is filled with gratitude to our heavenly Father for the privilege of being permitted to assist in this great latter-day work.

On the completion of my mission abroad, I trust I may be

situation has reached a point that calls for revolutionary measures by those in authority.

Many pupils will deny these accusations and they will be among those most guilty. They take it as a matter of course that they should display at school indications of position and worldly wealth possessed by their parents. It is said that on each school day cars to the value of \$125,000 are parked around Central High School. The prevalent spirit of frivolity is in miniature a reflection of world conditions, but a reflection especially harmful to school life.

The cooperation of parents is needed in the new program. The proposed recommendations involve a certain amount of sacrifice on the part of well-to-do pupils, but offer corresponding relief to others trying to "keep up with Lizzie." They offer a chance of democratic equality to those who fear to attend school on account of unfavorable comparison with their classmates and instead go to work to earn clothes "like those the other girls wear."

The board's suggestions deserve praise as an earnest endeavor to make the path of the poor pupil easier and a sincere attempt to make studies more prominent than clothes.—*Saint Joseph News Press.*

Reserve

How can girls of high school age best be taught the importance of reserve in their relationship with their boy schoolmates?

The mothers of girls of high school age are the best teachers of this important lesson. They should explain to their daughters carefully and clearly not only the importance of reserve in their relationships with their boy schoolmates, but the reason for such reserve. It is the lack of such home teaching that is responsible for the lack of modesty sometimes seen in high-school girls—the girls do not know better.—Exchange.

permitted to return to the homeland and renew acquaintance with those who have "fought the fight and kept the faith." And I trust I may find that the church has grown both in numbers and spirituality.

With others of God's children abroad in different parts of the earth, we solicit your faith and prayers.

We are confident in the ultimate triumph of the cause.
MYRON A. MCCONLEY.

Graceland College Notes

*Unique College Day program at Lamoni.
Uniform dress at Graceland. President's cup sought by students.*

The Graceland Day Program at the Brick Church

According to the decision of the branch officers, both Sunday preaching services on October 16 were turned over to the college for special exercises. Lamoni people and others from adjacent territory displayed an unusual interest in the program. Never has the college been given a better reception than it had there.

"Help Graceland Redeem Zion"

Above a beautiful array of flowers and standing out in bold relief in the front of the church and against a background of decorations which were arranged in the colors of the college, navy blue and old gold, was the bold challenge: "Help Graceland Redeem Zion." It was a significant bit of egotism, perhaps, but not put in a bad spirit.

With such a background the pastor of the Lamoni Methodist Church gave a powerful address on the subject: "The place of the church college in community life." A collection was taken in which over \$250 in cash was given, and which together with pledges for future contributions made a total of about \$500. This money will be loaned to worthy students in the form of scholarships to aid them through school.

Evening Program by Class in Religious Education

Every available seat was taken at the evening program. All of those who are here from foreign lands to take special work in preparation for service to the church were seated on the platform. The program was as follows:

College Program, Sunday Evening, October 16, 1921

Opening song	- - - - -	Chorus
Opening prayer	- - - - -	John Blackmore
Selection	- - - - -	British Sextette
Address	- - - - -	F. H. Edwards
<i>"Eyes toward Graceland"</i>		
Hawaiian music	- - - - -	Prescott Foo
Each in his own tongue (Dialogue and chorus)	} John Blackmore Prescott Foo Erich Schlote Job Negeim Sidney Philips Alex Klein Frank Holmes Harold Dewsnup	Australian
		Chinese
		German
		Arabic
		Welsh
		Hebrew
		English
		In charge
Vocal Solo	- - - - -	William Patterson
Poems	- - - - -	Alex Klein
Chalk Talk and Oriental Music	- - - - -	Job Negeim
Imitation of Birds of Australia	- - - - -	William Patterson
Congregational Song	- - - - -	
Benediction.	- - - - -	

In the dialogue, the one in charge asked the members of the group just what their ideals of Zion were, to which each responded in his own tongue with a eulogy of the best in traditions, customs, and benefits of his own land. But each answer was incomplete; and the group was told that they must yet learn of the ideals of the Church of Christ. After the dialogue, a song composed by some of the group was sung. All through the program some remarkable talents were displayed by those taking part. Brother Edward's address was

a powerful review of the ideal of Zion, as a place, and as a "mecca" toward which the eyes of all Saints are turning.

College Lyceum Course

For the past few years it has been the custom of the college in connection with the community to support a lyceum course in order to bring a higher order of entertainment to the community than would otherwise be available. After several experiments, it was decided that the best type, of course, would be the one in the which the best of outside and home talent could be used throughout the winter.

Each succeeding year has seen an improvement in the quality of these lyceum numbers; likewise each succeeding year has seen a larger number of people supporting the course, and a larger number of the citizens getting the advantages of the course who could not otherwise afford such entertainment. The college and Lamoni people have found great satisfaction in participating in the support of the lyceum course.

Uniform Dress Movement at Graceland

At the end of the school year 1920-21, the girls of the college adopted a new ruling which would affect the privileges of the girls during the next year as to dress. The aim was to institute a program of dress economy for college girls, as well as to curtail the wearing of gaudy and expensive dress materials. To a large degree the ends have been effected, and while there is some difference of opinion as to its merits, there is no doubt but that the movement is doing some good.

Attitude of the Girls

The majority of the girls have always desired some regulation of the dress at the college, for economy, and to prevent the embarrassment to some who are in moderate circumstances by those who would flaunt gaudy and expensive clothes. Indeed, they justly felt that there had been too much display of silks in the classrooms.

To most of the girls the regulation comes as a relief from a situation that was not altogether desirable. They still feel that it is all right, and are likely to support it in case of another vote on the question.

There is a minority, however, who feel that the uniformity of dress has curtailed the expression of individuality, has put upon all of the girls the stamp of sameness. They are demanding the right, at least, of wearing other clothes outside of class.

Attitude of the Boys

Generally, the boys think that it is all right for the girls to have the uniform dress regulation. They feel that if a girl can only express her individuality through dress, she had better learn another way to express it.

They did not experience the expected shock when they returned to school, for the regulation allows sufficient variation of materials and color so that there is not too strict a uniformity. Altogether, the boys feel about it as the girls who have always dressed sensibly do—that school is not for the purpose of a dress display.

Regulations of Dress

The materials may be either of cotton or wool, and may be of solid colors: white, navy blue, red, or black. The style may be on either of two general orders of construction: jack tar, or middy blouse and separate skirt. The length of skirt has not yet been standardized, so that there is some difference of opinion in that respect. Some are inclined to censure others for too great economy in saving cloth by abbreviating the skirt. It is felt that this matter will also soon be settled.

Advantages Claimed for Uniforms

Besides the economy which is a very evident advantage of the regulation, it is claimed that additional neatness of dress and a more harmonious spirit among the girls have been obtained. The advent of the uniform has almost totally eliminated the borrowing of clothes, a condition which prevailed under the old order. It has reduced the "snobbery

of fine dress," which before was the cause of some heart-aches among the girls who could not "keep up." It has taken the girls' minds from too much attention to dress and transferred the energy expended therein to studies and other useful and beneficial activities. It has "tabooed" the georgette waist as a substitute for an overcoat, and reduced the possibilities of sickness from exposure in cold weather.

A New President's Cup for Athletics

At chapel Friday, October 14, Professor Gilbert, in charge of the athletic program, announced in behalf of and as a gift from President G. N. Briggs, a cup to be put up for the college literary societies to seek in athletic competition.

It will be remembered that a little more than a year ago President Briggs offered a cup to be the object of competition in the various forensic contests that are an interesting feature of the college life every year. He said that he never made a more profitable investment in his life. The race for the cup has brought approximately ten times as many people into participation in the forensic contests as were ever engaged before. Consequently, it is felt that the cup has already paid for itself in the increased development which it has brought to almost all members of the student body. President Briggs said that, with the happy realization of good results from this cup in mind, he "saved his pennies throughout last year," so as to be able this year to make another "good investment" which would yield a bountiful harvest of health and physical development this year.

Points will be allowed toward the possession of the cup for securing first, second, and third places in the athletic events of contest for this cup. The present schedule, which may later be subject to enlargement, includes: boys' and girls' tennis, men's volley ball, boys' and girls' basket ball, track, and armory ball (for girls).

It is quite certain that with the president's cup as a stimulus to effort, the literary societies will by social pressure force a maximum number of the student body into participation.

The giving of this cup is only one of the many manifestations from President Briggs of his intense loyalty to the interests of the school and the student body welfare. Certainly, the students do and should appreciate the value and spirit of these contributions.

LEONARD J. LEA, *Correspondent.*

The Yorkshire Post, in pointing out the serious unemployment in England, says there is a great deal of real suffering, but those who hope to benefit thereby do not care how much others suffer so long as they can make their point and bring a new attack upon the existing order. It is possible that we are confronted in the world at present with this feature, but it does not change the fact that there is much suffering from unemployment.

Northern Michigan Reunion

We were camped on the banks of Pine Lake on nine acres owned by the district. The fine shade trees of pine and birch added to our comfort and the name chosen was "Park of the Pines."

The district president, A. E. Starks, and wife had charge of the dining hall. We were called together at seven o'clock for morning prayer. At nine we assembled at the gospel tent for prayer meeting.

We had preaching by Ernest Burt, E. S. White, Byron Doty, Waldo Kapnick, George Lalone, A. Schreur, L. Dudley, James Blackmore, and A. E. Starks. We had the pleasure of having Brother A. H. Mills, from Independence, Missouri, in charge of the music, and one day for musical instruction. Patriarch George Burt gave several blessings and some fine sermons.

Brethren Doty and Kapnick had charge of the young people and met four times on the shores of the lake for prayer meeting. Three were spoken to by the Spirit and encouraged to press on.

Sunday school, Religio, and Women's Department held sessions. An entertainment, "Ruth, the gleaner," was given.

The conference of the district was also held on the last two days. After the meeting we departed for our homes feeling that ten days had been well spent and we had been greatly blessed spiritually as well as physically.

MRS. WESLEY ALDREAD.

Health Meetings

The American Public Health Association will hold its Fiftieth Annual Meeting in New York City, November 14 to 18, 1921. Most, if not all, of the sessions will be held in the halls of the Hotel Astor, making them particularly convenient for the attending delegates.

One of the most important phases of the Semicentennial period will be the Health Institute, to be held on four days of the week preceding the annual meeting, viz: Wednesday to Saturday, November 9 to 12, inclusive. The institute will consist of a group of practical demonstrations of health activities, both official and voluntary, in actual operation. It will afford an unequalled opportunity for visiting health workers to familiarize themselves with the great variety of administrative methods and technical procedures found in New York and vicinity, which may be adapted to use in their own communities.

The Health Department of the church advises that those interested in meetings of this character attend if possible.

A circular has been sent to all names on the mailing lists of the publishing house, announcing *Autumn Leaves* plans for the coming year and offering substantial premiums for new subscriptions.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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SCCELLANEOUS

Conference Notices

Eastern Montana, at Glasgow, Montana, November 11, 12, and 13. M. E. Wilcox, secretary, Glasgow, Montana.

Two-Day Meetings

At Disley Branch, Bethune, Saskatchewan, November 5 and 6. J. J. Cornish is expected to be present. O. L. D'arcy, president, Weyburn, Saskatchewan.

One-Day Meetings

At Sandusky, Michigan, November 6. Church dedication and everybody welcome. Please bring baskets. Walter Cooke, Sandusky, Michigan.

Central Michigan

Sunday school and Religio workers of Central Michigan District are asked to note my change of address, which is now 920 North Granger Street, Saginaw, Michigan. I would like to hear from all who are interested in Sunday school and Religio work, with a special view to organization of Religios in every community and visiting and encouraging all the schools. We would like to have a Religio local in practically every branch before next conference. Let us help you. John D. Wade, superintendent of Sunday schools and Religio field worker.

Missionary Supervisors

The following appointments have been made by the Quorum of Twelve:

- Alabama, Mississippi, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida. T. C. Kelley, 316 South River Boulevard, Independence, Missouri.
- Alberta District. Fred Gregory, Ribstone, Alberta (L).
- Arizona. J. M. Simmons, 1225 East Portland Street, Phoenix, Arizona.
- Arkansas and Louisiana. J. T. Riley, 109 West Adams Street, Pittsburg, Kansas.
- Australia (Queensland). Herman Peisker, 27 Catherine Street, Subiaco, West Australia.
- Australia (New South Wales). W. J. Haworth, 33 Hebert Street, Leichhardt, New South Wales.
- Australia (South Australia). E. H. Davies, 40 Porter Street, Parkside, South Australia.
- Australia (Victoria). Harold I. Velt, 65 Nelson, Rozelle, New South Wales.
- California (Northern). A. C. Barmore, 903 Morgan Street, Santa Rosa, California.
- California (Southern).
Chatham and London. James Pycoc, Box 30, Humber Bay, Ontario.
- Colorado (Eastern and Western). J. D. Curtis, 1026 East Platte Avenue, Colorado Springs, Colorado.
- North Dakota and Minnesota. J. E. Wildermuth, 101 Fourteenth Street South, Fargo, North Dakota.
- Hawaii. Gomer J. Reeves, Hilo, Hawaii, Box 922.
- Idaho, Utah and Eastern Oregon.
- Illinois (Central).
Illinois (Northeastern). Ward L. Christy, 6532 South Hermitage Avenue, Chicago, Illinois.
- Illinois (Kewanee). Oscar Okerlind, 1216 West Maple Street, Independence, Missouri.
- Illinois (Nauvoo District). Charles J. Smith, 322 Center Street, Sioux City, Iowa.
- Illinois (Southern). L. O. Wildermuth, Plano, Illinois, Box 217.
- Indiana (Southern). J. W. Metcalf, 215 East Jacob Street, Louisville, Kentucky.
- Iowa, Saskatchewan, Manitoba. Daniel Macgregor, 1121 Fourteenth Street East, Des Moines, Iowa.
- Kansas. T. W. Curtis, 308 South Grand Street, Independence, Missouri.
- Michigan (Central). B. H. Doty, South Boardman, Michigan.
- Michigan (Eastern and Detroit). Matthew W. Liston, 306 East Eighth Avenue, Flint, Michigan.

Michigan (Northern). E. N. Burt, Onaway, Michigan.

Michigan (Southern), Indiana (Northern). F. F. Wipper, Galien, Michigan, Box 147.

Michigan (Western). W. D. Ellis, South Boardman, Michigan.

Missouri (Southern Spring River, Clinton). Lee Quick, Mapleton, Kansas.

Montana (Eastern and Western). George W. Thorburn, Race Track, Montana.

Nebraska (except unorganized territory). E. E. Long, Lamoni, Iowa.

New York. George Robley, Thornton, Rhode Island.

New York and Philadelphia District, New England and Maritime Provinces. A. B. Phillips, 70 Albion Street, Somerville, Massachusetts.

New Zealand. H. W. Savage, 31 Eden Terrace, Auckland, New Zealand.

Ohio, Youngstown and Sharon District in Pennsylvania. L. G. Holloway, Lamoni, Iowa.

Oklahoma. Hubert Case, 801 West Maple Street, Independence, Missouri.

Oregon. A. C. Martin, 1212 Elm Street West, Independence, Missouri.

Owen Sound. W. A. Smith, Hornings Mills, Ontario, R. F. D. 1.

Pennsylvania (Pittsburgh and Wheeling). Leon Burdick, Willoughby, Ohio.

South Sea Islands. Clyde F. Ellis.

Texas. D. S. Palmer, Tuff, Texas.

Toronto. J. H. Yager, Coleman, Michigan.

Virginias (except Wheeling District). Thomas Newton, 404 Stealey Avenue, Clarksburg, West Virginia.

Washington (Seattle and British Columbia). S. S. Smith, 1714 F Street, Bellingham, Washington.

Washington (Spokane District). J. A. Bronson, Gibbs, Idaho.

Wisconsin (Northern). Leonard Houghton, Chetek, Wisconsin, Box 66.

Wisconsin (Southern). B. C. Flint, 401 South Second Street, Evansville, Wisconsin.

Forming Good Reading Habits

If parents wish their children to form good reading habits they must first form such habits themselves. And there is no better way to do this than to bring into the household a periodical that will be of interest to every member of it; that will supply the best reading for old and young. Among the periodicals of this description *The Youth's Companion* is unique. Not only does it aim to entertain and inform boys and girls in their teens, as its name suggests, but there is not a page in it that parents can pass over with indifference.

The 52 issues of 1922 will be crowded with serial stories, short stories, editorials, poetry, facts, and fun. Subscribe now and receive:

1. The Youth's Companion—52 issues in 1922.
2. All the remaining issues of 1921.
3. The Companion Home Calendar for 1922. All for \$2.50.
4. Or include McCall's Magazine, the monthly authority on fashions. Both publications, only \$3.00.

THE YOUTH'S COMPANION,

Commonwealth Avenue and Saint Paul Street, Boston, Massachusetts.

New Subscriptions Received at this Office.

Conference Minutes

GALLANDS GROVE.—At Deloit, Iowa, October 8 and 9. District presidency presided. Eight branches out of nine reported. Winter conference to be held at Denison, Iowa, time to be left to district president and president of Denison Branch. Preaching during conference by C. E. Butterworth and A. H. Parsons, of Missouri Valley, Iowa. Saints were made sad by the news received of the illness of Brother C. E. Anderson's children, one having been through a siege of infantile paralysis and two more threatened with the disease. Brother Anderson and companion have the sympathy and prayers of their brothers and sisters in the faith in their time of trial. Lena M. Talcott, secretary, Arion, Iowa.

Our Departed Ones

SANDAGE.—Lizzie Boch was born February 12, 1868. Baptized in 1890. Died September 15, 1921. Leaves a husband, Joshua Sandage; one son, Charles E. Irwin; a mother; and two brothers. Services at Taberville, Missouri; sermon by Lee Quick. Died triumphant in the faith and will be greatly missed in the branch where she labored.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall save it be one have none."—Ezekiel 37: 26.

VOLUME 68

INDEPENDENCE, MISSOURI, NOVEMBER 1, 1921

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879, weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

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EDITORIAL

A Call to Prayer

Many of the churches are setting aside November 11 as a day of prayer in the interests of the Disarmament Conference. In the light of the prophecies with which our people are familiar, we may not anticipate great and lasting results from this conference and may not feel that the day of universal peace is at hand or to be greatly hastened by human conferences or programs; nevertheless, we as a people are commanded to seek peace, raise a standard of peace, pray for peace, and to be peacemakers.

We certainly are in accord with the desires of people who wish to lead humanity away from the horrors of war and the unnecessary burden of armament. If any nation is prepared or desirous to lay down some of the instruments of slaughter and give its attention more fully to the constructive works of peace, certainly we can pray for them and say to them, "God-speed." For these reasons our people generally can with a clear conscience and a devout purpose unite with all other people in prayer on November 11, that God may bless the Disarmament Conference and the efforts of all good men who are seeking to lead the nations of the earth in the ways of peace. And the First Presidency hereby set aside that day as a day of prayer that all Saints everywhere, in all nations, who desire to do so, may join their prayers in unison on that occasion.

THE FIRST PRESIDENCY.

Present-Tense Religion

"Why all this talk about what used to be?
Is God dead? No!"

Joseph Smith restored the present tense to religious terminology. He announced, "God speaks!" He was met with emphatic denial. All Christendom preferred the old form: "God spoke." Nearly a hundred years have passed away and some unexpected voices have been lifted in support of the logic involved in Joseph's declaration.

Principal Fairbaine, of Oxford, is at pains to say to the religious world, most bluntly: "Agnosticism assumes a double incompetency—the incompetence not only of man to know God, but of God to make himself known. But the denial of competence is the negation of Deity. For the God who *could* not speak would not be rational, and the God who *would* not speak would not be moral." (Quoted from *The Bible and Modern Criticism*, by Sir Robert Anderson.)

Sir Oliver Lodge, in the name of science, has an equally pointed message:

"This is the lesson science has to teach theology—to look for the action of the deity, if at all, then always: not in the past alone, nor only in the future, but equally in the present; if its action is not visible now, it never will be and never has been visible."—*Science and Immortality*.

Lyman Abbott has a message, also:

"The prophets, we are told, spoke as they were moved, inspired, or guided by the Spirit of God. There is no reason to suppose that God has ceased to move upon the spirits of

men and to inspire and guide them. Certainly there is nothing in the New Testament to warrant any such opinion."—*The Outlook*, September 8, 1915.

Walter Rauschenbusch is clear-cut in his description of the ancient prophets: "They went to school with a *living* God that was then at work in his world, and not with a God who had acted long ago and put it down in a book."—*Christianity and the Social Crisis*.

Well, why not now go to school with a living God at work in the world, and not to one who acted long ago and wrote it all down in a book and retired far away behind the clouds? Why not with Lodge look for the revelations of God, if at all, then always, and not in the past alone or only in the future? Why not conclude with Fairbaine that the God who cannot speak is not rational, and the God who will not speak is not moral!

Some time ago we were talking with a certain minister. He questioned us about our belief in the Bible. We answered: "Yes, we believe the Bible. Possibly we believe some parts of it that you do not believe."

He did not think that possible, so we referred him to the closing verses of the sixteenth chapter of Mark, where certain signs are enumerated, and it is said that they shall follow the believer. We asked him if he believed that.

"Yes," he answered, "I believe that they *did* follow."

"That," we replied, "is one difference between you and us. You say they *did* follow. We say they *do* follow. One is religion in the past tense; the other is religion in the present tense."

That line was drawn many years ago. Joseph Smith says that shortly after he had received his first vision, he innocently told a Methodist minister about it, and to his surprise it was treated with contempt, the minister "saying it was all of the Devil; that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them."

So we see that in the very beginning of his ministry, when he came to the world with the message, "God *is* at work in the world," he was met by the clergy of the day with the reply, "God *used* to be at work in the world."

His was a religion of the present tense; theirs a religion in the past tense.

People of every age recount the wonderful things that God did in a preceding age; they are very angry when a prophet comes telling them that God is doing something *now*.

Jeremiah told the children of Israel:

"Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought the children of Israel out of the land of Egypt; but, the Lord liveth that brought the children of Israel from the land of the north, and from all lands whither he hath driven them: and I will bring them again into their land that I gave unto their fathers."—Jeremiah 16: 14, 15.

The Jews lived in the past; they *still* live in the past; but the Lord says that the time will come when they will no longer talk about the wonderful things that God did when he led them out of Egypt, but will begin to perceive the wonderful things of their own time.

When Jesus came he found the Jews living in the past.

They were always talking about the time when God led them out of Egypt; but they were blind to the things that he was doing for them then. Paul truly said: "Blindness hath happened in part unto Israel." They could see the things that God had done ages before; but they were blind to the things that he was doing in their midst at that time.

They held their Passover feast regularly and religiously to commemorate the time God caused the angel of death to pass them by and helped them to escape from Egypt; but when the Son of God came to observe the Passover with them they were unable to perceive that fact. The most wonderful event of all history occurred in their midst unnoticed. Having ears they heard not, having eyes they saw not.

Their religion was distinctly of the past. When Stephen preached his great sermon (Acts 7) he diplomatically began with the past. As long as he confined himself to the things that God had done in the days of Abraham, Moses, and Solomon, they listened patiently; but as soon as he began to tell them what God was doing then, and what they were doing, they "gnashed on him with their teeth," and "cast him out of the city and stoned him."

Opposed to this past-tense religion is the very name of Jesus, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted, is, God *with us*."—Matthew 1: 23.

That is the idea, "God *with us*"—not the God who used to be with some one else long ages ago, but "God *with us*."

The name of God, as given to Moses, as rendered in the English Version, conveys a similar idea: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Exodus 3: 14.)

Scholars are divided as to the origin and original meaning of the word from which this is derived. The Jews regarded it with awe, and in reading the Old Testament never pronounced that word. Josephus said that it was not lawful for him to write it, so it does not appear in his work. It was the "Ineffable Name." But as it stands in our modern rendition, it conveys a vital thought—not the God who lived in the days of Abraham, alone; not the God of Solomon; not the God who was; but the great "I AM."

Paul's religion was eminently present-tense religion. He wrote: "The manifestation of the Spirit is given to every man." The Jews, like our good ministerial friend, rendered it, "The manifestations of the Spirit *were* given."

But while the Jews affirmed that these things used to be, Paul declared, "They *are*."

History repeats itself. Where Paul stood in 59 A. D., Joseph Smith stood in 1830 A. D.

Why all this talk about what *used* to be? Is God dead? No; for he is "from everlasting to everlasting." Has God changed? No; for he says, "I am God; I change not." That is a fundamental principle of his Godhood. Our hope rests on that thought. If he changes from day to day, we know not where nor how to find him, and our case is hopeless. But he is God, and he changes not.

Have the people changed? John Wesley said that the reason the gifts had ceased, was not, as some supposed, because they were no longer needed, but because the Christians had "turned heathen." As to the truth of his statement the reader may judge. It is quite evident, however, that man, not God, has changed. Christians of this age, like the Jews in the days of Jesus, are looking at the past. Blindness "in part" has happened unto them. They can see the wonderful things that the apostles did, but they cannot perceive the wonderful things that God is doing now.

We can see how necessary it was for prophets to come to this age with the message that Joseph Smith and Sidney Rigdon bore: "And, now, after the many testimonies which

have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God."—Doctrine and Covenants 76: 3.

ELBERT A. SMITH.

Why Graceland Is Not Self-Supporting

"There are no colleges or schools in the country of academic rank which are self-supporting."

The following letter, received by Presiding Bishop B. R. McGuire, has been referred to us for answer through the HERALD, as it is doubtless of interest to many of our readers. We have attempted to discuss this matter from time to time but, evidently, some have not noted the statement of the reasons. The letter follows:

"I was just reading the *Ensign* on the front page, in regard to the College Day donation. Isn't it a paying proposition with about two hundred and fifty pupils registered? My boy is there and he had to pay \$205 before entering—\$90 tuition. He never had a chance, as his father died and I had to have his help. He has earned this money and is schooling himself, for what? To be a helper in the Lord's work when the time comes to be called. So I just naturally wonder what the matter is when it will cost him over \$500 a year, and each one the same. Is it out of order for me to ask? If not, please answer, if you can spare the time. I cannot help but wonder, for most of the pupils pay \$100 tuition besides all the other little incidentals. There are such a few of us here, it is hard to keep the branch expenses going. Now I hope there is no offense taken, for I really want to know, and I think we should, or have the right to be interested enough to give these things a thought. Hoping I may hear as soon as is convenient or through the columns of the *Ensign*, so others that are wondering the same may know."

There are no colleges or schools in the country of academic rank which are self-supporting. Of all the various kinds of schools, only a very limited number are self-sustaining. Music colleges charge a relatively high fee for tuition for the amount of time given to each student, some as high as twenty-five dollars an hour. The amount of tuition is sufficiently large to make them self-sustaining. The musical department of Graceland has, in the past, been practically self-sustaining and has shown a profit even though the amount of tuition asked is very much lower as compared to other schools of music of similar rank.

Another kind of school that is self-sustaining is the business college, and for the same reason. As a rule, large classes are handled. Only a limited number of studies are offered. The work is of such a character that most of it, if not all, is completed during school hours, so far as the faculty is concerned. The tuition is placed at a figure that makes them self-sustaining.

But when we come to the great universities and the great and small colleges of the land, the situation is changed. Ten years ago, when the cost of living was much lower than it is to-day, it was currently reported that it cost from four hundred dollars to five hundred dollars a year for each student at the leading colleges and universities. The tuition of \$150 at that time paid about one third of the actual cost.

Despite the increase in the cost of living, the cost of education at Graceland is still considerably less than that. The cost of living has increased the expense for all schools and colleges, as well as for other activities of life. One reason why the cost is somewhat high is that the work in the classroom represents only a relatively small part of the work of each member of the faculty. Outside study is necessary on the part of the faculty, and outside work, if the courses are to be handled as they should be. In fact, when properly done, the

time outside of the class is more than that spent in the classroom, and sometimes double the amount.

Even though it does cost this young man \$500, it should be remembered that the greater part of the cost represents his living, food and clothing. While Graceland College boards many of its young people, if not all, in dormitories, no attempt is made to make a profit therefrom, and when we were at the college, we know that the margin was a very close one. The college does not receive a benefit from the board and lodging. The same is true of all of the other fees charged. They go to meet a definite service and do not contribute to the expense of running the college. The only part that is available for the payment of salaries, for the heating of the college buildings, for the care of the college buildings, and for other necessary expenses, including insurance, light, repairs, etc., is this amount paid as tuition, \$90 a year.

It is quite true that the tuition at Graceland College has been greatly increased from \$25 and \$30 a year to \$50, until now it is increased to \$90 and \$100 in the college and the academy. But this amount is not sufficient to meet the administration expenses of the college, nor has it been deemed advisable to charge students a tuition of \$200 a year, which would, probably, be sufficient to meet the necessary expenses at present.

Furthermore, so well is it recognized that all of the expenses cannot be paid from tuition, and that a college is not a commercial affair but is a social affair for the benefit of the individual and society as a whole, that proper credit to a college requires that it shall have, in some form, an endowment and shall receive a certain percentage entirely outside of the tuition fee. Some large universities meet this by a big endowment fund. The church, instead of establishing such a fund, pays to the college through the College Day collection or through the Bishop in tithes and offerings, a certain percentage of the income. This is essential if the college is to be accredited as a social institution.

This may be met in part by the College Day collection, or it may be met by the budget amount being paid from the general church funds by the Presiding Bishop. The latter method is a direct advance from the funds of the church. The former method, however, presents another aspect.

By General Conference Resolution, as was pointed out in the editorial columns in the HERALD for October 11, this money raised on College Day was made a special fund not for the benefit of the college operating expenses, but (see conference resolution) a fund for the sending of young men and young women to Graceland College. In other words, it is to be a scholarship fund, from which such young men and young women as the one referred to in the letter above may borrow to assist them in meeting their expenses. Of course, when the fund is so used, it is not available for operating expenses for the college. It constitutes a scholarship fund to help young men and young women to secure an education at Graceland College, according to the resolution of the General Conference of 1917. (See the HERALD for October 11, 1921.) As such, it is primarily for the benefit of our young people, and not for the benefit of Graceland College. It helps worthy young people to secure an education and helps them to meet their immediate expenses.

Whatever part of the fund is not used for the benefit of the students is available for the use of the college, and not only helps the college, but relieves the general church fund in the hands of the Presiding Bishop.

This help from the Bishop is necessary because the tuition, which is the only sum available for the general operating expenses of the college, is not sufficient to meet such expenses, and because also a college is not a commercial institution for the purpose of making money, but is a social association for the benefit of society as a whole and the individual

members thereof who come under its immediate influence. For this reason, recognition as a college requires that a certain percentage shall be paid from an endowment fund or from some general fund like state taxes or a general church fund entirely outside of the sums received for tuition.

Support of the Missionary by the Church

Those among whom he labors should see to it that the needs of the missionary are supplied.

In a letter to the Quorum of Twelve from one of our traveling ministry, the following statement appears:

"The last place that I held meetings, I was wonderfully blessed in preaching, but I was led most of the time to talk to the Saints about their manner of living; what kind of people we must be in order to redeem Zion, etc. Well, when the time came to say good-by, the Saints crowded around me and gave me a very pressing invitation to return as soon as possible, and then they gave me a good hearty handshake, and that is about all they did give me!

"The president of the branch said that he would see to it that the deacon paid my expenses, so ere I left I called upon the deacon and he gave me a few pleasant words and a handshake and that was all!"

"Of course I said nothing, but I thought a *lot!*

"However, I walked out and paid my own way to the next town.

"I wonder how the people think that the missionary is to get his clothes and other things that he needs. When I came into this district two years ago, I brought two suits of clothes with me, but now they are badly worn.

"Oh, yes, I know that one can go to the Bishop, but I hate to do that. I have an independent nature and it hurts my pride to have to go and ask for every cent I need. I think that something should be done to teach our people to take care of the needs of the missionary. Should I say anything to them, I would soon be called a 'money grabber.' What is to be done?"

This is one of the pathetic aspects of our work. A man who is doing good work, well received, yet in two years' time has received so little that he is unable to secure a suit of clothes and is left to pay his expenses from meeting place to meeting place! It is true that the Presiding Bishop reports that \$50,000 has been paid out for elders' expenses for the last year. Those who *persistently* ask, receive; but those who are more modest, some of our best men who put their whole energy in doing good work and feel backward about asking help, receive an inadequate amount.

In a letter from the Bishop, he suggests that such expenses should properly be met by the branch and by the Saints by individual donation, supplying at least enough to pay the necessary expenses of the man who serves them. Surely the laborer is worthy of his hire! He should be made to feel welcome in his work, and such appreciation as the payment of his immediate expenses certainly makes him feel that his effort has not been in vain. But we should remember that in addition to being fed and housed while conducting the services, he has railroad fare and clothing and other incidental expenses to meet.

The elder's family is provided for by the general church, but the plan does not allow even for his meals when he is at home. The church still expects those among whom he labors to give him support, even though the church as a whole, through the Presiding Bishop, stands back of him when the people among whom he labors fail to give that adequate support.

This failure has resulted in some men spending too much of their time begging and being therefore criticized. It is unfortunate that the time that should be given to special

work should be spent in making an appeal, which may seem to be plainly selfish. It has resulted also in some of the ablest men who are diffident about asking, receiving very inadequate support, not only from those among whom they labor, but from the church as well.

Local branch expenses are not paid from the funds paid to the Presiding Bishopric, nor from the tithes and offerings.

When special services are conducted, the added expense is part of the local branch expenses. When a missionary is appointed to labor in a branch his expenses and living are part of the local branch expenses. When a man is appointed to labor and make one branch his headquarters, it would appear to be more fair, if his family were also provided for by that branch, but certainly the expenses of the missionary should be adequately provided for.

It is worth thinking about, and that by way of forethought and not hindthought. It is humiliating for a man to give his best and then fail to receive support. It makes him wonder if he has indeed succeeded in presenting the message as he should, when it is so illy appreciated.

"What is to be done?" This is one thing to be done by making an appeal to the whole church through our columns without regard to personality. The laborer is worthy of his hire, and he who labors well is entitled to our support and help. Nor should he be made or considered in any sense a beggar.

Church News

Bishop James F. Keir has been quite ill since Saturday. It has not been determined just what is the cause of the trouble, nor the extent of his affliction.

Bishop I. A. Smith left Independence Saturday evening for a trip in the West, to be gone about two weeks on church business.

A special priesthood prayer service was held at the Stone Church in Independence on the afternoon of the 30th, at which a good spirit prevailed. The aim of the meeting was to develop more spiritual efficiency and solidarity among the priesthood, to the end that they might contribute their maximum in church service.

At this time Elder E. B. Hull and wife were set apart by the laying on of hands, for their work in the Hawaiian Islands, to which mission they will proceed at once.

The first meeting of the series to be held Sunday evenings at the Stone Church in the interests of the young people was very satisfactory in every respect. The song service was inspiring, under the leadership of F. A. Russell, being strongly supported by the organized classes of young people. The sermon by Elbert A. Smith was on the two philosophies of life, the true and the false, dealing with the special problems of young people. The attendance was good, practically every seat being filled. The ushering was by Legionnaires in uniform, many of the brethren coming in from distant points to be in attendance at the national convention of the American Legion in Kansas City this week.

President Frederick M. Smith returned to Independence on the 31st after visiting the Saints in Detroit and Chicago. He will continue his eastern itinerary later.

We are informed that the following former Graceland students expect to receive their Bachelor of Arts degree at the State University of Iowa next June: Forest Roberts, Lee E. Travis, Fernel Briggs, Sidney Barrows, Blair Jensen, James Houghton, Christine Roberts. Also Mrs. Lee Travis is studying for the degree of Bachelor of Music. Arthur Benc expects to receive his degree of Doctor of Medicine and Charles Benc is working for a Bachelor of Arts and then for his medical degree.

Subjects Being Discussed

Sunday Lectures by D. Amos Yates

Following the newspaper controversy that ensued at Colton, California, when F. L. Richardson, Adventist minister, failed to live up to the terms of his debate propositions, Elder D. Amos Yates is lecturing each Sunday at Masonic Hall in Colton on various subjects, such as, "What is man?" "Where are the dead?" "Will millions now living never die?" "What is hell and who goes there?" "Does the Bible teach everlasting punishment?" "Was Joseph Smith a true prophet?" "What is Mormonism?" Questions are to be answered, and Mr. Richardson especially invited to attend and ask questions.

Prayer Urged in Des Moines

A series of group meetings are being planned by the branch presidency in Des Moines, Iowa, to be held at the homes of various Saints, at which one holding the office of priest will be asked to address the Saints. A letter from the branch presidency to the priests announcing this includes these statements: "Perhaps there is no need so outstanding just at this time as that of persistent, fervent, and effectual prayer. The Saints need to cultivate this sacred art of divine intercession."

A New Teaching Plan for Sunday School

In his department in the November *Autumn Leaves*, Superintendent A. Max Carmichael of the Sunday School Department gives special and extensive attention to the problems of teachers in the beginner department of the Sunday school. The lessons for November are on the theme, "Thankfulness for protection and care." He urges that the teachers do not teach the lessons in a perfunctory manner, but rather seek to make the theme live in the minds of the children. He would not only have the child learn the theory of gratitude, but express in vocal prayer to God his thankfulness for the watchcare and blessings received. A letter is suggested from teacher to parents, and a sample form offered, to enlist the special cooperation of the mothers of the little ones.

Brother Carmichael's first interests are with the young children of the Sunday school, he evidently believing that they are the hub around which the entire machinery of the Sunday school should revolve, yet not to the neglect of the other phases which go to make up the complete wheel.

An Important Omission

In sending us his thesis upon which was based his recently published article in these columns on "The sociology of the Bible, of 'Christianity,' and 'The Restoration,'" C. A. Smurthwaite says two important parts were omitted by accident. Interested readers should include the following as points 6 and 7:

"That 'The Restoration' was intended to bring back Bible sociology, the fundamentals of equality being basic in the utilization of the land for the benefit of the people.

"That the Protestant church rejects Bible sociology; and perpetuates pagan sociology."

The summary of a sermon by C. A. Smurthwaite in the HERALD of last week brings out an interesting point. The Catholic Church held so much property that the revolt of the Reformation was brought about. This shows that in the Christian church, the ideal was changed to a common ownership under the control of the bishop, and that it proved a complete failure and resulted in the greater suppression of the people.

ORIGINAL ARTICLES

Last Will and Testament of Jesus Christ

By Frank Lofty

Elder Lofty was a judge for several years in the district in which he has made his home, Moberly, Missouri. He has, therefore, always been interested in the law. At recent meetings in Moberly, the following summary of one of his sermons was printed in the local paper.

The civil law makes provision for man to dispose of his property by will, if he so desires. The civil law prescribes rules and attesting, also proof must be furnished to the court that it is the last will and testament of decedent. A failure of proof would make the will void, and deprive the legatees from receiving the legacies named in said will.

The last will and testament of men if not skillfully drawn or written may be so ambiguous as to need the will construed by the circuit court of our State. If the will is skillfully written and certain conditions imposed by the testator or the legatees which they do not comply with, the court would refuse to make an order authorizing the executor, or administrator, as the case might be, to pay over the legacies to those named in the will. You may wonder how that is, that our legislature would make such a law to deprive any person from the gift of the testator. Now the reason is, that the gift is not to be given unless the condition is complied with, for that is the will of the testator.

Jesus came into this world with the promise of his Father that he would bestow upon him all power in heaven and on earth, and there is no question but the Father did do that. Then according to the promises and provisions made in the last will and testament of our Lord and Savior, or in other words the gospel, many bequests are given to us on the condition that we render obedience and adopt certain rules he prescribes in his will.

If we fail to comply with these conditions, the bequest is not valid and will not come into our possession; nor will we enjoy it, or them. Just as it would be under our civil law, in regard to the last will and testament of any deceased father or mother or relative, or other person bestowing gifts through his last will and testament, these gifts being based on conditions prescribed by the testator.

Our fathers have construed the last will and testament of the Lord in many different ways and to many different purposes, and have taught their construction to their children just as their fathers have done to them, and now it is going on just as it has been going on for centuries, each one putting on his own construction. The truth of the matter is, it will only bear one construction within the boundaries of truth.

There are those who have construed this last will and testament correctly and have enjoyed these very valuable gifts, promised in the testament, and have become witnesses to its true intent and meaning. When a man, or person, has received the Holy Spirit, which is the witness from God to abide with him, it converts a person into a witness who can bear witness that the terms and bequest contained in the will is indeed true. You shall know the truth and the truth shall make you free. Obedience to the gospel as a whole will bring to us, and we shall enjoy a fulfillment of the promises in his will, or gospel. Why, then, not construe his will, or gospel, as the Lord and his apostles have taught it? If we do so, it will bring the rewards, and there's no gift so valuable as the gift of eternal life. This is a legacy in his will. The daily fellowship of God's Spirit has no value that can be measured.

Truth

By Elmer K. Patterson

To appreciate truth we must demonstrate it by concrete example.

A question was once asked by a studious young man, "What is man's most momentous problem?" The equally studious professor thought for a moment, contracted his brow, parted his lips, and then declared unreservedly that "truth is man's greatest problem."

The writer quite agrees with the professor, for history made and in the making reveals that man has wrestled with truth ever since reason dawned.

Pontius Pilate, the coward supreme, once heard some one mention truth in his presence, and impatiently he cried out, "Truth, what is truth?"

Adam and Eve in the garden no doubt asked the same question when tempted to partake of the forbidden fruit. One influence said to our first parents, "If thou eat of a certain tree thou shalt surely die," and another influence said, "Thou shalt not surely die." At this point in the life of Adam and Eve it was quite possible that the question arose, "Truth, what is truth?"

Countless definitions have been given, accepted, and denied. It is quite possible that there never will be found (in this world) a definition of abstract truth satisfactory to all, as long as that more subtle influence is at large upon the face of the earth tempting man and perverting his mind.

In studying the epitome of human endeavor we learn that from the Adamic beginning down to this very hour, there has been a continual division in the minds of men, collectively as well as individually. The people of one geographical division of the earth will continue to propound and even reverence as truth, what the people of other divisions will denounce as error. This generation will accept and cherish as truth what the next will reject and perhaps even despise.

The foregoing condition is not, however, applicable only to those just mentioned, for how well do we find this condition among our neighbors, yea, even among ourselves. And this condition is not confined to the acceptance or rejection of what we, our neighbors, or any body of people would conclude as a definition of truth; it applies to truth itself. And further, to theory appertaining to things material or immaterial, natural or supernatural, religious or secular.

But, in the language of Solomon, "Here is wisdom." If we cannot all agree upon a definition of truth in the abstract, we can at least, and should, each and every one of the human family, recognize and profit from those truths of our division that affect ourselves.

How well did the Savior of men know this when he delivered his famous Sermon on the Mount! How well in that wonderful address did he set forth many concrete truths that would remain standard, passing down through the centuries unto us to-day! How fitting do those truths uttered upon that great occasion apply to the present-day standards of morality, wisdom, and responsibilities upheld by our division!

Now, if we are to recognize and profit by these standards built upon the foundation of concrete truths handed down to us by the great "I AM," affecting ourselves, we can all be moral according to the best morality of our day and age. We can all be useful according to the standard by which the wisdom of our time measures usefulness. We can all equip ourselves to meet the responsibilities imposed upon us by that society by which we are surrounded and of which we are a part.

When Jesus gave unto man those concrete truths upon
(Concluded on next page.)

OF GENERAL INTEREST

AGRICULTURE IN THE HAWAIIAN ISLANDS

From The New Zealand Farmer for September 1, 1921. A report of an interview with Gilbert J. Waller, who was also a director of the Hawaiian Meat Company and for many years the head of that company.

Progressive agriculturists are deeply interested in the agriculture of other lands, howsoever dissimilar the climatic and other conditions may be when compared with those of their own country. A visit to new territory or conversation with men who have obtained valuable experience in other parts has the effect of awakening a deeper interest in local agriculture, and with increased knowledge there should follow an improvement in farm methods.

The conditions obtaining in the Hawaiian Islands are widely different from those in the Dominion. A representative of the *New Zealand Farmer* recently had the pleasure of conversing with a visitor from these islands, and as the information gleaned will interest many readers of this journal, it is proposed to make reference to the topics touched upon.

The visitor referred to was Mr. Gilbert J. Waller, manager of the Hawaii Meat Company, Ltd., Honolulu. When asked for information about Hawaii that would interest New Zealand farmers, he immediately responded, and very courteously gave the representative the following interesting narrative:

The Hawaiian Islands, in the mid-Pacific Ocean, comprise a group with a total area of 6,449 square miles. The largest island is Hawaii, which has an area of over 4,000 square miles. The remaining seven include Maui, Kauai, Molokai, Lanai, Niihau, Kahoolawe, and Oahu. On the last named is situated Honolulu, the capital city, one of the commercial centers of the Pacific, and often spoken of as the crossroads of that ocean. This is an up-to-date city, after the American style, in an oriental setting, and has a population of about 83,000 people.

The inhabitants of the several islands total 255,000, including 110,000 of Japanese nationality, 25,000 Chinese, a similar number of Portuguese, 40,000 of the native race, including those of intermixed blood; Filipinos 15,000; white people, Americans, etc., 20,000; also military and naval units 20,000. The climate, the writer was assured, is not oppressively hot; the rainfall is not excessive.

Sugar cane growing is the chief branch of agriculture, and most of the raw sugar is sent to California for refining. The work in the plantations is carried on by the Japanese, Chinese, Filipinos, and Portuguese. The cultivation and the canning of the pineapple are important local industries. The banana thrives on the island, and large quantities of this popular fruit are annually exported. Many of the grasses that comprise the pastures have been imported from different parts of the world, including South Africa, Australia, and New Zealand. The stock are on the pastures the whole year through, and do not receive supplementary foods. Maize has been grown and fed to cattle occasionally, but this practice no longer obtains. The ranches have special fattening paddocks which have been sown down with selected grasses. The writer queried the visitor as to whether the cattle tick pest was pres-

which civilization has erected its standards, he well knew that such truths would become the highest and best thoughts of the honest in heart, translated into the process of living. Therefore, truth is a guiding principle best exemplified by the man who knows and does his duty.

ent in the islands. He was quite prepared for an answer in the affirmative; it therefore was a surprise to learn that the pest had not established itself there. The cattle are remarkably free from disease, as one would expect when they spend the whole of their time in the open. Cases of tuberculosis, however, Mr. Waller stated, are not entirely unknown. The raising of cattle is the principal branch of the stock industry.

The breed that finds most favor with the rancher is the Hereford. Animals of this breed are considered most adapted to the local conditions, as they are excellent foragers and possess robust constitutions. Breeds of cattle in the minority are the Black Polled Aberdeen-Angus, the Shorthorn, and the Red Devon. When one takes into consideration the total area of territory comprising the islands, many would regard the size of the ranches as large; these carry from 1,000 to 20,000 head of cattle. Mr. Waller knows of one only where the last named number can be counted. The average rancher is able to muster from 2,000 to 5,000. The sheep industry is not yet of great dimensions. Those raised are mainly Merino cross-breeds. One sheep station has a flock of 25,000 head, and another about half that number. The best stock ranches are on the island of Hawaii. On this island are two mountains, Mauna Kea, 13,009 feet high, and Mauna Loa, 12,000 feet. On the latter is a large volcano, active occasionally. At a lower altitude is the famous crater, Kilauea, which has been in a state of activity for years. It is called by the native Hawaiians, Hale-Mau-Mau, the House of Everlasting Burning. The grazing lands, it should be mentioned, extend from high altitudes on the slopes of these right down to the sea coast. The large ranch referred to has among its 20,000 head of cattle some very fine stock, in fact equal to the best to be found in other important cattle raising countries. On the same ranch are bred some very fine horses. This establishment supplies the United States Army stationed in Hawaii with remounts.

The mule is the most favored animal, both in the plantations and for general draught work. Some of these animals, which are more suitable for labor under tropical conditions than the horse, are imported from the American mainland. During recent years, however, the caterpillar tractor has been used for plantation work, with the result that there has been a corresponding decrease in the number of these animals. Dairying is not carried on to any appreciable extent. The most prominent breed of cattle maintained for that purpose is the Friesian. The visitor added that a number of the famous black and white breed were recently imported by the largest ranch holder on the islands, from Massachusetts.

The Hawaii Meat Company, of which, as already stated, Mr. Waller is director, is purely a grazers' institution, and its business is conducted on cooperative principles. The stock in the company is held by ranchers, who receive for money invested some seven per cent interest on their invested capital. The balance of the profits are distributed pro rata to the number of pounds of beef or mutton supplied by any rancher, whether he be a shareholder or not. The company has worked very successfully, owing to the ranchers working together. The system adopted has enabled them to keep out the great meat combines, who do not operate in Hawaii except in smoked meats and provisions. Mr. Waller very strongly recommends the cooperative plan to New Zealand farmers, who, he said, seemed at present to fear the entrance of American packers. He considered that success would assuredly follow if Dominion farmers were united. All the meat treated by the company referred to at its Honolulu abattoir is used for local consumption. Besides cattle and sheep, calves and pigs are also slaughtered. The consumption of mutton is much smaller than of beef. The hides and skins are all shipped to San Francisco, where

the company has an office. The company owns a freight steamer which is utilized for the transport of live stock from the different islands to Honolulu. It also owns an exceptionally fine retail market in that city, which is the admiration of all visitors. The floor of this modern establishment is tiled throughout, while all the counters are of polished marble. Country produce of all sorts is handled here, including butter, fruit, and eggs. There is sufficient beef on the islands to supply civilian requirements, but not enough to satisfy the additional requirements of the army and navy. For some years past the company has imported beef from Australia in order to supply its army contract. Purchases were made in that country because the price was lower there than in New Zealand. The Commonwealth meat is transported from Sydney to Honolulu by steamers of the Ocean Line running to San Francisco. In connection with transportation matters, Mr. Waller stated that during the period referred to there was not one occasion when a monthly shipment was not made. The strikes, he said, did not interfere with the running of the boats. At the present time beef is cheaper in New Zealand than in Australia, and for that reason a quantity of meat has been purchased here, and transported by the steamers of the Union Steamship Company running to Vancouver, and calling at Honolulu en route. New Zealand lamb finds favor with the Hawaiian population, but Australian mutton is preferred owing to the carcasses being lighter in weight than those of our own sheep. New Zealand veal is also occasionally imported to Honolulu. At the present time there is a surplus of beef in Hawaii; in consequence it is expected during the next two or three months at least that importations will not be required. The Chinese, as the chief consumers of pork, practically control that business on the islands. Before the war a quantity of butter was imported from this country, and this was in general favor. When hostilities commenced in Europe a stoppage of importations followed, and business connections were consequently broken. With the advent of altered conditions, however, Mr. Waller hopes to make arrangements for a renewal of importations. New Zealand butter, he informed the writer, was sold under a special brand.

Concluding, Mr. Waller considers that New Zealand is a land with wonderful agricultural possibilities. He expressed surprise at the high prices of land, and said he did not think they were justified when they were compared with the values in older countries, though, he added, the returns from land will always influence their values. He thought New Zealand was not advertised sufficiently as a desirable country to be visited by tourists. Many travelers would be interested to see the places of beauty in the land and its wonders, and he added that if the country is advertised, an improvement in the train service is necessary. If we attract American visitors they will require hotel accommodations similar to that which they are accustomed to in their own country.

CHRIST AND IMMORTALITY

"Christ's message of life and immortality brought to man the dawn of a new day in social and moral reform."

It is hard to say what would happen if the belief in a future life were removed from the Christian religion. There is no doubt that one outcome would be the driving of humanity back into the dark days of paganism, with its irremediable superstitions and inconsolable sorrows. We only have to refer to history to know the conditions of civilization during the time when the immortal hope burned low on the altar of the human heart. Death was full of terrors,

and from the tomb there came no ray of light. Homer has Achilles remark that he "had rather be the meanest slave on earth than king among the dead." This somber aspect stole into all the literature of ancient days. Death was a black cloud almost devoid of any bright fringe of hope.

The little light that did exist was far from satisfying. Socrates caught some glimpse of immortality which made him fearless in death. Cicero prepared his own arguments for immortal life. Pantheistic writers spoke of a time when individualities would merge into the main stream of life. People later came to feel there must be some future life in order that the inequalities of this life might be redressed. Some thought that the world would be quite irrational were humanity to be confined to the narrow limits of this life.

All nature's proofs and nature's foretokens were cold and inadequate. It remained for Christ to bring to the world the fullest and noblest conception of immortality and every Easter season impresses the fact upon our hearts. What a perfected statue is to the crude block of marble, the resurrection of Christ is to the doctrine of immortality. "He brought life and immortality to light through the gospel." He by his resurrection, life, and power, brought special meaning and possibilities to the fact of immortality. Macaulay, speaking of how Christianity had changed the face of Europe, also remarked that: "It's crowning glory is that it has wiped from eyes which had failed with wakefulness and sorrow, lent celestial visions to those dwelling under thatched roofs, and shed victorious tranquillity upon those who have seen the shades of death closing around them." The light of resurrection glory broke through the clouds, bringing a new hope and a new heart to those who had so long sat in darkness and death.

Christ's resurrection and his teachings of immortality brought to the world a new value of human worth. Prior to Christ man had not his proper place in the scale of nature. Men were little other than slaves or chattels. Human life was held inconceivably cheap and worthless. Lives were crushed out in the ancient Coliseum constantly for the sport of the ruling classes. Human lives were looked upon as poor creatures, children of a day, thrown without purpose into the arena of life. Christ and his teachings of human worth greatly enhanced the value of the individual life, and made sacred all that tends to develop the life of the soul. It created new ambitions and aspirations for the soul. It increased the value of every worthy desire, and so enlarged man's horizon that he could in Christ look forward "to an inheritance, incorruptible, undefiled and that fadeth not away."

Christ so brought life and immortality to light that his followers began to make an assault upon the corruptions and vices of the day. With no hope of a future life people lived like beasts, unrestrained and vile. Believing death ended all, people went rioting through life, tramping down all the sweetness and moral strength of life, until some of the cities far outclassed Sodom and Gomorrah in iniquity. Christ's teachings and conceptions of immortality brought a new sense of the vileness of sin and a new power whereby people might be delivered from it. People began to feel that life was vastly more than meat and drink and dissipation.

The immortal hope that came with Christ also inspired men to help right the wrongs that were being perpetrated in human society. Before Christ came the fashion in which human life and labor were exploited was most appalling. Poverty was not only prevalent but terrible. Wars were constant; epidemics ran on unchecked. The people lived in deepest misery. Christ's message of life and immortality brought to man the dawn of a new day in social and moral

(Concluded on next page.)

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Social and Economic Aspects of the Latter-day Work

By J. A. Koehler

A series of articles on some of the most momentous of present-day problems.

PART 6.—TEMPORAL EQUALITY AND ALL THINGS COMMON

Definition

The term "*temporal equality*" to us does not mean that each man has an equal opportunity with all other men in the field of industry to compete for the goods of life. Nor yet does it mean that each person is the possessor of property in equal amounts with all others. But it means the equal right of all men to share in the benefits of economic activity according to their needs and just wants, upon condition of their faithfulness to the cause of the Christian brotherhood.

Under existing economic customs there can be no such thing as an equal opportunity to compete for the goods of life. Some men are born with the goods of a lifetime secured to them without any act on their part whatsoever. Others are so circumscribed by poverty and hereditary deficiencies that it is impossible for them to compete successfully with others. As for the possession of property in equal amounts, if it were possible it would be inequitable and undesirable.

In the first place, Christian association is not founded in such customs as competition to secure the goods of life. It does, however, secure to all a full and free opportunity to promote the welfare of each and all through the employment of whatever talent one may possess. With regard to property possessions, the stewardship plan of conducting business enterprise and of distribution secures individual interest in a much more effective manner. These matters have already been treated under the question of "stewardships and the labor problem."

That our definition of temporal equality is correct is evident from the following: "Inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion and unto their generations, inasmuch as they become heirs according to the laws of the kingdom. Behold this is what the Lord requires of every man in his stewardship," and "none are exempt from this law who belong to the church of the living God."—Doctrine and Covenants 70: 2, 3. "Every man according to his wants and needs, inasmuch as his wants are just."—Doctrine and Covenants 81: 4. These laws are explicit; they state the principle of temporal equality fully and clearly; and they serve to supply whatever may not be explicitly stated elsewhere; they amplify all other statements on the question, the implications of which may not be clear to some, such as: "Let every man deal honestly, and be alike among this people, and

reform. Wrongs began to be righted; social ills were being cured; the sick were receiving attention, and though we have not reached the zenith of social and moral reform we are truly living in a new earth and have a vision of a new heaven compared with the people of the first century.—*London Free Press*, April 2, 1921.

receive alike, that ye may be one...."—Doctrine and Covenants 51: 2.

There are many who may have difficulty in comprehending the justice and equity of this doctrine. This is not to be wondered at, for all the circumstances of customary business and social, as well as of the religious life, tend to ground men in doctrines that are diametrically opposed to this concept. World conditions make it certain that "except a man be born again he cannot see the kingdom of God" (John 3: 3), which is "righteousness, and peace and joy with the Holy Ghost." (Romans 14: 17.)

But laying aside all ethical considerations, if it is possible to do so, there are still social and economic grounds for this doctrine. "Let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith to the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just."—Doctrine and Covenants 38: 5. Our definition of temporal equality exactly coincides with this parable.

Injustice of Inequality

A man is called to the ministry of this church. He responds. He gives up all opportunity to secure the temporal or financial interests of his family that a life of commercial activity affords. Sons and daughters are born into his family. The educational and business opportunities of these are limited by the circumstances of their birth. They enter the field of industry and by close application and hard labor they derive a fair living.

Another member of the church remains in business. He manages his skill for the benefit of himself and family. He pays a tithe for the support of the ministry. Sons and daughters are born into his family. They have the best educational advantages. They are not under the necessity of hard labor to secure a competency, for they inherit from their parents a business already yielding an income beyond their needs. Sons and daughters of such as the minister we have referred to, furnish the labor which joined with the managerial ability yields the income to the sons of the man of business.

One sacrifices all to promote the concerns of the kingdom; the other gives such as he feels that he can without interference with his economic purposes. One by hard labor derives a living, the other with no effort inherits a fortune. Now, frankly, where is the justice or the equality of such a social order?

We have shown that society is a cooperative effort; its purpose is mutual aid. In society the poor are the fellow citizens of the rich; they put all they have into the cooperative effort; they receive the lesser pay; they buy and sell under the greater handicaps; the circumstances of exchange are against them; the whole trend of economic life tends to divert rewards from them and into the hands of the few (comparatively) who dominate the affairs of industry. In consideration of such conditions as these, is there any way of justifying idling and lavish expenditures by a few while the mass of laborers who carry the burden of the monotonous grind of industry must be content with the very ordinary things of life?

Industry is a joint affair. One class of labor is just as honorable as another class and just as necessary; to dig the foundations for the wall is just as necessary and important and honorable as to manage the purchase and sale of commodities and services; and it is just as worthy of an adequate reward. And Christian idealism cannot fail to provoke expressions of condemnation of a custom which says to one who has served faithfully, "Sit thou there and be thou clothed in rags," while it says to another, "Sit thou

here and be thou clothed in robes." "That which cometh of the earth is ordained for the use of man, for food and for raiment, and that he might have in abundance; *but it is not given that one should possess that which is above another; wherefore the world lieth in sin. . .*"—Doctrine and Covenants 49: 3.

Let us give an example of the injustice of rewards based on current wage scales. Brown is a miner. He has a family of six. He risks his life and goes down into the bowels of the earth to dig coal that the wheels of industry may turn and that homes may be made comfortable in unfavorable weather. He receives thirty dollars a week for five and one half days of continuous hard work. His family must be content with a poor home and without many of the comforts of life, notwithstanding he labors continuously at a very essential task and confers wide benefits upon his fellow men. Jones is a real estate trader; a speculator. He has a family of three. He risks neither life nor limb; though he may speculate with wealth which exists because others have joined efforts in productive activity to produce the wealth which through some device has fallen into Jones's hands. His barter yields him an average income of fifty dollars a week as a reward for sitting around an office in a cushioned chair, waiting to profit by some man's necessity, or for riding around in an auto trying to stir up some trade so that part of the wealth which is in others' hands may pass into his own. His family has a very nice home and enjoys the comforts of life, notwithstanding he has exerted himself in no productive effort of any kind, but has only drawn upon the resources of others for his own sake.

Is this equity? Is this Christian good will? Can it find any justification? Is it any wonder that God hath opened the fountains of inspiration to reveal to man the way of life? In the face of such universal selfish schemes, is it to be wondered that God should say to his people: "The spirit of speculation, the exhibition of greed for gain, is unseemly in the Saints and officers of the church, and should be avoided"? This is a very mild statement of principle; it came through a man of God renowned for his charity; it bears the impress of a wonderful kind-heartedness; but it serves to direct our attention to more severe arraignments of the speculator. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a swift witness against you, and shall eat your flesh as it were [by] fire. . . .Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter.—James 5: 1-11. Neither inequality nor the process by which inequality arises can escape the damnation of Him who delights in the welfare and comfort of all his children.

Social Effects of Inequality

Temporal inequality divides society into classes according to the amount of private possessions. One class comes to have a feeling of superiority and a desire and purpose to dominate the affairs of society. But when a class has a feeling of superiority it at once seeks to impress others with their inferiority; and class hatreds arise; one class has a feeling of independence and the other a sense of injustice. Moreover, temporal inequality actually gives rise to a very large dependent class, a subnormal class. Social affairs take on forms that impose handicaps which in turn cause many to become inefficient; and this gives rise to social welfare problems.

Where inequalities thrive, sympathies die out, and antipathies and antagonisms arise. Those who are under social handicaps struggle for freedom, and a state of conflict comes to exist: and this is followed by a general indisposi-

tion to cooperate because even cooperative efforts are controlled by the independent class for their own good; and industry takes on the form of a conflict; the whole trend of economic development is influenced by the spirit of conquest. These forces have been at work so long that industry to-day is a conflict between opposing interests.

Indirectly inequality affects political government. The class that dominates industry is at once in a position to influence political conventions, party policies, and government legislation and administration. Policies are often promoted favoring those who possess wealth. Even though it may appear to the uninitiated that laws are being enacted favorable to the oppressed, the outcome of governmental administration almost always leaves entrenched interests in a position equally as strong as the one it held before legislation affecting its affairs was enacted. Politics and governments are corrupted because men are economically unequal. Social conflicts persist and social solidarity becomes impossible of regulation.

All of these conditions are in striking contrast to Christian association which is characterized by peace and good will.

Economic Benefits of Temporal Equality

The unequal distribution of the benefits of economic activity is the immediate cause of strikes in particular and of economic conflict in general. Economic activity would yield much more general satisfaction if economic goods were distributed somewhat equitably. Temporal equality would wipe out about all the grievances that labor holds against capital; workmen would become contented, sympathetic feelings would arise, and the employee would become disposed to cooperate with the employer in an effort to make business enterprise successful. If distribution were equitably made, the prospect of increased rewards would furnish incentive for the acquisition of greater skill on the part of the workman, there would be increased proficiency and a greater output, making it possible for men generally to enjoy the comforts of life. Strikes would cease, and a tremendous saving of wastes arising therefrom effected. In general, industry would take on something of the aspect of what is intended by nature to be, namely, a life of mutual aid. Fellow feelings would arise and friendships, and satisfactions which only other-regarding acts can yield.

Spiritual Consequence

Under "The scope" of the Christian religion we have shown that divine favor is conditioned in altruistic adjustments. The relief of the oppressed and the fatherless and the widow; to undo the heavy burdens; to let the oppressed go free; *to break every yoke*; all of these adjustments must precede the offering at the altar. They are the pollen which, falling upon the stigma, fructifies the gift laid upon the altar and causes it to yield the fruit of divine communion. "In your temporal affairs ye shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70: 3. Love seeks equality. "If a man love me . . . we will come and make our abode with him."—John 12: 23.

Thus temporal equality, or equality in "earthly things," is a means of "obtaining heavenly things."—Doctrine and Covenants 77: 1.

But this divine favor, which brings God down to man, is itself a sign that other spiritual consequences attend temporal equality, namely: That the adjustments which men make which issue in temporal equality are at once the disciplinary processes that bring man up to God; they are the surrenders that issue in the Christ type of manhood; and these are the spiritual consequences of temporal equality that give standing in the doctrine of Christ.

All Things Common

This is a very ambiguous term because such a variety of meanings have been attached to it. Many ideas foreign to its meaning in Christian doctrine are revived in different minds by its use. It is therefore very difficult to set forth this doctrine. No odds how clearly one may express its true gospel signification, traditional ideas press themselves upon consciousness, and these ideas are projected into the language giving its true signification in a way which makes that language seem to express only what the auditor had in mind before.

In Christian doctrine, "all things common" does not mean that there is no private property; it does not mean that homes are not held in fee simple or in individual right. It does mean that capital goods, properties, upon the use of which for industrial purposes the welfare of many men depends, shall belong to the group and not to the individual. The reasons for this have been set forth already in the discussion of stewardships.

A Christian Doctrine

In Acts 2: 44 it is said that "all that believed were together, and had all things common." Again in Acts 4: 32-37 this same doctrine is set forth. But the details explaining the application of this doctrine are not given in the New Testament. Bancroft says (History of the World, vol. 4, p. 1467): "The fathers of the Christian church all considered communism the most perfect and most Christian form of social organization. Like Christ, they regarded usury, taking money as interest, as a capital crime. Their doctrines were uniform on the nature of property. They considered it the fruit of usurpation." He quotes Saint Augustine as follows: "Private property originated in usurpation. . . . Property is not a natural right, but a positive right founded simply on civil authority." Saint Ambrose: "The soil was given to the rich and poor in common." "Nature gave all things in common for the use of all." "Usurpation created private right." Saint Clement: "The common use of everything in this world should be free to all men. But through iniquity the one claimed this belonged to him and the other that, and thus came division among men." "Private property is the fruit of iniquity."

It is not impossible that the distance from which the activities of the early Christian church in this relation are viewed may give some wrong impressions concerning its economic doctrines. We do know that Christendom presents widely divergent viewpoints on other Christian doctrines that are more explicitly set forth than is the doctrine of all things common. Among the controversial doctrines of Christendom are those of authority, baptism, and church organization. Unquestionably some of the contradictory interpretations placed upon these doctrines are not true. And if mistakes are made here, then it at least leaves room to question interpretations that are placed upon the doctrine of all things common.

While the Book of Mormon speaks of this doctrine, what is said does not imply what Bancroft has inferred from the writings of the early church fathers. It says: "They had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." (Page 682, Authorized Edition.) Again: "And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ."—Ibid., p. 684.

Just what goods are meant here is not stated. Some may infer from the phrase "to get gain" that it has reference to what is known to us as capital goods—goods devoted to further production.

It is impossible to interpret the history of this doctrine so as to say with certainty what application of the principle was made. All we can say from what is written is that it was a principle in the economic doctrines of the early Christian church.

But the Christian church of to-day is not left to guess what application of the principle must be made to present-day conditions, because the channels of revelation are still open, and explicit commandments concerning this doctrine are part of our heritage. This application of the principle of common ownership, or all things common, we have set forth in elucidating the doctrine of stewardships.

(To be continued.)

The Aims of Socialism

By Isaac L. Jones

A plea for fairer treatment and clearer thinking concerning all cults, creeds, and organizations.

I will be glad if you will kindly allow me a little of your space to discuss Socialism. I wish to do so in no spirit of antagonism but purely because I like to see all subjects treated as fairly and dispassionately as possible, especially in church publications.

As a member of the church I naturally hold no brief for the political party, but I contend that we who have been so unfairly attacked in the past as a church, should be the last to adopt similar tactics when describing other outside organizations.

I would first of all like to give a very brief account of the causes of the present state of affairs in the British Isles. History repeats itself and the aftermath of the war took no one by surprise. Yet notwithstanding we are passing, like other nations, through the times unparalleled in history. We have millions of unemployed, thousands on the verge of starvation, and thousands starving.

The righteousness of the Great War is a controversial topic of course, but the majority in this country now believe it to have been merely a commercial enterprise, the workers, as always, being the actual fighters, and the capitalists, the sole beneficiaries. Instead of the "promised land," fit for heroes, the soldiers returned to a land unfit for the lowest form of life to live in. One can therefore, to a small extent, appreciate some of the causes of unrest and also the significance of the inscription on the Communist's banner, "Death is better than starvation."

It has been the unhappy experience of the British worker to find that so-called "constitutional methods" have failed to alleviate even the pangs of hunger. They therefore consider themselves justified in now adopting *unconstitutional* methods to attain that liberty which is the inherent right of civilized man. It does not follow that these unconstitutional methods are vicious or immoral, because the lawmakers of England have in their wisdom labeled as constitutional all means that perpetuate class preference and unconstitutional any and every way which seeks to benefit the majority.

Industries here are not closed down, because operating expenses will not permit them to compete with other foreign firms, but because the articles of the celebrated peace treaty have destroyed our opportunities of even entering the foreign markets. We did not think for one moment the long coal strike being ended would insure a demand for coal and steady employment. We all knew that the terms of the German Reparation Bill took away from us the coal markets we previously supplied, and now Germany is filling these and working four days a week and ten hours per day to do so.

All this at the special request of the capitalists' influence. This explains briefly the spirit of revolt which is now so prevalent.

Dean Inge on Socialism

To support the attack on Socialism, the most reactionary and conservative dean in England condemns the movement as anti-religious and immoral. This is exactly what those who know Dean Inge expect from him. Let us analyze his statements.

1. "The followers of Marx have declared war against every kind of organized religion." This is false. "Marx was personally an atheist, but he took the position which is to-day the recognized position of all parties, that religious belief or nonbelief is a private matter with which they were not concerned."—Spargo's *Life of Marx*.

The ultimate end of religion and socialism is to bring into existence a state of society in which the good in man predominates. The difference between the two sections is the manner by which they seek to achieve their identical aims.

2. "To attack private property without also destroying the family... and Christianity, is impossible." This is easily answered. The family life of the majority who hold private property on a large scale i. e., the "landed class," is already destroyed. The lives of most of the wealthy are rotten to the very core. The present system perpetuates this base life and destroys by separation the intimate relationship there should be in every worker's home by forcing the sons and daughters of the average home to seek a living by breaking up the family circle. The charge of common marriage is base and undeserved.

Wrong to Judge by Isolated Examples

Some say that the Communists or Socialists do not possess one honest man and that they are composed of "half-educated, deluded, smoke- and beer-fogged brained upstarts, some having the scars of hell on their souls." This is unworthy of any critic and is either rhetorical nonsense or deliberate misinterpretation. You cannot indict a society by an experience limited to one communist's lecture nor by a few individuals. In our own church we have intellectual men but we also have the half-educated and deluded upstart. Yet what would be more unfair than for a critic to judge us by the latter? To say that there are no honest men in an organization simply because we do not happen to agree with the views of this particular organization is exceedingly elementary reasoning and also implies an intimate knowledge of the private life of every member! There is a vast difference between saying a philosophy is dishonest and proving it to be so!

I quite agree that the temporal program of the church is a fine one, but to preach repentance and the gathering to a starving people is not *very* palatable. Especially when we face the fact that there will not be anything to gather to for some considerable time. Improvements come gradually, and until we have a Zion in full working order, on a business footing, and fulfilling the Communistic ideas we are teaching, then until such a time arrives we should assist the efforts of reform outside and not unfairly and harshly condemn them.

The world is leaving the emotional age behind and we will have to concentrate more on the material side of religion and less on the intellectual or entirely spiritual.

It is man's destiny to traverse the earth, to come into contact with every form of reality, to wrestle with evil and to be purified by suffering. Without this his soul would only sleep as the plants sleep.—Elwood Worcester, in *Religion and Life*.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Changes in General Officers

A few changes have recently been made in the personnel of our general officers. Sister Rogene B. Smith, having removed to the West to be with her husband, resigned as our assistant secretary. Her successor in office is Sister Grace K. Morrison, who was some time ago introduced to you as an assistant to Sister Steele, our young women's supervisor.

Sister Morrison is a woman of considerable office and stenographic experience, a mother, and a happy home maker. She has poise of mind and judgment which will make her a valuable addition to our executive force.

Sister Rogene also (and with reluctance because she had so enjoyed the work) resigned her position as birth registrar. Sister Stella Chapman was chosen to succeed her. Sister Chapman has been, since early in the year, assistant to our general cradle roll superintendent, Sister Anne Roberts. Thus we feel that a most happy adjustment has been made since Sister Chapman and Sister Roberts are not only close friends and near neighbors, but both are absorbed in the ever broadening and ever attractive child welfare work of our department.

Another appointment has been made which also strengthens the cradle roll department. It is that of Sister Sarah Rodgers Chapman as assistant to Sister Laura Mann, head of our Health Department. The first of July, Sister Mann was transferred to the Sanitarium to have supervision of its nursing and training school. She has had hands and heart full every moment since and the health records for the cradle roll department have piled up unanswered, since Sister Roberts could not assume the responsibility of replying for the Health Department.

Now with the new assistant on the job, it will be only a short time until the records will again be brought up to date. Sister Chapman is becoming intensely interested in the phase of health work carried through the cradle roll and since she is a graduate nurse and has had many additional advantages of study and experience, mothers throughout the church may repose great confidence in her advice about their children.

We are happy to announce these new appointments, and we feel the sisters everywhere are interested therein. It is our desire to keep our organization fully officered and functioned.

A. A.

Lonely in the Midst of Many

We have of late been brought to consider how desperately lonely some may be even while surrounded by many. Especially is this experience one which comes to young people who leave home to pursue their education or training along particular lines.

The Women's Department in Lamoni has recognized, in part, its responsibility for and relation to the numbers of young men and young women who come yearly to Graceland's halls. There has been some effort made, more or less effective and systematic, to make these strangers feel at home, to assure them of the real interest in their welfare which the hospitable citizens of Lamoni take, and to create and strengthen bonds of friendliness and mutual good fellowship between the Graceland students and the town people.

This is right. Parents might well hesitate to send a sheltered daughter or impressionable young son into a community oblivious to their good and interests among a citizenry whose social consciousness is only developed to the point of considering one's own immediate family and its concerns.

The sooner the Saints can sense the fact that the child of another is equally precious to the Father and that he will hold all accountable whose lives could have touched in helpfulness and encouragement any of those who *need*, the sooner

will we begin to understand the saving grace of love. And "need" is not always along the lines of material aid. Especially in youth the soul is hungry for simple companionship, for association, and innocent good times where the exuberance of life and vitality may be given wholesome expression and outlet.

"Help me withhold no good that I may do," is a prayer we may all ponder daily, for with many of us our sins of omission are greater than those of commission.

Read the following little letter and see if it does not touch a chord in your heart! Poor lonely girlie, hungry not for *charity*, not for *eats* or benefits handed out on a long-distance server, but just hungry for the good "homey" times when she could meet and mingle with folks she knew and who *counted her in!*

A. A.

A Little Letter

Dearest Mother: Well, almost three months have passed since I left you all to come to this training school. It seems a long time in one way.

When I think of my work I feel quite satisfied, oh, glad that I came, but when I think of how lonely I am and how hungry I am for good times and how there seems to be no place for me in this big branch, no chance at all to ever get acquainted or to have any kind of a good social time, I feel just like giving up and going back home again where folks will at least *speak* to you!

I went to Religio Friday night. It was the third time I had gone, but I wasn't introduced to anyone. A girl sitting next to me shared her book and asked me if I was a newcomer. I told her I was, that I was taking the training course. After the lesson the teacher told all about a big party they were going to have Halloween, but made it very plain and straight that it was to be only for *members* of the class, and you know our hours of duty are such that we can never be regular attendants at any Sunday school or Religio class. I came home feeling almost *angry*. I told my roommate I didn't believe I'd ever go near the church again. It is just the way at Sunday school; crowds and crowds of people, but some way you just can't find where you fit in.

Why, one nurse here told me she had been here almost three years and had never eaten a meal away from the hospital and had never met any of the young people of this town, socially, except on a few rare and wonderful occasions when Doctor and Mrs. Blank or some other thoughtful person entertained for the nurses.

I'm not complaining—but, mother, I'll have to tell it all I guess. S— and I went to a movie the other day, and just as we went around the corner down town, the wind lifted my hat from my head and it went sailing into the street. Well, mother, the nicest looking young fellow ran after it and brought it back to me with such a happy smiling face, I just had to smile back as I thanked him. It would have been dreadful for me not to have been a little nice to him, wouldn't it?

Well, he asked about us, where we stayed and so on, and asked if he couldn't call, but of course I just felt that wouldn't be at all right, for you had always told me never to pick up any acquaintance on the street or in any such irregular or improper way; but oh, mother dear, you do know, don't you, how I just wished he could have come? I just longed for some real jolly good times like we girls and boys always had back home. And here, what have we? Oh, well, I am going to try to stick it out; but let me tell you, I think there is something wrong somewhere, when perfectly good and proper girls like this bunch at the training school are not *counted in* on any of the merrymakings in this big branch! It must be they just have never thought about how it feels to be away from home among strangers.

Now that I've gotten it all "out of my system," as brother Will would say, let's forget it. I'm going to try to do my part right always although I do love good times so much that I don't see how I'm ever going to let just plain hard work, day after day and week after week, take the place of everything else and *be happy* over it!

Your lonely

E—

Child Welfare

Webster says that welfare is "the state or condition of faring well; exemption from pain or discomfort; prosperity; conditions as regards well-being." And well-being is defined thus: "the state of being well, or in proper condition, morally and physically; a state of well-grounded happiness or prosperity, as peace is requisite to well-being; spiritual well-being."

Then we want to see to it that the child is well, bodily, physically; that he has no bodily pain or discomfort; that he is happy; that he has peaceful, quiet surroundings; and that, finally, his moral and spiritual welfare is looked after.

A child who is well, well-fed, clean, and comfortable, will be happy, and more tractable, more teachable.

If the parents of yesterday made mistakes, then the parents of to-day and to-morrow should profit by avoiding the mistakes of yesterday. Looking back, in this instance, may help us, but only to renew the determination to look forward to better things by changing present conditions.

How can we better the condition of our children, our neighbor's children, the children of the church?

By studying the best methods, learning what clothing is comfortable, what care is needed for the little bodies, what food is best.

Knowledge of conditions before and after birth would have saved the lives of many babies. They are gone. Our care now is to save the babies who are with us; to reduce infant mortality, that they may not die before the completion of the first year but "live and declare the works of the Lord."

We are to study, then, for many wise people have learned things about children which we may not have had an opportunity to learn, and are passing on to us things which are most important for us to know.

Anyone ought to be glad to know what to do to make a child comfortable and happy.

Some of us have no children, but we often come in contact with them; and to be able to advise a young mother correctly, with authority, would be a happy thing for us to do.

The Government has at last recognized the importance of the care of the child by establishing a children's bureau at Washington, District of Columbia. We may get information from that source. There are child welfare bureaus in many cities and towns. In rural districts there are district or county nurses to whom one may go for advice and help.

Have your child examined, measured, weighed, and use corrective measures for the health and happiness of the little one, and your own peace of mind and comfort, also.

Study our own child welfare course; study Food and the Body. There are Farmers' Bulletins on "How to select foods," (Numbers 808 and 817,) and "Food for young children," (Number 917,) etc., which can be had for the asking, from the Agricultural Department.

Study the Word of Wisdom; and absorb the practical, reasonable things from articles on health, food, and the care of children.

A recent article by Doctor Woods Hutchinson gives some very good counsel on the care of babies. He says:

"This age-long Slaughter of the Innocents has been almost abolished simply by keeping the baby and his food and drink and nurses and attendants and all his callers and visitors *clean*, CLEAN."

Fresh air, emphasized over and over, outdoor, pure air, a draft to carry away close, heavy air, so baby may have the purest and best. Clean skin, clean clothing, napkins plunged in a germicide solution, dipped out with sticks, thoroughly washed and boiled, never just rinsed out; especially where there is bowel trouble. Keep flies away from baby, for we know that this is one sure way of carrying impurities, disease, and sometimes death.

He further says that baby "has all he can do to attend to his own business, which is doubling his weight every six months, without being pestered by relatives and friends"—handed around, jounced about, and made uncomfortable and unhappy by rough handling. And by all means, let

everybody, men, women, and children keep their dirty, possibly germ-laden fingers out of baby's mouth.

Fleas, flies, and mosquitoes may be carriers of disease, and "germs are worse than hot weather" for babies. But do not wean him in hot weather if it can be avoided; and use the best foods and have regular feeding times for him. —(In August *Ladies' Home Journal*.)

If we are particular and careful with baby he will learn to be so for himself. Sister Anderson told us of a little fellow who asked, "Is it good for babies?" when some one offered him a sweet with which he was not familiar. And then he said, "My mother would rather I had this with my lunch."

My daughter knows the four parents of two babies near the same age, a boy and a girl. The boy was handicapped at the beginning, went from nine to four and a half pounds, and his life was despaired of. An operation on the stomach was deemed necessary. With extreme care and good nursing he pulled through, and now, a year old, he is hale and hearty and happy. The girl is fretful, peevish, and unhappy. Her fever often runs up suddenly to one hundred and three. They say "It's her teeth." She is fed all sorts of things which her parents eat. She is handed great pieces of candy to keep her quiet.

The father of the boy said, "Do you give your baby so much candy? Our baby has had very little of anything of that kind."

"Oh," answered the careless mother, "I was brought up on candy and it didn't hurt me any." But her ignorance of the care of babies is hurting her child.

We must learn about children, beginning with the care of the prospective mother. Our girls may be learning, with profit, some of the things they will need to know later.

An interesting book on child training is *Your Child Today and To-morrow*, by Sidonie Matzner Gruenberg.

Have you read *Child Study and Child Training*, by W. B. Forbush? How many are studying *A Study of Child Nature*, by Elizabeth Harrison?

I cannot give any detailed information in so short a paper, I can only point the way.

If you were hungry, and I should meet you and say, "Down the road a piece they have all kinds of good things to eat. They are giving them away," I think you would hurry along and appease your hunger.

There is much "food for thought" in the leaflets, the bulletins, the books which we may study, "that we may profit withal."

Do you read the Women's Department in the *HERALD*? Keep in touch with what the women of the church are doing.

We ought to help each other and advance along the road to Zion.

HORTENSE SELTON CRAMER.

(Read by Sister Alice White, in the absence of Sister Cramer, at the Eastern Colorado Reunion.)

When to Get There

One should never arrive for luncheon or dinner more than five minutes in advance of the time stated. In giving luncheon or dinner invitations, the hostess should always specify definitely the time she wishes her guests to come. Among close friends it is sometimes customary to ask luncheon or dinner guests to come well in advance of the meal hour, but when that is expected the hostess should specially ask her guests to do so. A dinner is usually regarded as an entire evening's entertainment, and one does not hurry away from dinner, but lingers in the drawing room or living room for possibly an hour. However, among women who entertain extensively, a luncheon invitation is not regarded as an invitation for the entire afternoon, and unless some entertainment, such as cards or music, is provided for the afternoon, guests leave shortly after they have adjourned from the luncheon table. However, this is a matter of local custom. In small town society, to hurry away ten minutes after a luncheon is over would be regarded as discourteous.

A Renewed Offer

A few months ago we offered through these columns to send a collection of our pamphlets, instructions to workers, etc., to any missionary, pastor, or other church official who cared to acquaint himself with the work of our department and who cared enough to send his name and address with request to our office.

Yesterday we asked our secretary how many had responded to that invitation and she replied, "Well, *guess how many*."

Just *guess* how many of the priesthood of this "live wire" church were alert to that opportunity and availed themselves of the chance to be informed quite thoroughly upon the objective mechanism and ideals of one of the main departments of the church?

About *fifteen!* And we are wondering, not about the fifteen (for God is ever ready to bless in many ways those who are humbly trying to broaden their outlook and understanding), but about the other thousand or so who did not write, who did not *care!* We wonder just what is the attitude of mind evidenced. Is it indifference? Is it narrowness? Is it "one-track-mindedness"? Is it lack of perception? Lack of vision? Is it contempt for women's work? Is it a feeling that the latter can in no way touch or link up with the *real* work of the church?

We wonder away, but are absolutely good natured about it all, and are quite ready to renew our offer to send explanatory literature for our department to any one of the priesthood who will work for it. Women's Department, Box 255, Independence, Missouri.

Parents' and Teachers' Problems

Text: *Child Study and Child Training*, by W. B. Forbush

CHAPTER XXXIV

Vocational Guidance

1. Give the most conspicuous reason why a child is incompetent to plan his own future?
2. What kinds of work appeal to young people? Why?
3. In what ways may work become a curse?
4. What is society's interest in vocational guidance?
5. What are the four aims of vocational guidance?
6. How can a careful and accurate study of the child be made?
7. Why is preparation an important element in vocational guidance?
8. For what reasons should a thorough study of the industrial opportunities be made?
9. What great responsibility has the vocational counsel?
10. Why should vocational guidance remain a part of the school system?
11. What place has the church in this field?
12. What is the responsibility of the home in this matter?
13. Suggest how the home may aid the youth in choosing his life's work.
14. What ideals should be held up for the youth in making his choice?
15. Is life a career or a mission?

To Clean Feathers

To clean feathers, dip them in a jar of gasoline and leave them there for a few minutes, then remove and rub them with a cloth. This will usually make the feathers come out beautifully white.

Another way to treat feathers is to rub them thoroughly with magnesia or French chalk, wrap in tissue paper, and lay aside for several days, rubbing gently with the magnesia each day. At the end of four or five days' time they should be quite clean.

Two hundred British girls are now on their way to New Zealand, where they expect to secure husbands.

American women accorded the privilege of appearing before the king and queen of England must wear long skirts.

LETTERS

Impressions of the Work in England

Sister Baldwin gives an intimate view of some phases of the work in England.

Many of our friends in America have asked us to write to them, but we find that we cannot do this on account of lack of time, and the postage required. So we are writing to them through the HERALD.

We sailed on the *Aquitania* on September 13, and had a most enjoyable trip across. We had some rough weather, but neither of us was sick for one minute, and we found lots of time to rest after our strenuous work at three reunions, and elsewhere this summer, during which time Brother Baldwin gave one hundred and fifty-eight patriarchal blessings.

The boat made a record trip, and we landed in Southampton in six days from the time of start.

Upon arrival at Saint Leonard's we found Brother T. W. Williams, just in from Wales, and Brother and Sister Sorden. Also the rest of the household belonging to Saint Leonard's. We stayed in London for nearly two weeks, and visited many places of interest, such as Westminster Abbey, Buckingham Palace, British Museum, and Saint Paul's Cathedral. We found the price of clothing here less than in the States, but food commodities and necessary household utensils are much higher than at home.

We surely enjoyed our stay at beautiful Saint Leonard's, and we could see so many uses for a building such as they have there. But we were sorry to hear that the school which they had planned and had worked so hard to organize, could not be realized this year, on account of lack of funds. If the Saints in America could only realize the crying need for such a school here in this mission, we are sure they would sacrifice more, in order that a great work could be accomplished. We could not help thinking how wonderful it would be if we had such a building in Boston, for the use of the army of young people who belong to that branch. What social gatherings and real good times could be indulged in! The rooms are so large and airy, that in our mind's eye we could see wonderful possibilities for advancing the work among the young people.

We met with the London Saints on Sunday, and Brother Baldwin preached to them. We were surprised to find that the branch was so small, but we surely hope that those who have been faithful for so many years may soon be rewarded by seeing others brought into the work.

On Saturday, October 1, in company with Brother T. W. Williams, we started for the Manchester district conference. We enjoyed this conference and were pleased to find so many Saints engaged in the work, and especially the enthusiasm manifested among the large group of young people in the district.

One report, that of the Warrington Branch, was especially pleasing, for they reported having a live Religio Department, a Sunday School Department, a Women's Department, etc., and altogether it was a report which their branch president must have been glad to send in. In fact, the reports from the eight branches in this district were most gratifying to hear.

It was decided, after conference with Brother T. W. Williams and Brother J. A. Gillen, that we start our labors in the Manchester District. We immediately got in touch with the district president, Brother Joseph Dewsnup, and a plan of campaign was mapped out, which will take three months at least to complete.

We were surprised and pleased to find such a hearty welcome and invitation to hold services from the Manchester District branch presidents. Brother Baldwin preached to the conference on Sunday morning, and there was an excellent spirit present, and the Saints all seemed pleased with the effort.

No one who has not been here can realize how bad conditions are in Great Britain, and we had been told that we would have to pay our board wherever we would labor, as

the Saints were willing enough, but could not possibly afford to keep anyone besides their own families. Therefore, we were prepared to do this.

But to our surprise, when the announcement was made that we were to labor in the Manchester District, we received many invitations to partake of the hospitality of the Saints.

One instance, which we must acknowledge here, is the wonderful welcome that we received in the home of Brother and Sister William Armstrong, and their sister, Sister Baty, the wife of our deceased patriarch. They told us we might make our home with them while we were here, and they gave us the best of everything they had, and never, in any of our experience, have we found people who would do more for you than these kind people, and you can tell how much this means to us who have left home and come among strangers. You have all read Brother Armstrong's articles in the HERALD and *Autumn Leaves*, but we wish that all might have the personal contact with him that we are being privileged to enjoy. He is a man of God, kind, lovable, and always looking for chances to do some one a good turn. Surely his reward will be great, for the gospel is the sole theme in his life, and his companion is his helpmate, in the fullest sense of the word.

In fact, we find all the Saints here most generous, willing to do anything they possibly can do to help along the work, and they are very anxious to have us visit them so they may talk with Brother Baldwin, and a great many have asked for their patriarchal blessings.

We started our work in the Southeast Manchester Branch on Sunday, October 9. We went to their Sunday school and found there more than fifty children, gathered in from the neighborhood who were being taught the gospel by Sister Armstrong and Sister Bessie Baty.

We were pleased when the superintendent of the school made the announcement that Brother Baldwin would talk to the senior classes, and that Sister Baldwin would adjourn with the primary department and talk to them in their separate room. We do not know what Brother Baldwin talked about, but we were most pleased with our visit with the children. We insisted that Sister Bessie Baty have her regular lesson first, and we found her to be a wonderful story-teller. She is a teacher in the schools also. We then taught the children a rest exercise and told them a story. Sister Baty is very much alive and wishes to take advantage of every advance step that she can learn. In fact, she said to us, "Oh, if I could just go to the States and see how they run their primary departments there, and then come back and labor among our own children in this country, how much good I could do!" And that is the spirit we find here. The young people are anxious to advance, and we believe that the old people are willing to help them all they can. We are to visit Sister Baty, and give her several of the exercises we used in our primary departments while working in the Massachusetts District, and we are going to do all we can, in the limited time at our disposal, to tell her all about handwork and its benefits, and we also hope to derive benefit from our association with her, for she knows the child of Great Britain, and should be able to give us some excellent advice.

Brother Baldwin has preached Monday, Tuesday, and Wednesday of this week, and the little hall has been filled with people, and we are only sorry that the meetings cannot extend longer than one week, for we feel that a great deal of good can be done among people who are so willing to listen and benefit by the effort we make. We were very gratified last evening when a young man, of fine intellect, who will be a pillar of strength to the work, asked Brother Baldwin to baptize him.

We find that all the brethren from America, as well as the missionaries appointed from this country, are doing a noble work, for it is surely pleasant to hear that their labor is appreciated by a great many of the Saints here. Brother Williams and Brother Gillen are working most earnestly for the cause, and though the progress is very slow, still it is surely there. One good brother, in writing to Brother Armstrong this morning concerning how he was enjoying the preaching by Brother Baldwin, said, "Surely these American brethren are sacrificing a great deal to leave home and loved ones to

preach the gospel of our blessed Lord and Master. May God bless them in their efforts to do good."

And we hear a great many words of praise for the work of the men who are here, and for those who have labored in former years.

We are looking forward with a great deal of pleasure to our work among these people, for if they are all like the Manchester Saints, it is going to be no hardship to work in this country, the birthplace of our fathers and mothers.

Brother Baldwin joins me in sending love to all our friends, and we would be pleased to receive letters from them. Our home address, for the present, will be Saint Leonard's, 19 Amburst Park, Stamford Hill, London N. 16, England.

Yours very sincerely, ALICE H. BALDWIN.

MANCHESTER, ENGLAND.

[In a letter from Elder Baldwin to the First Presidency, we learn that the work in Wales is postponed for the present, as the little chapel at Llanelly is not yet available. Later Apostle Williams will go with them to open the work in Wales. Also Elder Bishop comments on the goodly number of young people and that he was impressed that a special effort should be made on their behalf. Sister Baldwin will have charge of the work with the young women and has also been asked to act in the interest of the Religion as a whole.—EDITORS.]

Sheffield Reunion

Indicating that the term "reunion" has a varied meaning, according to locality.

On Saturday, October 8, 1921, the reunion of the Sheffield, England, District, began at 7.30 p. m., with Apostle T. W. Williams associated with the district president, James E. Bishop. After a few short opening remarks disclosing the purpose of the gathering, Brother Thomas Taylor gave a thirty-minute address on the subject, "The missionary spirit." He illustrated the need of everybody, not only the missionary, being ardently engaged in missionary work. It was a very encouraging address and was well received.

Sister Blanche Edwards, superintendent of the British Isles Sunday School Department, gave a forty-minute address on the subject, "Interpreting God to the soul of a little child." This address proved to be most interesting, and was certainly an inspiration to all interested in Sunday school work. She gave us to understand how vitally important it was for the Sunday-school teacher to study the age of the child, and not give them lessons above their understanding, and the importance of story-telling lessons. Sister Edwards was assisted by her sister, Sister G. Edwards, in her illustrations of her ideal Sunday school and the materials to use in it. This address was very well accepted. It left a very deep impression with those interested in Sunday school work, and also many who previously had taken no active part in the Sunday school. Sister Blanche Edwards after her address allowed a period of fifteen minutes for questions and the time was fully occupied, thereby showing the enthusiasm of those interested in wanting to get the correct vision of our sister's beautiful and encouraging address.

Sunday Services, October 9

At 9.30 a. m. Elder Joseph Dewsnup spoke to an open priesthood meeting, taking for his subject, "The shepherd and the sheep."

At 10.30 a. m. a sermon was delivered by Elder G. W. Leggott, who took for his text, "Learn of me."

At 1.15 p. m. Sunday school work in charge of Sister Blanche Edwards. Our sister took for her subject, "My ideal Sunday school." She was assisted by her sister, Sister G. Edwards, and they again gave another fine address on this important department. Our sisters' ideal Sunday school would be planned as follows: A large central room, with classrooms all around, with kindergarten classroom a little distance away from the remainder of the classrooms so that the games and music necessary would not interfere with the other classes. However, the kindergarten should not be too far away so as to avoid the idea of it not being a part of the

or the organization. The school would have the maximum amount of windows, and these so that they could be opened on hinges, thus assuring a sufficient supply of sunshine and air. Hung on the walls would be paintings of the great masters and these paintings would be hung in the classrooms where they would be appropriate to the age of the pupils. Plants, bulbs, and twigs would be everywhere, and were it possible to have animals, these also would be in the classroom. Our sisters' reason for this being that every possible object should be on hand to prove the glory of God to the learner. Sister G. Edwards gave some fine illustrations of handwork to be used in the up-to-date tuition of children.

At 2.45 p. m., fellowship service. Apostle T. W. Williams and District President James E. Bishop presided. This meeting was visited by the Spirit of God from the commencement and tears of joy flowed freely. It was inspirational to hear the brethren and sisters bearing testimony of God's goodness to them.

At 6 p. m., sermon by Apostle T. W. Williams, assisted by Elder Nephi Dewsnup. Our brother took for his text, "The unknown God." He delivered a very fine sermon indeed, commencing by describing what other denominations believed God to be, and finishing with what Latter Day Saints believed God to be and their duty towards him.

At the close of the reunion a vote of thanks was passed to the Leeds Wortly Branch for the able way in which they had dealt with the catering and other things that arise at these gatherings. It was pleasing to note that the Spirit of God was present throughout the reunion, thus creating good fellowship and love for one another, and all left for home feeling the blessing of its influence.

Yours sincerely,

JOHN TAYLOR.

Council Bluffs Home-Coming

Probably the largest branch officered by local men.

It was my good fortune to attend the Home-Coming of the Council Bluffs Saints, Sunday, October 23. Council Bluffs is one of the older branches of the church. A great deal of credit belongs to the faithful men and women who in years gone by have kept the camp fire burning at that place and maintained one of the outposts of the army of Zion. They are to be congratulated that now they may see the fruits of their long labor in the permanent establishment of the work at that place and have lived to see a small army of young people coming forward to carry on the work so well begun.

Council Bluffs Saints have passed beyond the stage where their trouble is to get a congregation. Their difficulty now is to house the people who come out to hear the word. This is a pleasing difficulty and one that can be overcome and must be overcome by the provision of larger quarters. The upper auditorium was crowded at both morning and evening services and a large overflow meeting was held in the lower auditorium.

We felicitated the Saints, however, in the thought that it is much more pleasing to preach to a congregation in a comparatively small church crowded to the point of discomfort, than to speak in a big building where there are forty or fifty people at one side, half of them asleep. And we admonished them to revive the old hymn our fathers used to sing, "Give us room that we may dwell, Zion's children cry aloud. See their numbers how they swell, how they gather like a cloud." If our fathers, when their numbers were so few, had the vision and faith to sing a hymn like that, what may we not accomplish now that their vision is coming true?

Council Bluffs is one of the larger branches, possibly the largest branch, officered and cared for by local men. A good deal of credit belongs to Elder O. Salisbury. Besides managing a very large and complicated commercial enterprise, he presides over the district and over the branch, and labors unceasingly Sundays and nights in his office and calling, preaching, organizing, and administering. Without question by so doing he releases one man, a General Conference appointee, who may be free to push out in a new field and labor

as a missionary. Of course, his faithful assistants in the various grades of the priesthood must not be forgotten. By their support they make this good work possible.

ELBERT A. SMITH.

A New Impetus to the Work in Quebec

Elder Pement writes the Presidency concerning some most encouraging experiences, following his depressing blues over lack of results.

It is now a long time since I have written you, and I thought that a few words from this corner of the field might be welcome. I wrote your office a very discouraging letter on August 3 from Valleyfield, on United States Railroad Administration paper, in which I said that from my viewpoint my effort in this field was both a waste of time and money.

I guess I must have looked blue, for I can assure you that I felt blue, bluer, bluest, when I wrote that letter. However, I am thankful that a more hopeful outlook lies before me, and I am pleased to report that some very substantial progress has been made since writing that letter.

I had been in the country for a day or two, and the stubborn resistance encountered "got my goat," so to speak (if you will pardon this classic expression), and I was returning to Cornwall determined to go home. I met a young man whom I had become acquainted with a day or so before, and I asked him if he knew anybody interested in the Bible whom I could go and see and talk to.

He answered, "Why don't you go and see Mr. Belle-Isle? He studies the Bible all the time."

I asked, "Who is Belle-Isle?"

"Why, he is a colporteur for the Bible Society."

That was enough for me. I concluded there and then that it was no use tackling a person who was engaged in the work of the sectarian churches. But I had one hour and forty minutes before train time, and I could spend about seventy-five minutes with that man; and *duty* required that I make proper use of my time. I tried to keep a smile on my face while my heart was shedding tears within. I said to myself, "For God's and Christ's sakes, I'll go and see that man." I went to his home, and I can tell you my ideas changed about the work in Quebec after I had conversed with that man less than an hour. Here was a man who was not only waiting, but hungering and thirsting, for the very message I was sent to carry into that field. Instead of taking the train at 4.20 p. m., I was talking gospel to that man late into the night. This man had sickened with the lifelessness of so-called evangelical Christianity, and he was looking for the gospel of Christ in its fullness, yet knew not where to go to find it.

I placed the gospel before him in all the plainness of which I was capable. I felt the presence of the Spirit in my effort, and the following day at about 3 p. m., he was buried with his Lord in the beautiful, clear waters of Bellerive Bay, in the majestic Saint Lawrence.

While explaining that most wonderful subject in the gospel, the priesthood, he remarked, "Oh! I wish I was called in that way." I had already received the evidence that he would and should be ordained as soon as he had been properly inducted into the church to the office of elder. I kept silence on the point, however.

He had studied three years to be a Capuchin father in the Catholic Church. He told me he had studied Latin and Greek, and that at one time he could read these languages like the French, but that now he was considerably rusty, as it were, not having used them for years. But he is a fine French scholar, and can speak the English fairly well, but not to preach fluently in that tongue.

In order to be on the safe side of the question of his call to the office of elder, when Elder George E. Harrington came to visit the Cornwall Branch, I insisted that he accompany me to see our new brother, look him over carefully, and see if his conclusions would not agree with mine. Before we left Cornwall I told the district president what he would say after his

investigation, and he concurred with me in every respect that he should be ordained. While this was very satisfactory to me, I would not stop there. I had placed the matter before the missionary in charge and was awaiting his action. To my great pleasure and satisfaction the Lord revealed to Brother R. C. Russell, while in Kirtland, in a prayer meeting in the temple, that Brother Belle-Isle should be ordained to the office of elder.

But at the time that I received the evidence that he should be ordained to the eldership I was also convinced that he should be put into the field. Apostle Russell had given me his consent to ordain Brother Belle-Isle to the office of elder. Accordingly I wrote him about the matter, after having had all the assurance spoken of above, asking him if he would accept the ordination; that if he did he should come to Cornwall, September 11, and his ordination would be attended to. He came. Brother Russell was also present, and we had a splendid meeting and our new brother was ordained under the hands of Apostle Russell, myself, and O. L. Weaver, Cornwall branch president. The next day Brother Belle-Isle was sent to work with me in this field by Apostle Russell.

Brother Belle-Isle had had seven years experience in carrying Bibles among the French Catholics of the eastern townships, i. e., the counties south of the Saint Lawrence. He knew the field very well, and had met quite a number of persons who were interested. So both Brother Russell and myself thought it well for us to go into those places where he had been kindly received while doing his former work.

We arrived at the home of one such person, and we were kindly received, but owing to the fact that the man was engaged with a threshing outfit he could not do us the justice he should be ordained. While this was very satisfactory to opportunity later when he is not so busy.

While at Mr. Allen's place (for there was where we had gone), I inquired about some place to preach, and was directed to Herdman's Corners. Just a little trading point at the intersection of two roads, but where the town hall is situated. I asked for privilege from the mayor of the township, and on September 20 began a series of meetings with Brother Belle-Isle as assistant. I have been preaching ever since, every night, and on the 2d instant I gave my reasons for leaving the Catholic Church and the hall was packed, and I have been told that twelve auto loads turned back because they could not get in. People sought for ladders to come up to the windows to hear. (We were occupying on the second floor.) A Presbyterian minister was in the audience, and at the close of my two-hour sermon (and I can assure you there was not one sleepy soul in that audience, for every eye glistened with expectancy, and every ear was alert to hear every word) came to me and said, "I can indorse every word you said to-night." And I can tell you that I rapped hard on man-called, man-chosen, man-educated, and man-sent priests and preachers.

The question arose as to what we were: Some said we were Adventists, others did not know; but on the night mentioned above I declared myself to belong to the Reorganization, and our headquarters at Independence. Well, sir, the idea soon spread that I was a Mormon, and the telephones were being used to spread the report. A lady came to me and said what the rumors were, and that I should nip that in the bud. I thanked her and made three large signs with this inscription:

MORMONISM SKINNED ALIVE

A great lecture, and a big time promised. Come and invite everybody. Phone your friends. Ministers especially invited. Freely ask questions. Herdman Hall, October 7. All welcome.

Well, sir, it rained very nearly all day, and it was raining at meeting time. Nevertheless, the hall was almost full, and if you think I did not take Mormonism up by the roots you are mistaken. For about twenty minutes I dwelt on apostasy in all the dispensations, from Adam to the book of Revelation. Then I took up the apostasy in the Church of Christ, showing where it culminated. I briefly touched the Reformation, explaining it as an attempt to get back to original Christianity, pointing out its weaknesses. Then I moved

on to the Restoration, the rapid growth of the church; after which I pointed out the prophecies concerning the apostasy to arise in the restored church, and then I *skinned* the abominations of Utahism, winding up with the Reorganization and our efforts to maintain the integrity of the restored gospel and the successor church, and if you think I did not make an argument that swung us clear of the stigma of Mormonism, you are again mistaken. I know I was backed up by the Spirit, and I was not the only one that felt it, either.

On Saturday night there occurred a peculiar incident. We took up a collection and one man put in a Canadian one-dollar bill. It was folded, but on opening it up I discovered an American five-dollar bill inside of it. I said to Brother Belle-Isle, "Here is a mistake. The person who put in that dollar did not know that the other bill was in it, and to-morrow night I am going to tell the people about it, and if the person did not know it, I will give him his money back, and if he did mean it, I will know it."

At the close of the meeting a man came to me and told me he had an American five-dollar bill in a Canadian one dollar, and while he had not missed it as yet, that if that was what I found it was his. I told him that I was glad to return him his money. You do not know how that incident took with the people. Last night a lady approached me as she was going out, and put a letter in my hand. She said, "Read this." It was as follows:

"Dear Brother: We are going to give you a little money to help pay for that car, or whatever way you wish to use, to proclaim the gospel. I am more than pleased to hear your doctrines and teachings of the Bible. It just suits me. I never heard it explained so clearly before. May the Lord bless you and help you to carry on the good works you are engaged in.

(Signed) "MR. AND MRS. ROBERT WILSON."

The letter contained a brand new five-dollar bill to assist on the payments of my "Ebenezer" gospel car.

Pies, chicken, cookies, bread, butter, preserves, and apples are among the things brought to us to supply our needs while living in the hall.

I am inclosing you what I consider a very important document I heard read in the Presbyterian Church at Athelstan on October 2, and I was so impressed with its contents which reveal the exact status of the spiritual *void* existing in that church, that I asked to be permitted to copy it. But the minister thought I did not have time to do so, but he gave me the address where I could ask for a copy and probably might get one. I wrote and got six, and I wrote again and will get fifty copies. Then I wrote to the moderator himself, asking for one hundred, and I believe I will get that number. Now I do not know of a better weapon to put into the hands of our missionaries to show up the spiritual death existing among Protestants. This document can be made a weapon to kill in the hands of an inexperienced soldier; but it should not be used in that way, but only to show that after three hundred and eighty-one years of existence the Presbyterian Church is still without the Holy Spirit, for they are asked to *wait, wait, wait* for it on and after the 2d day of October, 1921. This document is authentic, as it bears the Moderator's signature. . . .

I am convinced that the work is about to, and ought to, open in Quebec in a way never heard of before.

Trusting in the Lord to assist us here, and that many, yea many, will come into the fold, and asking you to write me when you have no more important things on hand, I am

Yours very sincerely, PHILEMON PEMENT.

Address: Athelstan, Huntingdon County, Care of A. Tra-
visee, Route 1, Quebec, Canada.

On the way to the mountains for a much-needed rest, Sister Audentia Anderson gave up some of her precious time to the women of Denver. She talked more especially to the women, one Sunday afternoon in July, and in the evening to a large congregation of interested listeners. We were greatly pleased and thankful for her visit and her splendid help.

HORTENSE SELTON CRAMER.

Lamoni Stake

A new phase of the Zion Builder movement.

A few weeks ago we mentioned the attempt on the part of the local church officers in Lamoni to coordinate the various activities of the young people. A more complete analysis of this endeavor will be of interest to those desiring to follow the working out of this program.

The origin of this movement to work out a harmonious program of activities lies in the recognition of the necessity of socializing the viewpoint of our people if the Zionie problems before us are to be solved. The inculcating of a social viewpoint can only be accomplished through a well-organized campaign, carried on through the coordinated machinery of the preaching service, the social service, the Sunday school, and the Religio.

This coordinated effort naturally centers in the office of the branch presidency. Certain helpers heretofore mentioned, have direct charge of the educational, recreational, social, and spiritual phases of activity. All who have assignments among the young, including Oriole and Scout leaders, Sunday school and Religio teachers, etc., are acting as a group of helpers to assist in the carrying out of the program.

The program is carried out as follows: The entire group having to do with the arrangement meets on the third Sunday afternoon of each month. At this meeting definite plans are made and details are discussed. A program of subjects for the social services is submitted, this program to cover the meetings of the following month. The subjects are of a character designed to stimulate development along both individual and social lines, and with this end in view two general groupings of subjects have been made. These are: "Characteristics of Zion Builders" and "Foundations of Zion." These themes are alternated. For instance on one Wednesday evening will be discussed a subject falling under the designation of "Characteristics of Zion Builders." This subject would naturally deal with the individual development of the membership. On the following week, a subject of a social nature is presented, falling under the general designation of "Foundations of Zion."

Already the themes have been adopted by the leaders of part of the ward meetings and they will undoubtedly be in general use before long. The designation of these themes serves a double purpose: It gives the individual something to talk about in the bearing of his testimony, and at the same time carries him forward along definite lines in the building of a character which will stand the Zionie test.

On the Sunday following the discussion of a certain theme in the social service, this theme is made the aim of the Sunday school and Religio lessons. This discussion helps to fix the lesson of the theme in the mind of the student.

The Sunday school and Religio teachers are being asked to furnish reports on the attitudes, motives, and reactions of the students. This information will be of invaluable assistance in the future working out of Sunday school and Religio lessons, in addition to furnishing data for pastoral work among the young people.

The meetings held by the group of leaders have already proved very beneficial. As a result of group discussion, individual problems are made easier of solution. Furthermore, such problems as that of taking the young people from their homes in the evening can be in part eliminated through this discussion and coordination of activity.

It may take a number of years to attain the results desired, but we may hope for many immediate and gratifying developments. We will report from time to time the ideas developed in discussing these subjects in the social services. Some of them follow:

"Personal Purity" Theme at Union Prayer Meeting

The theme adopted at the last union prayer meeting, "Personal purity," gave direction and strength to a meeting that otherwise might not have been an active one. Almost every testimony brought a message of value on the subject, a complete thought that could be expressed in a single sentence, and yet which was replete with meaning.

"If we think pure things we are apt to be builders; if we

think impure things we are apt to be destroyers," said one of the officers in the opening remarks. Purity is a healing balm; impurity a cutting acid. Purity is constructive, and its concomitant forces are optimism, friendliness, brotherly love, charity, and a life which is likely to contribute things which are beneficial to the community, church, and state to which it belongs. Impurity is destructive, and its concomitant forces are pessimism, hate, bitterness and strife, maliciousness, and a life which has no tendency but to poison the social group upon which it is a parasite.

"Are we pure because we fear to do wrong?" asked another, "or are we striving towards purity because of our devotion to a God of purity and to his plan which is designed to lift man out of the mire?" Are we above the savage that lives on a fear basis, or have we lifted ourselves to the plane of altruism where we are pure for purity's sake as an end in itself? Purity offers sufficient reward in itself to merit our striving after it.

"The lily," said one, "is planted with its feet in the mud, yet by a process of selection takes from its environment those things only that contribute to the purity of its whiteness." We are even as the lily, in a world of impurity; it is up to us to take from that world what shall enter into the composition of our lives.

"Beware of what influence you wield," warned another; "you are part of the environment of you know not how many people." Upon us there may be fixed part of the responsibility for the downfall of the human soul, or to us there may be credited a part of the reward for saving one.

"The personal purity of individual members is the biggest advertisement for the church work." Upon some examples in a branch of purity or filthiness may depend the rise or fall of the work in that place.

"What is the means of attaining to this personal purity? We cannot jump the river from where we are to the opposite bank." God is the embodiment of purity; closeness to him will fill us with that purity; let us pray in order that we may keep close to him.

"A pure heart is a condition of life." It is a constant state of feeling, thinking, willing, and resultant doing. It is a continual moral tone, and expression of character. It is our access to that fountain of purity that gives us the strength to continue in that way.

"All that we see, hear, and feel help control our thoughts, which in turn have ultimate control of our actions in spite of ourselves." Where will we be found gathering experiences which shall determine our purity or impurity? Shall the next prayer meeting, and the next, find us in our places at church, or shall it find us slothfully at home or on the street corner? We are at this moment gathering the material out of which our future lives shall be made. We can never take a vacation, and say that this thing or that thing does not count. What we put into our lives is there to stay, ineffaceable forever.

"Out of Zion, the perfection of beauty, God hath shined." Can anything that savors of the least degree of impurity be found there? Let us ponder over the matter and decide how we shall be.

LEONARD LEA, *Correspondent.*

A Young People's Reunion

Young people of Central Michigan plan reunion for 1922.

The young people of Central Michigan are taking hold of the work in a manner that makes the district feel proud of her young people.

They have decided to have a young people's reunion in 1922, and the special feature of it is that they are going to sustain it so that it will be free to all except for the tents and sleeping quarters, for which a small charge will be made to cover the expense.

This movement is very popular among the young folks and they are taking hold of it in a fine way. God has recognized their efforts already. When they gathered together in the upper auditorium of the Beaverton church during conference for the young people's prayer meeting it was a wonderful

time. The Spirit of the Master was there in power, and young men and women arose and bore testimonies for the first time in their lives. God surely blessed them, for he manifested his love to them in a gift of prophecy in which he told them that he was pleased with them and would continue to bless them.

This Spirit has gone home with them and we have already received a letter from the Bay City young folks that they were going to be the first to raise one hundred dollars for sustaining the reunion.

The committee will meet at Coleman, October 30, to make more plans, and we hope that we will receive more letters like the one from Bay City, and that every one in Central Michigan District will give us your hearty support.

WILLIAM S. METHNER, *Secretary of Committee.*

COLEMAN, MICHIGAN.

Bootman-Lemmons Debate

Early in the winter of 1921 Elder S. M. Andes, of Andes, Montana, started holding services in the Mona Hall near Mona, Montana. A very good interest was manifest, and later in the year, about July 1, Elders George W. Thorburn, of Deer Lodge, Montana, and Eli Bronson, of Glasgow, Montana, held a series of meetings at that place, continuing about two weeks.

There are in that vicinity several families of the so-called Church of Christ, presided over by their pastor, the Reverend J. O. Golphnee, who took exceptions to many of our teachings, and challenged us to meet them in debate. After considerable correspondence the debate started at Mona Hall, October 12, Elder W. P. Bootman opening up the affirmative in defense of our church, and the Reverend W. F. Lemmons, Beaumont, Texas, in the negative, representing the so-called Church of Christ. The debate continued for twelve consecutive sessions.

In his opening speech Elder Bootman laid a good foundation for his future work by showing from the Scriptures the organization, doctrine, and practice of the church established by Christ two thousand years ago, also showing that that church went into apostasy, making the restoration necessary. By using the twentieth chapter of Matthew and other scripture Elder Bootman emphasized the fact that the gospel had been preached in every dispensation since the days of Adam, and in each dispensation had been restored at the hand of an angel; thus God in this last dispensation had demonstrated the fact that he is unchangeable and no respecter of persons by again restoring the everlasting gospel by the hand of an angel.

In answering Bootman's argument, Lemmons said in part: No one will believe that there were any Christians in Abraham's time, stating that the gospel prior to Pentecost was only preached in prophecy and not in fact.

Elder Bootman in offsetting those statements used Matthew 4: 17, 23, arguing from those scriptures that Jesus either preached the gospel *in fact* or stated a falsehood. He also used Matthew 11: 12; 12: 26-28; 18: 15-17.

We consider W. F. Lemmons unfair all through the debate, from the fact that he took all of his argument and references from books published by Campbellites and other enemies of the church, also using statements and testimonies from the Utah church; never once using our own books; while Elder Bootman in exposing their church used only their own publications.

Lemmons admitted early in the discussion that there was a great apostasy. Later he claimed that the church he represents came directly from Pentecost, but failed completely to bridge the great gap caused by the apostasy between Pentecost and the present time, in spite of the fact that Elder Bootman demanded of him over and over again to make that point clear. His only attempt to answer the demand was that the word was preserved, which was the seed of the kingdom, and in that seed was life; basing his argument on John 6: 63, "The words that I speak unto you they are Spirit, and they are life."

In reply Brother Bootman used 1 Thessalonians 1: 5: "Our

gospel came not unto us in word only, but also in power [or authority], and in the Holy Ghost, and much assurance," emphasizing the fact that authority to represent God could not come from the word only, but must come by direct call from God. (Hebrews 5:4; John 15:16; 17:18.)

Mr. Lemmons denied present-day revelation and the direct operation of the Holy Spirit. Elder Bootman demanded that he tell the congregation where he got his authority to preach. In reply Mr. Lemmons quoted 2 Timothy 2:2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Bootman showed that Mr. Lemmons never received his commission from Timothy unless it was from his dead bones, for Timothy never had the privilege of speaking to the Reverend Mr. Lemmons.

Mr. Lemmons resorted to the usual amount of mud slinging and slander, claiming that we affirm that Joseph Smith is greater than Jesus Christ, etc. Even many of his own members were disgusted at his tactics, and the people could all plainly see that he was only trying to divert their minds from the truth.

We are glad to report that this is one more clean victory for the cause of Christ.

G. W. THORBURN.

Business by the Golden Rule

An example of what may be done with true cooperation.

In *The American Magazine* for October is an article by Arthur Nash, president of the A. Nash Company, Incorporated, Cincinnati, telling of the progress and increase of his business under the rule left by the Master, "All things whatsoever ye would that men should do to you, do ye even so to them."

One of the first things which was done under the new rule was to increase the weekly wage of "a nice dignified old lady" and "a bright little hunch-back girl" from four dollars to twelve dollars.

He explained to the workers what his plan was to be, and increased wages as he thought fair. All were so interested that in spite of the added expense business increased at a surprising rate.

In moving to larger quarters sixty thousand dollars were borrowed and at the end of the year (1919) a net profit of \$42,000 had been made.

Wages were increased and the profit-sharing plan started. No help had been advertised for, but the workers brought their friends there and trained them. It is the policy of the older workers to remind those who do not come in on time that they surely do not want to "force Mr. Nash to use a time clock."

As an indication that the leaven has done its work through the whole institution, the following request was presented to Mr. Nash in regard to the profit-sharing:

"Realizing that the A. Nash Company is using every effort to be truly just and democratic, and realizing that in making the final adjustment of wages on the profit-sharing basis, a very large share of this final payment, as at present intended, would go to those making big wages . . . we, the undersigned, all of whom are drawing a weekly wage of over sixty dollars (\$60), do hereby petition the management to distribute the workers' share of profits on the basis of time worked instead of on the basis of wages drawn.

"This will give those making the smaller wages an equal dividend with those making the larger one, and we believe it is not only needed by them, but is just and in keeping with the policy of our company. We are sure this will be appreciated by all the help."

And the following resolutions were sent in to the office from the workers when "six hundred thousand needle workers in this country were walking the streets without work."

"Feeling that it is in a large measure possible for us to prevent suffering among the clothing workers of Cincinnati . . . we offer the following resolutions:

"Resolved: That the A. Nash Company shall make a spe-

cial effort to procure business enough to employ all clothing workers in Cincinnati who are in danger of suffering . . . regardless of their creed, nationality, union or nonunion affiliation.

"If in carrying out this resolution it is found necessary to reduce the price of garments so much that wages must be reduced, we recommend that the first reduction affect only those making over five dollars a day.

"It is further—

"Resolved and Recommended: That if the company finds it impossible to secure sufficient volume of business to furnish employment as per previous resolution, and if suffering becomes acute, that the employees of the A. Nash Company voluntarily take a vacation of four weeks during the months of January and February, as the best judgment of the management may dictate, and that the needy clothing workers out of employment be employed here for these four weeks in their place."

I was deeply moved when I read the article. Oh, that every business man had as large a vision and could work it out as successfully as Mr. Nash has done; that we might have contented workers, which we might have if they were all, everywhere, paid a "living wage," and working under sanitary and right conditions, under the Golden Rule.

God will help and prosper men who seek to work out the teachings of the Master of Men.

Oh, that Zion were more fully established!

HORTENSE SELLON CRAMER.

Nauvoo District Conference

The conference for the Nauvoo District convened at Montrose, October 14, 15, and 16.

The opening service was a sermon by Elder L. D. Campbell, of Windsor, Ontario. The business sessions of the conference were conducted Saturday, with Elder D. J. Williams, of Burlington, Iowa, in charge. Saturday evening was given to a literary and educational program, with Miss Ethel Lacy, district Sunday school superintendent, in charge.

Sabbath school Sunday morning. At eleven o'clock we were treated to a good sermon on tithing by Bishop G. P. Lambert. The afternoon was occupied by social service. The eight o'clock sermon was delivered by Elder L. D. Campbell to a well filled house, and was enjoyed by all.

Delegates and visitors were from Burlington, Fort Madison, Keokuk, Ferris, Adrian, and other places. The conference was considered by those in attendance to be a very beneficial one, both from a standpoint of business and spirituality.

The conference will be followed by a four or six weeks' series of meetings conducted by Elder Charles J. Smith, of Sioux City, Iowa.

Baker-Black Debate

"One of the best debates I ever attended," says the reporter.

Here is a short sketch of one of the best debates I ever attended, and I am thirty years old in the mission field. The debate was held in a large hall in Henryetta, Oklahoma, between Benum Black, of the Church of Christ, and A. M. Baker, of our church.

There were twelve sessions on the usual familiar propositions; two sessions were held each day. The evening sessions were well attended. Those during the day were small. A goodly number of preachers were in attendance. Brother Barraclough, of Saint Louis, served as moderator, did well, and was well liked by all the preachers, and the people especially.

Brother A. M. Baker, who conducted this debate, is a man of God and a Christian gentleman. Not one man or woman on either side was heard wrangling. All seemed to enjoy the fine, clear, clean-cut issue discussed. Not one time did Brother Baker lose his head or seem the least disturbed. He was blessed of our heavenly Father in a splendid way.

Mr. Black behaved himself fine. Not one time did he ac-

cuse Joseph Smith and the church of teaching or practicing polygamy. His main effort was to show no spirit of malice and depend on the Bible and reason. But all his efforts on "Word" minus the Holy Ghost were seen in the rebuttal by Brother Baker, as he made his clinching arguments by the power of the Spirit.

I heard many, many compliments, such as, "That little man is too much for Black," and "Baker is a Holy Ghost preacher and speaks by that Spirit."

Many here are anxiously waiting for him to return from Broken Bow, Oklahoma, where he went at the close of the debate to begin another, a twelve-session debate with Mr. Black in the Christian Church at that place. The Broken Bow debate closed the 18th. You will hear from that soon. Brother J. W. Jackson of Dierks is moderating for Brother Baker at Broken Bow. I am to assist Brother Baker in meetings here when he returns.

S. W. SIMMONS.

Another Debate Pending

My debate with the Reverend Mister W. F. Lemmons, Campbellite, of Beaumont, Texas, is now a thing of the past, and we had a very pleasant time of it. Mr. Lemmons arrived on the battle ground about ten days ahead of us, and he delivered several lectures against our church, so we were informed, and he branded us as cowards, and said that we were afraid to meet them in debate.

But we finally arrived there, and after getting all things ready we started out in the affirmative. My opponent traveled about the same trail that most of our opponents do, from the cesspools of Utah, to the Christian, or Standard Publishing Houses, Shock, Bays, Traum, and Braden. But we happened to have all of those books, and many others too, and my opponent had his in manuscript, and sometimes he would run clear out of material, and then he would sing Old Joe Smith, but the good people soon got tired of his mud, and did not care to listen to him.

The Good Master remembered us and blessed us very much, and we are happy in the work yet. As Brothers Thorburn and Bronson said that they were going to write you in regard to the debate I will leave it for them to tell you, as they kept notes on both of us, and they will deal fairly with my opponent, as well as with me. Brother Thorburn was my moderator, and he rendered me valuable assistance, and he and Brother Bronson had been there some time before and held some meetings, and had won the hearts of some of the best people in that community, and Mr. Lemmons could not destroy their good work.

I leave for Weiser, Idaho, to-morrow, and I am expecting to enter into another debate with one of the same faith as Mr. Lemmons, if they will meet the church propositions, for that is all that I will meet. I have arrived at the conclusion that the two church propositions are fair, and that is all that we want.

Hopefully,

W. P. BOOTMAN.

RACE TRACK, MONTANA.

News Letter From England

The quarterly conference for the Manchester District was held at Manchester on Saturday and Sunday, October 1 and 2. The attendance was a record breaker, and the Sunday services exceptionally good. Brother Richard Baldwin was the morning speaker and he succeeded in rousing the emotions of the people to a high degree. T. W. Williams addressed the priesthood at 1 p. m. In the evening James E. Bishop gave a masterly address which was appreciated by all.

The Sheffield district reunion convened at Leeds on Saturday and Sunday, October 8 and 9. The entire absence of all business was appreciated by all and tended to general good will. This was the greatest meeting ever held in Leeds, and marks a red-letter day for the work in the Sheffield District. Much credit is due to the systematic and well-directed work of James E. Bishop for the success of the reunion.

Brother Charles Fry has been doing very acceptable work throughout the Sheffield District and has visited points in the Birmingham District. He has now left London for Leicester

and is anticipating making an extensive trip in the Wales District, visiting all the branches in that country. It is possible he will stop en route and work in Gloucester. It is his intention to cover the entire mission as speedily as possible, giving particular attention to his work in the financial line.

Brother J. A. Gillen has just come from visiting Warrington and Wigan where he has been holding meetings. The Saints are very enthusiastic here and in their commendation of the sermons of Brother Gillen. He expects to remain for a few days at Saint Leonard's. He feels that he has done some good work at these places. As a result of his efforts a number of people are expected to identify themselves with the church.

After returning from a visit in Wales, Brother Williams came to Saint Leonard's for the purpose of meeting Brother and Sister Baldwin on their arrival from America. He then made arrangements to attend the Manchester and Sheffield district conferences. He is now making a tour of the Sheffield District, after which he will go to Birmingham for an indefinite period.

Brother and Sister Baldwin were also visitors at the Manchester conference. They intend to labor in this district, making their temporary headquarters at Manchester, and expect to remain in the district for the remainder of this year.

There have been during the last quarter twelve persons baptized, and as stated above, more are expected.

Sincerely yours,

J. H. FOSTER, *Mission Secretary.*

A Veteran Who Believes in Prayer

There is nothing in the life of a Saint that is so beneficial and of so much help as secret prayer. There you can pour out your heart to God and ask him for what you need to carry you along through this uneven journey of life. After I joined the church I always made it a practice to go to some secret place where no eye could see nor ear hear but God's. There I would talk with God. I would tell him what trials, tribulations, and hardships I was passing through. I had a large family to support and I was crippled, so I was not fit to do hard work on the land. I had to be on the ocean in a small boat fishing for a living and I wanted his protecting care over me while on the ocean.

My boat was less than fifteen feet long, and I used to go out on the fishing grounds, six or eight miles from land; and I would go when no other boats would dare to try it, even larger boats than mine. They would say, "If you go out today you will never get back." But when I got all ready to start I would get down on my knees and ask God to protect me that I might return to my family. Then I would hoist my little sail with a fair wind with a strong breeze and run off and anchor my boat and go fishing. When it was time to leave for home I would have a nice lot of fish and the wind would change and give me a fair wind home.

I might tell you why I had so much faith in my heavenly Father, but it would take too much space; but I will say it was because I knew the doctrine was true and God is willing to help his children in every time of need. When we go to God in secret prayer he knows we are honest and we are not there to be heard of men.

A. W. KELLEY.

INDIAN RIVER, MAINE.

CANTON, OHIO, October 17, 1921.

Editors Herald: Sunday, October 16, on Graceland Day, I had an opportunity of speaking to the Saints at Alliance, Ohio, on Graceland and the work she is doing. While attending Graceland for one and a half years, I was very much impressed with the spirit of service and consecration that permeates the faculty and fills the classrooms. I feel my life will be less selfish and will be of service to others for having attended Graceland. I firmly believe that Graceland is a valuable asset to the church and that every youth is benefited after receiving part of his education within her sacred walls.

Yours sincerely,

DAVID T. LEWIS.

The Bible Now Plain and Simple

Newly-converted Indian chief has gratifying experiences in seeking more light.

Bishop C. J. Hunt: I have been among my people in the woods for nearly a month and did not get your encouraging letter until yesterday and it gave me strength to withstand the sore trials I am now undergoing.

But from those trials I feel that the Lord has something in store for me, therefore I have left off lecturing to the public upon the rights of my people, the Lamanites, because I am now busy with study. One after another of my old habits are being taken from me; also when I read the Bible and the Book of Morimon, the truths in them become plain. In all my school work and study before my conversion to the One True Church, everything I read in the Bible seemed obscure, and did not seem to have any meaning; now it is all plain and simple.

Dear brother, the Lord answers prayers. He has answered mine, I am certain. Surely the Lord is good, to tell me and my people where we are from. They are manifesting a keen interest in our ancient history. I ask you as a brother to pray the Lord to hasten the day when I shall go before my people with the Great Truth which shall set them free.

I ask an interest in your private prayers.

Your brother in the gospel,

SAWYER, MINNESOTA.

JOSEPH A. NORTHRUP.

Good Results From a Home Mission

The West Side Mission Sunday school in Omaha, held its rally day exercises in their new location last Sunday morning. The weather was ideal and the attendance fifty-seven. A very interesting program was rendered after which all were invited to remain for the noon repast. Over seventy per cent of the school are nonmembers.

The success attained by the little mission is a sort of gratification to me. A year ago last spring at a cottage prayer service held at the home of Brother and Sister Bryant, I was deeply impressed that there were souls in this vicinity that were hungering for spiritual food. The following day, I related my impressions to Brother C. T. Self, who was district president. We decided to hold a series of preaching services which resulted in five baptisms.

After the close of the fall reunion Brother and Sister Bryant kindly consented to open their home for Sunday school. We started with fifteen present and in a couple of months reached the twenty-five mark. The school has now an enrollment of forty-five. I have been privileged to lead six more souls into the waters of baptism.

The Omaha Branch has been favored recently with the presence of Apostle P. M. Hanson, who in his usual manner delivered a very forcible sermon. Two weeks ago, Elder P. R. Burton and wife spent Sunday in Omaha, en route to their newly appointed field of labor among the Indians. Elder Burton addressed the priesthood in the afternoon and preached in the evening.

We have had five ordinations to the priesthood in our branch. Quite a number of the older members of the priesthood are sleeping on their rights. Let us hope that these new men may be able to cause an inspiration in the lives of those that lie dormant.

DAVID LEWIS.

E. J. Rhodes writes from Toledo, Ohio, where he was placed in charge in July. They have a nice lot of young people. One young man, Asa Willmarth, was recently called to the office of priest. In fact, the priesthood is composed mostly of young men who work together in a united way. Sunday school, Religio, and choir are progressing. They have an average of fifty out to preaching services, and sometimes as high as sixty-five. Three children have recently been baptized. They expect to hold a series of meetings in the near future.

BEVIER, MISSOURI, October 24, 1921.

Editors Herald: Elder Charles Edmunds and family left here the past week for Independence to make their future home in Zion. Brother Edmunds was our branch president for the past five years, and himself and family consisting of his wife, two sons, and two daughters have always been numbered among the "faithful few" who attended every service and were active in branch, Sunday school, and Religio. They will be greatly missed.

Elder Ben S. Tanner has been elected as our branch president to succeed Brother Edmunds. He is well posted in the work, though only recently called to the eldership.

The young people of Bevier Branch having read in the church papers of the success of these meetings in other places petitioned the branch to let them do likewise.

Arrangements have been made to commence a series of meetings beginning on our home-coming day, November 6, and continuing until the 13th, inclusive.

Elder C. E. Wight and Sister Wight, of Lamoni, will conduct the services, Sister Wight to have charge of the singing. They will also be assisted by our young missionary, V. D. Ruch, a recent graduate of Graceland. The young people seem to be very earnest in their desires to make these meetings a success, and they have the prayers and best wishes of the older members.

J. L. WILLIAMS, *Branch Clerk.*

JOPPA, ILLINOIS, October 17, 1921.

Editors Herald: This letter leaves me in the town of Joppa in the Southeastern Illinois District, a pretty town located on the banks of the beautiful Ohio River.

I have been preaching here for two weeks, and yesterday, Sunday, I had the pleasure of leading four precious souls into the quiet waters of the Ohio River and baptizing them into the fold and kingdom of God. It was indeed a happiness to me.

At noon the Saints had a basket dinner of plentiful good things, but best of all, the Holy Spirit was present all day to grace our efforts and association together. We surely passed a day that will long be remembered by all present.

This has been a repetition of such meetings as I have been engaged in all summer. At Burklow settlement, where we held an arbor meeting at two different times with wonderful interest all through, one splendid man was baptized by myself at the last meeting there.

I spent two weeks in a meeting at Messler, Stoddard County, Missouri, in the district that Elder A. V. Closson presides over. It was "without his consent," too, but we heartily wish he or some one laboring in that district would visit that place and do some more preaching there.

Messler is on the Cotton Belt Railroad about thirty miles east of Dexter, Missouri. Brother and Sister Charley Choates and Brother and Sister Ernest Hawkins who live there will be glad to entertain any elders coming that way. The new Methodist church is open for our people to preach in. What better could a missionary want? Some there are very much interested.

In gospel bonds,

F. L. SAWLEY.

GULLIVER, MICHIGAN.

Editors Herald: The two-day meeting held at White Dale, Michigan, by the Gulliver Branch, October 1 and 2, was in charge of A. E. Starks, of Boyne City, district president, and Matthew Brearley, president of Gulliver Branch.

Other visiting elders were Ernest N. Burt of Onaway; R. D. Davis and Harvey Van Dusen, of the Soo; M. Boomer, of Wells; and Charles Howe, of Munsing.

The meetings were greatly enjoyed by all present. This is our first attempt at a two-day meeting in the upper peninsula of Michigan. We all sincerely hope for more of them. The Saints all left very much encouraged and with a greater desire to work and live for the Master. This is just a beginning. May we all strive harder to spread the gospel in this broad vineyard.

SUSIE A. CAFFEY.

DURHAM, OKLAHOMA, October 29, 1921.

Editors Herald: The day before yesterday I reached the town of Durham. I have known of the place for some time, but it is the first time in the seven years that I have labored in western Oklahoma that I have been permitted to visit the place. Heretofore, there have been causes arising that prevented me from carrying out my plans for coming here. What the result of my visit here may be is not at present to be determined. Time only will reveal that.

There is one thing, however, that I am able already to determine, and that is, that a part at least of the inhabitants of this place believe in profiteering. To begin with, the mail carrier charged the preacher three dollars for a thirty-mile ride in order to get here and the janitor of the school asks only one dollar a night for lighting the building. It is true that the preacher could do the work himself much cheaper than that, but the school board have made a ruling in favor of the janitor. We of course abide by the ruling. We will evidently meet the expenses by means of a collection at the proper time.

It is a regrettable fact that we are short of men and means with which to prosecute our work in this part of the country. The Southwest offers us a fertile field for missionary work if we were only able to get to it, but one man for so large a field as is allotted to me is unable to care for the work here. We have opportunities for work on every hand but are unable to get to them.

Sometimes I wonder if we fully appreciate the magnitude of the work that has been intrusted to our care. It seems to me that we might do better than we are doing if we could fully understand the needs of the work. The admonition, "Let him that is warned, warn his neighbor," is as good and timely now as it was when it was given to the church. This applies to all of us, either directly or indirectly. If we utilize our privileges and study to show ourselves approved unto God, we will both increase our mental and spiritual efficiency and impart of our material substance as the law of God directs.

The great demand that is made upon us for the work of the ministry and the redeeming of Zion challenges the very best there is in us. We ought to learn to give the best there is in us for the forwarding of the work that shall enable and uplift the race and thus make this world a fitter place in which to live. We should learn that the final triumph of our work must rest largely upon our individual conduct and attainments.

May our efforts be such that they will merit the divine approval. Respectfully, J. E. VANDERWOOD.

The Rockefeller Foundation reports for 1920 considerable success in the eradication of yellow fever. There is a rapid decrease from December, 1918, when control measures were begun at Guayaquil to May, 1919. Since May, 1919, no cases have been reported. Similar success is shown in the control of malaria. Five cities in the South are taken as a test, and show great decrease in the number of cases between 1918 and 1920. The cases in 1920 were only about one fourth those of 1919. Similar success is reported in connection with hookworm.

Elder Clyde F. Ellis, who has been appointed as mission president for the South Sea Islands, expects to leave America on November 25 for his island mission. He has been detained by personal business matters which it seemed better to have settled before leaving America. At the same time, he has kept busy with missionary work at Boyne City, Gaylord, Flint, and Detroit, Michigan. He is expected in Independence this week.

We spoil the story by reading the last chapter first. It was an all-wise Providence that prevented us from reading the last chapter of our own life story.—Anon.

A modest sense of one's own defects disarms oppositions and makes possible a service to others that would be denied to self-conceit.—Henry Churchill King.

MISCELLANEOUS

Missionary Appointments by Joint Council

The following appointments have been made by the Joint Council:

William Grice; transferred from London District to Eastern Michigan District; local.

G. E. Harrington; transferred from Toronto District to Spring River District; local.

A. C. Silvers; transferred from Spring River District to Clinton District; missionary.

William Osler; transferred from New York and Philadelphia District to London District; local.

C. Ed. Miller; transferred from Massachusetts District to Saint Louis District; local.

John R. Lentell; transferred from missionary to local, Eastern Iowa District.

William B. Hartley; New York and Philadelphia District; missionary.

Levi Gamet; transferred from Alabama and Mobile Districts to Western Nebraska District; missionary.

Cornelius M. Clifford; Ontario; missionary.

Carl Crum; Spokane District; missionary.

J. H. N. Jones; transferred from Australia to New Zealand; local, Auckland objective.

E. E. Fender; Holden Stake; missionary.

E. B. Hull; transferred from New York and Philadelphia District to Hawaii; local.

Mrs. E. B. Hull; Hawaii; unordained missionary.

A. C. Martin; transferred from Ontario to Portland District; missionary.

E. Y. Hunker; transferred from Little Sioux District to Pottawattamie District; missionary.

C. E. Harpe; transferred from Central Illinois District to Southwestern Kansas, unorganized territory; missionary.

F. A. Rowe; transferred from Central Texas to Toronto District, Ottawa objective; missionary.

L. G. Holloway; transferred from Utah to Ohio; missionary.

THE FIRST PRESIDENCY.

THE QUORUM OF TWELVE.

INDEPENDENCE, MISSOURI, October 19, 1921.

Pastoral Notices

To the Saints of Arizona: Having recently been transferred by the Twelve to Arizona to act as missionary and missionary supervisor, I would like to get in touch with all of the scattered Saints and to get acquainted with your needs and wishes as to opportunity of getting our work before the people of this field. Let us hear from you. Address S. M. Simmons, 1201 East Portland Street, Phoenix, Arizona.

Conference Notices

Northeastern Missouri, at Higbee, Missouri, November 19 and 20. Send reports to William C. Chapman, secretary, Higbee, Missouri.

Kansas City, at Central Church, Ninth and Lydia, November 20. Preaching 11 a. m.; social and prayer service, 2.30; women's department and priesthood meetings, 4.15; song service, 7.15; preaching, 7.45. Luncheon will be served at noon and evening on Sunday at a reasonable price for those who wish to attend all services. Monday evening at 7.45, business session. J. A. Tanner, president.

Southern Wisconsin, at Madison, Wisconsin, December 3 and 4. Branch officers have statistical reports on hand for conference. Ministry report your labors from June 1 to December 1. Address all reports to Jasper O. Dutton, president, 239 Lincoln Street, Evansville, Wisconsin. Audrey B. Dutton, secretary.

Lamoni Fiftieth Anniversary Service

Lamoni Branch will celebrate, on November 6, the fiftieth anniversary of its organization, with special service both morning and evening. The branch was organized on November 12, 1871. It is hoped that President Elbert A. Smith will be able to be present and give an address for the occasion. At this point the Lamoni people feel that without pausing in their labors they can afford to look back over the pages of history and take stock of what has been done in order to get ready for the greater work that will need to be done in the immediate future.

Buffalo Dedication

The Buffalo, New York, Branch announces the dedication of their chapel, located at Midway and Hutchinson Avenue, Kensington, on November 27. An invitation is extended to all who are interested and wish to attend; especially any of the missionaries who formerly labored in Buffalo and the New York District would be gladly welcomed, or a letter from them would be appreciated just at this time.

The Buffalo Branch was organized October 3, 1907, by Elder U. W. Greene, with Elder F. G. Pitt as the first president. For ten years the branch met in halls and finally entered their own home in April, 1917.

It is expected that President F. M. Smith will be with us.

ANNA B. LLOYD.

BUFFALO, NEW YORK, 36 Tremont Avenue.

Requests for Prayers

Little Evelyn Trosper, of the San Bernardino, California, Branch, recently baptized, writes that she is afflicted in mind and body and retarded in development. She will be administered to, with her crippled cousin five years of age, on November 6, and desires the prayers of the Saints in their behalf. She has much faith in the ordinance and prays for others who are afflicted.

Sister Myrtle Powell Lasater, of Seattle, Washington, requests prayers that she may be relieved of an affliction whereby she lost her voice about a year ago. She is able only to speak in a whisper. She has had to give up her cherished work in the Sunday school, much to her regret.

Home-Coming and Young People's Meetings

Sunday, November 6, will be observed as home-coming day at Bevier, Missouri. Arrangements are being made to look after the physical needs of all visitors. Commencing on the 6th and continuing till the 13th, a series of young people's meetings will be held, conducted by Elder C. E. Wight, of Lamoni, Iowa. Sister Wight will have charge of the singing. Elder V. D. Ruch, late graduate of Graceland, will also assist in the services.
J. L. WILLIAMS, *Branch Clerk.*

English and Public Speaking by Mail

Is your speech effective

Do you sometimes write important letters?

Do you ever write articles for publication?

If so, do you know how to make your language forceful?

Are you skillful in the choice of words? Do you have a "mob" of words, or do you have an army of words at your command, each word trained to do the most effective service at just the right time?

Are you keenly aware of the fact that the language you use, your form of expression, your skill in the selection of words, and their arrangement in sentences, greatly influence the attitude that others take towards you?

There is no study so commonly required in high schools, colleges, and universities of America, as English. This speaks volumes for its tremendous value—socially, intellectually, commercially.

Never before did public speaking have a greater value than at the present time. Vocal expression is instinctive, but speech is an art which requires cultivation.

Language is the godmother of knowledge and lies at the

root of all mental cultivation. The force of character, the thought, the will, the feeling, the power of an individual is measured and judged by the language which he uses.

Is your language colloquial and meager? Is your power of expression feeble and inefficient?

Why not improve the long winter evenings studying English and public speaking by correspondence?

Graceland College has some good courses expressly for you. But none more valuable than English and public speaking. Write for full information to

THE EXTENSION DEPARTMENT.
Graceland College, Lamoni, Iowa.

London Dedication

London, Ontario, Branch, will hold church dedicatory services November 20 and 21. All Saints are invited to attend, especially those in London, Chatham, Toronto, and Owen Sound Districts. President Frederick M. Smith will officiate. A big banquet will be held on Monday evening.

Addresses

Elder William Osler, 728 King Street, London, Ontario, Canada.

Field address of W. P. Bootman for the rest of the year will be Weiser, Idaho.

Conference Minutes

KEWANEE.—At Rock Island, Illinois, October 15 and 16. This was the 189th session of conference. J. F. Curtis, and district presidency, George Sackfield and Charles L. Holmes, in charge. All other district officers were present and performed their respective duties. All officers, heads of Sunday school, Religio, and Women's Department reported. Reports showed obstacles were being encountered, some progress being made. Workers in every case desire to continue or felt that ultimate triumph was certain. All were sobered and grave over the situation in the world and felt that it was a time to put forth renewed diligence, but as we caught the spirit of the conference it was of a character to inspire one with courage. Statistical report showed still ten branches, with a mission at Galesburg where Sunday school is held and preaching by the missionary occasionally. Total number in the district, including the 20 isolated members, 774; total baptisms for last five months, 19; total deaths, 3. Treasurer's report showed receipts: \$161.10; paid out, \$56.36; balance, \$104.74. Bishop's agent's receipts: Tithes, \$622.81; oblation, \$74.72; auditorium, \$279.50; miscellaneous, \$67.76; total, \$1,044.79. Paid out in district, \$90. District president and treasurer were appointed to purchase a typewriter for use of district president and pay for same out of district funds. Treasurer instructed to purchase stationery from Herald Office for use of district officers. Mimeograph was placed in charge of district president. By vote decided that hereafter the branch entertaining the conference shall make a charge for the meals sufficient to cover the cost. The following delegates and alternates were chosen to attend the General Conference of 1922, if one is held: O. W. Okerlind, George Sackfield, Ralph Maynard, J. G. Cole, Leah Denton, Elizabeth Cole, J. E. Asay; alternates, Kitty Pine, Della Sackfield, Leonard Stiegel, Robert Gunlock, Edward Jones, Clifford Huntley, C. I. Carpenter. Matter of holding a joint reunion with Eastern Iowa was referred to the district presidency to confer with the various branches and to decide later. Next conference will be held at Joy if they can have it. Seven of the ten branch presidents were in attendance, also J. F. Curtis, S. A. Burgess, C. E. Willey, C. I. Carpenter, O. W. Okerlind, and many of the local priesthood of the district, as well as members. Prayer meetings were very spiritual, preaching most excellent, instruction if heeded will help us attain perfection. Convention of Eastern Iowa at Davenport enabled us to exchange speakers and to hold a joint priesthood meeting there with both ministry addressed by Elders Burgess and Curtis. Everyone

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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seemed to feel that it was a good conference. Adjourned to meet the second Sunday in June, 1922. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

WALES.—At Nantyglo, Monmouth, September 17 and 18. J. A. Gillen and T. W. Williams, associated with T. Jones, presided. Brethren Williams and Gillen gave short introductory addresses. Reports from district president, secretary, and treasurer. Gilfach-Goch, Abercumbol, Pontyveates, Neath, Nantyglo, and three elders reported. Treasurer's account audited and reported. Ordination of William Crouch agreed to: brethren of the Twelve and district officers to make provision with the Neath Branch for the same. Discussion was had upon accommodation for worship in Wales. Brethren from several points were of the opinion that this lack retarded the growth of the work. The following resolution was obtained: "That the district officers and branch presidents be formed into a committee to ascertain what land was available and possibilities for houses of worship to be erected; and to inaugurate a building fund, reporting their findings to the members of the Twelve now present and to forward to the Bishopric." Officers elected: Thomas Jones, president; T. G. Jenkins, vice president; John Phillips, secretary; Lewis Phillips, treasurer; Morris Williams, district chorister. Unanimous confidence expressed in the district president augurs well for the future good of the Wales District. Sunday morning speaker was Brother Gillen, who gave an edifying, comforting, and encouraging sermon. Afternoon fellowship was in charge of the district president, who gave a short exhortation, which was followed by testimonies of a spiritual nature in Welsh and English. The Spirit said that it had been and was still striving with those present of the church and with others who ought to become identified with the faith. Evening was occupied by Elder Williams upon the theme of social, spiritual, and temporal emancipation, claiming that every such means was provided for within the church's teachings. We can say that the conference was peaceful, educational, and encouraging. An environment exists in which and with which a work can be built. John Phillips, secretary; Thomas Jones, president.

EASTERN MICHIGAN.—At Marlette, October 15 and 16. After a prayer meeting at 9 a. m. Saturday, business session convened with Paul M. Hanson in charge, W. H. Sheffler, district president, associating. Interesting reports were read, showing that good work is being done. Election of officers resulted in: William H. Grice, district president; W. H. Sheffler and H. E. C. Muir, counselors, who were ordained accordingly; Otto Fetting, bishop's agent; Herbert Swoffer, secretary; Sister C. C. Whitford, chorister. Reunion committee of three elected to confer with the Detroit District committee to look for site of permanent reunion grounds. An interesting letter from president of Women's Department, Sister Engel, was read. Quorum of elders was organized; H. E. C. Muir, president; W. H. Sheffler and L. E. Grice, counselors; H. L. MacPherson, secretary and treasurer. First Quorum of Priests held a business session. Officers elected; F. W. Cadow, president, and Joseph O'Brien, counselor, who were ordained accordingly; Walter Curtis, secretary-treasurer. Preaching by John R. Grice, W. M. Grice, Paul M. Hanson, and M. W. Liston. This conference was a success, all business being done in perfect harmony. Attendance about 700. Very elaborate meals were served in church basement by the ladies of Marlette Branch, with reasonable rates and prompt service. William McAuley, Herbert Swoffer, press committee.

IDAHO.—At Hagerman, October 1 and 2, district president R. C. Chambers and counselors, together with L. G. Holloway, missionary in charge, chosen to preside. Business session Saturday morning and afternoon, followed by Sunday school business session. Officers elected: President, R. C. Chambers, Rupert, Idaho; vice president, Earl F. Hoisington, 1302 North Sixteenth Street, Boise, Idaho; secretary, Doris Jennings, 428 North Main Street, Pocatello; treasurer, Ed. L. Haas, Rupert. The Utah District was invited to unite with the Idaho District in a joint reunion at Rupert in 1922. The Presiding Bishop's appointment of Ed. L. Haas as Bishop's agent for the district was sustained, also recommendation of Brother Haas to office of elder was approved and ordination provided for. Rena Haas was recommended as district chorister and Izetta Condit as district field worker for Religion. Officers elected by Sunday school: Superintendent, Earl F. Hoisington, Boise; assistant superintendent, Charlotte Condit, Caldwell; secretary-treasurer, Jennie Condit, Hagerman; member library board, Bertha Meinicke, Rupert. Preaching by M. A. Etzenhouser, Earl F. Hoisington, and L. G. Holloway. Adjourned subject to call of the district president. R. C. Chambers, president.

CENTRAL NEBRASKA.—At Inman, September 2, 3, and 4, with F. S. Gatenby in charge. Sunday school, Religion, and Women's Department meetings were held Friday. Prayer meeting, Saturday morning at 9 a. m. Business meeting at 10 a. m. F. E. Cochran was chosen as counselor to the president, M. A. Peters as the other counselor. The next conference meets at Norfolk, Nebraska, at the call of the president. Round table Saturday afternoon. Sunday morning at 6.30, the first young people's prayer meeting was held. Sunday school and sacrament services held. Preaching by Joshua Carlile and E. E. Long. Zaida Derry, secretary, Elgin, Nebraska.

CLINTON.—At Mapleton, Kansas, October 14 to 16. Edward Rannie, district president, presided, with J. F. Keir and Lee Quick assistants. Friday was devoted to departmental work and program in the evening. Saturday was devoted to work of conference, and a round table was conducted by Bishop Keir in the afternoon. Preaching Saturday evening, Sunday morning and evening, by Bishop Keir. Prayer service in the afternoon. Weather was ideal, attendance was good, and a fine spirit prevailed throughout. Next conference at Nevada, Missouri, February 17 to 19. Mrs. A. C. Silvers, secretary.

Convention Minutes

CHATHAM.—Sunday school, at Chatham, Ontario, September 24. Officers' reports show that the district is progressing slowly. There are 16 schools in working order, with a membership of 711, a gain of 65 over last year. Officers elected: Superintendent, Duncan Clatworthy, Chatham; assistant superintendent, William R. Leverton, Bothwell; secretary, Lena Tedford, Blenheim; treasurer, John C. Dent, Bothwell; librarian, Richard Rae, Windsor. Next convention to be held at Bothwell at same time as the conference. Lena Tedford, secretary.

Our Departed Ones

WILLIAMS.—Henry A. Williams was born at Darien, Genesee County, New York, June 14, 1840. Six years later he came with his parents to Walworth County, Wisconsin, and settled in Geneva Township. He spent the greater part of his life in this immediate vicinity, but lived thirteen years in Jackson County, Minnesota. At the age of twenty-four he married Agnes Lytle. To them were born five boys and five girls, nine of whom survive. His wife preceded him less than three years ago. Baptized June 18, 1919. Deceased was a man of strong character, intellectual and keen minded. Once the light of the gospel penetrated his heart and brain, his conversion was real and complete. With the vision of God imprinted upon his soul, it seemed fitting for him to pass out from earth life and join the faithful Saints on the other and better side of life. Died at the home of his daughter, Mrs. Harry Banker, Lyons, Wisconsin. Funeral from the home; sermon by F. M. Cooper.

WESTWOOD.—Margaret Westwood was born June 5, 1827, in Clark County, Indiana. Married Eli Curtis, February 27, 1845. To this union were born twelve children, seven girls and five boys, four of whom died in infancy, also a son and daughter after they reached maturity. Baptized July 5, 1874. Her first husband died in 1879 and later she married Joseph Westwood, who preceded her in death. Died at Independence, Missouri, October 5. Leaves six children, eighteen grandchildren, sixty-nine great-grandchildren, eighteen great-great-grandchildren, also three stepchildren. Her son Emsley was a minister in this church, also five of her grandsons are ministers in this church. Funeral from South Side Church in charge of Arthur Allen; sermon by Frederick A. Smith.

SANNEMAN.—Mary, daughter of Henry J. Sanneman, was born in Goshen Township, Clay County, Kansas, March 4, 1881. At the age of twelve her mother died, leaving seven children younger than Mary, who became a mother to them, and her six brothers and four sisters rise up to praise her for the matchless service she rendered them. After various members of the household married, the family scattered, and in 1906 she went to Stewartville, Missouri, to live with her grandfather, who was a Latter Day Saint. In 1912, she went to Kansas City to work. She returned in 1918 to be the homemaker for some of her brothers. Baptized August 26, 1893. Died September 7, 1921, after a serious operation. Funeral services at the Methodist church, sermon by Reverend George Mead Hughes. Interment in Greenwood cemetery.

ELLIS.—Elizabeth A. Cox was born in Pennsylvania, July 11, 1844. Married William R. Ellis in 1859, who died August 27, 1912. Thirteen children were born to them, one of whom is Sister August Gratz, of Independence, Missouri. Sister Ellis was baptized May 12, 1907, and lived a faithful, consistent life to the end. Died at the home of her daughter, Mrs. John Hunt, in Livingston, Wisconsin, September 29, 1921. Funeral from the home there and at the Saints' church at Buckwheat Ridge, with interment in the cemetery there beside her husband. Both services by B. C. Flint.

LANDERS.—Imogene Landers at the age of seventeen, a member of the graduating class of Blue Rapids, Kansas, died October 13. The whole community, especially her schoolmates, with her mother and grandmother, mourn her sudden death. Funeral was necessarily from the Presbyterian church, near her home, though her family for generations back were Latter Day Saints.

WELLS.—Harry Ober Wells was born June 7, 1855, at Fremont, Michigan. Married Mattie Peer, May 6, 1911. To this union one son was born. Baptized April 27, 1919. Ordained a priest, December 1, 1920, in which office he served faithfully. He was a leader among the choir workers and his presence will be missed very much. Leaves a wife, one son, mother, and two brothers. Died of typhoid fever in the Saginaw General Hospital.

PETERS.—Mary Wells was born at Stewartville, Missouri, August 28, 1892. Baptized at ten years of age. Married Benjamin J. Peters, June 10, 1917, and to this union were born two sons. Died October 9 after a short illness. Husband, children, father, mother, five brothers, a sister, other relatives, and a host of friends mourn. Funeral services from Maple Grove Church, Stewartville, in charge of Z. J. Lewis; sermon by B. J. Scott. Interment in Maple Grove Cemetery.

ANWAY.—Geraldine Viola, daughter of Brother Charles H. and Sister Catherine A. Anway, was born at Lamoni, Iowa, April 19, 1914; passed from this life at Lamoni, Iowa, October 10, 1921. Geraldine had scarlet fever August last. She was left with a weak heart, not growing strong again. Her departure was on her part a release from sickness, a passing to the bright shores of eternity where illness and pain are no more. Services at Saints' church, Lamoni, before a large concourse of schoolmates and friends, in charge of H. C. Burgess; sermon by J. F. Garver. Interment at Lamoni.

MARTIN.—James Clarence Martin, born near Eagleville, Missouri, May 11, 1884, departed this life October 11, 1921. Married January 1, 1905, to Etta L. Keown. To them were born three children, Bertha L., Frances L., and Harold M., who with mother and companion are left. Besides wife and children, he is survived by an aged mother, two brothers, three sisters. Deceased was baptized in 1913. He lived and died in the hope of the first resurrection. Services were from the Saints' church, Lamoni, in charge of L. G. Holloway; sermon by J. F. Garver. Interment in Rose Hill Cemetery.

GOOLD.—Fred Raymond Goold was born at Beaconsfield, Iowa, January 29, 1899. Baptized at eight years and was strong in the faith. Married Bertha Zeearftra, August 24, 1919, and to this union was born one daughter, Francis Ethel. Died October 10. Wife, father, mother, seven brothers, a sister, other relatives, and many friends mourn. Funeral from Second Independence Church, William H. Kelley in charge; sermon by B. J. Scott. Interment in Mound Grove Cemetery.

PENROD.—William Allen Penrod, aged seventy-one years, died at his residence, 1129 West Fourth Street, Santa Ana, California, September 6. Leaves to mourn, his wife, Rebecca A., and two brothers. Funeral sermon by F. G. Pitt.

THE SAINTS' AID

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

by man among you have
and concubines he shall
Mormon, Jacob 2: 36.

VOLUME 68

INDEPENDENCE, MISSOURI, NOVEMBER 8

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EDITORIAL

The New Testament Law of Divorce

Adultery dissolves the essential marriage relation, unless reparation be followed by forgiveness. When an unbeliever deserts, the believer is free. Are all who desert believers?

A recent book by Doctor R. H. Charles, on the teachings of the New Testament on divorce, contains information which may prove of general interest to our readers, especially in connection with General Conference Resolution Number 412. Doctor Charles takes up very carefully the various accounts in Matthew, Mark, and Luke, and points out that Luke gives only one verse and Mark evidently has modified the order. A great discussion arose in that day between the Shammaites and the Hillelites over the meaning of Deuteronomy 24: 1, 2: "When a man hath taken a wife, and married her, and it came to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife."

There was no discussion over Deuteronomy 22: 22 which provided the death penalty for adultery. The followers of Hillel maintained that the later passage involved any cause, Hillel going so far as to say that a man could divorce his wife for burning his food. Another maintained that he might divorce his wife if he met another woman who pleased him better. Hence the direct question, Is it lawful for a man to put away his wife "for every cause"? Shammaites, on the other hand, held that no cause justified divorce except actual unchastity.

But Jesus did not base his reply on the interpretations of either to this ambiguous passage, but replied, "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? What therefore God hath joined together, let not man put asunder." (Matthew 19: 4, 5.) They then said to him, "Why did Moses then command to give a writing of divorcement, and to put her away?" and Christ answered, according to Matthew, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Then followed the direct declaration of Matthew 19: 9, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Doctor Charles urges that the word here translated "fornication" would be more accurately translated "unchastity." So far as adultery was concerned, it was already punishable by the Jewish law with the death penalty. Not until 30 A. D. was this law changed, but divorce was still compulsory. The husband was compelled to divorce his adulterous wife. Nor could he remarry her. Moreover, in no case could the paramour marry her. This right of divorce under the Jewish

law rested only with the wife until a thousand years after. as not extended to

A further comment is made that Christianity, no less than Judaism, recognized that the sin of adultery of itself dissolved the essential relationship in marriage, as that essential relationship consists of the faithful troth of man and maid. The official relationship established by church or state can only be dissolved by proceedings for divorce, but the essential relationship is violated itself by unfaithfulness. It is only through repentance on the part of the offending party, and forgiveness by the faithful one, that the continuance of the true relationship is possible. Without repentance, the one who is faithful cannot condone it, as a spiritual reconciliation is impossible. Of course the faithful husband or wife who is unacquainted with the secret sin of the spouse is not guilty.

Doctor Charles insists that the following verses, found in Matthew 19: 10-12, are not concerned with this question of divorce, but belong to some other passage concerning sacrifice, as they are without the right meaning in this connection: "His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Taken in connection with a direction to renounce the marriage relationship as Paul later urged in the Corinthian letter, these words would then logically follow, "If the case is so with his wife, it is not good to marry."

Romans 8: 1-3 is concerned, not with the question of divorce, but with the question of the binding force of the Jewish law, and is based wholly on the Mosaic law of marriage, and hence has no bearing whatever on the doctrine of Christian marriage and divorce.

Discussion at some length is had on 1 Corinthians 7: 10-15, with the added suggestion that the first part of the eleventh verse is an addition: "But and if she depart, let her remain unmarried, or be reconciled to her husband." The vital statement is that the wife depart not from her husband and the husband put not away his wife. This is the law to the Christian church on marriage. And then owing to a discussion in that day concerning those who were married to unbelievers, as the Jews forbade such marriages as defiling and illegitimate, Paul answers that the believing husband shall not leave the unbelieving wife, nor shall the believing wife leave the unbelieving husband, for the unbeliever is sanctified in the one who believes. But if the unbeliever depart, let him depart.

In summing up, unchastity at once dissolves the marriage bond. The erring spouse may, upon repentance, be forgiven and the marriage relationship be restored in the Christian church. Without repentance, the true relationship cannot be restored.

In the case of those who believe, the marriage relationship should be continued except in case of unchastity. But where one spouse is an unbeliever and leaves, the one who believes

is not bound in such a case, and the believer is free to marry again.

Doctor Charles makes the following comment: "We have seen that Saint Paul legislates *especially* for such cases where the one who deserts is an unbeliever. Can we call all who desert to-day believers?" "There are many husbands and wives who are separated, not by any decree of the state, but by grave offenses such as desertion, or by irremediable evils, such as habitual intoxication or hopeless insanity. In the case of deliberate desertion extending into many years, it seems not unreasonable that the church should legislate specially for such cases, as did Saint Paul, and release the believer from the yoke of bondage. Adequate grounds could be adduced for like action on the part of the state."

He, therefore, concludes that:

"Remarriage after divorce on the ground of unfaithfulness is not forbidden anywhere in the New Testament save in an interpolation, i. e., 1 Corinthians 7: 11.

"The state can only divorce those who through unfaithfulness have already divorced themselves.

"First Corinthians 6: 15-18 clearly teaches that unchastity dissolves essentially the bond of marriage, though officially it may still be recognized by the church and state. The true renewal of the essential bonds lies in the hands of the pair directly concerned.

"First Corinthians 7: 15 allows that desertion in certain cases is equivalent to divorce. Whether in such cases remarriage was allowed on the part of the believing partner, who has been deserted, is not clear."

The position taken by Doctor Charles with regard to the Mosaic law and its interpretation is confirmed in a recent issue of the *Journal* issued by the American Bar Association, from which we take the following extract. After pointing out that much of the Mosaic law was not a command or charge to do certain things, as is often erroneously supposed to-day, but is instead a rather strict limitation of evils then existing, the writer continues:

"Divorce presents a more interesting phenomenon in Biblical law. In the ordinary translations of the Bible, the impression is given either that the lawgiver ordained divorce or that he ordained the writing of a formal bill of divorcement when a man exercised the power, and it seems to have been an exclusively male prerogative, of sending away his wife. But this is not the meaning of the passage in the twenty-fourth chapter of Deuteronomy. The first four verses properly constitute but a single sentence, the point of which is that if a man has divorced his wife, and she has married another, who either divorces her or dies, the first husband may not remarry her. The feeling behind this limitation of the divorce evil is expressed by one of the prophets as a matter taken for granted in one of his illustrations: 'If a man put away his wife, and she go from him, and become another man's, may he return unto her again? Will not that land be greatly polluted?' (Jeremiah 3: 1.) Two other checks on the evils of free divorce are imposed by the lawgiver in special cases (Deuteronomy 22: 19, 29). At first glance, this interpretation may seem at variance with certain passages in Matthew which attribute to the Pharisee hecklers this question: 'Why did Moses, then, command to give a writing of divorcement, and to put her away?' The answer presents a more accurate interpretation: 'He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives.' (Matthew 5: 31; 19: 3-8; Mark 10: 2-6.)"

S. A. B.

Through later advice we learn that Arthur E. Benc, a former Graceland student, received his M. D. degree at the State University of Iowa last June and is now an interne in the State University of Iowa Children's Hospital in the orthopedic surgery department. Also that Charles A. Benc received his B. A. degree in June and is now studying dentistry.

Unemployment

Nothing in the way of theorizing means as much to a man out of a job, and needy, as something to do to earn his daily bread. We admit this to begin with, for it is a basic fact. The long lines of men who stand outside a mill entrance of a morning, each one desperately hoping that by some means he may be given a place inside and have his name on the payroll, are tragic sights. One who would step up to them and say, "Look cheerful, men; it's not as bad as you imagine," would likely be invited to vanish, assisted with the toes of numerous brogans.

Ordinarily our personal impressions regarding unemployment are largely determined and colored by our own situations. If we are satisfactorily at work and have good prospects, the problem is given little attention. If we are out of work and face hunger and eviction from our homes for selves and dear ones, it becomes a problem of much magnitude.

We say *ordinarily* this is the tendency, though a real Latter Day Saint who not only reads the Golden Rule but thoroughly believes in its efficacy as a rule of action, is able to think in terms of others' needs without being forced into the same condition himself.

All over the United States and in distant lands, economic conditions are afflicted with something. It may be lack of faith which is akin to fear. It may be that capital is being centered in tax-exempt bonds to the exclusion of business maintenance and extension. In fact, student-writers are arguing with much fervor that such is the case. School bonds, municipal bonds—securities of all kinds with tax-exemption privileges are sought after now, while a few years ago they went almost begging. Liberty Bonds are at par as we write. We read that millions of dollars have been invested in speculative propositions, such as the gamble on whether or not the German mark would return to prewar value, but gilt-edge propositions to help finance established business, offering as much as eight per cent, are passed by. Why? We are assured that it is largely because of high taxes on such investments.

But we are not attempting here to ascertain causes so much as to discuss one serious effect: unemployment.

Bishop J. A. Becker, acting for the Presiding Bishopric as bishop of Zion, is attempting to help those who need work in Independence to find employment, but he needs more who will report places open or tasks to be performed. It is a matter for cooperation all around.

In Kansas City the Men's Club is keeping a careful list of all who are out of work and doing all it can to find them places. Naturally, the first problem of these men is to attend to local needs. Men with families who reside in that locality should be assisted in this regard before some one who without consultation picks up and moves into the place and then tries to find something to do.

In the *Men's Club Bulletin* they say very pertinently: "Efficiency and faithfulness are coordinate terms. No one is efficient, no matter what his abilities are, if he is not faithful, which means doing his work the very best he can, and generally looking after his employer's interests. In doing that we are guarding our own welfare. Increasing one's aptitude for the work he is doing, and 'keeping on the job,' is efficiency. . . . We don't want to get positions for men who won't give the best there is in them. We are after a reputation for the people we send to fill positions."

Roger Babson, the famous statistician, often receives letters asking help to find work. He gives some examples of his replies in his excellent little book on Religion and Business. He tells one man—if we may dare paraphrase so excellent a sentiment—that he should pray earnestly to God for help to find work, but furthermore should ask for sense enough to

put the best he has into every task. Ask for ability to rise above his fellows from sheer application and concentrated attention. In the meantime, lest depression enter and discouragement follow, get out and *do* something. Work free if necessary, *but work*. There are always things that need doing if some one will attend to them. Scour the community for helpful things that you can do and do well, from trimming your neighbor's trees that hang too low over the walk to sawing up the widow's woodpile down the alley. One's very activity will recommend him.

It might be possible for every community of Saints throughout the church to cooperate in helping each other in this regard. Every person who is working knows the situation about him and can make quiet investigation as to what may likely be open for those who seek employment. But the big question always arises: Will he do his best to "make good"? If one has ability, skill, adaptability, congeniality, faithfulness—any one or all of these—he is worthy the recommendation of his friends and will sooner or later find those who seek his services. If he lacks these, then what?

This is a day of specializing. Many people work for years at a task which requires a high degree of efficiency in one or two tasks, and are not required to do anything else. If content to do that without learning the rest of the business, either theoretically or practically, as conditions allow, that particular article may be cut off the list and the employee be thrown out of a job. No one knows whether he is able to do anything else or not. He does not know, for he has never tried. It often brings about a sad plight.

On the other hand, there are those who do everything, yet are not able to do anything outstandingly well, and must also stand aside while better equipped men get the places. That indeterminate area between "common labor" and the skilled trades is always overfull. And the professions demand much these days if one would progress. Yet as a rule the best in all these fields of labor are kept on the pay roll when the others must be let out.

We say "as a rule," for in these days of uncertainty, conditions are forcing some of the best workers out; and rather than lose seniority rights, for which they have patiently worked for years, they wait, eagerly hoping that the times will be better and they be able to return. They have a horror of becoming floaters, transients. They have time, but not the funds to take a correspondence course in some other line, and even if they did that, must begin at the bottom—and the bottom of the ladder is the part that's so crowded. It is a personal problem, mostly.

It is easy to imagine an elaborate system worked out by the church officials to prevent unemployment. And they have thought of it, made a systematic survey to get material for a start, but it requires a large expenditure to maintain anything approaching completeness among so many members. It will come, though, in time, but in the meanwhile we must do our best, personally and cooperatively, to prevent and alleviate suffering the coming winter. E. D. M.

Church News

President F. M. Smith left Independence on the evening of the 2d for New York and points east.

President Elbert A. Smith was in Lamoni over Sunday, the 6th, to deliver an address at the celebration of the fiftieth anniversary of the Lamoni Branch.

Bishop J. F. Keir is improving from his illness, is able to be around home a little, and the prospects are that he will soon be able to resume some of his duties, with due care to avoid relapse.

More Foolish Misrepresentation

Sectarian press being supplied with propaganda that represents views of author only.

"The Advocate is in receipt of a batch of Mormon literature sent out, we suppose to all "the papers of this country. If anyone thinks the Mormons have changed their doctrine concerning plural wives, he should read this propaganda written by our Carl G. Lewis, Lamoni, Iowa. The example of the ancient worthies of the Bible are held 'as proof that plural marriage is righteous on the condition that it is practiced in response to a command from God and according to his restrictions.' This same Mormon also teaches that the Mormon church has a right to organize an army and Fred M. Smith, of the Reorganized Church of Jesus Christ, of Latter Day Saints has a right, when God speaks to him, to declare war. Simple-minded people may accept such nonsense; but men and women of intelligence are not to be led away by such folly. And yet it will be remembered that the Mormon population in the United States is numbered by many hundreds of thousands and it may after all become a serious matter that this teacher of theirs is claiming the right for them to equip an army and to declare war."

The above clipping from *The Christian Advocate*, of Birmingham, Alabama, has been sent in by some of our readers. It may be that this sending out of literature has been quite general throughout the country. If it has, a similar comment may appear in other States.

We will, therefore, state positively that Carl G. Lewis is not and never has been a teacher or leader or priest in any sense of the Reorganized Church. He was, at one time, a member, but because of the issuance and circulation of these tracts he was duly tried before a bishop's court and before a stake high council and expelled from the church. The case was discussed by Elder John F. Garver, President of the Lamoni Stake, in the SAINTS' HERALD for August 20, 1919.

This church makes no attempt to dictate to or control its members. The United States mail is free to all. But, of course, we cannot fellowship one who thus positively misrepresents the position and teachings of the church.

There is one sentence in the above comment which receives our hearty approval: "Simple-minded people may accept such nonsense; but men and women of intelligence are not to be led away by such folly."

The Reorganized Church has never, at any time or place, directly or indirectly, taught or sanctioned or excused the teaching of polygamy or plural wifery in any form. Nor is there any substantiation in the other accusation brought forth, that President F. M. Smith reserves the right, or claims the right, or that the church teaches that he has the right to declare war, though Mr. Lewis may so have claimed. But that does not hurt the church any more than the false accusations of other opponents.

The chief damage of the distribution of such literature is this very serious misrepresentation. Mr. Lewis has never heard any such teachings in the church, either publicly or privately, and well knows that such are not the teachings of the church. Unfortunately, some who do not care for the truth, but only for an excuse, may take advantage of his propaganda to attack the church.

But, as the editor of the *Christian Advocate* says, and we like to reaffirm, "While simple-minded people may accept such nonsense; men and women of intelligence are not to be led away by such folly." S. A. B.

Charles Wicks, Cheyenne Indian, was visiting Independence and the church institutions recently in company with Elder Hubert Case. He is much interested in the work and contemplated baptism at that time.

The American Indian

A Pennsylvania Congressman urges that they be given universal citizenship.

Honorable M. Clyde Kelley, Congressman from Pennsylvania, delivered a strong speech in the United States House of Representatives on August 4, concerning the American Indian. Mr. Kelley was a member of the congressional committee to investigate work among the Indians the past two years, and makes a strong attack upon the present situation of the American Indian.

He says the office of Commissioner of Indian Affairs was created in 1832, and the reservation system adopted, during which time the Indians were removed from the Eastern States to the western territory and segregated. It was expected to continue possibly twenty-five years. In 1869, President Grant appointed a board of Indian commissioners, and in 1885 they made a most earnest plea that all Indians born within the territorial limits of the United States be declared citizens. In 1887, Congress definitely decided to end the system and break up tribal government and passed the Dawes Act as a general allotment law. Its purpose was to allot land to each Indian and declare him upon allotment fully entitled to all the rights, privileges, and immunities of a citizen of the United States.

But in the thirty-four years, the number of Indians under the control of the Indian Bureau has been increasing rather than the reverse. This system of wardship has prevented the American Indian learning self-reliance. They have been forced to live under conditions which have prevented productive work. Where they have farmed land, cultivated and cared for it, they have found in some instances at least, those lands leased out at a very nominal sum and fences torn down and crops destroyed by grazing cattle. The expense of the Indian Bureau is now \$15,000,000 a year, as compared to \$5,000,000 in 1887.

Mr. Kelley brings a number of very serious charges of maladministration, but his basic plea is for independence and full citizenship to the American Indian, with the right to hold and own his own property without bureaucratic supervision.

Music Makes Farm Life More Attractive

The fact that so many young men and women are leaving the country for the city is causing much anxiety. The remedy is said to be, "Make country life more attractive." Through music, as through no other medium, is it possible to bring contentment and happiness. It should be made possible for the children in rural schools (and, perhaps, for adults in rural communities also) to receive class instruction on orchestral and band instruments.

"I have in mind a rural school in Pennsylvania where this plan is being followed," said the State Superintendent of Music for Pennsylvania. "A competent man is employed to teach instrumental music. He gives both class and individual instruction. The school has three orchestras, of which the first and most proficient is the smallest. It comprises eight members. The second consists of fourteen players. On special occasions these pupils are coached to unite with the first orchestra. The third is the beginner's orchestra. It is elementary in character. It numbers from six to twelve players.

"The school also has a mandolin club of nine members.

"There is a capable teacher of piano. The piano is placed in a small room adjacent to the main schoolroom. Through an admirable arrangement, pupils leave the schoolroom at any time for a piano lesson. The schedule is working smoothly. Students in the main room hear the tones of the piano all day. They are no more distracted by it than are their city cousins by the jangling gongs of passing trolley cars."

Subjects Being Discussed

Off for Australia November 8

Elder J. W. Davis and wife plan to sail for Australia on November 8, where they expect to spend five years in missionary work in that far-off land. Sister Davis will have charge of the Sunday school work and the Women's Department. Elder M. A. McConley and wife are at Honolulu and will join the party there and proceed to Australia. Elder Davis and wife have been in Lamoni recently, visiting Sister Davis's mother, Vida E. Smith. On their return they plan to visit Palestine and European countries.

Better English

The National Council of Teachers of English and the General Federation of Women's Clubs, with others, are striving to secure better English, and so have announced for the week beginning November 6 a better speech week for the week beginning November 6 a better speech week for the public schools. The following pledge has been proposed:

"I love the United States of America, I love my country's flag, I love my country's language. I promise:

"1. That I will not dishonor my country's speech by leaving off the last syllables of words;

"2. That I will say a good American 'yes' and 'no' instead of an Indian grunt 'umhum' and 'nup um' or a foreign 'ya' or 'yeh' and 'nope';

"3. That I will improve the American speech by enunciating distinctly and by speaking pleasantly and sincerely;

"4. That I will try to make my country's language beautiful for the many boys and girls of foreign nations who come here to live;

"5. That I will learn to articulate correctly one word a day for one year."

The Literary Digest makes comment to the effect that for this movement to be really successful, it will have to insure all-year care in the matter of good English. It will require more discriminating use of words and thinking instead of the easy way of slang.

Dressing Children

Comfort, utility, healthfulness, are required for healthy children.

Much is said of mother love, and rightly so. Yet at times we have felt almost inclined to doubt it. Probably the circumstances on what so harsh a judgment is based in the one respect would be found to be the outgrowth of ignorance rather than intention.

Many mothers will dress up a young child, and then insist that the child keep clean for several hours. Looks is the thing that appeals. Yet it is a trial to the child, and a trial to whoever tries to take care of him during that period of enforced cleanliness.

Modern observers agree that it is better that a child should be dressed in such a manner that he can play freely, dig down in the sand or the grass without great injury, or so he can pursue his very important duty of studying this little world in which he has been placed.

Perhaps even more grave is the question of health. We have seen children shivering with bare knees, and otherwise insufficiently clothed in weather near the freezing point. The little socks look cute, but after all, is it of the most importance that the child should look superficially pretty, or should he be clothed comfortably according to the nature of the weather?

(Continued on page 1078.)

ORIGINAL ARTICLES

A Grave Indictment

By John W. Rushton

The immoral conditions of society at present demand a socialized ministry, a consecrated home, and the Bible and morals taught in the schoolroom.

The accompanying editorial from one of the leading western newspapers [see article on "What of the children?" in the department Of General Interest, in this issue] is a grim reminder of the guilt of neglect some of the churches are under regarding some duties owed to society, as the agency through which should be generated social, moral, and spiritual power. It also constitutes a challenge to the ministry as well as the church, which cannot be ignored if we are to be taken seriously in our work. Not only so, but home and parenthood, schools and pedagogues, as well as the whole of our vaunted civilization with its vast resources are included in the wide sweep of this condemnation.

While there seems to be everything by way of external and mechanical means to enrich life in every noble way, and each succeeding generation inherits an increasing supply to meet the heavier responsibilities which life imposes, yet everywhere we are confronted with signs of breakdown and moral bankruptcy. Even in our newspapers and magazines, which are so widely read and have access into every home, being privileged to go and be received on terms of intimacy enjoyed by no other agency for public enlightenment, it is disgusting and appalling to note the revelry with which we are plunged into all sorts of putrescence; and the vulgar details of orgiastic doings which engage the attention of men and women writers whose genius and talent are given up to feeding and probably creating an appetite for salacious and ghoulish affairs, in a manner which leaves nothing to the imagination to supply.

It is also to be noted in passing that some of these literary traffickers in shameful degeneracy are made the special guests at society functions and even invited to give addresses to young men and women who are preparing for service in our universities and colleges.

While we appreciate the courage and earnest desire for uplift which characterize the editorial upon which we comment, we would like to see some of our leading newspaper men and women initiate a crusade aiming at the purification of the streams of public information.

The High Calling of Journalism

There is every reason that our newspapers and various editors and their vast army of associates should regard their high calling equally as sacred as that of prophecy and the ministry. Indeed, the times seem to indicate that the voices of the church and ministry are not as welcome as those to which we refer, and for that very reason there should be consecration to high and worthy ideals, and the desecration of privilege and power by such disgraceful pruriency should be stopped.

The excuses which are put forth do not seem to be worthy of dignified consideration, all being variants of the general idea that newspapers must supply that which the readers demand. If it is true that the public is demanding that sort of matter, then all the more urgent the need for such soul-destroying foulness to be denied. We have no more justification for allowing the public to poison the mind by such indulgences than we have for permitting the sale of drugs

and alcoholic drinks. A person and a people are valuable only for what they can dream and vision, therefore anything which can interfere with high thinking and high willing should be prohibited.

Another question which this editorial raises is: What connection may there be between this tidal wave of crime and delinquency and the fact that in our schools we have shut out the Bible and religion as integral parts of the various curriculums, because of sectarianism?

Criminality Increasing Alarmingly

We are sure that this editorial is not dealing with a sporadic outburst of Tartuffery; nor is the terrible arraignment of the social conditions of the world at large and particularly our own country, to be neutralized by superciliously referring to the matter as Pecksniffianism. The fact is that for years, and all over, from many public men and women, representing almost all grades of society and culture, similar warnings have been raised and evidences marshaled with overwhelming conviction, to show that in spite of lavish expenditures of money, time, and energy, the growth of the criminal class is three times greater than the growth of the population. No nation spends more, if as much, as the American Nation for educational, and philanthropic, and religious enterprises of all kinds, still no other nation has a record quite so bad as ours with reference to the increase of crime. The Eleventh United States Census shows that criminals have increased from 1 in 3,500 in the year 1850, to about 1 in 786 in 1890, an increase of 345 per cent, while in the same period the population increased but 170 per cent.

In 1893 Henry Boies, in discussing this matter, catalogued the chief causes of this increasing criminality; and besides intemperance, which he said was responsible for about seventy-five per cent, "the lack of family discipline" and the "frightfully increasing desecration of the Sabbath day" were emphasized.

It cannot be denied that "what we wish to see in the national life of to-morrow we must put into the schools of to-day." The trouble is not with the schools altogether, but with the *home*, for we insist on the wholeness of life and urge that home, school, church, and business are equally important as factors in the development of character.

Deterioration of Home a Menace

The deterioration of the home is a serious menace to our national vitality, for it is recognized in the science of sociology that the home is the biologic unit of the societal structure, and the nation cannot be stronger nor better than the homes of which it is composed. In too many instances home is but a convenience, supplying a place to eat and a means of shelter during the intruding darkness of night, which forces a reluctant cessation from amusement and pleasure. This aspect of the question must include the want of proper discipline of children by parents. The disposition to impose too much upon teachers, and to take advantage of these social aids in the training of children, not only is harmful to the direct victims of such selfishness, but communicates its results to society as well as to the generations still to come. Our want of reverence for that which is holy, chaste, and good is the raw material from out of which a very large percentage of the vice and crime we are dealing with develops. Children should be taught this reverence for life and its mysteries; and that character is the result of disciplined will. Altogether there must be closer association between home, schools, and churches, and there is laid a foundation in prophylaxis, which would bring returns in the course of a generation making for vast improvement.

Those who are interested in public welfare and charity work, as well as jurists, teachers, and ministers, are too well aware of the awful truth there is in the reference to the growing delinquency of young girls, as well as the boys and young men. Vice commissions have affirmed that for each "fallen girl" there are twenty "fallen boys." There is much to be said against the economic pressure which may drive a large number to vice as a means of supplementing an inadequate wage, and with such a condition the Government should be urged by public agitation to see that proper investigation is made to find out in what way our economic and industrial matters may be readjusted to make this condition impossible. It cannot be tolerated that a Christian nation shall be allowed by its rulers to go to the Devil because "in gaining the world it is losing soul." Business is not primarily for the profiting of any individuals who exploit public necessity to their own advantage, but is a means of social function through which the public needs are supplied to the satisfaction and benefit of all concerned. But there is no doubt much of the vice with which we are confronted is the result of ignorance and a want of discipline which can only be blamed upon the parents. In this we shall be supported by physicians, ministers, teachers, as well as jurists.

Even within the fold of the church and under the very shadow of ecclesiastical ramifications sexual irregularity spreads its baleful influences; and many scandals have been uncovered in high schools of all cities which fill with alarm parents and teachers alike, leading to the inevitable conviction that the public is only acquainted with the periphery of the actual province of this evil.

Should Recognize the Crisis Age of Youth

We suggest again that there may be some connection between the social iniquities and the divorcement of our youth from the idealistic influences of religion in our schools, and that during the very years which have been proved by scientific methods to be the most fruitful of returns in spiritual experiences. It has been demonstrated by close analysis that the adolescent period, which includes the ante-puberty, and the post-puberty, as well as the puberty period itself, is the period in which there is awakened the sense of personal relationship to God, the sense of the burden of sin, or what Professor William James calls the "sense of wrongness as we are," and the anguish of the soul in its longing to be "right with God." It is a matter to be regretted that in our own church we have nothing which is being used as a means to impress the mind of the adolescent religiously at this very important stage of development. The Roman Catholic and the Angelican churches have their training and preparation of the youths and maidens for confirmation and to take part in the Holy Eucharist; even the Mormon Church has something approaching a ritual by which is marked this entrance into a new life, at least so far as the boys are concerned, in that most, if not all, of the boys about fourteen years of age are ordained to the office of deacon and placed into ecclesiastical harness.

Preferable Age for Baptism

The blessing of babies is a very beautiful and significant ordinance and carries with it a weight of spiritual meaning and even psychological power perhaps as much to the parents as the child. But the rather strict and possibly mechanical insistence upon the baptism of children by the time they are eight years of age, does not seem to be associated with any natural crisis of body or mind, and it does seem that the ceremony including baptism in water and the laying on of hands should be postponed until there could be a synchroniz-

ing of the awakening of the soul in the way which herein is suggested, and the church ritual be made to signify the "new birth" in something like a real and literal sense. So many times in the course of official experience has the excuse been made by church delinquents that they were baptized into the church when they did not understand the matter, and it had no significance. Of course I know that the textual thunder of the standards and names of the church can be wielded, and the inevitable challenge to human wisdom in comparison with what is called inspiration, will arise. But it is hard to maintain any sort of theory when the "facts" of experience are against it. Perhaps we could arrange our code so as to withhold full privileges of membership to children until this stage in their development had been reached, by making the partaking of sacrament and the enjoyment of franchise in business meetings a matter of preparation and education, and then have some special service in which the novitiates could be solemnly inducted into church life, thus objectivizing the subjective experience.

Seeing that the American children do not usually leave school until well into the adolescent stage of life, and many of them pass through high school before taking upon them the responsibilities of service, is it not a matter of importance that in the schools there shall be sympathetic consideration of the idealistic and spiritual needs of the pupils by the inclusion of the Bible as a textbook, and dealing with the religious experiences of the race? For in other studies, particularly in that of sociology, it is taught emphatically that religion has always been one of the chief factors in the development of society and the varying civilizations. The study of psychology also introduces the pupil to the realm of the mysterious and the idealistic which belong directly to religious experiences. Indeed, there is no study which does not touch religion in some way and at some point. It is not unlikely that if this study of religion and the using of the Bible as a textbook were included in the ordinary curriculum, many of the evils to which reference has been made might be eliminated, because the minds of the young people were being engaged in legitimate studies adapted to the new hunger associated with the period of adolescence as shown in the researches of science. The objections raised against this cannot be founded upon anything but sectarian bias and denominational jealousy, and is it reasonable to starve the rising generation to death in this way to gratify the animosities of sectaries who seem willing to demoralize the whole to gain an ephemeral sectarian triumph?

We Have a French Tendency

Very largely, in our sentiments, American people like to follow the lead of the French; though in nearly all practical things we are essentially Anglo-Saxon, yet France, who probably went further to abolish religion from the national consciousness than any other nation, finally realized the mistake she was making as is seen in Victor Hugo's most eloquent appeal made before the senate for religious instruction in the schools, though he was opposed to the union of church and state. He said:

"So far from wishing to proscribe religious instruction, I maintain that it is more essential at this day than ever. The more a man grows the more he ought to believe. As he draws nearer to God, the better ought he to recognize God's existence. It is the wretched tendency of our times to base all calculations, all efforts on this life only—to crowd everything into this narrow span. In limiting man's end and aim to this terrestrial and material existence, we aggravate all his miseries by the terrible negation at its close. We add to the burdens of the unfortunate the insupportable weight of a

hopeless hereafter. God's law of suffering we convert, by our unbelief, into Hell's law of despair. Hence these deplorable social convulsions."

He concludes:

"I desire, therefore, most sincerely, strenuously, and fervently that there should be religious instruction; but let it be the instruction of the gospel, and not of a party; let it be sincere, not hypocritical; let it have heaven, not earth for its end."

Surely the author of the greatest classic in the literature of fiction, *Les Miserables*, as well as the *Toilers of the Sea*, will not be treated with disrespect when at the close of his long and useful life he so earnestly and eloquently implores France to teach everywhere that there is no dignity in life, that labor is lightened and toil sanctified, and that man is made brave, wise, good, patient, benevolent, just, and humble only because he always has before him the vision of the better world. Especially is his message apposite when we remember how truculently our own country is moving in the ways of a crass materialism, and the only pleasures which seem to be popular are those which are animalistic and brutalizing in their tendency; for the social diathesis of moral degeneracy is deep-seated and possibly more active than many of us realize.

The Problem Before Our Church

What can we do as a church to counteract these evils which threaten the foundation of our civilization? Many of the churches are wrestling very bravely with these problems and seeking to salvage the waste from these sordid strata; and, while there may be serious differences regarding matters of theology and organization, yet this work is indeed the work which all Christian people must appreciate and should cooperate in without reference to names, constitutions, and differences in doctrines and ceremonies. To cleanse the sanctuary, to cast out the evil, to bind up the broken-hearted, and bring liberty to the captives is the necessary preparation for the coming glory of Zion. The church ought to take the lead in securing a better working understanding with the educationalists, medical men, jurists, and ministers, so that all activities may be coordinated to meet this tidal wave of iniquity threatening to engulf us.

One of the most important steps taken by churches has been the organization of what is known as the institutional church or the institute which operates in the down-town section of the towns and cities dealing directly with the conditions which prevail in the slums and purlieus. But after all, dealing with salvage is not very satisfactory, and we should aim at prophylaxis. To this end, we can only look with sincere favor upon the move approved in recent joint council sessions to develop an institutional church in Independence under the care of those who by special training have qualified themselves for this sort of service. To use the agencies which we have in the church to practical purpose and take advantage of the resources we have within our reach, and to make a sincere effort to unite our powers with those of every other organization striving to cleanse our neighborhoods by every intelligent process, should be attractive to every man and woman with a vision of the Christly end and purpose.

The Women's Department has a big province for cultivation in this matter, and while there may be many who have not been able to appreciate the larger vision which has been introduced to the women of the church, than merely working to create finances for special emergencies, yet there is an awakening sense of appreciation of the place and work which intelligent and consecrated womanhood is invited to occupy and perform. The various studies offered to all can only

result in the rendering of more helpful service which, in association with the ministers who are ordained for special functioning, will prepare the way for the expression of our religious ideals in community life.

Our church is peculiarly blessed in having one section of ministers set apart especially for the purpose of inculcating religion in the home and of laying a foundation of piety in domestic life, which should go far to cleanse the stream of life at its source. But this work needs patient and careful study, as well as consecration.

Perhaps something may be done still further along the lines of coordinating Sunday school studies with the week-day school curriculum, which has been attempted so excellently in the *Religio Quarterlies* by Professor McDowell. The endeavor to make our ministry more efficient in their work by encouraging the young men, especially those who intend to make the ministry their life's profession, to take the course in religious training, as well as the institute work under the guidance of W. W. Smith and others in Independence, all will make for better service in this matter. Above all things it will enable us to see that we cannot work by ourselves and to ourselves, and teach us to socialize our own powers and resources in common with others, to the obtaining of a common objective. It must be that in this direction of common interest in some outstanding ideal which can grip the racial consciousness, and in a common devotion to the realization of that ideal that the true basis of union shall be found. Never can we hope for union so long as we are more interested in means than in ends, or machineries rather than power, for it is very true that "scrupulosity over trifles disturbs the moral balance."

"A Woeful Lack of Wide Vision"

In our own church activities there is a woeful lack of wide vision and far too much of official provincialism. The great problem we have as an organization is to cultivate teamwork and that sense of perspective as well as the ability sincerely to appreciate relativity of each to others and of all to the whole. We must think less of personal pronouns and learn to think in terms of pluralism.

Finally, let this editorial be carefully considered by the church ministry, for it is a challenge to the ministerial efficiency, and seems to indicate that as a means of neutralizing the power of evil the church as an expression of organized religion is not making for righteousness as successfully as it should do. Religion must be expressed in terms of conduct and of social justice. Every sinner therefore constitutes a challenge to the saving power, which is supposed to be the specialty of the Christian church. And nothing is so humiliating to the conscientious minister as the fact that ecclesiastical procedure is employed so many times in expelling members from the body as being either incapable of absorption into the body spiritual, or that the true spiritual habitat of the soul is not to be found with us. Instead of the somewhat ruthless, and at times nonchalant, and even hilarious indifference with which these amputations take place, it does seem that each of these cases should be regarded as of clinical worth; and besides an investigation of the failure of the victim, some attempt to explore the matter with a view to determining causes should be made. It may not be unlikely that there is something wrong with the organization, and perhaps instead of getting rid of the microscopic causes of ecclesiastical irritation, we might find some neuroticism or disease in the body which needs attention.

We are grateful to the writer of this editorial, if for no other purpose than that it has given occasion to express some ideas which have long been in mind.

OF GENERAL INTEREST

WHAT OF THE CHILDREN?

It is proposed to turn army cantonments into reformatories for neglected children. We approach the condition: "A country without a home."

Juvenile courts in all great cities are crowded with offenders. To deal with child delinquency heavy dockets are calling every day for additional judges. Reformatories, detention homes, and houses of refuge are filled to the limit. The number of young girls picked up on the streets at night is a harrowing tragedy.

So serious are these conditions that the attorney general has recommended the converting of army cantonments into reformatory training camps for boy lawbreakers. This increase in crime committed by children is not only sweeping the United States, but every country in Europe.

When the department of labor reports so dreadful a state of affairs one cannot help but be filled with doubt and apprehension for the future of the Republic.

While the present generation was still in the making there was no such prevalence of youthful depravity as exists to-day in every civilized community. Yet we are suffering now from an unusual wave of adult crime. This is bad enough. But that through neglect of child morals we are preparing for the next decade a still more devastating flood is infinitely worse. For the criminal record of the waning generation is a menace to public health and safety of small account compared to the criminal record of the waxing generation. Not against the storm in the offing, but against the tempest gathering over the open sea, the wise mariner trims his sails.

What are we going to do about it—you and I and everyone who loves the home life and the children through which and by which and for which this country lives and prospers?

Federal and State and county and city authorities, roused to the problem of child delinquency, are preparing various more or less (but generally less) effective ways for remedying the results of these abnormal conditions. They are working along the lines adopted by the Prohibition Party for combating the drink evil—by wiping out the effect instead of tackling the cause of it. Not by such tactics comes salvation. You do not cure blood diseases by pricking pimples—you cannot ward off the ravages of age with paint and face powder.

Of course, it is absolutely essential to provide proper facilities for handling the children who have been permitted to fall from their divine birthright. No doubt we must have shelters and refuges and reformatories to help close the stable door before all the horses have got loose. But it is shocking, it is horrible, it is heart-breaking that such an obligation should rest to-day upon the most enlightened nation in the world's most progressive era.

After the floods had wrecked Pueblo and drowned out San Antonio the work of rescue and restoration was immediate and imperative. Not to have attended to it would have proved our people decadent and demoralized. But how much better by wise engineering to have forestalled the possibilities of such a flood. Check dams are better than salvage, and far less expensive.

Our child problem is one that should deal chiefly with causes, so that there would be less demand for fighting with effects. Prevention is better than cure. And the causes can only be remedied by the people as responsible individuals, accepting their responsibilities at face value and not attempt-

ing to shuffle them off on Federal or State or city or school officials. Care of children is a home problem—and as the beauty of home life dies out in a mad scramble for money and amusement the child changes slowly but surely from the pride and glory of the race to its menace and danger. Parents, this problem is yours—not one for the attorney general nor the Department of Labor to solve. They can merely deal with the results of your neglect.

In the decadence—or, at any rate, the diminution—of real home life in America we can find the chief cause for the report on child delinquency just issued by the Department of Labor. Whatever the difficulties, whatever the temptations, whatever the distractions imposed on parents by the speed and struggle of modern life, the maintenance of the home must be safeguarded and the morals of the children be preserved.

Rents may be high and building material scarce and landlords extortionate, but the automobile industry, the moving picture magnate, the ice cream parlor, the chewing-gum baron, the tobacco king, the caterer to luxury and amusement are to-day absorbing the greatest bulk of the Nation's wealth.

Parents can, if they make the effort, spend less on show and outside pleasure and more on the home itself. They can, if they wake up to the seriousness of the problem, trust more to their own guidance and example for shaping the lives of their little ones and less to the school-teacher, the minister, and the policeman.

They have got to do this before the Department of Labor or the attorney general can make any headway against the wave of child delinquency which is the most ominous sign among the multitude of troubles and dangers besetting our modern civilization. No amendment to the Constitution will cure any disease of the community that springs from the acts of the individual. The individual himself must be amended. The Constitution is all right—but that will avail us little if the private citizen is all wrong.

While we have to multiply the reformatories and juvenile courts to deal with the effects of personal laxity in the care of children, it wouldn't be a bad idea to establish a few compulsory night schools for the correction of delinquent parents. Our hopes for the future start from the family circle.

We are a nation of magnificent hotels, of sumptuous restaurants, of glittering pleasure resorts, of travel de luxe, of comforts and luxuries beyond the reach of any other people in any other age. We are also about to convert army cantonments into reformatory camps for neglected children.

God help this dear land of ours if in the years to come it is written as "A country without a home!"—*Los Angeles Daily Times.*

THE AIM OF EDUCATION

What Is the Aim of Education?

The Student says Books.
 The Scholar says Knowledge.
 The Preacher says Character.
 The Minister says Service.
 The Philosopher says Truth.
 The Artist says Beauty.
 The Epicurean says Happiness.
 The Stoic says Self-control.
 The Christian says Self-denial.
 The Democrat says Self-government.
 The Statesman says Cooperation.
 The Ruler says Loyalty.
 The Patriot says Patriotism.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Weak Spots in Our Reunions

By Edward Rannie

The writer protests the mixing of recreation with spiritual activities and the extravagance of some who attend reunions. He also questions whether reunions reach a sufficient number of church members.

The writer of this article has no desire to minimize the good or rob any person of the blessings and happiness that can be had at a reunion. For he would indeed be both blind and dumb if he could not see and understand that where so many good men and women are consecrated to the service of God and their fellow men, and making such determined effort, a very great measure of good must be accomplished and many hearts made glad and encouraged to press on and become new creatures in Christ Jesus and continue to be followers of the lowly Nazarene. It is for the thousands who are deserving and craving the good things that a loving Father has to bestow with a lavish hand upon his children, many of whom cannot get even the crumbs that fall from the table of those that have so much of good they cannot appreciate what they get, for whom I wish to speak.

A Small Percentage Attends

It has been my good pleasure to attend quite a number of reunions in the past twenty-five years, and I have been observant of the number attending. Learning the membership of the district, I am well satisfied that the attendance will seldom exceed ten per cent of the membership. If the number in the branch where it is held should be excluded from the count, the attendance will sometimes not reach five per cent. A system of meetings that can reach such a small number of people, the absent ones being as deserving as those present, is not born of the wisdom of God. For a loving Father cannot

a stewardship plan all might be stewards whom we now call the capitalist and the laborer.

A well-defined plan of operation is what we need of the stewardship principle. This is not a proper subject for revelation, for the execution of the principle would necessarily vary with varying conditions of business. But its application cannot be successful until and unless the individuals themselves are consecrated, and if they are there will be no trouble, because unity of spirit always brings unity of action; and without unity of spirit no unified action is possible.

So, after all, like all other human problems, the matter is spiritual. This writer believes that "stewardship" is highly spiritual, the highest in fact of all the spiritual principles, because it is the noblest characterization of "Whatsoever ye would that others should do unto you, do ye even so unto them."

No so-called material problem can be permanently cured unless the solution is the work of creative evolution on the side of spiritual forces, which alone cannot be deceived by transitory materialism.—C. A. Smurthwaite, in the *Kansas City Stake Men's Club Bulletin*.

The Judge says Justice.
The Aged Man says Wisdom.
The Youth says Achievement.
The Soldier says Courage.
The Editor says Success.
The Manufacturer says Efficiency.
The Banker says Wealth.
The Dreamer says Vision.
The Child says Play.
The Maiden says Love.
The Man says Work.
The Friend says Friendship.
The Pedagogue says Personality.
The Physician says Health.
The Biologist says Growth.
The Psychologist says Unfoldment.
The Sociologist says Adjustment.

But the true educator says all of these, and more, must be the aim of education. To realize many of these ideals in education, the true educator feels that the school needs greater cooperation, greater support, greater democracy, and greater efficiency. Our schools are doing a wonderful work, but not half as wonderful as they should do.

The aim of education is broader than mere scholarship. The schools, endeavoring to promote scholarship, are doing good, but scholarship alone is only a part of the great work of education. Education is broader even than the schools.—Extract from address of Doctor M. M. Parks, President Georgia Normal and Industrial College, Milledgeville, Georgia.

STEWARDSHIP IN THE METHODIST CHURCH

We glean the following short paragraphs from some of the literature of the Methodist Centenary Movement.

"I may say frankly, that I regard this movement in the Central New York Conference as the most encouraging evidence of progress I have witnessed in all my forty years of experience. If it succeeds, and I have not a particle of doubt on that point, it will mark an era in the Methodist Church, and in time in all other evangelical denominations. That your example will be followed by other conferences, I have no question."—*The Layman*, Chicago.

"One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes the kingdom of God will come in a day."—Horace Bushnell.

"We welcome as fundamental to this imperial world program the proposal of the Centenary Commission—that it shall provide for a revival of study of the scriptural teaching of Christian stewardship and the payment of the tithe as a material acknowledgment."—Centenary Commission Resolutions.

"Every man who has passed through the experience can testify that the acceptance of a principle like this (the tithe) marks a distinct era of spiritual enlargement in his life."—Robert E. Speer.

CAPITAL AND LABOR

Enmity between capital and labor must be brought to an end in this and all other countries if social progress is to get a new beginning.

An entirely new relation must be brought into existence, identifying the prosperity of labor with capital; which, in substance, is the principle of what we call "stewardship." Under

be the author of a plan that feeds ten per cent and starves ninety per cent.

Two Classes Attend

The attendance is largely made up of two classes who can attend the reunions; those who have summer vacations with their wages continued, and those who are the leisure class and have sufficient wealth that they can afford to be present and not deprive themselves of the common comforts of life. The great majority who must toil on the farms and in the shops, stores, and mills cannot go to the reunions because they must toil on continually to provide for the necessities of home and help provide the money that is needful to carry on the work of the church. It is from this latter class that most of the tithes and offerings come, and these are the members who are continually making sacrifices for the Lord's work, yet they are the class of Saints who seldom get to go to a reunion. If they stopped working and paying, the whole church would soon be on the financial rocks and the gospel work would cease.

First Reunions Religious

The first reunions were purely religious; the present ones are a mixture of religious services, athletics, and various other amusements. The writer believes in good, wholesome play, and I tried to get my share of it when I was a boy and encouraged my own boys in it and gave them enough to make it a good balance with work, and I believe every other boy and girl should have the same chance. The spirit of worship, as we learn it from the scriptures, and the place of worship is a sacred and hallowed place, and the ministry especially know that when we meet in the place of prayer to plead with God for help in our work and for him to speak to his church, that all manner of worldly things are excluded from our minds and we do not even whisper about such things, because we believe it excludes the Spirit of God. There is not enough reverence now in our assemblies in the regular places of worship, and to introduce amusements as a part of the daily program will not improve it and in time it will likely receive its greater numbers from the pleasure seekers, instead of from those who would come for a spiritual feast.

There are some things the writer will believe on the testimony of others, but in this matter nothing but the fruit of righteousness and a more consecrated life will satisfy, or convert him to the mixing of worship and amusement. If it is possible to discover that the mixture makes the young better than those who remain absent, and they are found helping in all the departments of church work and are tithe payers instead of spending their money in an extravagant way for fine clothes and the wanton, wasteful pleasure of the world, it will be evidence of the good of the combination. The writer has great confidence in the integrity and good motives of the good brethren and sisters engaged in the work among our young people, and by no act or word would he hinder them in their work, but for the present he will be an observer and patiently wait for conversion, if it ever comes; for it is very pleasant for most of us to be found on the side of the majority.

Consolidation

At present some of our reunions are so small it makes them very expensive and inconvenient to get to. If the reunions are to be a permanent fixture in the church, the church should appoint a commission to make the geographical lines, and in doing so disregard district lines and arrange them in such a manner that the reunions would be made up of branches and nonresident members, so that it would be convenient for travel by railroad and by the public highway to get to them, and also make them permanent in some places. This cannot be done in all cases. It may be possible that the reunions are a temporary

concern and with the development of the city of Zion and the stakes they will become obsolete, and the work of regeneration and spiritual development be accomplished in the branches where the law of God places that kind of work, to be done by the branch officers and the patriarchs.

Equalize the Burdens

At the present there are many of our most deserving and faithful members who cannot attend because they cannot meet the expense. A system should be developed that would equalize the burdens and so make it possible for a greater number to attend, and make a practical demonstration of the law of equality, as found in the books.

I am an optimist and believe that the good and what is for the best will finally prevail, and in the end our reunions will either be abolished entirely or they will be so improved and better managed that a greater number can attend and at less expense than at present.

Social and Economic Aspects of the Latter-day Work

By J. A. Koehler

A series of articles on some of the most momentous of present-day problems.

PART 8.—ZION. THE ORDER OF ENOCH. THE GATHERING

The word *Zion* is used in several significations. First, it is referred to as a city or a land (Doctrine and Covenants 45:13; 100:5); second, as a people (Doctrine and Covenants 36:2; 99:11); and third, as a mode of life (Doctrine and Covenants 36:2; 102:2; Psalms 15). The inhabitants of Zion are said to be "pure in heart" (Doctrine and Covenants 94:5). It is in this connotation that we use the term *Zion*—the mode of life, the ideal society.

The Desire of All Ages

The desire of all ages is the "good."

All peoples in all ages have desired to secure their own welfare and happiness. This is either a native instinct, an intuition, or a conscious purpose. Either consciously or unconsciously all peoples have struggled towards "The desire of all nations."

The Psalmist David described Zion as an ideal society: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill of Zion? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord; sweareth not falsely to hurt any man, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." The latter-day prophet refers to Zion in this same sense: "And the Lord called his people Zion, because they were of one mind, and dwelt in righteousness; and there was no poor among them." This was the city of Enoch, "that was called the city of holiness, even Zion" (Doctrine and Covenants 36:2, 3), a city complete in its moral and spiritual purity, perfection, and integrity; a city whose concerns were established in what men *ought to do*; a city whose inhabitants had a taste for ideal forms, of association and who chose to do the good.

It is such a life, a life established in moral principles, in "the righteousness" of the kingdom of God, that constitutes a place or a people "Zion." And hence it is declared that "if my people observe not this law, to keep it holy, and by this

law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon . . . it shall not be a land of Zion unto you." (Doctrine and Covenants 106:2.)

This emphasis is called for from the fact that attention is commonly fixed upon names and dates and places or mere objects and diverted from the idea of *relations*. Not the name, not the land, not the people are prime matters for contemplation, but the *relationships*, the mode of life, the system of administration of affairs—*this* is the all-important fact of Zion. True it is that if there is to be an ideal life, there must be people who live that life; and that a people must have a place to live; but vain hopes have been built upon ideas of names and peoples and places because the thing that alone gives a people or a place its value has not been comprehended. The early saints fell into this very error. To contemplate their experience may serve to deliver others from falling into like errors as well as to bring to light the idea of Zion as a principle. "Were it not for the transgressions of my people, speaking concerning *the church and not individuals*, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, *and are not united according to the law of the celestial kingdom; and Zion cannot be built up unless it is by the law of the celestial kingdom.*"—Doctrine and Covenants 102:2.

In contemplating the lives of nations we learn that certain moral delinquencies attach to, or arise from, or are coincident with certain forms of association. The principle of economic determinism is here involved. Industry that is grounded in the principles of competitive bargaining and other kindred customs gives rise to self-centeredness and conflict; still at the same time these forms of association also arise from self-considerations. That men should be "full of all manner of evil," and that they should "not impart of their substance" as becometh saints, is not to be wondered at when a people is "not united according to the laws of the celestial kingdom."

This question should be considered in the light of the proposition previously discussed, namely: That only certain forms of association are adapted to the purpose of redeeming the human family. Thus we see that names and peoples and places do not constitute Zion, but only a life established in the principles of the law of God. And for this reason it is declared "that the kingdom of Zion is in very deed the kingdom of our God and his Christ." (Doctrine and Covenants 102:9.) God and Christ—the original source of ideas of the good, of the thing that all men in all ages have desired, though they may not have recognized it when it was made available to them.

The Perfection of Beauty

Back of every design is the designer. Before there can be a watch there must be a watchmaker with a comprehension of the device both in its parts and in their relations. But the making of a watch has back of it the purpose to produce certain effects, and the parts and combinations fixed upon are determined by the effects designed to be produced. Precisely this is true of Zion.

Zion is the sum of the formal relations in which certain associating individuals are bound together: "united according to the laws of the celestial kingdom." God is the designer. "Zion is in very deed the kingdom of God." It is the embodiment of the God idea of right relations in human society. It has for its purpose "a perfect man" in the measure of the fullness of the stature of Christ. This is the effect designed to be produced, and the parts and their relations in Zion are predetermined by this purpose.

The most essential characteristic of beauty seems to be a certain perfection of form resulting from the harmonious combination of diverse elements in unity. (Standard Dictionary.) The perfection of beauty implies (1) a certain number and kinds of parts, (2) a given arrangement of parts, i. e., certain relations, and (3) form and symmetry.

Objective Zion is a group of people, a society, that may be located in any given place that is suited to its purposes. Subjective Zion is an ideal, a conception of life which appears in consciousness as worthy of contemplation and aspiration, a form of society considered subjectively.

The perfection of beauty in relation to human society implies a purposive society, a society characterized by certain activities and enterprises only in certain relations which give it its form and symmetry.

It is obvious that in such a society there must be a very definite plan and working agreement—"a bond and a covenant which cannot be broken." All the parts and all the processes must sustain harmonious and reciprocal relations, they must form a unity; there must be a mutual fitness and adaptation. The arrangement of parts must be grounded in natural relations; there must be a natural division of labor. It is obvious that "the idler shall not [cannot] have place" in Zion. Zion is peculiarly a saving or redeeming process, and any attempt to incorporate or combine money getting devices or motives with the institutions of Zion is to throw the whole plan out of adjustment by obstructing the functions of its parts. "The laborer in Zion shall labor for Zion; for if they labor for money, they shall perish."—2 Nephi 11:109. And "woe be unto him that is at ease in Zion." Zion and Babylon cannot mix. Zion is one mode of life peculiarly adapted to the perfection of manhood; it leads to God; Babylon is quite another mode of life and leads in the opposite direction.

Zion is the kingdom of God. God is its lawgiver. Its people are devoted to right doing, to doing good. Its parts, its relations, its form and its symmetry make it the object of universal desire and admiration; they are the embodiment of the God idea; they express his thought. "Out of Zion, the perfection of beauty, *God hath shined.*"

The Bond of Zion

"Let every man deal honestly, and be alike among this people, and receive alike, *that ye may be one . . .*"—Doctrine and Covenants 51:2. "Except ye are one, ye are none of mine." "Let every man esteem his brother as himself." "For we are laborers together with God."

The saying that "birds of a feather flock together" is a concrete way of expressing the abstract idea of mutual attraction. All men in common feel that they have need of food, shelter, protection, recreation, and culture, which includes devotional desire. The instinct to reproduce is also universal. From the beginning of experience man is taught that he is so constituted that the supply of his needs depends upon human association. And all men are attracted towards one another primarily from the same cause, namely, the prospect of having their needs supplied through association.

Mutual attraction is one of the most primitive as well as the ever present factor in determining social groupings. Men are grouped according to their tastes, their desires, their motives, beliefs, and purposes. "Birds of a feather flock together." Men are attracted and held together by "the consciousness of kind." "To know that people feel as we feel and think as we think is the foundation of pure civilization."—Blackmar.

A group becomes solidified as the bonds of common interest increase, or as association tends to supply a wide range of needs. The family is the most stable of all social groupings

because it supplies with the greatest assurance and most continuously the widest range of needs—needs ranging from the most primitive to the most recent. The solidity of any given family depends upon the number of bonds of common interest.

Each person's standard of living, his conception of life which regulates his desires and controls his conduct, obviously determines the combination of bonds that directs his social choices. The instinct to reproduction may or may not be a prime factor in determining groupings. It depends upon the place this want has in the scale of personal evaluations. Devotional needs may determine the breaking up of family connections. The constitution of any grouping is the index to its standard of living; what men want they strive to get.

Moreover, when men feel that their interests are no longer identified with the activities of the group, they resist its tendencies, and conflict arises and disintegration begins. The history of our Nation, as well as that of others, furnishes abundant examples of this. It is therefore important to any given group to make sure that its constituency has assimilated the common ideal. Initiatory rites in lodges are promoted on this principle. It is the same principle that places repentance and faith and baptisms first and in this order in the system of principles known as the doctrine of Christ. The principal obstacle to the success of the latter-day work is an unassimilated constituency. The immediate cause of the apostasy and the dissolution of the primitive Christian church was the presence of "ungodly men" (Jude 4), of "grievous wolves" (Acts 19: 29), of members (so called) who were not converted to Christian ideals. Their interests, the things their standard of living led them to seek after, were not to be found in the activities of the church as constituted by Christ, and they resisted its tendencies, therefore, and sought to reconstruct the church in accordance with their own carnal desires. This is somewhat of a diversion; but still it may be worth while.

The fact that groupings are determined by needs as men evaluate them, plus the fact that there is a certain combination of needs which every normal man feels and seeks to supply, is the fact that determines the combination of functions that characterizes Christian society.

This treatise deals primarily with economic and social questions in their relation to religion. We have already shown the relation of temporal wants to spiritual freedom; we have shown the bearing that economic concerns have upon devotional function. We have not mentioned specifically or specially educational functions, or recreation, or rules of dress, or prophylactics and the like; nevertheless these tastes and desires are taken into account in the terms of Christian association. And with these facts in mind the structure and function of Christian society is designed and promoted in such a way as that all converts to Christian ideals find the full supply of their needs in its doctrines and institutions. Tastes that may become common are cultivated; the common obligation to faithful service is uniformly imposed; and distribution is managed on a basis of equality, so that, viewed from a purely sociological standpoint, the people are alike; and, viewed from an economic standpoint, they receive alike; and thus a unity is effected.

Oneness; oneness of desire and purpose and action, and common rights and guarantees of continuous participation in the benefits of Christian association is the bond of Zion. All of these things taken together constitute "the tie that binds our hearts in Christian love"; it finds expression in "the fellowship of kindred minds" which is like unto "that above"; and being like unto "that above," it prepares its citizenry for "a place in the celestial world."

The Order of Enoch

This term has come into use among Latter Day Saints because of the reputed identity of the system of administration of affairs set forth in modern revelation with the order of society that prevailed in the days of Enoch. The term *order* is used synonymously with *organization*; and several organizations, differing in structure and function, at different times, have been given the name, "The Order of Enoch." Its scriptural meaning is in substance: A society of mutually helpful relations promoted for the purpose of fulfilling the law of God in relation to economic concerns. This is inferred from the explanations given in connection with sections 77 and 81, Doctrine and Covenants, to-wit: "The order given of the Lord to Enoch," and "showing the order given to Enoch and the church in his day."

What has been said of "Stewardships" and "Zion" is at once applicable to "The Order of Enoch." No special explanation therefore is required.

The Idler

Idler: "One who idles." Idle: "Idle in all uses rests upon its root meaning, as derived from the Anglo-Saxon *idel*, which signified vain, empty, useless. *Idle* thus denotes not primarily the absence of action, but vain action—the absence of useful, effective action: the *idle* schoolboy may be very actively whittling his desk or tormenting his neighbors. Doing nothing whatever is the secondary meaning of *idle*."—Standard Dictionary.

Any society can have all the idlers it cares to support. But to maintain idlers is to violate the law of God. "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."—Doctrine and Covenants 42: 12. And moreover, "The idler shall not have place in the church, except he repents and mends his ways."—Doctrine and Covenants 75: 5. And again: "The laborer in Zion shall labor for Zion; for if they labor for money, they shall perish."—2 Nephi 11: 109.

There is no provision for a common table in Zion at which any and every person may feast, regardless of the character of his activity. The price of the benefits of Christian association is loyalty to the group. It is manifestly absurd for one to ask the privilege of reaping where he has not sown. The frugal and the industrious are not to be burdened with the care of the indolent.

The *idler* and the *laborer*: these are words having opposite meanings. The product of the laborer's activities are such as "bread" and "garments"; that is to say, something that contributes to the welfare and comfort of mankind. Labor may be manual or it may be mental. The minister, the business man, and the worker are "laborers together with God." All are to be *usefully* employed. The school-teacher is as much a laborer, if he is diligent in service, as is the man who tills the soil. But this cannot be said of anyone who idles away his time in speculation or in any form of business activity (so called) whatever that is not a factor in promoting the good of society. "If they labor for money, they shall perish." There are many schemes called "labor" in society and dignified by long usage that must be abandoned by those who wish to establish a Christian discipleship. Just which activities fall into the class of idling may be judged by the relationship they bear to social welfare. Doing good and commanding the labors of others are quite two different kinds of activities, and they produce two opposite effects both upon the character of the individual and upon the outcome of social activity as a whole.

If one has that highly developed sense of moral responsibility referred to under *the personal factors in cooperation* he

will find his way out of the class of "idlers" and into the class of "laborers" as soon as the circumstances of industry will permit. It is the business of the group to afford men an opportunity to engage in honorable pursuits—honorable from the Christian viewpoint.

Usury

In its scriptural signification usury is the practice of taking a payment in any amount in consideration of some loan. (See Nehemiah 5: 7-11.) Whole volumes have been written on this question. Usury presents one of the most difficult of social problems. It is not necessary for us to argue against its practice; it coincides with the general scheme of modern industrial life, and it is doubtful if its elimination would better conditions generally so long as "the other three sides of the fence" are left down.

Usury is not a problem in Zion. The terms of Christian association automatically solve what to society at large is a difficult problem. One needs only to comprehend the law of stewardships to see that, as in the case of every other economic problem, its principles constitute an automatic and effective cure.

The Gathering

It should not seem odd that any people having a purpose to promote its common interests should believe in what is known to us as the gathering. Cooperation demands personal relations; and personal relations require personal contact. No argument is needed to show that cooperation between Missourians and Kansans can be made much more highly profitable and successful from every standpoint than can cooperation between Americans and Australians, residing in their respective homelands. Great distances involve problems of transportation, and delays and other problems, and greatly lessen the value of economic effort.

Nor yet is it singular that a land rich in resources should be selected for a gathering place, because the highest civilization is possible only where resources are abundant. In fact, a fatal weakness would exist in the doctrine of the church if it did not provide for a gathering corresponding to its purposes.

Socialization can take place in a great degree only where people are in close relationships. All such factors in socialization as communication, assimilation, imitation, and consciousness of kind depend upon close personal relationships for their effectiveness. Association makes possible the observation of others' habits of life, and therefore is a strong factor in advancing moral standards.

Moreover, the working of spiritual powers is conditional in part in association. Congregational singing and public prayers and other social-religious functions, such as preaching, all are conditioned in association. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation."—1 Corinthians 14: 26. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven," etc. (Acts 2: 1, 2.) Association is favorable to the operation of spiritual forces.

Besides all this, and many other things as well, we have to take into account the fact that Christian men struggle against great odds; the whole world is against them. The presence of a large number of companions always lends courage, and men are strengthened to meet conditions that might otherwise divert them from Christian purposes.

And so each may go on to find in the facts of human experience the ground work for the doctrine of the gathering.

(To be continued.)

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Our Cradle Roll and the Sunday School

One of the developments of the recent conference between the heads of the Sunday School and Women's Departments, touches upon the work of the cradle roll. The superintendent of the Sunday School Department is desirous of bringing the child in the home, from the very moment of its birth, under the influence of the "department of religious education." He has some definite ideas in regard to his responsibilities in the matter, and as women and mothers, interested immeasurably in the all-round welfare of the children, the Women's Department are but eager to cooperate in all movements for good.

In order to "do our bit" along this particular line, we are asking our cradle roll superintendents to report the names and addresses of new babies to the local Sunday school. This will give the latter an opportunity to put over its plans in regard to these tiny, prospective Sunday school pupils.

We have said repeatedly that our interpretation of our responsibility to the child will not end with any one phase of its welfare. We have stated that we are as interested in its spiritual development, its religious instruction, its moral culture, as any others can possibly be. Thus we deem it a privilege to be the agency through which special good shall be brought to the child and its parents.

We have assured the Sunday school superintendent of our hearty cooperation in his program, and feel that our workers will gladly take to the homes of the little ones, any messages intended for the advancement of those whose welfare is dear to us.

Thus it will appear, in the new instructions soon to be sent out to our local workers, that we are asking this additional reporting, viz: that of the newly-born to the local Sunday school. By those who have the enlarged vision of service rendered to the church through the avenue of child welfare, this request will glad be granted, we feel sure. A. A.

A Message From the Church Health Department

The church Health Department takes this opportunity of expressing its opinion in regard to the two additional measures now being introduced into the child welfare work of the Women's Department.

Milk in the Diet of the Growing Child

Milk is an essential food and should be used by all children. It contains food substances which are essential to life. These substances are found in some other foods, but it is much easier to get them in milk.

Some authorities hold that a child should take a pint of milk daily and others claim that a quart of milk a day should be used by each child. The Health Department thinks that it is advisable for each child to take one quart of milk every twenty-four hours.

Milk, of course, cannot replace other foods; for example, it does not contain iron.

Clinics for Preschool Age Children

The Health Department realizes the serious question of the proper care of the preschool age child. A child on entering school ought to be in excellent condition. This cannot be the case unless health authorities and parents recognize the necessity of closely watching the diet and the physical condition of preschool age children.

It is an old idea that children ought to have the childhood diseases while they are children. This is not accepted at all by the scientific world of to-day, for the reason that certain of the childhood diseases definitely predispose to certain serious maladies of adult life. It is essential, then, that parents watch that their children of the preschool age do not develop these diseases.

It is highly important that children be given examinations to learn whether or not they are developing any abnormali-

ties. In recent times this idea of the great need of the preschool child being in excellent condition before entering school has been recognized because the child in its first year of school, in its new environment and trying circumstances, often is definitely interfered with in a physical way. If, however, the child is in a good condition when it starts in school, it will have a less serious reaction to the new environment upon entering school.

The Health Department strongly advises that parents get in touch with any organization that tends to take care of preschool age children, and that they have their children watched by these organizations, and if there be no organizations of that sort in the community, it advises that the parents try to have such organization formed. Let us remember how important it is that the little bodies of the preschool age children should be in excellent condition.

Very sincerely, HEALTH DEPARTMENT.

By G. Leonard Harrington, M. D., Church Physician.

Rural Club Women Set Example

"As every great achievement has its beginning in the heart of some man or woman, so the true accomplishment of the club is not in the deeds of the large organization, but in the unpretentious acts of the many little groups of women that are scattered all over this broad land of ours," said Mrs. John Slaker, of Hastings, president of the Nebraska Federation of Women's Clubs in her address at the council meeting of the general federation which was in session at Salt Lake City.

"About twenty years ago," Mrs. Slaker continued, "out in the sand hills of Nebraska, where the sky line stretches for miles and miles and miles, where earth and sky appear to be so closely mated that one seems to be the breath of the other; while yet the sod house was the rule rather than the exception, a group of women, who craved something more than their daily bread for themselves and their children, met and organized a women's club.

"They lived so far apart that frequently they had to ride 17 and 18 miles, over the open prairie, to the meetings, and some had to ford the Platte River, because it was before the days of bridges in that part of the country. It was from such a place as this that the story came of women being taken to asylums because of the endless monotony of glaring sunshine and level plain, with never a book to read.

"From the first this club did good work, taking up regular and serious study of good books and their authors, and of questions of public interest. Of course the social phase was very important, for to these isolated women, the club supplied their chief social stimulant.

Equip Library

"Soon the need of a circulating library was felt and this heroic group of women, before ever there was a railroad or a town had been laid out, built and equipped a library. It is a well proportioned, airy and well lighted building, 18 by 22, and it started out with some 800 volumes. These were secured in various ways; some were gifts, some were bought with money earned in all conceivable ways. The service was voluntary. I have visited this library within the past few weeks, have spoken to the women of this club in this building and have been entertained at supper within its hospitable walls, for this library serves also as a community hall.

"The railroad has now passed through the place and a thriving little town of about 150 surrounds the library. It has been enlarged to double its original size and the book shelves now contain 1,600 well chosen books. I was pleased to find among them one by our General Federation president. This building would serve as a community house for a town many times the size of this one, and when I hear the club women of towns of 2,000 or 3,000 people, bewailing that they must keep their club limited because they cannot find any place to meet, my thought goes swiftly to Keystone.

Build Church

"But, notable as it is, this library is not this club's greatest achievement. As soon as the library was completed the need

was manifest for a place of worship and the club decided to build a church. This church enjoys the distinction of being the only one of its kind in the United States, and, with one exception, the only one of its kind in the world. It is both Catholic and Protestant; there is an altar at one end and a pulpit in the other, and the seats are reversible. It was necessary to secure a special dispensation in order that the church might be dedicated. The door is at the side and just opposite is a small alcove containing a stove.

"For years this quaint little edifice has been used for the purpose for which it was intended. At the time that I visited it services were being held by Presbyterians and Lutherans on alternate Sundays, while Saturday morning, once a month, a priest from Ogallala says mass for his Catholic flock.

"This club is still doing excellent work and is taking up the study of citizenship with enthusiasm. About half a dozen of the charter members are still active and several of the new members are daughters of the original 30. The membership is unlimited.

"The accomplishments of this town are typical. I am sure that each of our States has its Keystone."

Parents' and Teachers' Problems

Text: Child Study and Child Training by W. B. Forbush

CHAPTER XXXV

The Church and Her Children

1. The author divides the church into what three classes?
2. What attitude should the church take towards the children?
3. What should the service include to interest the children?
4. Why does the author think that "junior services" are not satisfactory?
5. What type of sermon appeals to the child?
6. How may worship be expressed in song by children?
7. What is the possibility of the children's choir?
8. Why does the author favor "The church school" and disfavor "the Bible school?"
9. How has the Sunday school become a real school? (1) as to its aims for the children (2) as to its aims for the teachers.
10. In any school of what importance is the teacher?
11. What is the coming attitude of the church towards its teachers?
12. Explain how the social nature of children should be used in religious training.
13. What is the proper method of conducting organizations, such as Boy Scouts, etc.?
14. Why do we expect the child to come naturally into a place in the church?
15. Of what value is a friend to our boys and girls?
16. What type of "friend" should the church school supply for its boys and girls?

MAUDE PEAK PARHAM.

Reflection of Waimea

Oh! What a delight it is to be in the country where we can enjoy that simplicity of life which brings joy to our highest aspirations. What beautiful lessons Mother Nature can teach us, of life and all its beauty! With her there is ever peace and harmony; no useless tasks undertaken. Each move is for a purpose, and how patiently and slowly she works to produce her triumphs. Everything is done step by step, until we have unfolded before our eyes a perfect piece of work from her busy hands.

In just watching a hibiscus hedge which was obstructed in its growth because of weeds which were choking it, we found that just as soon as the weeds were removed, the leaves began to spring forth, the buds to blossom, and now we have the perfect red hibiscus flowers! So we, too, can learn in our daily lives to weed out the useless thoughts and deeds, and

conserve our energy for the accomplishing of greater and more beautiful tasks.

We find in the simple lives of the natives of these tropical isles many beautiful traits of character exemplified. They are characterized by love and humility. Their faces express real joy, and they are happy, contented, and free from care and worry. A little wooden home surrounded by flowers of various hues, a little fish and poi for their meal, seem to suffice for their needs. Could we but be able to so simplify our lives, we too might keep our bodies strong and our love of life joyous and serene.

There seems to be no striving in their lives; they are content to live each day counting their blessings. While here in these lovely islands, it has been our good fortune to learn to know and love these people, and to appreciate their philosophy of life, which is ever a joyous one. If we become weary of the routine of life we but need a complete change of environment to quicken eye and interest, to fill again the world with color! Everything then appears to us in its true light, a real place of glory, and we find Nature dyed and steeped in colorful hues, each little bush and flower delighting us anew, and fresh interests creeping into our consciousness.

So must we try to live in our daily life that we can fill each moment with joy and happiness that will bless others with whom we come in contact, as lives of radiancy, sincerity, and beauty must ever do.

CHRISTIANA WALLER.

WAIIMEA, HAWAIIAN ISLANDS.

Friendly Months

The maiden April, wistful-eyed and fair,
Has faintly tinted cheeks and sunny hair,
And smiling whispers, "Ever, where I go
The shy buds stir and open, row on row."

The queenly August beckons—"Come, my friend,
Along my path a thousand blossoms blend,
While every meadow royal gifts must bring,
And every bird my gladsome praises sing."

But gay November, scarlet-cheeked and slim,
Has saucy breezes pipe a song for him—
"The white road stretches far, a joyous way,
Oh, follow, follow on a bright blue day!"

—Alix Thorn.

Eat Apples

Cooked apples are a very wholesome and satisfying dessert and are especially good in families where there are young children. If one has never tried it, it is hard to realize how much the apples are improved by cooking in an enameled ware baking pan. In this pan they can be cooked slowly without being darkened in color or acquiring a metallic taste.

A variety may be introduced by stuffing the hole in the apple from which the core has been taken with stoned dates or prunes. Sliced figs are also good, but these should be soaked before being baked in the apple. If a few drops of honey are poured over the apples a few moments before they are taken from the oven, much will be added in richness and flavor.

Women workers in a new silk mill to be erected at Hope-well, Virginia, will be taught to do their work efficiently by twenty-four girls who have just returned from Belgium, where they made a careful study of science of artificial silk making.

Mrs. Bertha F. Drabelle has been appointed building inspector in Saint Louis, with special supervision over department stores and other establishments where many women are employed.

At the age of seventy-six years, Sarah Bernhardt, the famous French actress, manages her own theater and directs the painting of all the scenery.

HEALTH DEPARTMENT

Edited by G. Leonard Harrington, M. D., Church Physician

Scarlet Fever

Scarlet fever is one of the very contagious diseases. It is easy to catch, but not easy to cure. Don't make the mistake of allowing all your children to get it, when one has it, on the theory that it is better to have it all over with at one time. Children are not the only ones attacked, as persons of all ages may contract it. In most cases, but not all, a person who has once had it does not get it again.

How to Recognize Scarlet Fever

The child may have scarlet fever if it shows these symptoms: If it is tired, restless, and out of sorts. Usually there is either a chill, vomiting, or convulsions. Any or all of these symptoms may be present. The child develops a high fever, with the skin dry and very hot. The tongue is furred, and under this white covering is red and swollen. Frequently the child complains of sore throat. In ordinary cases these early signs are followed by rash and fever.

Care of the Patient

The patient must receive medical treatment and careful nursing during the entire illness. Without these, grave chances are being taken with the sick person's life and future health, as disorders of the heart, kidneys, and ears may set in. Careful nursing is particularly necessary after the skin has peeled and the patient begins to recover. The doctor's instructions as to diet, clothing, and other precautions must be followed to the letter.

How to Prevent Its Spread

Whenever the first symptoms are noticed the child should at once be kept away from other people, and the *doctor should be called at once*. Place the child in a room by itself if at all possible. The person who takes care of the patient must change her outer clothes when entering and leaving the sick room. This can easily be done by using a separate loose gown or kimono for this purpose. The hands and face must be washed with antiseptic soap and water when leaving the sick room.

All the saliva and discharges from the patient's nose, mouth, and throat are infectious, and should be received into pieces of cotton gauze or old linen and carefully burned. The person ill must have his own eating utensils. These dishes and all clothing worn by the patient must be disinfected and *must not* be washed with dishes and clothing worn by the other members of the family.

Children that have scarlet fever must not return to school before a period of six weeks has passed. In no case should children who have had scarlet fever and whose skin is peeling be permitted to enter the schoolroom or mingle with other children. Great spread of the disease and many deaths are the result of lax observance of this rule. To keep your own children well you must help keep others' well.—Article printed by the Red Cross Society.

Whooping Cough

In the beginning the child shows signs of an ordinary cold, with running of the nose, slight fever, and a dry cough. The eyes become somewhat bloodshot. In a week the cough becomes worse and coughing fits begin, ending in the unmistakable "whoop." Sometimes the whoop is not present, but even in these cases great care must be taken. In mild cases the child will have four or five coughing fits a day. In severe cases, many more.

Whooping cough is very catching. Mothers should be careful to keep their children away from others who have the disease. And mothers with children who are ill with whooping cough should be equally careful not to allow their children to play with well children, even until some time after

the whoop has disappeared, as the disease can still be transmitted.

All matter that comes from the mouth and nose should be received in old linen or rags and burned. Separate cups, glasses, and eating utensils should be kept for use of the sick child.

The child vomits frequently during the disease. As a result many children lose weight and become very weak, a condition receptive for contracting tuberculosis, pneumonia, and other serious ailments. Give the child no heavy food, milk and eggs being especially good. An egg well beaten in milk should be given it each time the child loses its meal. See that it gets plenty of fresh air. As it is difficult to do this inside the house, it should be taken out into the back yard, or into a near-by park. Keep the room well aired, night and day.

As soon as your child shows the first signs of this disease, go to your doctor for advice.—Article printed by the Red Cross Society.

Smallpox

A community or a family that has a smallpox epidemic these days has only itself to blame. In fact, since the discovery of the preventive powers of vaccination, more than one hundred years ago, smallpox has become one of the few diseases which it is absolutely possible to control.

A smallpox epidemic may well be regarded as a preventable disgrace to a community.

Smallpox is essentially a cold weather disease. A mild epidemic was predicted for this winter, due to the increasing number of cases in Canada the past two years. The mildness of the present winter, however, did much to check its progress.

In discussing smallpox there is but one thing to say, "Vaccination." In communities where vaccination is compulsory and the law is enforced it is practically nonexistent. Vaccination should be done about the fourth to sixth month of the baby's life. In 90 per cent of the cases the first vaccination "takes." In most cases the first vaccination protects a person throughout life, but in some people the immunity dies out in a few years; but the size of the scar is not a true indication of the need for additional vaccination. The safest rule to follow is that of vaccination in babyhood, in adolescence, and again in middle age. If smallpox breaks out in a community, however, you should be vaccinated again at once, regardless of the number of previous times. If it "takes," it shows you were susceptible to infection and would likely have contracted smallpox without the vaccination.

So what's the use of taking a chance on the pest house and a pitted face the rest of your life?—Article printed by the Red Cross Society.

The Sixteenth International Sunday School Convention will be held in Kansas City, Missouri, June 21 to 27, 1922. This will be a joint meeting with the World Sunday School Association. The basis of representation is one for every four thousand enrollment, but eight thousand are expected to attend. Canada reports over 10,000 Sunday schools with 94,204 teachers, 904,513 pupils. The United States reports 145,957 Sunday schools, with 1,583,491 officers and teachers and 16,131,733 pupils.

There will be a great exhibit of Sunday school supplies and working tools and there will also be a historical display of the development of Sunday school helps beginning with the uniform lesson of a hundred years ago.

The *Hilo Daily Tribune* of Wednesday, October 12, was made a special number to welcome the World's Press delegates. Among the churches of Hilo, we note our church with Gomer J. Reeves presiding elder. It is a very pretty edifice and appears to be the only church in Hilo without a steeple or bell. The members are prompt in attending on time and do not depend on the bell. They have painted it and preserved it in good order. Among the county officials we note A. A. Hapai as county clerk. Brother Hapai is a priest in the Hilo Branch. He visited Independence very briefly in August, 1920, but left early to catch his train.

LETTERS

"Shall We Have Battleships or Friendships?"

Profitable disarmament conference held in Des Moines.

This was the slogan for a very remarkable conference held in Des Moines, Iowa, October 28, in protest against the present wasteful expenditure of Federal funds and against the continuation of the preparation for war.

Thousands of people were in attendance, from every corner of the State. One felt very much the atmosphere that must have prevailed in Colonial times when protests were sent to King George against excessive taxation. Almost every speaker made remarks that would have been considered treason in times of war.

Speakers from various departments of our national life appeared on the program; President of the American Farm Federation, State Labor Commissioner, Commander of the American Legion, President of National Federation of Women's Clubs, the Reverend C. S. Medbury, and Governor Kendall of Iowa. Like a clarion call one note ran through the speech of each and every speaker, that a halt must be called on the unwise administration of our national funds, and this unprecedented program of preparation for future wars must be stopped.

Appalling statistics were given, which show that America, like other nations, has gone war mad. Out of every one hundred dollars that are paid into our National treasury, ninety-two and six tenths dollars are paid for past wars and the preparation for future ones, while only one and three tenths dollars are spent for education and research work. What a mortgage upon mankind!

In 1913 America's national indebtedness was one billion dollars; at the close of the war it was twenty-five billion. England was bonded in 1913 for three billion, but at the signing of the Armistice it had grown to thirty-nine billion; while France for the same period had increased from thirteen to forty-six billion, which is half of the wealth of France. This is but one of the aftermaths of war.

It was estimated that one superdreadnaught costs our Government more than the combined overhead expense of all the colleges and universities of our country. But the most startling fact revealed was that in 1919, at the very close of the World War and while we were anticipating an era of universal peace, the United States spent nineteen million more for increased armament than England and Japan combined. This is the result of competitive armament. Most speakers plead for complete disarmament, but the Commander of the American Legion urged that we disarm man for man, gun for gun, and ship for ship.

Perhaps the most stirring address was made by the Reverend Medbury, who for his Christian character has made his influence felt beyond the boundaries of his State. We love the man regardless of his creed. He said that ninety per cent of war was psychology, and as quickly as we can convert the thoughts of war into terms of peace, can universal peace be ushered in. He asked his audience to cease to think in national terms, but to think in terms of world humanity; to think of countries, not by various tongues or territorial boundary lines, but as our neighbors, our brothers. He said the most obnoxious words used in our country today were *alien* and *foreigner*, for if we could go back a few generations we would find that we, too, were aliens. We proudly boast of the glory and independence of America, but he asked us to pause a moment and think how dependent we were on other nations; the war proved this. He painted a very beautiful picture, showing how meager indeed would be our lives if we could take from them the influence that had been brought into them by alien nations. What would it mean to us if we could take out of our experience the influence of England's great contribution, Tennyson, Shakespeare, Newton, Watts, Victoria, Kipling? We can only feel how much we are indebted to France when we recall such names as Lafayette, Joan of Arc, Hugo, and Bernhard.

Likewise we owe a debt of gratitude to Italy for her Dante, Michaelangelo, Marconi, and the immortal Caruso. When we are listening to the beautiful tones of Paderewski let us not forget crushed and starving Poland. Nor when we read the products of the pen of Tolstoi should we forget that bleeding, struggling Russia gave birth to him.

So he urged his audience in the name of true Americanism and out of respect for the contribution of other countries never again to let pass their lips such names as "Wop" and "Dago."

As a result of the conference, resolutions of protest were sent to our representatives and senators against this awful waste of money, and asking them to use their influence against it.

Other resolutions were sent to President Harding, congratulating him for taking the initiative in inviting the representatives of all nations to convene at Washington Armistice Day to discuss limitation of armament, and to assure him that Iowa stood solidly behind him in all such measures. If this Washington conference is successful a burden will be lifted from the backs of mankind, and a star of hope will shine into the darkened lives across the waters.

From our country went forth the greatest declaration of human rights to the world; so how fitting it would be if from here could be sent forth a greater declaration against this wanton waste of war.

Napoleon, it was, who at the close of his restless career said, "Peace founded upon brute force cannot last." History has repeatedly proved the truthfulness of this.

The time has come for concerted action by the leading nations of the world in limiting armament and relieving the people from staggering military burdens. The era of universal peace may not yet be here, but it augurs well for the coming of that day when public sentiment is once aroused against the folly and absurdity of war.

In the heat of debate Lincoln once said, "Without public opinion nothing can succeed; with it nothing can fail."

MARGARET DAVIS.

From Onset Reunion to Maine Woods

An interesting account of experiences in the East.

In this eastern country the schools generally start right after Labor Day; consequently that is the end of the vacation period. Labor Day was a busy time at our reunion grounds at Onset. Many of the Saints were down for the last time this year, so Tuesday the place was practically deserted.

Our reunion this year was larger than ever. There are now sixty cottages on the grounds, owned by members only. These buildings cost from four hundred dollars to three thousand dollars. Several of the Saints make the reunion grounds their permanent dwelling place.

Quite a number arrive at the grounds right after school classes and remain until Labor Day. It has been suggested, by Bishop Fisher that we have a teacher for the children during this period, and a competent instructor for the sisters along the lines advocated by the Women's Department.

During the reunion there were 357 adults and 97 children in the cottages, besides 252 visitors. There were 34 tents, containing 128 adults and 55 children; 47 visitors. Thirty-three persons roomed off the grounds, making a total of 670 in attendance, which at times was increased to a thousand.

The new 50 by 75 foot tabernacle, just completed before the reunion commenced, was a great blessing. It is perfectly adapted for the purpose. The acoustic properties are splendid. It can be thrown open all around, making it cool and comfortable. It is mosquito proof; has a sloping cement floor and a large platform running the entire width of the building. A dozen more cottages have been ordered for next year, so we evidently shall have quite a summer colony at Onset, Massachusetts, every year.

I have never attended a reunion where the willingness to help was so much in evidence. That spirit affected even the

children. Isn't it a fine thing when everybody is filled with enthusiasm to be useful and serviceable?

As the meals are served to individuals as they pass the serving counter, there is a constant stream passing through the commissary. This method made it impossible to ask a blessing upon the meals. Doctor Sinclair, who is something of a poet as well as a physician, was appealed to. He gave us the choice of half a dozen verses, and we chose the following:

"Oh God who giveth all things good,
Unto thy needy children here,
We ask thy blessing on this food,
As well as on thy children dear."

Brother Herbert Johnson led the singing of this to the tune of the doxology, as the line was formed before entering the commissary. (The line never failed to form promptly!)

The smaller branches contributed splendidly in talent and service to the success of the reunion. Lucie Sears, in charge of the Women's Department, and Sister Ross, a kindergarten teacher, in charge of the children, came from the little New Bedford Branch. So did Brother and Sister Cross, who did such effectual work in caring for the tabernacle. Doris Giovanetti, the district nurse at Plymouth, and Edna Nickerson, very creditably represented one phase of the women's work in the well-carried-out dialogue, which dealt with the care of the baby. They are from one of the smallest branches in the district. Fall River was represented musically. Sister Randall contributed talent from Haverhill. Attleboro is a hive of talent and displayed some of it at the reunion. The larger branches furnished stenographers, business men, and medical skill. Every branch in the district did its part.

Among the ministry present were Apostle Paul M. Hanson, Bishop B. R. McGuire, A. B. Phillips, Richard Baldwin, E. J. Gleazer, John Sheehy, Arthur Koehler, O. L. Thompson, Newman Wilson, W. Hartnell, George Robley. We were pleased to have John Smith, late of Lamoni, with us. Joseph Luff, wife, daughter, and two nieces were a welcome party of "Westerners." Brother Luff was in unusually good form when he occupied at the sacred desk. Walter Smith and wife, and Brother A. Max Carmichael made us a flying visit. Bishop Zimmermann and son Will, Brother and Sister Albert Hoxie, and Brother and Sister Paul Craig were some of the visitors.

While the reunion was on, Plymouth, thirty miles from Onset, was having its tercentenary celebration of the landing of the Pilgrims. There was a great parade and then the spectacular pageant given at night in which 1,400 persons participated. To light up the immense stage, one hundred powerful searchlights were required. The field stage was four hundred feet wide and four hundred and fifty feet deep. It had to be illuminated from a distance of one hundred and fifty feet, requiring 300 kilowatts, enough to operate 13,000 ordinary house lights. It required fifteen miles of rubber covered wire. These figures give some conception of the magnitude of the electrical plant.

The pageant sought to illustrate by the spoken word, pantomime, processions, etc., the Pilgrim spirit, and the cause of leaving the Old World. The pageant master was wondrously successful in dramatically depicting the "Spirit of the Pilgrims."

A reproduction of the *Mayflower* lay at anchor out in the harbor and was part of the "property." One is filled with wonder at the bravery of the one hundred Pilgrims who crossed the deep in such a small vessel.

Norsemen were introduced in the first scene. I understand there were some objections to this. I suppose there would also have been objections to introducing the Jaredites and Nephites!

There were twenty-four scenes and the grand finale with fifteen scenes. So, these sturdy pioneers, eventually reduced by privation and disease to fifty souls, after three hundred years have passed away since they landed on Plymouth Rock, have furnished inspiration for possibly the most elaborate and remarkable pageant ever staged on American soil. Among

the notables attending the two and a half hour picturings were President Harding and some of his cabinet.

Plymouth Rock was removed years ago to a spot near the center of the town; later I believe to the museum grounds, then back to its original setting on the beach, except it was elevated eight or ten feet above its original spot, as a pier had been run out into the harbor, and the beach filled in, making the rock high and dry. Now the Government has dug out the pier, torn down the shacks around the harbor, lowered the rock to where it was thought to have been originally, and the sea again has been permitted to ebb and flow as in the Pilgrim days.

The quotation from John Robinson's address as he bade the Pilgrims farewell before they sailed for the New World, is printed on the official program, thus: "I am very confident the Lord has more truth and light yet to break forth out of his holy word. It is not possible that full perfection of knowledge should break forth at once." More truth and knowledge did break forth, and in the land the Pilgrims helped to establish. There may not be elaborate pageants staged to commemorate the sacrificings and the giving of their lives of the noble men and women whom the Lord used to bring more "light and truth from his holy word," but they will be among those of whom it will be asked: "Who are those arrayed in white?" The answer will be: "These are they who came up through great trial and tribulation."

The Macedonian cry came from Maine, "Come over and help us." The Presidency and Twelve heard and the writer had the privilege of visiting three branches in the Eastern Maine District. Sixteen of us from the Massachusetts District motored to Jonesport to attend their district conference. The journey through the gorgeous autumn Maine woods was an experience never to be forgotten. For several miles the trees met overhead, the ground was covered with autumn leaves, the sides of the trees were a riot of color, the arch over us was a rainbow of leaves, and it seemed we were riding in a glorious sunlit tunnel of color.

There was a great valley at the end of the "tunnel," which made us think of the Grand Canyon of Colorado. The color was not from rocks, but from the trees—spruce, fir, hemlock, and maple. The beautiful, pointed firs were ever a subject for admiration, and looked like majestic cathedral spires. The trees and woods were "God's first temples."

We received a real Maine welcome. The business meeting passed off pleasantly. Saturday evening a full house greeted Doctor Sinclair, who expounded the Scriptures to an attentive audience, winding up with some charts illustrating cell life and its wonderful development. On Sunday, Bishop M. C. Fisher spoke entertainingly on the aims of the church, the instability of man and his institutions, and the "foundation of God standeth sure." The prayer meeting before the sermon was characterized by a very fine spirit throughout. In the afternoon, Elder O. L. Thompson, one of our very promising young missionaries, held the large audience's attention while he eloquently and convincingly showed the love of God in his dealings with the souls of men. In the evening every available place in the church was used, and some had to be turned away. The writer related some experiences he has had as one of the laborers in the vineyard. It was estimated there were nearly five hundred persons in the audience. The meetings continued during the week, with good interest, the young people being in evidence in large numbers. What impressed the writer time after time was the good deportment of the audience. There is considerable talent along musical lines in the branch, and they are fortunate in having a good leader.

I had the privilege of visiting and preaching to the Beal Island Saints on Sunday following the conference. They are a devoted little band there and have a nice church, which is a model of neatness.

On Monday Brother Thompson and the writer went to Kennebec. They have a good, substantial church there, presided over by Elder Manchester, at whose home we were made welcome and taken care of by Sister Manchester. We had good audiences there and occupied for three evenings, then moved over to the Addison Branch, that old standby, Brother David Joy, taking us off the hands of our young Brother Davis

at Jonesboro. Sister Joy made good her reputation as a "mother to the missionaries." The weather ordered us not to preach that night, and the "vacation" was rather acceptable. Brother and Sister Gay, of Jonesboro, made it possible for us to take a seventy-five mile ride through some wild woods over good roads. We saw that which "delighted the eye and enlivened the soul."

Services in the schoolhouse at Addison to a fair audience. The Lord has a faithful little band of Saints there.

The body of one of our fallen soldier boys having arrived from France on Saturday evening, it was necessary to arrange for the Sunday services elsewhere in Jonesport than in the church, as the body was placed there until the funeral services, which will be held on Tuesday afternoon. The owners of the opera house kindly permitted us to use it and a splendid audience greeted the writer as he tried to hold out a glorious hope here and in the resurrection by obedience to the gospel. This closed the two weeks' special services. It was a great privilege to meet the many fine Maine Saints at these meetings, and to partake of their hospitality. I had the opportunity of enjoying what so many of the ministry have enjoyed, sitting on the old woodbox in the cozy corner of the Rogers social center kitchen.

My appointment has been changed to the Saint Louis District, so I am getting ready to leave for my new field. The church has no finer or more loyal Saints than are to be found in this eastern country. I shall leave them with regret, but hope I have been of some benefit to them in my ministry.

C. EDWARD MILLER.

Visiting the Indians in Camp

The Lamanites in social gathering remind the writer of Israelites in camp.

We left Independence two weeks ago, with some reluctance on my part, yet we did not look back as Lot's wife.

We had a lovely trip, good roads, fair weather, and very little trouble with the car. When the fan belt broke we simply took a nail for a needle and violin string for a thread and sewed it up. We always found a way out of our difficulties.

As we rode along seeing Nature in her autumn costume, some fields brown, some green, and foliage of so many bright hues of red, yellow, brown, and even blue, we were almost able to put self in the background and forget our fears and worries.

We have been fortunate in a number of ways. When we arrived we inquired about a house for rent. People said there were none in the town. But we heard the druggist had sold his business and was moving away. We went to his house and they said they had decided to rent it to no one, but would lock it up. The contract is signed, however, giving us the house for six months at reasonable rent.

Next we looked for our brethren and found them out east of town in camp. The Otoes were entertaining the Arapahoes and Pawnees. When we rode into camp we thought, "How like the Israelite camp of old." The tents formed a large circle. On one side were the tents of the Arapahoes. The Pawnees occupied a third of the circle, and the Otoes another. There were about one hundred and fifty tents in all. Here and there one could see an old warrior's tent or a tepee of some honored man. The front pieces of some were beaded from the ground to the very top, beaded circles or stars on the sides, and decorations even in the rear. In the center of the grounds was a large meeting tent.

All necessary work was done in the forenoons, and such sports as, tug of war, shinny, horse-racing, and lassoing goats were the afternoon programs. Some of the boys were experts at lassoing, and many of the goats were experts on jumping through the lasso. They were to chase the goat on horseback, lasso him, dismount, and bind his legs together in twenty seconds. Everyone was present to see the goat roping. The ponies were the dearest things! It took some effort to hold them till the signal was given.

An Indian dance was held each night in the big tent, and between dances the Otoes gave gifts to the visiting tribes.

Sometimes women dance, too, but often it is men only who dance. Their costumes were beautiful; made of satin, beads, and feathers, with sleigh bells around the ankles. The only musical instrument used in the dances was the drum. Eight drummers seated themselves around the drum, each with his drumstick, and they all beat it at once. At intervals the drummers would sing, too. It was all very fascinating and I saw nothing offensive about it.

A man of the Otoe tribe died of pneumonia during the meeting, and the relatives gave all of his possessions away to visiting friends the day of the funeral. Five horses, a wagon load of furniture, blankets, trunks, and dishes were brought to the door of the meeting tent and were given away just before going to the cemetery.

We have often heard that an Indian never cries. It may be true that they are not over-emotional, but they do cry, and I saw a full-blood Indian woman faint.

The last day of the meeting was the "big give-away." The Arapahoes and Pawnees were squatted on the ground in a big semicircle. Each came to the center as his or her name was called. Some of the women came singing, to receive her pony or blanket or whatever it happened to be. All were carefree and happy, not worrying about strikes or anything else.

I will close this letter before it gets too lengthy or you may say it is "*pi skunia*." MRS. A. H. CHRISTENSEN.
REDROCK, OKLAHOMA.

The Reward of Persistent Labor

The following is an extract from a letter to the Presidency, written by Brother C. E. Wight, one of the Lamoni stake presidency. We see no reason why it should not be given publicity and public credit be given to Brother Wilbur E. Prall and his excellent wife who are mentioned in connection with the work that has been done at Davis City, Iowa. The work in Davis City for a number of years was in a deplorable condition; the church all but abandoned; the proposition seemed hopeless. This brother and his wife, by humble, persistent, continuous, and devout labor over a long period of time, have brought the work to the point indicated in the extract. Brother Wight writes as follows:

"Last Sunday evening I concluded a two-week series of services at Davis City. Knowing this place as you do, you will be glad to know that on the first Sunday night there was an attendance of 150. During the week, exclusive of Sunday evenings, the attendance averaged slightly better than fifty. The second Sunday night there were 175. The week-day average for that week was around seventy. On the last Sunday evening we had 200. I believe that as never before prejudice has been broken down in this place. I attribute the steady development in this town to the constant and untiring efforts of Brother Wilbur E. Prall and his wife. In the year and a half that they have been in charge of the work there, they have never missed an appointment. If weather conditions made driving a car impossible, they have walked to Togo, taken the seven o'clock train to Davis City, stayed there all night, and come home the following morning."

Baker-Black Debate

The Baker-Black debate at Broken Bow, Oklahoma, closed October 18. Church propositions and the usual line of argument were followed. Elder Black did not sling mud as some do. He tried to meet the argument in a way that appears to be fair. At the same time one must keep close tab all the way through. At first he denied A. Campbell, or rather his writings, and said he had none of Campbell's books in his library. I noticed, however, that he was very familiar with the different items of history that Brother Baker used from their books. Near the close of the debate, he acknowledged the work of Campbell.

Brother Baker proved himself a Christian gentleman and a true defender of the faith. He was able to meet all argument in a fair manner, pleasing to the Saints and to all

lovers of right. We had in our favor all who believe in "Holy Ghost" religion.

The Church of Christ people seemed to me very selfish in taking up a collection for Elder Black and his moderator, calling on that vast audience and making quite a show, but few outside of their own membership contributed.

After the debate was over, we received contributions from those not of the Saints. The people were very friendly and of kind disposition towards us at the close of the debate. One was baptized by us during the debate.

The debate was a success. One of our old-time members who had attended several of them said it was the most successful in argument he had ever attended.

Brother Baker went from Broken Bow to Henryetta, Oklahoma, where he had just closed a debate with Elder Black before he came to Broken Bow. He went to hold services for them at their request. Eastern Oklahoma has taken on new life; quite a number of baptisms this summer.

Money is scarce. Cotton, which is the money crop, was very light on account of the boll weevil, about one bale to each ten acres.

Elders Davis, Simmons, and Sharp were in attendance at the debate part of the time. They are live wires.

DIERKS, ARKANSAS.

J. W. JACKSON.

Blessings Received Through Prayer

At the present time there is a lady evangelist in our city practicing divine healing with some remarkable results. While I firmly believe our creed is all truth, and embraces the good that is found in all doctrines, a great many times we fail to live up to our opportunities, "for the children of this world are in their generation wiser than the children of light." While attending one of the above evangelistic services, I was much impressed with the zeal and faith of the people.

Having suffered several years with a pain above my eye, I recently had my case diagnosed by several physicians. They advised the wearing of glasses as a remedy. Previous treatments and advice, along with the glasses, gave temporary relief. After several months the pain returned.

While listening several times to the testimonies and faith expressed by those not of our faith, I felt my unworthiness as a member of the Church of Jesus Christ. I thought that I should have much more faith than other people, after being reared in the church since early childhood. I decided to approach the throne of God, acknowledge my weakness, and offer my life to the service of others.

As I wished to be alone, I went to the schoolhouse where I am teaching and spent several hours in prayer. Before leaving home, I put my glasses away, knowing that God would bless me according to my faith. The pain has not returned, and I know that God will help me inasmuch as I conform my life to his will.

We often find God directing us in his own kind way without any outburst or visible manifestation, but through the still, quiet voice of the Holy Spirit. We know that good is being accomplished by the sectarian world, but it makes us realize our responsibility, for the greater the responsibility, the more is expected from us.

My earnest prayer is for the youth of the church, as I sincerely believe that young men and women are being converted to God, and are consecrating their lives for service; eager to assist and have part in the redemption of Zion.

DAVID T. LEWIS.

FULTON, IOWA, October 31, 1921.

Editors Herald: We are still at work in the Master's cause. We keep on with our Sunday school work and church work also, and try at least to hold our own. We are trying to let our light shine.

The reunion was an uplift to the work of our branch and district as well. There were eight precious souls brought into the church here of late which we hope will be useful and be a help to others outside of the branch. Two of these were married ladies, the rest were all young women, two of whom

were school-teachers. There are others very friendly to the work.

On September 9 my son Clarence, his wife and daughter, my wife, and I started in my son's car for Lamoni and Independence. We got to my son's at noon, Saturday, near Lamoni. We barely got there when the president of the Andover Branch, Brother Stoll, phoned for me to speak next morning and my son at the evening hour, which we gladly did. But what changes since we were there before! Some have gone over to the other side who were useful, and others have moved away, either to Lamoni or Independence.

We started on Tuesday for Independence, arriving the next day, as the roads were very muddy on account of the rains. We passed through Cameron, by way of Liberty to Kansas City. Surely the Lord made no mistake when he designated Missouri and Independence as the center place for the Saints to gather. What lovely land for miles!

We were at Independence about six days and attended Group 10 prayer meeting. Attended church on Enoch Hill, and by the courtesy of Bishop Becker were permitted to see the land that the bishop had bought with the Christmas offering. The land looked good to us and it should make beautiful homes for the worthy Saints. It did us much good to know that the Christmas money was wisely spent.

We attended prayer meeting on Sunday at the Stone Church, then Sunday school where we were shown through the school. Sister W. W. Smith, in charge of the smaller children, was surely an inspiration to us. There were one hundred and twenty classes, twelve hundred and ninety-six in attendance; the collection was above twenty-nine dollars. What a lovely orchestra, and how orderly the Sunday school left the room by the music, and again the regathering for preaching!

Then Sunday afternoon we attended a military funeral of a young man that was brought back from France. He had given his life for freedom.

Sunday night we attended at the South Side Church and will say that all these services were well attended; good interest was manifested everywhere. Independence is surely a good place to take the young people, as there is work for them to do, and service is what we render.

Some who have moved down there from our district are well pleased; would not want to live back here again in their scattered condition. But we have a work to do here yet, so will try to do our duty and be more energetic and try harder to bring the gospel before the people.

One thing we noticed, that the bishops have their hands full at present. They need our aid in different ways. Let us help. This trip surely did us much good. JOHN HEIDE.

Lebanon as a Fruitful Field

What good government did for a region north of Palestine.

The twenty-ninth chapter of Isaiah has always been of interest to the Saints, and anything that will assist in the understanding of the chapter may prove of value. In my research last summer I came across the following quotation which may assist in the understanding of the seventeenth verse of the chapter:

"Syria, the region extending from the Taurus Mountains to Egypt and from the desert to 'the Great Sea,' needs no identification. It is the land of the patriarchs and prophets and apostles—the Holy Land.' Its population numbers about three and a half millions, of Semitic origin, speaking the Arabic language, and yet with so many races intermingled through the centuries of the various conquests and occupations that the people cannot claim any one race as their own. Greek, Roman, and European Crusaders have all blended with the ancient Semitic stock to produce the Syrians of to-day, whom Lord Cromer, in his Memoirs, termed 'the cream of the East.'

"In Syria was the one green spot of Turkey—the Lebanon Mountains. In 1860, because of massacres, the European Powers insisted that these mountains be made autonomous, and since that date this little district has been a living demon-

stration of what good government will produce and of what the people of the land are capable of becoming.

"The steep mountain sides have been terraced to a height of 4,000 feet and planted to olives, figs, and vines. Taxes have been low, safety to person and property secured, good roads built and kept in repair. The people have constructed more comfortable homes and have sent their sons to schools and colleges.

"The story of the achievement of Lebanon and its sons during these sixty years of autonomy would be a thrilling narrative in itself. Now that autonomy has been taken away, the Lebanon is prostrate in famine."—"Under the Heel of the Turk," by William H. Hall, in *The National Geographic Magazine*, July, 1918, vol. 34, pp. 60, 61.

Yours truly,

ROY L. ROBERTS.

Presentation in Northern California

Elder C. W. Hawkins receives gifts from the branches of the district.

In response to one of those appealing, silver-lined, gilt-edge invitations understood by members of the missionary force, from Elder E. S. Chase, pastor of and acting in behalf of San Jose Branch of California, the writer on Saturday, October 22, boarded one of those modern chariots of which Nahum probably never dreamed—being so different in so many respects from the war chariots in use in the siege and subjugation of Nineveh of which he prophesied—and carried to the above-named city, objectively to be in attendance at an important function upon the morrow.

After a very enjoyable evening and night's sleep at the beautiful home and with the family of said brother, we repaired to the church on the corner of Spencer Avenue and Grant Street in time for the Sunday school under the superintendency of Brother Gilbert.

After this Brother Chase took the chair and conducted a service quite unique in some respects, with a program especially impromptu, but with keen, entertaining interest. There were congregational singing, anthem, solo, addresses by Brethren Harris and Gilbert, interspersed with explanations from Brother Chase, which did not explain concerning the mysterious conspiracy involving all the branches of Northern California District.

The climax was reached when the victims were located and the whole plot laid bare by Brother Chase as he presented to Brother Hawkins, late district president, and his faithful wife, a substantial tribute of affection, appreciation, and good will contributed by all the branches of the district. The address of presentation was a happy combination of the humorous and serious, keeping the audience in doubt as to whether they should laugh or cry. The response of Brother Hawkins was in hastily but well chosen terms and was well received, the whole service being of the kind which makes one realize how good it is to be bound together by ties superior to church regulations only. Fraternally,

STOCKTON, CALIFORNIA.

H. J. DAVISON.

Central Michigan Conference

Gone into history is our Central Michigan district conference which convened at Beaverton, September 29, 30, and October 1, 2. A spiritual time was enjoyed by the four hundred who were in attendance.

The Religio and Sunday school conventions were held Friday, their respective district officers in charge. An interesting and instructive period ensued, with the spirit of unity prevailing.

Brother Matthew Umphrey, district president, called conference to order Saturday morning, and the first meeting was a prayer service which indeed repaid the Saints for their efforts.

The business sessions went off uncommonly well, while the conference work was done for another year. We are thankful that we have such a splendid district president, and feel that the Lord is blessing us in many ways as a district.

Two brethren were recommended for ordination and approved by conference.

Among the speakers were Elders W. D. Ellis, G. W. Burt, J. J. Bailey, E. S. White, and James Davis. Many new thoughts were gleaned from the inspirational sermons given by the speakers.

The Methodists very kindly loaned the use of their church to the Women's Department. During these meetings we heard some splendid talks from the sisters chosen for the program. The district leader, Sister Mary Harder, gave a stirring introductory speech.

The expenses were met by collections and many brought well-filled baskets.

Truly the convention is an event to look back to with fond recollections.

An humble spirit and a desire to contribute to the general success predominated through all the meetings.

The conference adjourned to meet with the Whittemore Branch next year at the call of the presidency.

The impression of the convention on the community will not be forgotten soon.

MRS. CLARA E. NICHOLS,

Local Publicity Agent.

Possible Change of Government in Tahiti

The following is from the New York *Herald* of a recent date, and was sent to us by Brother Mataitaria Richmond, a half-caste native of the South Sea Islands, who is working on Atlantic vessels and living in New York City.

"New York Herald Bureau, Paris, Oct. 29. 'The Intransigent to-day suggests that the French delegation to the Washington conference for the limitation of armament should offer to sell Tahiti and the Marquesas Islands to the United States as coaling stations, contending that they have little except sentimental value for France, but would be of tremendous strategic importance to America.

"'France never has developed these islands extensively for commercial purposes and they are so far from the beaten track that it took three months for the faithful natives to receive the news of the signing of the Armistice.'"

Can it be possible that this will really be done? Is it really true that there is a sentiment in France in favor of this change? If it is as true as it appeared to be, we can only pray that God will, through the influences at his disposal, direct the minds of those representing governments at the disarmament conference that it may be accomplished. Our success as a church in the islands in the Zionian plan is contingent upon some change of this kind.

For years our missionaries, both men and women, have labored in those islands, endured hardships, and sacrificed greatly with very little moral assistance from the French Government; but now if this transfer of the colonies is made, it means that our hands will be set free, and the support of the government will also be ours. The antagonistic spirit of Catholicism has stood stanchly against us in many ways, from the governor's office to the Tuamotuan chief. All this, because our missionaries have not been Frenchmen, has greatly handicapped us, and made it impossible for us to do what we otherwise could have done. Many times when our hands have been tied in this respect, we have gone to the Lord with our burdens and prayed for his intervention. Is it possible that this is an answer to the prayers of the missionaries which have unceasingly ascended to him since 1844? Such a change as this is going to mean a great deal to us in more ways than one. It is naturally going to place upon us responsibilities, and if we fail in meeting them our place among that people will be forfeited.

We have long since been cognizant of the fact, that to accomplish the most good among and for that people, we must have more privileges than we have been having under the French Government. The government itself is doing very little for the natives in an educational and protective way, for out on the low coral islands of the Tuamotuan Archipelago there are no schools to speak of, and no medical protection. Generations have come and gone with only that education and help that they themselves can give one another. And still the government will not give us the privilege of do-

HYMNS AND POEMS

When the Heart Starves

By Charlotte Dryden

When the heart starves, and in the throngs about,
We see no faces, which turn toward our own,
With that response that speaks from soul to soul
In kindling eyes, or sympathizing tone,
Ah then, though myriads press on every side,
When the heart starves—we feel we are alone.

We question why our bleeding feet must climb
The dizzy heights, o'er sorrow's ragged peak;
Why we have missed the touch of little hands,
And the caress of lips and eyes that speak;
For though we know our Savior walks beside,
Yet, when the heart starves, man oftentimes is weak.

When, blinded by the pain, with tear-dimmed eyes,
We lift our faces to God's shining blue,
And struggle on—a prayer upon our lips
That he will give us strength to bear us through,
Then—ah, yes, then—he touches our bowed souls
And bids them rise—and thrills our hearts anew.

And when we see within each throbbing breast,
The ghostly shadows in our brother's heart,
We love him more; and reach a soothing touch;
Forget our pain, and "choose the better part."
Thus from the store God grants to each of us
The crumbs we share, allay heart-hunger's smart.

The Power of Prayer

By Hattie Hughes

Prayer is the door to all success
Which leads to realms of happiness,
The means whereby we can attain
To heavenly heights from earthly plane.

Prayer's a balm for every wound,
When hearts are sore and spirits bruised,
No other way can we find peace
Than through this door to Jesus' feet.

(Concluded on next page.)

ing much for them. Very little success can attend our labors until we are enabled to establish, with the help of an interested government, a threefold environment. The first Protestant missionaries to reach the islands were sent out from London by the London Missionary Society in 1796, and reached Tahiti on March 7, 1797. These missionaries, as well as their successors, were quick to understand the wants of the natives and their needs, who, at that time, were engulfed with gross superstition which carried with it idolatry, savagery, cannibalism, infanticide, and immorality. They not only taught them to forsake their idols, but with the building of churches, they built schoolhouses, blacksmith shops, etc. They taught them agriculture, they themselves having brought various kinds of seeds from England.

We venture to say that more real concrete missionary work, bringing a real permanent fruitage, was performed during those first years of Protestant missionary work there, than has been done through all the years which have followed. Although, since the gospel has entered into the lives of a few of them, a wonderful change has been witnessed. But can the extent of the potency of our work there be realized or discerned now by us if we are given the opportunity of establishing this threefold environment under, or within, the freedom of the United States of America? God grant this change, and may the day be hastened!

Yours for the Islands Mission,

INDEPENDENCE SANITARIUM.

CLYDE F. ELLIS.

When life seems dark, no signs of life,
 'Tis only prayer can lead us right;
 This means of grace shall ever be,
 To keep our spirits pure and free.

Prayer is an antedote for sin,
 From foes without and fears within,
 And while we have a heart to pray,
 We'll never yield to Satan's way.

So may our prayers each morn ascend
 In grateful praise to God, our friend,
 For loving care all through the night,
 That we again behold the light.

And at the noonday, bright and clear,
 We'll seek again our Father's care,
 That he will our protector be
 And keep us from iniquity.

And then at evening, all things done,
 Once more we'll bow before his throne,
 Thanking him for mercies given,
 Trusting for a home in heaven.

Safety First

By C. J. Spurlock

"Safety first," important words
 Oft in railroad circles heard,
 If applied in other fields
 Great the harvest that it yields.

Safety's found in Christ the Lord;
 This according to his word;
 Safe indeed is every man
 Who accepts the gospel plan.

Safe in Christ, oh, blessed thought,
 With blessed consequences fraught!
 For he's the life, the light, the way.
 Yea, he's the path to endless day.

Out of Christ it is not safe,
 Neither lasting pleasure hath.
 Then seek the Lord while grace abounds
 That all may say, "We've safety found."

Then seek the kingdom, seek it first,
 As for righteousness you thirst;
 First the kingdom seek, all ye;
 See Matthew six and thirty-three.

Exhortation

By W. P. Ellis

Oh, let our hearts and voices
 Declare in joyful praise
 Our faith and hope in Jesus
 In these the latter days.

Let us think of Jesus hourly,
 Let us praise his blessed name,
 And ask the Lord to help us,
 To guide us home again.

We've wandered in the darkness,
 Strayed far away from home,
 But Jesus in his mercy
 Will not forsake his own.

May we with rejoicing
 Our glorious Savior praise,
 May we ever look to Zion,
 In these the latter days.

DRESSING CHILDREN

(Continued from page 1060.)

For our own part we would prefer to see a child with dirty stockings and rompers, used to playing out of doors, happy and healthy, than to see the so-called "good" child, dressed up, sitting just where he is told to sit, and keeping still. In fact, the first picture is more beautiful than is the latter.

Yet mothers will boast themselves of keeping their children in white. While if the child is to follow a healthy life, it will mean five or six complete clean outfits during the day, and that is rather a trial to a healthy child.

Children's clothing should first of all be comfortable; that means clothes sufficiently large, and sufficiently warm for the weather.

Second, clothes should be adapted for childish uses—overalls or rompers for most of the time, something in which neither the child nor the parent is afraid to let him get down and play on the floor; or, better still, in the yard, in the grass or sand pile.

These two requirements, comfort and utility, practically mean the third important requirement of healthfulness.

Last of all, would come beauty, though we respectfully submit that the healthy child, suitably clothed is more beautiful than any childish picture of fancy dress we can conceive of.

S. A. B.

Moving to Zion

*The movement has been slow but steady.
 There is a reason for care and preparation
 beforehand.*

We have received a number of protests against the repeated admonition concerning moving to Zion. One writer emphasizes that in the past twelve years the total number moving to Independence hardly exceeded, he says, two thousand in all, or one hundred and fifty a year.

On the other hand, he urges quite truly that the people of the church are anxious to do the right thing, and are only waiting to be told; that many who have desired to move have been advised not to do so, and have acted on that advice. Men who desired to move in youth are now grandfathers and gray haired and are still warned to go slow.

It is quite true that there has not been an undue, general rushing in, but there has been and still exists a fear on the part of some general officers that there may be. Hence the continued warning.

It is quite true that some have moved inadvisedly; have sacrificed homes and business, without making due preparation beforehand, and have suffered the consequences. The story of these few has been repeatedly told. It is also true that mistakes have been made through the general officers, where rightly the people of the church are not to blame.

On the other hand, the missionary officers of the church are not at all in favor of an attempt to gather to one place, but prefer to maintain nuclei, so that they may work among those scattered abroad and have a base for operations in warning the world. This has been a considerable factor in the past, and has helped greatly with the missionary work of the church. There are Saints scattered abroad throughout the country, and from whose homes an effort may be made, and a great work done converting the honest in heart to the truth of the gospel.

Certainly the time must come when there is a gathering. Certainly the eyes of the people are turned Zionward, and they ask when will be the real time of hastening. In the

meantime we have the consolation of knowing we are helping greatly with the work of the church, and upholding its standards wherever we live, even though it be at times under difficulty.

Radioharmony Concerts

Three nights a week, wireless telephone concerts are being sent out from the Independence church station. These "Radioharmony concerts," as they are called, are heard by hundreds of people, not only operators but nonradio parties who have purchased receiving sets just for the purpose of receiving the radio telephone broadcasts, now being sent by quite a number of stations, Government and private.

One of the concerts was recently heard by a number of people at the Lamoni Electric Company office. It is planned to arrange soon for the broadcasting of sermons, special notices, etc.

Phonograph Used in Funeral Service

(The following clipping may offer a possible suggestion to some of our rural Saints, who find it difficult if not impossible to secure suitable music for funeral services. It is true that heretofore the phonograph has not been considered in connection with sacred services; but a well rendered phonograph selection, such as is described in this clipping, would certainly be preferable to poorly rendered music or no music at all.—A. H. Mills.)

Long employed in churches, schools, and clubs, the phonograph now has taken its place in the funeral service.

J. P. Satler, an undertaker of Plattsmouth, Nebraska, who often experienced great difficulty in securing choirs and soloists, substituted the phonograph with satisfactory results.

Mr. Satler declares that if the funeral director selects records along the lines suggested by the family of the deceased, such as "Nearer, my God, to thee," "Lead kindly light," "In the sweet bye and bye," "Shall we gather at the river," "I am praying for you," or other tender hymns, it is almost certain that they will be appreciated.

Elder C. E. Wight, assisted by D. T. Williams and W. E. Prall, recently held a series of services at Davis City, Iowa, near Lamoni, with good attendance. Song service in charge of Mrs. W. E. Prall and H. C. Burgess. Lamoni orchestra and choir and "Carol singers" of Davis City lent assistance.

MISCELLANEOUS

Notice of Appointment

Notice is hereby given of the appointment of Millard A. Pace to the Little Sioux and Pottawattamie Districts as missionary, until April, 1922.
THE FIRST PRESIDENCY.
THE QUORUM OF TWELVE.

Appointment of District Chorister

This is official notification of the appointment, with the approval of the First Presidency, of Sister Letha M. Tilton, of 215 East Oak Street, Fort Collins, Colorado, as chorister of the Eastern Colorado District. For this sister we urge the loyal and earnest support of all the musical forces of this district. Albert N. Hoxie, General Director; Arthur H. Mills, Secretary.

To All Interested in Missionary Work

As the time is approaching when some of the Saints living in the North will be moving southward for a winter sojourn, I am saying to all who may take up their abode for the winter months in Mississippi, Alabama, and Florida, that I shall be glad to learn of any opportunity to prosecute missionary work in their respective localities.

I shall also be glad to hear from any isolated Saints or friends, as to opportunities to preach at the places where they reside.

T. C. KELLEY, *Missionary Supervisor*.
INDEPENDENCE, MISSOURI,
316 South River Boulevard.

More Lantern Slides Needed

The response to our previous notices have been generous indeed, but not all that we might expect. Some have misunderstood the purpose of the Graphic Arts Bureau in regard to the slides. Briefly, what we want to do is to persuade all members of the church to pool the slides on hand and make good lectures and good slides available for all.

We are having numerous calls for lecture sets and are sending out as many as four and five sets a week. The following have assisted us with slides or negatives or films:

President F. M. Smith, Apostles U. W. Greene and M. A. McConley, C. Edward Miller, F. F. Whipper, A. H. Parsons, O. Salisbury, J. V. Page, Hubert Case, Clyde F. Ellis, Denver & Rio Grande Railroad Company, Atchison, Topeka & Santa Fe Railway Company, Herald Publishing House.

Some branches are using slides at the Sunday night services twice a month and need more subjects and slides to work

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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with. A number of Religios are using them. Our missionaries are also using them.

Let us make this an "all-together" game. If you have slides and don't use them every week, send them to the bureau. Let us assist you and others, too. We do this with no profit to the church and ask for expenses only.

GRAPHIC ARTS BUREAU,
A. H. Knowlton, Secretary.

"Language is the Measure of the Man"

What of your expression?

Do you have to depend largely upon facial gyrations, looks, signs, gestures, pictures, symbols? These are all right, but are more effective when used to emphasize an easy flow of masterly language.

Thought and language are practically inseparable. Your thoughts are meager in proportion as your language is weak.

Intelligence is the master of speech, but the servant is indispensable to the master.

"The corruption of man is followed by the corruption of language," says Emerson, "and picturesque language is at once a commanding certificate that he who employs it is a man in alliance with truth and God."

Language reflects one's whole mental life. Language is the measure of the man. The greatest mental inheritance to which we are born is our native tongue, the vernacular, rich in the ideas and thoughts, the knowledge and wisdom, the wit and fancy, the sentiments and feelings of ages past and ages present.

Improve your language by studying English by correspondence.

There is nothing more eloquent than discretion of speech.

"Boys flying kites haul in their white winged birds;

You can't do that way when you're flying words.

'Careful of fire,' is good advice we know,

'Careful with words,' is ten times doubly so.

Thoughts unexpressed may sometimes fall back dead;

But God himself can't kill them when they're said."

Enroll to-day for a course in public speaking, or English, or both, with

THE EXTENSION DEPARTMENT,
Graceland College, Lamoni, Iowa.

Our Departed Ones

HEAD.—Alfred Walter Head was born in Bedford, Lawrence County, Indiana, February 2, 1835. At the age of twelve he moved with his parents to Nauvoo, Illinois, where he grew to manhood. At the age of twenty-one he married Miss Helen Pitt. To them were born nine children, four of whom still live: John T. Head, of Hunnewell, Kansas; Emma C. Christy, of Stewartville, Missouri; Alfred M. Head, of Braman, Oklahoma; and Mattie A. Rollett, of Stewartville, Missouri. After the death of his first wife, he married Margaret Lambert Stegried, in January, 1877. To them were born five children, four of whom survive him: Walter W. Head, of Omaha, Nebraska; Richard D. Head, of DeKalb, Missouri; Madge E. Head, of Stewartville, Missouri, and Sarah J. Bowen, of Easton, Missouri. He is also survived by twenty-four grandchildren, thirty-four great-grandchildren, and one great-great-grandchild. Sister Head preceded him by more than eighteen months. At the age of twenty-nine years he entered the Union Army and served his country until the end of the war, at which time he was honorably discharged. He was a member of the Grand Army of the Republic, Custer Post, Saint Joseph, Missouri. In October, 1870, he was baptized at Nauvoo, Illinois, by J. R. Lambert. In October, 1872, called and ordained to the office of priest. Labored in this office faithfully until 1892, when he was called and ordained to the office of elder. He occupied this latter office until the Lord called him home. Brother Head was always ready and willing to go and labor where duty called. The weather was not too hot or too cold, or the night too dark or too dreary for him to go and pray with the sick and afflicted. He was always ready to give words of encouragement. A short time before his death he made complete arrangements for his funeral; selected the minister to preach the sermon, the passage of Scripture to be read, and the elder who was to have charge. He also selected the songs to be sung and who should serve as pallbearers. He had lived in this community (Stewartville, Missouri,) for about forty years. During this period he became a familiar character and was beloved by all who knew him. He had the ability of making warm, personal friendships, and his friends were legion. One of his last wishes was that the choir having charge of the music at his funeral should be composed of singers from all the churches in Stewartville. For more than twenty years he taught a Sunday school class, during which period he took a great interest in the work. Not only was he a Christian gentleman, but he practiced his teachings in the community as he believed them. He was always willing to share what he had with his fellow men. While his friends and relatives mourn, yet in their sorrow they can rejoice in the feeling that while he has gone, his life was not in vain, and that now he sleeps with his blessed Redeemer at the feet of a just and merciful God. The funeral service at the Saints' chapel in Stewartville was in charge of Z. H. Lewis. Sermon by T. T. Hinderks.

SLOCUM.—Cecil, daughter of Brother and Sister Ed Rowley, was born January 6, 1896, at Pekay, Iowa. Married J. E. Slocum, De-

cember 5, 1917. She has suffered for nearly two years, but has borne it with patience and fortitude. Died October 23, 1921. Leaves husband, parents, and one sister. Funeral services at Knoxville from Methodist church, sermon by F. T. Mussell. Interment in Knoxville Cemetery. Died strong in the hope of meeting her infant who preceded her a few months before.

TILLMAN.—Dallas Carl Tillman was born May 30, 1884, near Saint Elmo, Alabama. Died, October 15, at Providence Infirmary, Mobile, Alabama. Funeral from Baptist church, sermon by T. C. Kelley. Interment in cemetery near Theodore, Alabama.

MOORE.—James S. Moore was born in Choctaw County, Mississippi, February 14, 1857. Baptized October 23, 1892. Ordained to the office of elder. Died August 24, 1921, near Dierks, Arkansas. Leaves to mourn: wife, five girls, five boys, thirty-four grandchildren, and many friends. Two girls have preceded him. He will be greatly missed as he has been the leader for some time. Short funeral service at the home by J. D. Erwin.

PHILLIPS.—George Carlton Phillips, son of G. D. and Kate Phillips, died September 24, 1921, at Dierks, Arkansas. Born August 13, 1890. Baptized August 16, 1902. Leaves to mourn: his wife, four small children, father, mother, five brothers, two sisters, and many friends. Short services at the grave by J. W. Jackson.

STRUTHERS.—Mary Struthers was born October 2, 1847, in North Carolina. Married Beverly Struthers who preceded her in 1910. Both were baptized in 1909. Died September 27, 1921, at the home of her daughter, Mrs. Wells, Windsor, Ontario. Leaves two sons, three daughters, eleven grandchildren, and six great-grandchildren. Funeral from Puce church in charge of Leslie Brown and F. A. Smith; sermon by Wesland Gragg. Interment in Puce Cemetery.

WESTLAKE.—Ann Westlake was born August 31, 1846, at Plymouth, Devonshire, England. Baptized November 1, 1909. Died at the home of her son, William, after an illness of thirteen weeks. Leaves five daughters, four sons, thirty-five grandchildren, and eighteen great-grandchildren. Her husband, Thomas Westlake, preceded her. Funeral from the Saints' church, Windsor, Ontario, in charge of Minnis Miffin. Sermon by Leslie Brown. Interment in Puce Cemetery.

Zion Builders' Sermons

Last spring President Elbert A. Smith preached a wonderful series of sermons to the young people at Lamoni and which are peculiarly adapted to the needs of young people. These sermons are being published in booklet form. You could distribute no literature that would do more to interest people in our faith.

Subjects

- Faith
- Repentance
- Baptism
- Laying on of Hands
- Resurrection and Eternal Judgment
- The Restoration
- Our Spiritual Inheritance
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- Price, 10 for \$1.75 100 for \$15.00

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HERALD PUBLISHING HOUSE
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THE SAINTS' H. ALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"The
save it
have no

1 among you have
incubines he shall
n, Jacob 2: 36.

VOLUME 68

INDEPENDENCE, MISSOURI, NOVEMBER 15, 1921

NUMBER 46

Entered as second-class matter at the post office at Independence, Missouri, under Act of M weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at th age provided for in section 1103, Act of October 3, 1917, authorized July 21.

5 Jan 22 France
Mrs Thos St
116 W 8th St
Lamont

EDITORIAL

The Doctrine of Stewardship

Address by President Frederick M. Smith
before the Holden stake conference at
Grandview, Missouri, Sunday afternoon,
October 16, 1921.

I do not know how much I might be justified in expecting from the Holden Stake in the way of an example to the rest of the church in the forward movement; but knowing the temperament of the people of the Holden Stake, such as I have personally come in contact with, I see no reason why it should not set a good example. I hope that the Holden Stake will in the next few months (I say months, and I say it advisedly) demonstrate to the rest of the church that there is a workable percentage of the people of the church who are ready for the advance movement that we must put into operation. I mean to say by that, that there will be a goodly percentage of the members of the Holden Stake that will indicate a willingness—not only a willingness, but a determination—to go on the stewardship basis for the handling of their business. That is to say, that they will consecrate their business as well as themselves to the service of the church. If, this afternoon, I can stimulate you just a little bit towards the accomplishment of that purpose, then I will think that that ride Brother Harder and I took in that "wild broncho" machine of ours was not in vain.

I spoke at the Stone Church in Independence this morning, and at the close of my effort, I shook hands with a number of people. Outside of the church I shook hands with a man whom I knew to be well educated for his job. He said to me, "I have gone carefully over my work, and I think I have conservatively estimated that my employers are making a profit of not less than seventy-five dollars a day out of my labor." I presume that if we were to say this brother got five or six dollars a day, it would be quite conservative. While the brother did not exactly express it, I knew from the way he said it that he was dissatisfied with the system. I meant to follow up a thought I had expressed in the morning sermon, that people who are working for the good of the whole, work because it is a pleasure, so I asked him, "How would you feel if seventy-five dollars that you make each day in the way of profit for your employer were going eventually to the group?" He replied, "It would not bother me a bit. I would not feel half as bad as I do now."

He would work with pleasure if he felt that that money was bound to flow back into the treasury of the community and therefore he would be building up the interests of the whole rather than of one. That is the keynote on this theme of stewardship, and I wish that every one of you could appreciate just what that means.

I presume I am addressing those who are largely interested in the question of agriculture. That being true, perhaps the most of you are not working for wages. Most of you perhaps are engaged in some business enterprise of your own. You may not be engaged in agriculture alone, but you may

be engaged either in the assembling or distribution of those things produced by or used in agriculture, so perhaps we are discussing it from a different basis than we would if we were addressing a congregation of wage earners simply. So when I said that I wished that the Holden Stake would take the leading part, so far as the church was concerned, in establishing stewardships, I had of course in mind, the agricultural part. I should like to see within the Holden Stake within the next ninety days, say one hundred farmers willing to put themselves on the stewardship basis. I wonder if there are that many.

A Five Per Cent Response Good

Recently I received a letter from one of our workers in the West, and this writer had had the opportunity of presenting to a university man some of the social philosophy that we stand for, and instead of presenting it as the philosophy of the church, the man spoke of it as the ideals that the leader of the church had. This man who was engaged in teaching in the university some of the social sciences, exclaimed, "If your leader can get five per cent of the people of his church interested in carrying out his purposes, as you have outlined them to me, he will have accomplished something wonderful for the welfare of this community." Since I have read that, I wonder if it is possible, if it is true, that there are only five per cent of the members of this church willing to go on the stewardship basis. Do you know, I cannot believe but what there will be more than five out of every hundred individuals willing to go on the stewardship basis.

One reason I think so is that we have had for years past a demonstration of the fact that we have such a group, because they have done it. I refer to the men of the ministry. I have often wondered what peculiar twist of the mind people could have that there shall be a group of people working among them on the stewardship basis, and yet they would not feel obligated to work on the same basis. I never could see why people were willing to ask more from the ministry than they had asked for themselves. It is perfectly right that the ministry shall be cleaner in thought and deed and action, and of a higher type of men morally and spiritually, but why ask them to act on a different basis so far as business is concerned? And that they do think so is evident by the fact that a great many of you will say, "I do not see why that man in the ministry is spending so much money." If the money that goes into the pockets of the ministry belongs to the church, then does not the money that goes into the pockets of the members also belong to the church? Are you any less responsible to God for your affairs than the ministry of the church?

Meaning of Stewardships

What is the doctrine of stewardships? I will venture to guess if I would ask that question of forty different people in this audience, I would get forty different answers. As I see it, a stewardship is that state of society in which a member shall be activated by the interests of the group, and is receiving for his services, which he is to render at the maximum of his efficiency, only that which he needs, and anything more and above his needs, governed by his circumstances and just

wants, shall be determined by the increase of wealth or prosperity of the group.

Let us say there are ten men who are farming. Let us say they have organized themselves into stewardships. It might be there are ten stewardships, or it could readily be that there are ten men or families who have organized a group stewardship. Then, if they are on a strictly stewardship basis, every time they turn a furrow, every time they bind a sheaf, or every time they breathe the dust of a thresher, they will know they are doing it, not alone for themselves, but in the interests of the church, and therefore, by serving humanity, they will be doing it for the interests of God. Even after they have put the maximum of effort into the growing of their crops, they will feel that they are only entitled to take from the products of their farm or their stewardship, that which is necessary to keep themselves and their families in an adequate state of ability to carry on their work, and over and above their necessities shall flow into the common treasury to assist the group as a whole and take care of those who might not be so fortunate, perfectly content that any advancement of interest shall be found in the advancement of the group. In other words, we have got to develop a social consciousness that will teach people to think in the terms of the other fellow's weal rather than his own.

Nine out of ten of you will think about the strike that is threatening, and say, "Well, that cannot affect me," and yet every mother's son of you knows that the strike cannot continue twenty-four hours without bringing suffering on humanity. Do you know that a railroad strike such as has been ordered by the union could not be possible in a community organized on the stewardship basis? I hope I won't "get in bad" here. I do not know how many union men there are in this audience. Unfortunately the unions of America are not wholly controlled by Americans, but in far too many cases the heads of the unions are dominated or governed by foreign influences and by foreign elements. Why could not strikes be possible under the doctrine of stewardships? Simply because a man, when he has learned to think in terms of the other, will know that he cannot do that without working injury to the other fellow. According to our own social dynamic to-day, our work is actuated, not by what it will do for somebody else, but, How much will it do for me? How many extra head of cattle will my frugality produce on my farm?

I know there are a large number of very interesting subjects that grow out of this question of the doctrine of stewardships, and probably some of the arguments would be closely allied to the doctrine of socialism, and that, of course, interesting as it might be, perhaps, would not be wise for us to take up here.

Earnings Revert to Group

I do not know whether I have made clear to you my idea of the doctrine of stewardship as put into the form of a definition. Let us try it in another direction. Suppose a group of our men or women had made up their minds that there was a bank needed to carry on the activities of business in relation to the activities of the church and the industries of the church people. Let us say, for instance, that they determined to organize a bank of \$100,000 capital, and enough of them subscribed that capital so that they have the capital in hand, and the bank is organized. Suppose every man and woman who held stock in that bank would say, "We are organizing this bank to help upbuild the cause of Zion; therefore, this bank is a stewardship." That would mean that every dollar they got as a return on that stock they would look upon as God holding them responsible for the administration of it, and if there came to them one dollar more than they needed to take care of themselves and their families, they should then turn that dollar either back into an increase of the stewardship so that the stewardship could become of

larger earning capacity, or else that dollar would be consecrated to the coffers of the church.

Perhaps I am telling you no state secrets when I say that at least one bank is organized practically that way. I do not know how many of you have money in the bank. I haven't, I assure you. I have some paper in the bank, but I am paying interest on it rather than it paying me interest. I hope you have all got money in the bank. Is it in the First National Bank of Kansas City, or the First National Bank at Holden, or somewhere else? And if it is, whom is it serving? Is it serving this church, or somebody else? Let us suppose that a bank is organized under the plan suggested, and could you not feel to put your money into a bank of that kind? Would you be afraid of the State Savings Bank at Lamoni, or the Jackson County Bank at Independence, if it were organized along that line? Let us figure a little. Suppose all the money that is in the banks around over this country and owned by Latter Day Saints were in a bank that had the interests of this church at heart. Do you not imagine it would be a mighty easy thing for this church to tide itself over the present depression? In all probability we have got to pay interest somewhere to somebody, in order for this church to do that, but if we were organized as we should be, we would tide ourselves over this and pay any amount of interest that might be necessary, and yet feel that this benefit was being kept within our own circle.

Who Gets the Benefit of Bank Deposits?

I talked in Northern California, not long ago, to an interested audience, and at the close of my talk, a person came to me and said, "Does the church need money?" I said, "Yes, it certainly does." He said, "Well, we have ten thousand dollars up here in a bank in Oregon drawing a certain percentage of interest, but we would rather forego that interest if you feel that the church could use it." I answered without hesitation, "The church can use it," and thus, as the result of those few minutes' conversation, I think the entire amount was sent down to the bishop to use. Why not? There is no reason why it should not be.

When it comes to organizing the question of agricultural stewardships, there are some other things that carry along with it concomitant responsibilities. It would be unfair for the people of this church to lay their business affairs before the treasury of the church or the community, unless there was a certain amount of obligation resting on the other side. It carries with it the responsibility of the church standing by the steward in times of depression or in times of want; and furthermore, it carries with it the idea of the responsibility of the community being vitally and eternally interested in the welfare of the group. It seems to me I can see agricultural stewardships organized in this way; in other words, the production of things necessary to sustain life carries with it the idea of these stewardships being given in such a way that the hardships and trials, if you please, of agriculture, as carried along on the old line, shall be eliminated.

The agricultural group shall be organized in such a way they will have the highest form of social life, and those activities in which the heart of man shall delight. They shall have their own agricultural group so compactly organized living in houses that are designed up to the last day, and be so grouped that the individual members of this agricultural group, all working in this stewardship, shall have the educational advantages and spiritual activities because of having a highly developed form of church activities. That is feasible, yet it presents to us a tremendous problem. It may be of interest to you to know that we have a group of men in schools now, who are studying these problems. It will be necessary for us to continue to tackle these problems until we have made a satisfactory solution.

Back to the Farm

It seems to me it is high time to develop something that will tend to bring people back to the farm. We do know that industrial commissions say that there is a lessening amount of land being tilled by agriculturists, and replies to a questionnaire sent out by the agricultural department some time ago indicated that there is likely to be less and less land under cultivation in the future. I would not be at all surprised to see the time come when we will have to develop some form of agricultural society in which practically every man tilling the soil is a land owner and that is exactly the ideal, so far as I see it, of the stewardship, for every person who feels the instinct of tilling the soil and desires to till it for the benefit of humanity and who feels there is rising up within him that desire, can be permitted and helped to secure a plot of ground; and if they have not the money to pay for it, we should be organized in such a way that every man should be helped to pay for his own ground. Just as soon as we can get that kind of an organization, I want to tell you, our agricultural problem will be done away with, and men will be farming because they love it.

I attended the stock show and demonstration last week at the Sni-a-bar farm, and I heard the governor of Nebraska say that it takes more brains to run a farm than almost anything else in the world. In fact, he said it took more brains to run a farm than it did to run a railroad, for the interstate commerce commission fixes the rates, and the unions fix the wages, so all the railroad president has to do is to sit down and watch the road run itself. But when it comes to making money out of a farm, it takes brains. I guess that is true. There is an old expression like this, "If a man is going to make a success of farming, he has got to mix brains with his soil." I hope to see the time, so far as this church is concerned, when every man will be engaged in the thing that he wants to do.

How Many Ready for Stewardships

I am going to ask you folks a question, and I am going to bring it right home. How many of you folks in Holden Stake are willing to farm on that kind of a basis? How many of you are willing to join me in a stewardship? I have been twenty years in the service of the church, practically all of that time in the Presidency, but some of you might think I spend too much money. I cannot help it if it takes more clothes to cover my frame than some of you folks need, can I? Here is the main thing; it is not a question of how much a man spends in his stewardship, but how much it is necessary for that man to spend in his stewardship. Do you know, I hope the time will come when we will have stewardships in this church that will be costing millions of dollars a year to run, and we will not find jealousy in our hearts, because those stewardships will be bringing us in other millions in revenue.

I expressed the thought this morning that I hoped to see the time in this church when work will be a pleasure. Work is an overcoming of resistance that is disagreeable, but when the time comes when a man is engaged in an activity because he loves to do it, you will see we will then have eliminated work, because work will have become a pleasure. When that time comes, that every man is engaged in that activity that is satisfying his soul, there will be no work.

Let me tell you, this doctrine of stewardships, as I understand it, is the biggest thing before the world to-day. I have traveled a little; not very much, it is true, but I have seen the countries of Europe torn by social unrest. This threatened strike, for instance, is because our people are socially discontented. They are restless, they are striking, and if this strike, voted by the railroad unions, ever comes to an issue, I look for some serious consequences. It is a sort of

last fight. They will fight for their very existence, and the railroad men themselves are in the last ditch, because they have yielded to demand after demand from the union. With the number of men out of employment that can be secured by the railroad men to take the places of the strikers, you will find that the strikers, out of resentment, are likely to resort to violence. I hope to see the time soon appear when, so far as this church is concerned, we can be organized so that strikes are practically a thing of the past. It can come only when we are organized on this basis of the stewardship.

A Simplicitarian?

I know of course that in some quarters I might be accused of being something of a simplicitarian. You know a simplicitarian is one who has one remedy for all the ills of mankind. There are men who think that the single tax will do it. There are men who think that the doctrine of socialism will do it, etc. And so it would seem to some that I should be put in the class of simplicitarian because I advocate the doctrine of stewardships. I do it because I have tried to analyze the doctrine of stewardships in comparison with these other social reforms. I know that it carries with it all the concomitants, the deep spirituality that must be at the basis of every social reform. You cannot reform society and leave God out of it. The doctrine of stewardships presumes that we are serving God, and demonstrating our love to God by service to our fellow man, which gets right back to the old commandment, "Love thy neighbor as thyself."

I am not going to talk to you longer. I was in Lamoni not long ago, and spoke to the Lamoni Stake while there. I said the eyes of the world were upon the Lamoni Stake. I said I hoped the Lamoni Stake would set a pace to the rest of the church, so far as the doctrine of stewardships was concerned. The eyes of the world are not upon the Holden Stake in quite the same way that they are upon the Lamoni Stake, because of their past history, but I would like to see the Holden Stake beat the Lamoni Stake to it, by making your plows and your corn shellers and your threshers serve God and man. Wouldn't it be a happy thing if you could feel that almost directly your farm was being made to support some missionary going abroad? Wouldn't it be a happy thing if you could feel that your farm, in addition to supplying yourself, was putting some young man or young woman through Graceland College, studying and developing in certain lines? I would like to see your farms organized on that basis.

Mounds Near Saint Louis

Excavations, we are informed, are being conducted in the mounds near East Saint Louis, Illinois. One of the largest mounds in the world is to be found there, exceeding in size the Great Pyramid of Egypt. These earth mounds have been declared by students continually to be of artificial construction. Relics have been found from time to time as they have come to the surface, but the land has been owned by private persons who heretofore have prohibited all investigation and have refused to permit any excavating. There existed, in times past, some wonderful mounds in Saint Louis which caused it to be called the "Mound City," but most of these on the west side of the river have been destroyed, but those near Cahokia, in the vicinity of East Saint Louis, have been preserved till now.

The International Zionist Congress met in the early part of September at Carlsbad for the first time since 1913. Palestine and the Balfour Declaration were the prominent factors under consideration. We have as yet heard but little as to the outcome.

School of the Prophets

Inquiry has been received concerning the solemn assemblies as referred to in the Doctrine and Covenants, and the direct question is asked, "Is it necessary for the church to obey said command at the present time?"

The passages referred to appear to be Doctrine and Covenants 85:19; 85:36; 92:1; 108:2. All of the above were given in the years 1831, 1832, and 1833. The last one was, in fact, written first, as it is the appendix to the Doctrine and Covenants.

In the early church, the Kirtland Temple was built and a school of the elders was held. This is also referred to as a "school of the prophets" in Doctrine and Covenants 92:2. The plain facts are that many solemn assemblies have been called in very recent years with the excess of our laughter far from us. The command is certainly still to the church to meet in solemn assembly, to put away excessive laughter, to consider the teachings of the church and the word of God.

From what we can learn of the history of the early school of the prophets, certainly a very close approach has been made to that which they had at that time when they met for the purpose of study and lectures were delivered.

There is naturally anxiety in the church for the full establishment of the school of the prophets as provided for in the latter part of Doctrine and Covenants 85, verses 37 to 46. Many see clearly that we should prepare for such an assembly. When we are ready, we have no doubt that the command will come from the Lord to organize, and all needed light on the subject will be given. We are preparing ourselves and approaching the time when we believe that it will be possible in a fuller sense than it is to-day because of our preparation. Hence we are looking most earnestly for its establishment.

The command is binding upon us to-day. The church, as we see it, is preparing herself for that work. Let him who is faithful stand fast in his place and make his own personal preparation by faith, by study, and by prayer.

Certificate of Ordination

To the Ministry: There seems to be considerable misunderstanding on the matter of ministerial certificates of ordination, especially as to the limitation of authorization to act under the certificate. This move was decided upon to meet several conditions which cannot be ignored, and it is sincerely hoped by the Presidency and the Department of Statistics that we shall have the hearty cooperation of all, so that the results desired may be reached. In the hopes of clearing up the misunderstanding and thus encourage fuller cooperation among those concerned, we briefly set out the situation.

Authority to act in any office for which ordination is necessary is conferred by the ceremony of ordination, and the right to act therein with due authority continues until the proper ecclesiastical procedure has imposed silence, and a certificate of ordination adds nothing to his authority. Among those to whom an ordained man is known a certificate is even unnecessary, but there are many occasions where it is necessary to have certificate of ordination, such as in applying for concessions in reduced rates on transportation lines, etc., and in establishing rights where unknown or partially known.

Formerly the custom was to issue certificate of ordination of unlimited duration, and erroneously it was called a license. We do not have licensed ministers in the usually accepted understanding of what that means.

Other denominations have two classes of ministers. They have first an ordained ministry who preach and administer in ordinances by virtue and by authority of their ordinations. They have second a class of ministers who are not ordained, but who may preach and perform certain work by virtue of a

license. We have not had these two classes, but early came under the error of giving what are known as licenses to ordained men. Hence it frequently happens that our elders in filing their answers to questions in application blanks for clergy credentials, where the question is asked, "Are you licensed or ordained?" answer, "Both," and the railroad officials are probably thereby puzzled at finding a new class of ministers.

The purpose of limiting the duration of the certificate is twofold: first, to expedite more accurate recording of members of the priesthood by establishing the yearly contact necessary for renewal; and, second, to protect the church against imposition by the presentation of certificate which has been nullified by ecclesiastical procedure of the proper sort. It is not a reflection upon the ordained men to require annual renewal of certificate, but a protection of their own interests as well as those of the church. Some apostate elders who have turned against the church and even gone upon the lecture platform against us have refused to surrender their certificates which they have retained as perpetual and never-expiring certificates of good standing in the ministry of the church. A time limit would have prevented them perpetrating such an imposture. Expiration of the time limit without renewal does not terminate the official authority to act, but simply leaves the holder without proper certification or identification where such is necessary.

We bespeak the hearty cooperation of all concerned that we might thus protect the best interests of the ministers of the church.

For the work's sake,

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, November 7, 1921.

Healing the Sick

All religions have some truth else they would not endure.

The latter part of September the following letter was received referring, however, to an article written by J. W. Quinley, which appeared in the HERALD of September 6. We are printing the letter and attempting a brief reply:

"Under the heading of divine healing, you say you can name two prominent societies that claim to heal through prayer, while they both teach many grand truths but flatly deny the scriptural doctrine on this. Yet you admit their honesty and sincerity of purpose. Now this proves to my mind that they would do the right thing if they only knew how. *Why doesn't God show them how?* Do you mean to tell me that God is deliberately deceiving these good people through the Devil? Come, brother, let us reason together and find out the truth of these things if we can."

It is quite possible that we concede in a Christian spirit sincerity when after all those who do not accept the truth have simply closed their eyes and refused to see. It is quite certain that our heavenly Father does not compel people to be saved; nor does he hold them responsible when they live according to the best light that they have. (Acts 17:30.) The plan of our heavenly Father is a greater one than to compel men to be saved. He wants us to learn the difference between truth and falsehood.

We do not know any people or religion that has not some truth. If they did not have some, they could not endure. Yet the Master plainly says of some that, while they perform many mighty works in his name, they never knew him. (Matthew 7:30-35.)

For our own part, we are quite convinced that God does not hold anyone responsible, if he is living according to the best light he has. We are quite convinced that if he honestly desires the truth that God will give him an opportunity to

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ORIGINAL ARTICLES

Christ's Story of the Age End

By Isaac True

Scriptural passages that foretell conditions at the time of the end of the world.

God had been laying bare the future to Daniel. As page after page of startling events unrolled, Daniel's heart was sobered and solemnized and he cried out to God, "O my Lord, what shall be the end of these things?" (Daniel 12: 8.)

How fitting is this question for ourselves to-day. The pages of the world's history are swiftly unrolling. They are red with blood. Kingdoms are rising and falling in a night. Thrones are tottering. Armies are battling in earth, sea, and land. The sons of men are being slaughtered by millions. Civilization is shot through with the barbarism and savagery of bygone ages. The foundations of human government and society are reeling under earthquake blows. Men's hearts are failing them for fear of the things that are coming upon the earth, and with Daniel, they are crying out, "What shall be the end of these things?" There is only one answer, there is only one man who knows what the end will be, and that is the God-man. Jesus Christ alone knows the future. We must come to him if we would know. So, like them of old, let us sit at his feet and listen to Christ's story of the age-end.

You remember the story. His disciples had been showing him the great temple. They had pointed out to him its lofty pinnacles, its adornments, its massive stones, and then the Lord turns to them and quietly says, "There shall not be left here one stone upon another that shall not be thrown down." Doubtless they were amazed and perplexed and they said unto him, "Tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world?" Note they asked him a multiple question.

They wanted to know when those things would be and of his coming. He has given statements in different passages of the Scriptures. "There shall be wars and rumors of wars." In Daniel 12: 9 he said, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end."

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Daniel 12: 1.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matthew 24: 14.

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matthew 24: 24.

"And he doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."—Revelation 13: 13, 14, 15.

In 2 Thessalonians 2: 3 we read: "Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition," for nation shall rise against nation and kingdom against kingdom, and there shall be famine and pesti-

lences and earthquakes in diverse places. All these are the beginning of sorrows: wars and rumors of wars, nation rising against nation, kingdom against kingdom, earthquakes, famines, pestilences, and afflictions. What a marvelous picture is this of the age which has passed since Jesus Christ sat upon the mount and told this wondrous story. It has shown forth marks of the age since he first came, for it is the general characteristics of the whole age from his first coming to his coming again. He is setting forth the time of his second coming. Pestilence and famines are approaching from time to time. Men cry out the end of the world is at hand, yet of these things Jesus says distinctly they shall come. The end is not yet. They are not the distinguishing marks of the end of time. They are rather the coming marks "when ye therefore shall see the abomination of desolation," spoken of by Daniel, the prophet. Jesus Christ begins to deal with a personality of momentous and tragic importance as the supreme sign of the end of time, and he opens this last act in the great drama of the age-end by citing this strange and mysterious figure out of the prophecies of God over which centuries of time had already rolled.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thessalonians 1: 7-9.

"Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thessalonians 2: 3, 4.

He is the anti-Christ. For then shall be great tribulations such as was not since the beginning of the world.

"And I beheld when he had opened the sixth seal and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood."—Revelation 6: 12.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard a number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel."—Revelation 7: 2-4.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."—Matthew 24: 14.

Now we go back to Jeremiah 32: 37-41:

"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."

Another sign to be in the latter days:

"Woe unto him that spurneth at the doings of the Lord, yea, woe unto him that shall deny the Christ and his work. Yea, woe unto him that shall deny the revelations of the Lord and that shall say, The Lord no longer worketh by

revelation or by prophecy, or by gifts or by tongues or by healings or by the power of the Holy Ghost. Yea, woe unto him that shall say at that day that there can be no miracle wrought by Jesus Christ to get gain: for he that doeth this shall become like the son of perdition, for whom there is no mercy according to the word of Christ."

Another sign in Matthew 24: 10-12:

"And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. . . . For then shall be great tribulations, such as was not since the beginning of the world to this time, no, nor ever shall be. . . . For whosoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."—Matthew 24: 10-12, 21, 28-35.

"And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."—Revelation 20: 4, 5.

Then the end age of all the wicked has expired. The Saints of the most high God are the only ones that are left.

The "Kingdoms" in Daniel 2

By J. C. Crabb

The writer believes the church is "the kingdom" and the United States Government "a kingdom," as referred to in the prophecy.

Is "a kingdom" the same as "the stone kingdom" in Daniel 2: 34, 35, 44, and 45?

The writer says, "No." If they had been so considered by the God of heaven as spoken of in the chapter, there would have been no distinction made. But there is a decided distinction made, as the writer will at least aim to show.

After speaking of "a kingdom" in verse 44, then in verse 45 it is said, "Thou sawest that the stone was cut out of the mountains without hands," showing emphatically that there was a space between the setting up of "a kingdom" before the stone was cut out of the mountain.

The stone kingdom, I presume, is admitted by all to be the church of Christ; at least so the writer considers it. But what is this "a kingdom"?

I presume all will agree that the first, Babylonian, was an

earthly kingdom; likewise the second, Medo-Persian; likewise the third, Grecian; likewise the fourth, Roman-pagan Rome.

And also the ten kingdoms, "And in the days of these kings [the ten] shall the God of heaven set up a kingdom," which the writer regards as the United States of America.

It would be too much of a jump, even for God to make, to go directly from an earthly to a heavenly kingdom without any previous preparation.

Therefore, he first proceeds by degrees. Some say by the Reformation in the time of Luther and others, which may to some extent be true, but the writer gives more credit to such men as Voltaire, Thomas Paine, and Robert Ingersoll. For the latter have always and without exception advocated that every man has a right to think for himself. For when the question arose as to the right of the colonies rebelling against the unjust demands of England, Thomas Paine said they had the right and thus a move was made in the right direction.

The Puritan colony which had fled from England because of religious persecution, a religious sect, succeeded for a while in the establishment of church and state; burned a few witches, hanged some others, banished Roger Williams, but when a sufficient number of other religious bodies arrived and the set time to favor Zion had come and a concrete government was needed (the word *forever* meaning until the coming of Christ, the King of kings) and the need for a good beginning had arrived, there appeared on the stage of action one Thomas Jefferson (a man, I believe, according to history, bound to no particular creed, but a man evidently inspired of God) who stood ready to write the Declaration of Independence. Later other men were inspired of God and the Constitution of the United States became an established fact, and thus the principle upon which this Government was established became a fixture, that all men are born free and equal and are entitled to certain inalienable rights, in which are life, liberty, and the pursuit of happiness.

So the United States exists and will exist until the coming of Christ and will never be given to another people other than the English-speaking people.

But how about the stone kingdom? The stone kingdom was to be cut out of the mountain without hands. Mountain, in symbol, in the book of Daniel, Isaiah, and possibly in other places in the Bible means organized governments; either political or religious, or both combined.

And thus Isaiah says, "The mountain of the Lord's house, shall be established in the top of the mountains." (Isaiah 2: 2.) It shall be in the last days.

The mountain of the Lord's house in this text is the stone kingdom, the church. The topmost mountain, or "top of the mountains," is the United States Government, which is being admitted by many if not most of the governments to stand at the top. Even China, the oldest government now standing has appealed to this Government to protect her interests from the encroachments of Japan.

And the great government, England, through her leading representative, Lloyd George, who is coming and for what help will no doubt be revealed later. When the mother comes to the daughter for advice, it shows great humility on the part of the mother, yet it is not an extravagant fact when we come to consider the fact that the God of heaven set up the kingdom, the United States. In fact, it shows great wisdom on the part of England.

The stone kingdom was to be established in the United States, and so it has been; and when we properly consider the fact and properly understand the history of the organization of churches and know therefrom that the church of Jesus Christ of Latter Day Saints is the only church or-

OF GENERAL INTEREST

WHAT THE LEAGUE OF NATIONS HAS DONE

A summary of what it has accomplished in one year.

Doctor Charles H. Levermore has written a book, *What the League of Nations Has Accomplished in One Year*, reviewing the first year of its activities. This does not include developments of the past several months. From this book, the *Christian Work* has printed the following summary:

It has set up a World Court Commission. This commission has had several sessions and has drafted plans for a great world court, to which the nations can take disputes.

On the next page is the heading, "International Health Conference." The league has already taken steps to set up an International Health Bureau, in which all nations shall cooperate in ridding the world of contagious diseases and securing a really healthy world.

It has set up a Saar Basin Government Commission, also a High Commissioner of Danzig. The city of Danzig is at present under the protection of the League of Nations.

Go on a little further and we see that it has undertaken to guarantee the protection of Polish Minorities, and at the same time it has undertaken to rid Poland of typhus.

The fourth session of the council of the league took up the question of the protection of Armenia, and through a series of almost impossible situations, the Bolsheviks on the north and all sorts of intrigue in the Near East, and hampered by the refusal of the United States to take any part in helping solve the problem, it has done much to save Armenia from absolute destruction.

It has held a great second International Health Confer-

ganized in this United States which did not come from some old country, either directly or indirectly, we have one of the strongest evidences of the truth of this latter-day work.

That Congress shall pass no law touching religious worship is the keynote in this country and is fast becoming the same in all countries. It has even reached to the land of Palestine in the rebuilding and reestablishment of the Jews on their land of promise.

So, when we properly apply prophecy and history, if we put each in its proper place we have the fact fully established as to what people are building up the kingdom of God. As Jesus says, "Seek first to build up the kingdom of God and establish his righteousness," for the only way that ever has been, now is, or ever will be given. To establish God's righteousness is to build up the kingdom of God.

As to the breaking in pieces all other kingdoms, that will eventually be done at or after the coming of Christ by the King of kings.

Yet this Government has had and will still have something to do on that line. Did not this Government have something to do in staying the hand of him who still insisted and held to the old slogan, "Might makes right"? And has not Germany ceased to be the Germany she once was? And in its reorganization, has it not come our way? And has not Russia trembled, at one time the most despotic power on earth? And will not she, too, if ever reorganized, fall in line with our system of government? So, by force, if need be, and more especially by example, this Government is showing itself to be "a kingdom" as well as the church showing itself to be "the kingdom," both of which will stand forever, I think.

ence in which such problems as the white slave traffic, typhus, and international activities of the Red Cross, etc., were considered.

Then we come to what has been one of the greatest achievements of the league, the setting up of the Permanent Armaments Commission. This commission has held several sessions and has done much not only to interest the nations of Europe in the question of disarmament, but has prepared the way for the conference President Harding is calling or any other conference that might be held. The fact will appear when the conference is held in Washington in November. The conference will have to base its proceedings largely upon what the league has already accomplished.

It has held a great international labor conference at Genoa, and has set up a permanent commission for the standardizing of labor throughout the world. It has brought together a group of the most eminent jurists of the world at The Hague to prepare plans for the Permanent Court of International Justice which had previously been organized. It settled the question of the Aaland Islands, and in the judgment of many decided all disputes which would have helped to reopen the war.

It has undertaken the settlement of the Polish-Lithuanian controversy.

It has transferred the sovereignty of Eupen and Malmedy to Belgium.

It has been consulted right along by the supreme war council on the question of mandates.

It has set up a permanent mandatory commission.

It has outlined an international chamber of commerce.

It has set up a commission on opium traffic and is working vigorously upon this problem. And so the book goes on.

It is well that we in the United States should know these things and also that we should realize that Europe not only takes the league seriously, but has accepted it as its permanent form of international organization.

We have recently spent six weeks in England and the league was as much accepted on the whole as the British Government itself. It is not questioned any longer. This is becoming more and more true all over Europe. The reference of the question of Upper Silesia to it will strengthen and settle this impression. There is a general feeling in every country except America that the league is the hope of the world. It stands for four great things as will be seen by reading Doctor Levermore's book:

First. The great fundamental principle that nations must order their relationships on the same ethical basis as that which prevails among Christian gentlemen everywhere.

Second. The world has become a family, a community, and the welfare of one nation cannot be secured at the disadvantage of another. All rise or fall together, and all local problems are world problems in which every nation has become interested.

Third. Setting up a permanent court of international justice where all disputes of the nations may be settled by judicial methods rather than by resorting to force.

Fourth. The protection of the weak by the strong and the granting of equal rights to the strong and weak alike.

Brother W. H. Sheffer and family, of McGregor, Michigan, write to express gratitude over the remarkable escape from death of their daughter, age eleven, who was in an auto accident and was thrown under the moving locomotive, and upon the stopping of the train was able to crawl out with only comparatively minor wounds and bruises, considering the extremely dangerous situation. About a third of her left foot was removed by operation. She gets around on crutches now and is doing nicely.

FURTHER STEPS IN COOPERATION

"The furniture workers of Great Britain, in an epoch-making declaration that 'it is possible to work industry on a no-profit basis; that labor must be the first charge on industry; and that cooperative production is as practical and scientific as the present system is sordid,' have followed the British building trades in the formation of a national cooperative guild to produce furniture at cost for workers' homes. Cooperative furniture making has already been demonstrated a practical success by the large factory of the English Cooperative Wholesale Society at Pelaw, which is producing some of the best furniture in the United Kingdom.

"The furniture workers now intend to take over the furniture-making industry of the entire country, beginning on a moderate scale and expanding until every factory is included. This will be achieved not so much by the refusal of the well organized workers to make furniture for profit-seeking concerns as by the fact that they can produce more and better and cheaper furniture than can these competitors. The necessary capital for the nation-wide promotion of this important cooperative enterprise is being raised among the workers themselves and from the Cooperative Wholesale Society Cooperative Bank.

"British workers may now have their houses built by the cooperative building guild, furnished by the furniture workers' cooperative guild, equipped to the last detail by the various factories of the Cooperative Wholesale Society, and insured by the Cooperative Assurance Society, all on a non-profit basis.

"Cooperative building guilds similar to that in the United Kingdom have already been organized in Switzerland, Denmark, and Queensland, Australia; while building trades workers in the United States have formed cooperative building societies in four cities."—Bulletin, All-American Cooperative Commission.

COMMUNITY WELFARE

Clipping from *The Christian* for October 8, 1921:

In Middletown, Ohio, five hundred Negroes and their families receive care "from the cradle to the grave" at the hands of the American Rolling Mill Company which employs them.

It has built attractive houses at a cost of from \$1,500 to \$2,500. Any employee can buy them by making a cash payment of \$100, with monthly installments of \$25 thereafter. The men are buying ninety per cent of them.

At the barracks for unmarried men a clubhouse is provided, with pool and reading rooms, and with a colored worker in charge. The company built and gave the city a \$75,000 building for a colored school. It contains an auditorium in which the company gives entertainments twice a week. The company employs a colored kindergartner who looks after the children below school age, advises with their mothers about home affairs, and has charge of the company playground.

Sister Mary J. Floyd writes from Jerusalem that she is able to note wonderful changes in the old road from Jaffa to Jerusalem, over which she traveled much many years ago when it was practically impassable. Now it is well-kept by the British, and automobiles pass and re-pass at high speed. The mountains are being terraced for agriculture and the general appearance is much improved.

"The winds of God are always blowing, but if you wish to go forward, you must keep your sails unfurled."

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

The Land Question

By Edward Rannie

"Land" is the hub around which revolves the whole economic problem.

Our heavenly Father on several occasions has advised our people to buy land in Zion and the regions round about. "Wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile." (Doctrine and Covenants 57: 1.) One month later the Lord spoke again and said, "The Lord willeth that the disciples, and children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit." (Doctrine and Covenants 58: 11.) It is many years since the Lord gave those commands and time has not made any change. It is still a wise thing to do and we cannot redeem Zion until we become obedient children.

There are several causes why many abandon the farms and move to the town or city, but in this article it is only needful to refer to one, and that is the high price of land. Many thousands of people are living in the city to-day, not from choice, but from necessity.

It is from a knowledge of conditions that I write, because my early manhood was spent on a farm in Nebraska and for nineteen years I have spent a portion of each year in the country as a missionary. My travels have taken me as far north as North Dakota and as far south as Florida. My father bought a farm of one hundred and sixty acres in Nebraska in 1872 for seven dollars an acre and had ten years' time in which to pay for it. The average price at that time for a bushel of wheat was seventy cents, so at that price it would take ten bushels of wheat to pay for one acre. To purchase that same farm to-day the price would be about two hundred and fifty dollars an acre, and with wheat at one dollar a bushel it would take two hundred and fifty bushels to pay for one acre. A fair price at that time for corn was about twenty cents a bushel, and at that price it would take thirty-five bushels to pay for an acre. With the present price of about fifty cents per bushel it would take five hundred bushels to pay for the same land. Allowing for the very best of a crop or about fifty bushels an acre, it would take ten years to pay for the same acre of land, if there were no expense for farming, but all clear profit. The annual payment on the above named farm was \$120 and interest, and under the usual rules of sale at the present time of one third down it would take \$13,333.33 and the first year's interest on the deferred payments would be \$1,600, which is more than the original cost of the farm. Such prices make it well-nigh impossible for a young man on the farm or the average mechanic in the city to get enough money ahead to make the first payment on even a very small tract of land, and to pay rent costs more than it did fifty years ago to buy the land, and no one knows better than the renter the difficulties and hardships he must endure.

Lending a Helping Hand

The student of social conditions in the United States, commencing in colonial days and continuing all the way down to the present time, will learn that the greatest advancement has been made in education, farming, manufacturing, and

railroad building when a helping hand has been offered by the national or state governments or some private agency. Before the present free school system was adopted two classes of boys and girls could go to school: those who had wealthy parents, and those who would confess that they were paupers; and as there were but few of the former, and not many would confess to being paupers, the number that secured a common school education was very small. By taxing all the property of the state the burden was made light for all, and the whole state was benefited by having a better class of citizens. Many of our most useful men and women in the Nation and church owe their success to the fact that in time of need some one extended the "helping hand."

The first attempt to help men to get farms in colonial days and in the early days of our present Government was for the Government to sell, or give, large tracts of land to some influential person, or some land company, and they would rent or sell it to those who wished to farm, the sale price was usually about two dollars an acre. There was a feeling in that early day among the ruling class that there must be a gulf between them and the common people. As the intelligence of the people increased and the spirit of democracy spread among them they wanted to deal direct with the Government and so laws were passed by Congress to sell the land direct to the people at two dollars an acre. The next step was the preemption law by which a person obtained one hundred and sixty acres for one dollar and a quarter an acre after six months' residence, and certain improvements required by the Government.

After a number of years' trial of the preemption law it worked so well that it was improved on by Congress passing the homestead law, which required five years' residence and certain stipulated improvements. The cost of filing the papers and obtaining the deed was fourteen dollars. The first homestead filing was made in Nebraska on January 1, 1863. The law for timber claims was passed by Congress in the early eighties by which a person could obtain one hundred and sixty acres by planting forty acres or more with trees. In the irrigated districts the cost of the dam and other improvements is assessed against the land of the district, and on that basis the price is fixed, with ten years in which to make the payments.

The latest law of special importance to the farmer in helping him to purchase a farm is the land bank law, by which the Government gives assistance through the bank, the loan running from five to thirty-five years, the farm being security for deferred payments. In all the above plans to help the farmer obtain a home, the "helping hand" is offered him, and many of our well-to-do farmers living to-day owe their success to the "helping hand" in good faith offered to them.

In manufacturing, the "helping hand" has come by tariff laws to keep out foreign competition, which makes it possible to obtain a higher price for the articles and exclusive control of the market. Patents are given by the Federal Government which give to the patentee the exclusive right for seventeen years to manufacture the article. Sometimes a bonus is given on manufactured articles, and exemption from taxation for a number of years for a factory is sometimes given as an inducement to build and operate one.

The "helping hand" has been extended to railroad companies to build roads, the Union Pacific Railroad received twelve million acres of land from the Federal Government and \$60,000,000 in money to help build the road a distance of 1,046 miles, and several other companies received large tracts for similar purposes.

Help in Time of Need

The giving of help in time of need is a gospel principle, and the nearer individuals, families, nations, and churches conform to that principle the greater is their measure of suc-

cess. Our heavenly Father, in giving us instructions about stewardships and equality about temporal things, concludes with the following language, "Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." (Doctrine and Covenants 81: 4.)

To help our people purchase land so that they can have homes and be able to produce their own living and have a surplus to sell to others is one of the problems to solve in our day, and our heavenly Father in latter-day revelation has given us instructions how we may accomplish what he has designed for the benefit of his people:

"The conditions surrounding the work, the increase of the membership of the church, the increasing desire for gathering together, and the necessity existing for the obtaining places for settlement in the regions round about, under the existing laws of the United States, and especially the State of Missouri, require that the bishopric be authorized to take such measures as will bring to pass the organization of those who are desirous and willing to form parts in colonization under terms of association in different localities where settlements may be made and may lawfully secure and hold property for the benefit of themselves and their fellow church members and the whole body of the church when organized." —Doctrine and Covenants 128: 1.

Organization

In paragraph three of the same section the Lord gives further instruction about organization:

"The bishop and his counselors, together with the other bishops of the church, and such other officers as the bishop may call together, with whom he may confer in council, are authorized to devise the methods of procedure; and they will be guided by the Spirit of wisdom and revelation to do the work intrusted to their care."

I have italicized the last phrase because that is the most important part of that paragraph; the promise of the Lord is that they who do the work will be *guided by the Spirit of wisdom and revelation*. In obedience to that command, Bishop E. L. Kelley called together the men designated and organized the United Order of Enoch and the order was granted a charter by the State of Missouri. The following is the introductory clause of the Articles of Association:

"The United Order of Enoch is a helping and benevolent association, organized for the benefit of the poor and needy, dispensing its charities by furnishing equal opportunities to the needy, upright, and industrious in a financial, educational, and social way, with those who are more fortunate, and the supplying of stewardships and homes or inheritances to the worthy who may lack."

The above paragraph is full of the spirit of the gospel. It breathes forth the Christ idea. The order has done a great many good and helpful things in a quiet way, but the largest effort to help the Saints was the purchase of about eighty acres, twelve blocks south of the courthouse in Independence, and laid out as Summit Addition. Some of it was platted in acre tracts, but most of it in regular city lot sizes, and some reserved for special purposes. Altogether there is room for more than two hundred families, and at present there is a sufficient number of homes so that there is a good branch, also Sunday school and Religio. The prices for lots are reasonable, the payments are easy, and there is no fear of foreclosure by a real estate shark, if the purchaser becomes financially unfortunate, and it makes it a solid Latter Day Saint community.

During the past summer the order purchased seventy-three acres that joins to the southeast part of the city, and no doubt the Bishop, who is the head of the order, has some good purpose in view for the benefit of the Saints.

An Order of Enoch was organized at Lamoni, and although the writer is not familiar with its history, there is no doubt

but what it has been rendering a helpful and useful service in that stake. As the righteousness of the Saints increases and we eliminate selfishness and become more generous with our material wealth to help these orders, a greater work will be accomplished and many assisted to secure homes and relieved from the fear of poverty.

Small Tracts of Land

Near cities farm land is always high because of the better markets for what is produced, and that is just as true in Jackson County as in other parts of the country and it will be necessary to change from general farming by most who may locate in the county, especially near the cities of Kansas City and Independence, to specialties, such as poultry raising, bee culture, fruit growing, and truck gardening.

As a result of my own personal experience and what I have learned among farmers by observation, I can speak with greater certainty about poultry raising. Common, ordinary hens, with reasonable care, will produce in eggs about ten dozen per year, and with the number of chickens raised, it is a safe estimate to say that the value of a hen in money each year is about two dollars and fifty cents. I know one sister who in several successive years sold about nine hundred dollars' worth of eggs and chickens from four hundred hens. This was done in addition to her household duties, which is more than some farmers make from eighty acres of land. When she paid her husband a reasonable price for the feed used, it left her an income of about fifty dollars per month, a nice little sum for pin money; and in addition to this work she is one of the most active church and Sunday school workers in the State, and she does not neglect her home, as every missionary knows who has visited it. If a woman can make such good success with a good husband to help her, what ought a man do with a good wife, and he devote all his time to it; and if he raised his own feed his profits would be that much larger. Poultry raising, to be successful, is a proposition of how many a family can properly care for. Five hundred will bring in a gross income of more than one thousand dollars, and in addition the family has its own milk and butter and fruit and vegetables, which is more than the average mechanic working for a daily wage can earn in a year, and he is removed from the fear of strikes and lockouts and of being discharged when old age comes on. The man who understands bee culture, fruit growing, and truck farming can make it a success, if he is industrious and attends to it in a businesslike way, but he will fail if he loafs on the job.

Who Shall Be Helped?

The unfortunate victim of his own folly of bad habits, or of the wickedness of others, cannot be turned away when he asks for food. Mosiah informs us that God will not accept that as an excuse for withholding food from the hungry (Mosiah 2: 29-32), but it is altogether another proposition when it is a business matter of putting valuable property worth several thousand dollars into the possession of inexperienced and perhaps sometimes men of indolent habits. Before men should be put in possession of valuable land they should have well developed certain good habits and qualifications. They should be honest, industrious, and economical; lacking those habits it is a sure guaranty that they will fail. Efficiency is an absolute qualification for success, and that condition is attained by learning to do by practical work the thing to be engaged in. Mechanics will spend four years or more to learn their trades; school-teachers, doctors, lawyers, and other professional men will spend several years in preparing to follow their professions, and it is only fair and good business that before men are put in possession of valuable land by the Bishop or the Order of Enoch, that they should have had experience, or be willing to get the experi-

ence by working with others who can be their teachers—and that they have habits that make for success. Without such precaution our efforts to help our people to get homes on the land would be a failure. It is not our province to write of rules and regulations concerning the land that belongs to the bishopric, and we have no desire to invade their domain. They are competent for that work.

Our conclusion is, as we began this article, that the spirit of the gospel is one of helpfulness to the group through the spirit of cooperation, seeking the good of all, and we must make ourselves worthy members of the group by living the simple, honest, industrious life that Jesus would have us live; and if we do not, we are sure to fail.

Social and Economic Aspects of the Latter-day Work

By J. A. Koehler

A series of articles on some of the most momentous of present-day problems.

PART 8.—ETHICAL EVOLUTION

The Factors in Agency

Agency is the power of choice, or of self-determination; the power to act freely in a moral sense. In moral action there are two factors: volition and intention. Intention is the settled direction of the mind towards an accomplishment. Volition is the active exercise of will; it is the will terminating deliberation by a choice or decision. If there is to be action, there must be something which gives rise to action, or towards which action is directed, or in view of which action takes place. Considered from this angle, the factors in agency are (1) the mind or ego, and (2) the things concerning which the mind has desires and forms intentions. These were discussed sufficiently for our purpose under "character and environment." A few additional observations should be made.

Mind is that which manifests itself in knowing, feeling, and willing. These in turn are factors in agency. Feelings are agitations, or impulses of the mind. They are either pleasurable or painful. Under normal conditions pleasurable feelings are the incentives to life-supporting acts, and painful feelings are the deterrents from life-destroying acts. Both painful and pleasurable feelings are the mind relating the body to things without. Feeling and intellect, then, are related to each other. To come to be able to interpret the meaning of pleasurable and painful feelings is to come to have intelligence. The power of the mind to perceive what adjustments should be made under the pressure of pleasurable or painful feelings is the groundwork of self-determining acts: i. e., of agency.

There is a difference between (1) organic feelings or sensations designed to stimulate adjustments affecting the life of the body, and (2) feelings which arise from cultivated social tastes, or acquired habits. Gastronomical satisfactions and moral satisfactions are quite two different things. Moral satisfactions often demand the sacrificing of both gastronomical and social pleasures. There is a vast difference between the pain arising from eating green apples and the pain arising from an outraged conscience. The former will arise whether we perceive the relations or not, but the latter can arise only from a perception or a comprehension of duty, i. e., from moral evaluations.

Social tastes and other acquired habits and tastes bear immediately upon agency. It is true here also that consciousness attends to the pleasurable and away from the painful;

and it is therefore true that here also we incline to do the pleasurable and not to do the painful.

A young man who is betrothed to a young woman may have also a conviction that he should unite with the church. But this act would alienate him from his fiancée. Here are pleasurable feelings, to promote one of which means the sacrificing of other satisfactions. Just how the action of will will terminate depends (1) upon the power of the mind to perceive what adjustment *should* be made in such a circumstance, and (2) upon the *moral tendency* of the individual. The power of the mind to judge depends upon the scope and the depths of the comprehension of relations as well as the data at hand, or the content of consciousness. Moral tendencies depend not only upon intellectual achievement, but also upon the power of will (the manner in which it has been trained) and upon hereditary and social influences or acquired tastes. All of these combine to determine the estimate that will be placed upon the immediate and remote satisfactions that two courses of action promise to yield.

Intellectual achievement presents difficulties, but moral tendencies often present temptations. Difficulties may give rise to temptations which bear upon the training of the will, but they are not the fruit of natural conditions. It is a mistake to suppose that moral development demands temptation. There is nothing in nature to justify this inference. A perfect plant is best developed under perfect conditions. A perfect article is made with perfect tools. A perfect loaf of bread can be produced only under ideal influences. To say that moral perfection cannot arise without temptation is to say that man cannot walk in a straightforward course without being subject to influences calculated or designed to draw him away from a straightforward course. "A man is tempted when he is drawn away of his own lust, and enticed." God, that which is good, tempteth no man. God is not tempted. (James 1: 13, 14.)

Temptations arise from a miscarriage of nature's plans. If this were not true, an ideal society would be less adapted to man's salvation than is a perverted society. The Christian doctrine of "the gathering" and of "stewardships," or ideal economic relations, is grounded in the principle that nature can best work out her purposes under natural conditions. All the specifications of the gospel law of stewardships are designed to restore society to natural conditions. Natural conditions are pleasurable conditions. As Zion conditions are approached, requirements which now seem painful to some, will present pleasurable aspects, and men will become more and more disposed or inclined to fulfill them as the ideal is approached. In other words, Zion and stewardships present conditions favorable to the highest morality.

This brings us directly to the consideration of knowledge in relation to morals. Knowledge is the sum total of the cognitive powers and processes. To have a high sense of moral responsibility is to be capable of fine discriminations; and this is conditioned in knowing. It is patent that one cannot determine himself to the doing of a thing of which he has no knowledge or is unaware. Therefore where the conditions of knowledge do not exist, there can be no agency. "As many as have sinned without the law shall also perish without the law." (Romans 2: 12.) The acquisition of knowledge and the deepening of the powers of comprehension are essential to a high moral development.

"The measure of the fullness of the stature of Christ" connotes the highest possible moral condition. This being true, Christian duty involves the training of the intellect, the acquisition of knowledge relating to all questions bearing upon human development. And if Christian doctrine is adapted to the purpose of effecting the Christ-manhood, it

must take into account the need of mental training and specific adjustments or discipline which issue in this product. That it does this is the burden of Paul's admonition in Hebrews 5: 11-14.

The function of *preaching* or of *teaching* is peculiarly adapted to the purpose of imparting knowledge. The specific duty of the ministry is to preach and to teach. (Mark 16: 15; Matthew 28: 19, 20.) But the ministry cannot teach what it does not know. To teach, it must first become informed. Hence the instruction: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2: 15, et al.) And again: "I give unto you a commandment that you teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of nations; and the judgments which are on the land; and a knowledge also of countries and kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I called you, and the mission with which I commissioned you."—Doctrine and Covenants 85: 21. See also paragraphs 36 and 39. These requirements are emphasized and reinforced in different ways and places and at different times.

The different feelings men have concerning stewardships, for example, are due to their varied training and experience. If the training has given rise to tastes for other forms of economic activity, stewardship proposals will give rise to unpleasant feelings and will likely be discredited. And if in addition to this the knowledge of the principles of social life in general and economics in particular is very limited, and if the bearing that different modes of activity have upon the outcome of human experience is not clearly comprehended, stewardship proposals are doubly sure to be misinterpreted and assimilated to prior conceptions of life. To the average person any statement of principle means to them something approximating if not identical with what they had in mind before. The ministry in particular and the membership of the church in general are no exception to the rule; and hence arose the necessity for this instruction to the church: "In consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty and the things which I require at their hands."—Doctrine and Covenants 102: 3. They were not "united according to the law of the celestial kingdom" (Doctrine and Covenants 102: 2), but according to what their inadequate knowledge caused them to read into the law. With the passing years and the accumulated experience and knowledge of social principles, a more widespread and adequate knowledge of stewardships is coming to be had. And it is certainly to be hoped that the near future will give to the world a concrete expression of the righteousness of the kingdom in relation to economic life. A high moral economic life is conditioned in part in knowing.

A high morality is conditioned in self-consciousness. Self-consciousness means that the individual is aware of the fact that he has within himself the power to find out what is, to feel, and to act. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own

selves how that Jesus Christ is in you . . . ?"—2 Corinthians 13: 5.

It is easy to become aware of objects without, for they present themselves to consciousness through the senses, whether we will or not. But to find out by introspection that "I" am and how I am, that is, to measure my own worth in the light of my own basis of judgment, requires the closest kind of looking inward to see what is going on there: to make self an object of thought.

But then the power to introspect is itself conditioned in the content of consciousness. If there is nothing in consciousness, we may not become self-conscious. The degree or extent to which one may become self-conscious is the measure of his intellectuality.

When one sees within himself a conscious entity acting upon and being acted upon by an external environment, and when he judges the manner in which the indwelling self acts under the influence of its environment, he is a highly self-conscious person.

There could be no moral element in man if he were not constructed with a *mind that could contemplate itself*. This is what God made when he made man: A self-conscious power within itself to be aware, to feel, and to will. And the measure of one's Christian manhood is the measure in which this power is exercised for the purpose of self-discipline.

The Elements of a Moral Situation

The elements of a moral act are (1) knowledge, and (2) choice. Choice presupposes freedom to act. Sometimes a third factor must be taken into account in judging morality.

The agent must know what he is about; he must have some idea of what he is doing. It follows, therefore, that he must not be an infant, or insane, or so immature in judgment as to have no idea of what he is about. We do not exact judgment of those whose condition makes judgment impossible. But the greater the possibility of knowing, the more is exacted. Obviously, the higher the intellectual development, the greater the moral possibilities.

A religious people who are guided by tradition, who judge actions by the mere rule, "It is written," cannot be a highly moral people.

In the second place some choice, or wish, or preference must be made. Two courses of action must be presented to consciousness and the person must be free to choose between them. There is always an alternative; it may be merely to do or not to do, but it is an alternative; a choice may be made.

Man's nature—his sensibilities and his intellect—places him under the necessity of constantly choosing; he must make choices of ends to be attained, of things to be sought after. What is chosen as an end, what is preferred, will be determined by the comparative amount of pleasure or pain a given thing promises to yield. A man may not be able to do what he chooses to do; physical limitations or other obstacles may prevent the will from executing the purpose; but the choice is made, and that choice measures a man's moral standing. Every man is free to choose what he wishes to do, and in that sense every man has the power of self-determination and is a moral being.

A third element must be taken into account in judging moral action; that is, the external influences which restrain or inhibit the action of the will, the freedom to set one's self to the doing of the thing chosen. "He that looketh upon a woman to lust after her" is guilty of adultery, even though certain considerations enter in to inhibit or restrain the action of the will.

Again, there are in the church men who would fulfill the stewardship law, but are prevented by conditions over which

they have no control. They have made a choice, and their moral standing is to be judged in part by what it is their purpose to do. The opportunity to contract stewardship relations bears upon the individual's morality.

There is quite a difference between (1) comparing present satisfactions with future pains and restraining the will because one act may prove too costly and (2) in evaluating ways of acting with a view to choosing the one that proves to have a prior claim. One aims to regulate acts merely to avoid pains, and the other aims to control the mind in order to give "self" standing. Ultimately satisfactions or pains will depend upon self's estimate of self. He who wills to do what conscience approves regardless of immediate consequences and in view of the larger remote satisfactions is a highly moral man. The Latter Day Saint who computes his annual tithes from the hope of escaping the "burning" is not a highly moral man. He who feeds the poor and clothes the naked because conscience approves such conduct, and even though he may have no thought of a personal God who will say, "Enter into the joy of thy Lord," is a more highly moral man. Morality consists not in ideas of persons and names and places, but in comprehensions of and faithfulness to duty. We do not mean that men should act without regard to their own interests; we do mean that man must come to love *the cause of humanity*, and they must find the satisfaction for which the soul longs in the consciousness of having had a high regard for others' interests, and of having exerted themselves in this regard from a conviction of right or of duty as well as from a feeling of love of man.

Three Levels of Conduct

The First Level: Conduct first arises from instincts and fundamental needs. The primary needs of man are food, shelter, defense, companionship. If the individual and the race is to survive, these needs must be supplied; reproduction must take place. The purpose of the instincts is to stimulate those acts that are essential (1) to self-preservation and (2) to race preservation.

But the necessities under which men are placed give rise to evaluations of acts as means to ends. In conquest and in defense, men perceive that "in union there is strength"; each can accomplish his purpose better by working with others who have like needs than he can by his individual or unaided efforts. Thus cooperative effort comes to have a higher valuation than individual effort. Instinct leads to cooperation because cooperation serves universal self-interests.

On this level, acts are not moral in purpose, they are self-conscious or instinctual adjustments, nevertheless their effects are valuable to morality. They make for a more rational life—a social life. The forces of instinct lead to activities which elevate men and knit them together in sympathies. Courtship implies adaptation: adaptation that comes to be highly purposive. It implies discrimination; it is an effort to please, and is therefore a strong socializing factor. Motherhood issues in purposive adaptations, in an adjustment of self acts to others' good. It is therefore important to socialization and morality.

Even on the level of instinct, conduct becomes more or less rational and also social. In conduct on this level the elements of character are formed which are necessary to the highest morality. First, men come to discriminate between good and bad acts; and second, to control their individual conduct—to adjust individual acts to social needs. The kind of adjustments to which instinct leads are indices to the relations that will be sustained when the last stages of ethical evolution are reached.

On the second level conduct is regulated by the standards of society. Here men seek some good which is social. Men

seek the welfare of the group because they conceive their own good to be dependent upon the observance of custom. The individual acts for the group because he is of the group, and group security is his security. This is the customary level.

In all groups there are certain ways of acting which are common to all: e. g., all are expected to pass to the right on highways. These are the approved ways of acting, and are handed down from one generation to another. They imply *the judgment of the group* that they are to be followed, and men observe them because they are group standards. The welfare of the group is regarded as in some way wrapped up in them, though the exact bearing may not be made a matter of consideration by the individual. It is the custom of the group, and that is enough.

The members of a group embody in custom what they think to be important. In so far as the individual acts in accordance with these customs, he is a moral man. Customs may not be rational; indeed they may be hurtful; but they are customs, and both the group and the individual judge individual conduct by these customs. This level is a step in advance of the level of instinct, but it is not a high level.

Moral acts are acts of the mind's own free choice and volition. Not until men reach the level of conscience can they be said to be highly moral. On the level of conscience, conduct is reflective morality; it is both rational and social; nevertheless instinct and custom have something to do with conduct on this level too.

On the third level, conduct is necessarily critical; men are given to self-examination; men act in given ways because certain ways are more highly to be admired than others. Here the *individual* recognizes the right and chooses it freely, devotes himself to it heartily, and seeks a progressive social development in which every member of society shall share. Self-regarding feelings give way to others' regarding feelings.

Society is the sum of the formal relations in which associating individuals are bound together. When we say that the individual seeks "a social development," we do not mean that he loses sight of his own interests and welfare and therefore fails to seek them, but rather that in self-contemplation he finds that his own welfare is connected up with the lives of others and that he cannot be a really good man by himself, but that the goodness of which his own conscience approves consists in seeking the good of others.

In this relation we quote from *Ethics* by Dewey and Tufts, page 148, whose plan of argument we have followed in this chapter. "The morality of to-day does not ignore spiritual values; it aims rather to use them to give fuller meaning to all experience. It does not abandon law in seeking freedom, or ignore duty because it is discovered by reason. Above all, it is seeking to bring about in a more intimate fashion that supremacy of the moral order in all human relations for which the church theoretically is contending. And in recent times we are appreciating more thoroughly that the individual cannot attain a full moral life by himself. Only as he is a member of a moral society can he find scope and support for full development of will. In concrete phrase, it is just as necessary to improve the general social environment in which men, women, and children are to live, in order to make better individuals, as it is to improve the individual order to get a better society." Mr. Dewey and Mr. Tufts are respectively professors of philosophy in Columbia University and the University of Chicago.

We have the judgment of the highest authorities on moral conduct in support of the propositions of Christianity which are: (1) That the man who loves God will consecrate himself

and his resources to the purpose of developing a highly moral social order, and (2) that this high moral social order, the essence of which is "stewardships," is essential "to the salvation of men until I come." (*Doctrine and Covenants* 101:1.)

But we do not expect stewardships to arise except where the morality of people reaches the level of conscience. It is not uncommon to hear church men express the wish that some means could be devised for purchasing commodities at a lower price. And when we consider the further fact that the idea of "the Lord's storehouse" is assimilated to their idea of a "feed bin" containing a never-ending and sure supply of breadstuffs at a reduced price—a mere grocery store of some kind—it is not to be wondered that progress towards Zionic ideals is so very slow.

Factors in the Third Level

The factors at work on the third level are (1) self-consciousness and (2) criticism. There is an awareness of a personal indwelling self that is seeking to realize a union or harmony with the universe. Self-consciousness implies self-contemplation. But in contemplating self and its needs, one cannot escape judgment upon the relationship that each man sustains to others. He comes to recognize the claim that "right" and "good" have upon all men in common. He knows that he is free and responsible too. And "as he identifies himself heartily with it (the good) he becomes sincerely and genuinely moral." "Reverence, duty, and love for what is good, become quickening emotions."

A high morality demands a general criticism of the social order in order to discover its virtues and defects with a view or purpose of promoting one and overcoming the other. This sort of individualism is both desirable and necessary. Each individual in his own initiative and responsibility, should seek to find and establish the "good"; he must not be a mere customary moralist. Nevertheless, it is essential that the individual be socialized—that his sympathies shall go out for others and his activities be made to fit in with the activities of other men for the common good.

If there is a widespread tendency to self-examination and to a criticism of the social order, and a consequent widespread conception of the "good" and "right," there will be a cumulative effort to effect a progressive social development.

The Culmination

All of this implies movement in the direction of a common brotherhood. The facts of ethical evolution may not enable men to anticipate the divine law of stewardships, but certainly they should enable them to recognize its divinity when it is revealed. Moral development is development towards a society in which each seeks to realize a fullness of life by acting in ways that make it possible for the lives of all to be made complete.

The adjustments required by the gospel law, the celestial law, must be related by the individual to himself. And he must come to have a desire for these relations—such a desire as will cause him to will in accordance with them. In this way alone can Zion come into being. It cannot have an existence independent of the mind. But the mind cannot grasp what is beyond its power, therefore the training of the intellect is essential to high morals and that high moral order we call "Zion." But equally important is the matter of cultivating a taste, an appetite, a desire, a preference for the things which make for universal justice, for equity, for opportunity to all, for the welfare and comfort of all mankind.

THE STAFF

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Again, Why the Saxophone?

We almost feel like asking our readers' pardon for again writing on this subject. We know that many of them will feel that its weight and rank do not warrant a protracted consideration of it. But we deeply regret the necessity that impels us again to discuss it. Were it not that our former article was misunderstood and misconstrued, and thereby its intent and purpose thwarted in a measure, we should be content to rest upon what we formerly wrote. Therefore we have deemed it necessary and wise to again write and reiterate our former statements, doing so with the sole object of reestablishing them. Our further examination of the ground formerly taken has more than convinced us in the correctness of our positions, and therefore we unhesitatingly reaffirm all that we previously stated.

To begin with, what was our motive in writing this former article? It certainly was not to *condemn* the saxophone in any way. In fact, there is no musical instrument in existence, from the humble Jews'-harp up, that we desire to *condemn* in the slightest degree. Each has been devised by man as a medium upon which he might musically express himself, and therefore, as such, it is entitled to respect as a factor in his evolution. Far from *condemning* the saxophone, we have frequently aided and encouraged not a few amateur saxophonists throughout the church in their efforts upon this instrument, because we appreciated the fact that it was *their* instrument, upon which they were doing their best to give expression to their musical impulses.

What we wrote was in no sense against the saxophone *as an instrument*, but it was against the present abnormal craze existing in regard to it, the undue estimation being placed upon it, and the many mistakes being made regarding its place and rank.

Our motive in writing was wholly an unselfish one. We felt the Saints should be instructed and cautioned regarding this abnormal craze, that they might not be unduly influenced by it. We desired that they should know concerning the instrument, its character and limitations. We felt that if proper knowledge were had concerning it that many mistakes might be avoided and disappointment averted.

We have never maintained that the saxophone was an instrument without quality. Skillfully played and employed in its *proper place* it has its individual characteristics and qualities, which give it its proper value in the ranks of musical instruments. What this place is in these ranks we shall consider later on in this article. Meanwhile, let us confidently affirm that having heard the instrument played by several of the recognized "artists," and having carefully investigated its status, we really feel qualified to write about it broadly as well as impartially.

We believe it may be timely at this point to define just what a musical "craze" really is, and we will do so by describing those that came under our observation in the last score of years, reference to which we also made in our former article. First, there was the craze for the mandolin, and we well remember when literally hundreds of people were buying these instruments and trying with varying success to master them. Mandolin music was then heard in every conceivable style and degree of perfection, or imperfection. Almost everything in the entire literature of music, from the simplest waltz to the most complex fantasy or rhapsody was essayed upon it. At the height of its craze it enjoyed a most extravagant degree of popularity.

But this craze had scarcely subsided before society turned to the Hawaiian musical novelties, which included the diminutive ukulele, and for a few years this strummy little guitar was heard in all possible quarters: at picnics, parties, boat rides, hay rides, moonlight drives, outings, it was heard *ad infinitum*. So absurd did this craze become that humorists, cartoonists, and jokesmiths everywhere made the instrument the butt of their wit and ridicule.

But this mania, too, faded away into obscurity, and there is with us now the saxophone craze which, in spite of the financial cost involved, has reached quite remarkable proportions. One could buy a mandolin or a ukulele for a few dollars, but the purchase of a saxophone involves a very respectable outlay of money, in view of which the craze for it is all the more surprising.

Contemporary with these crazes there has always existed the various and successive crazes for certain popular songs that have been taken up by the public. Song after song has been brought out and people would forget their infatuation for one song to madly take up with and rave over another. Very few of these songs had any saving merit to entitle them to the adoration of the people, or to the life it more or less briefly enjoyed.

What has been the culmination of all these successive crazes? How many mandolins are still being played to testify to the one-time popularity of the instrument? Who is it to-day that cares to bring his ukulele out of the garret into serious public service? How many of the songs that were sung *ad nauseum* have endured as worthy of life and a place in the musical annals of society? And we confidently predict that the present saxophone craze will follow the route of its predecessors, and the public, having been satiated to the point of repletion, will experience the customary revulsion. Then, no doubt, the instrument will unjustly (for a time at least) suffer from the disfavor of the public's overly sated taste. But do *our* musical workers, who above all other people should have serious aims in music, want to be mere *flotsam and jetsam* on the wave of this or any other craze? We most certainly think not. The claim has been made that "the saxophone has come to stay." Let time, the universal arbiter of the destinies of all things, determine this. We believe that, so far as its proper place is concerned, it will and should stay; but so far as its unnatural and improper use are concerned, we just as confidently predict that it will *go to stay*.

We have therefore felt impelled to warn the Saints against being unduly influenced by this abnormal craze. Already some have been injudiciously affected by it. From many quarters of the church we learn of our musical workers taking up this instrument. Their intentions are unquestionably of the best; they desire to cultivate their musical gifts and master a musical instrument. But we cannot help but fear that some of them will fail to find that which they seek and have a right to expect.

Now, what is the proper place for the saxophone? It is wholly a band instrument, and as such it forms an excellent addition to the instrumentation of the military band. It adds tone color and *timbre*, and forms an excellent link between the reed, and the brass sections of the band. It may enter into combinations with other band instruments very effectually, or a number of saxophones may be grouped together with good results. As a solo instrument, if employed judiciously and moderately, it is agreeable and enjoyable; but if heard to excess it is tiresome. Its peculiar quality and color, like those of the oboe, English horn, and bassoon, tend to cloy if heard too much. We heartily commend it in its proper place and those of our musical workers who desire to learn and use it in band work will doubtless realize their anticipations regarding it.

As an orchestral instrument the saxophone has never been and probably never will be accepted and universally recognized except for occasional special effects. This is due to its distinctive individuality of tone coloring, which has not proved fortunate in the orchestral scheme. Let it be understood at this juncture that there are also other band instruments that are not found acceptable in the orchestra. Some of the modern composers have provided place for it in some of their operatic scores. But this is not true in an unrestricted sense. These composers have employed it *incidentally* and have resorted to it for definite, special, peculiar effects in certain parts of their operas. Usually, the instrument was used only at those certain places, remaining quiet during the remainder of the operas. This is also true of several other instruments that have been likewise employed for special effects. But in spite of the fact that some of these composers have occasionally scored for it in their composi-

tions, the incontrovertible *fact* remains: these incidental innovations have not resulted in winning a place in the orchestra for the saxophone. None of the modern orchestras of standing recognize it or employ it; the foremost publishers of orchestral scores do not list it in the instrumentation they score for. It has remained for the "novelty" orchestra and the jazz orchestra to bring it into the prominence it now occupies.

Now, wherein lies the necessity for the word of caution and instruction regarding this instrument? We certainly would not be so insistent were there no need for it. But the very seriousness of our musical problem as a church makes us feel the urge to properly advise our people, even in a seemingly unimportant matter as this. Our position makes us know that all over the church our young people are eager to "cultivate the gifts of music." They almost universally have a twofold object in doing so. One is that they desire to develop their God-given talents. The other object is still more laudable: they desire to use these talents in the services of God's church. We know that this lofty motive animates a great many of our young people and we feel to aid and advise them that they may do this most wisely. We know that the saxophone does not offer to such the advantages that some other instruments present. As a solo instrument in the home its possibilities are much less than many other instruments. Not being in the regular orchestral scheme, orchestral arrangements do not include parts for it, and if it plays in our orchestras it must play parts assigned to other instruments. It will not do to have more than a very few in any orchestra, lest they impart an unfortunate tone color and quality to the orchestral balance as a whole. Some of our church orchestras are already overburdened with them. Therefore our young musical workers who aspire to places in our church orchestras should be cautious in their choice of this instrument, lest they may find disappointment awaiting them.

We trust that we shall be understood as writing in the spirit of helpfulness and counsel, and not in the spirit of criticism. Our desire is to see the musical work of the church properly develop along right lines, and we have no greater wish than this.

ARTHUR H. MILLS.

Our Own Musicians and What They Are Doing

We know the musical forces of the church everywhere will be keenly interested in knowing what their fellow musical workers and musicians are doing; and so from time to time we shall include in this department such interesting items concerning them as we are able to obtain. It is often hard to get these items: the musicians and workers themselves often feel a little bit modest about telling of themselves, but we hope they will "get over this" and let us know anyway. But we urge upon everyone in the church to send us interesting items concerning the musical activities of our church people. Remember, this call is to everybody (*to everybody—do you hear me?*), and choristers, orchestra leaders, choir members, branch officials, missionaries, and *everybody else* is wanted to become "reporters" in this respect and send us in items of this kind. Don't stop because you feel you may not be able to get the account in "just so" order; send us the items anyway and we will write them up; and if you haven't a postage stamp on hand, send them on a postal card. We want to know, and *the whole church wants to know*, what our musical workers are doing.

A. H. M.

James R. Houghton, who was quite prominent in student activities in Graceland College for the past two years, is now attending the State University of Iowa, where he is "majoring" in music. He is acting as director for two choirs in Iowa City and has been asked to sing the bass solo parts in "The Messiah" when it is rendered there during the Christmas season. He recently went to Davenport, Iowa, to attend the conference of the Eastern Iowa District there, and also to attend a performance of the Scotti Opera Company, which gave a "one night stand" there at that time. He took advantage of the occasion to secure an interview with Mr. Scotti, the famous basso and principal of the company, who asked

him to sing, and who gave him great encouragement, assuring him that he possessed a voice of rare quality. Madam Louisa Tetrizzini, the great dramatic soprano, was also present at this time and commended Brother Houghton equally highly, and then sang for him a brief number, which, of course, was most highly appreciated, not only for the exquisite way in which it was sung, but for the kindly and interested condescension of this great singer for Brother Houghton. But the *best* thing we have to say about Brother Houghton is that he expects to devote his developed talents and powers to the service of the church.

Henrietta Davis (Mrs.) is a mighty busy woman these days. About six months ago she accepted appointment as chorister of the Detroit District, which is quite an important one in the musical possibilities of the church. At the time of her appointment she had just honorably completed the post graduate course in voice at the Detroit Conservatory of Music (she had graduated from this institution the year before), taking also special work in the course of musical supervision in public schools. She writes that she is again going on with her work this year at the conservatory, looking towards her musical degree. The spirit of cultivating gifts and powers until one stands preeminently equipped, as evidenced by Sister Davis, is a most admirable one. Sister Davis has a big work before her in her district. Detroit itself, although now under the amalgamation plan, was composed of several separate branches. Sister Davis is in charge of the music work of all the church congregations in Detroit. She has some extensive plans for the musical development of the church interests in Detroit, which if supported and carried out, will result in very material advancement in the musical interests there.

Paul N. Craig. Who does not know who he is? Brother Craig, who has served as instructor in voice at Graceland for several years, obtained leave of absence from the school a little over a year ago, that he might further pursue his studies under competent masters in the East. All of last year he studied advanced voice work under Percy Hemus, of New York, and piano and theory under Ernest Hartmann, of Philadelphia. We learn that he is to continue his studies another year, and understand that he is to undertake organ and theory under Mr. Hartmann in Philadelphia, and voice in New York. He and Sister Craig (we must not forget Jeanette in this account) live in Philadelphia, and he makes regular trips to the metropolis each week for his voice work. Sister Craig (whom many will remember as the daughter of Bishop E. L. Kelley) has also pursued her studies in piano and theory under Mr. Hartmann.

Louise Evans is the chorister of the Southern Michigan and Northern Indiana District, and is a progressive, energetic worker in the musical affairs of her district; we know, because we have seen her in her work. She, too, has constructive plans for the musical work of her district. One particularly commendable effort she succeeded in was the production and rendition of the cantata, "Daniel," at the last reunion of the district in August last, which was given by the voices from the choirs of the district. It was a most creditable production. Sister Evans plans to visit all the branches of her district in her scheme of developing each choir and orchestra individually, so that each may not only serve its local branch more efficiently, but that there may be had combined work at the general gatherings of the district. She is just now concocting plans for the development of a district orchestra, and she further hopes that the rendition of a cantata will be the regular feature of each district reunion.

Ollie Derry has for some years held the post of chorister of the Little Sioux District, doing what work she could, even though she had to make her own way and earn her own livelihood. Sister Derry's district is largely a rural one, some of the branches being "in the country" and none of them in large communities. She can sympathize with some of our other district choristers who labor in districts of this

(Concluded on next page.)

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Just Letters

To a Local Leader

We have your name as superintendent of our department in your branch. We are made happy to know so many good women, all over the church, are lining up with us, for we believe that God has a good work for us to perform which cannot be accomplished by the priesthood alone. Men can do much. The pure life of any man is an asset to the world. But how much greater is that man's influence and contribution to the world when he is backed up by an equally intelligent and equally consecrated woman in his home! His work takes on new life and spirit, and nothing seems impossible of accomplishment! On the other hand, how discouraging it is to even the most enthusiastic worker in the Lord's vineyard (and who is not a worker there?) when the woman of his household is incompetent, vain, careless, or shiftless?

When women can be brought to see that every effort they make to bring up the standards of their homes, make them more efficient, more peaceful, more Christlike, is a distinct and definite factor towards higher standards for the church, a progressive step in response to God's oft-repeated invitation: "Come up higher, oh, my people!" then may we look for the real redemption of Zion—and hardly before!

We feel that all our church women should feel it a personal duty to become cultured, refined, educated, qualified to take their stand in any society and with any student body, able to "give a reason for the hope that is within them," and, as well, show by their daily lives, and the quiet efficiency of their homes that they are intelligently striving to put the most into life, that they may get the most out of it—that is, the most that is of a permanent nature. Many women in the world seem to think life is only a struggle to outdo one's neighbors, to shine in a false social glamor. They do not see that there is no permanency in such a life. It fades away at a breath, while steady mental and spiritual advancement

character. Yet Sister Derry's efforts have brought some appreciable results, as all in the district will testify. In her home branch last spring she had the "Glee Club" (composed of the musical forces of the Logan, Iowa, Branch) render the cantata, "The Beatitudes," which brought credit upon the church forces there. Sister Derry and the forces there have also been frequently called upon to aid in the musical activities of the town in many ways. However, the friends of Sister Derry will be pained to learn that she is at present in poor health. Her church labors, in conjunction with her daily vocation, were so exacting that she suffered a breakdown last summer. She forced herself to return to work only again to suffer collapse. We earnestly pray that she may be soon restored to health, for her desires are to continue her labors in the church, and we know that our wishes for her will find response in the hearts of many others.

Pauline Becker and Marcine Smith. Two of our Independence young girls have honored the Saints of Zion, as well as of the entire church, in graduating from the Kansas City Conservatory of Music last June. Sister Becker is the daughter of Bishop J. A. Becker, and she graduated with honors in piano at that time. Sister Smith is the daughter of Brother Ralph G. Smith, for nineteen years organist of the Stone Church, and she received her graduation in voice at the same time as Sister Becker. Both of these enterprising girls are desirous of further developing their gifts. Sister Becker is continuing her work in theory at the conservatory, looking towards her degree in music, while Sister Smith is furthering her study in piano under Mrs. Carl Busch, and in voice under Mrs. Jennie Schultz, both of Kansas City. Incidentally, we have some other young people in Independence, whose musical development we shall chronicle at some future time.

is sure and stable, is eternal in its nature, and thus far more worthy concentrated attention and effort.

We hope the women under your care are awake to this vision of advancement and the value of united study and united action. They are doubtless busy preparing themselves against the time of need. Summer is a good time in which to gather up cast-off clothing, mend, and make over into useful garments. The cold winter is ahead, and if all signs come true, it is liable to be one of extreme want and suffering in some quarters. Saints should heed all warning signs and be prepared against distress and disaster.

Evil is staring our children in the face. The perverted ideas of the present day in regard to morals, the lightness with which virtue, purity, and honesty are treated; the organized forces that destroy both soul and body after overwhelming with tides of temptations—all these warn us parents that we should be studying earnestly, trying to fit ourselves to combat the enemy of our souls by arming ourselves with saving knowledge and true vision, which are the only safe weapons against the unwholesome influences of the hour. Are your women awake to this need?

Before our national and state legislatures are pending measures that will greatly increase the safety and happiness of our homes, and the welfare of those who dwell therein. The vote is before women as an actuality, and which of us can say we are ready to wield that great power with intelligence and wisdom, and with a clear vision of what can be done with it? Shall we not begin at once to study these matters, and prepare ourselves to take our part in making the world better, our homes safer, and our children better protected, physically as well as morally? Groups of our women are studying civic problems, studying the vote and its use, and the governmental and legislative machinery of their towns, States, and Nation, in order that they may know what to do whenever the opportunity comes. (A letter addressed to the Children's Bureau, or the Women's Bureau, United States Department of Labor, Washington, District of Columbia asking information in regard to laws and bills, pending and in force, which affect the welfare of women and children, will receive prompt attention, and will bring to you some valuable helps in interesting and instructing your classes.)

Our department is offering three splendid courses for the use of groups of women who desire to study together, or individually. They are simple and yet authoritative and can be relied upon with safety. "Child care" deals with just the simple essentials of the comfort and care of children from year to year as they develop, and gives the mother many other references which will help her to qualify for real motherhood. "Food and the body" is intended to give, in concise and convenient form, the information we all need in regard to eating, the preparation, use, and care of the various elements of nutrition. Much of the ill health of people is caused by ignorance of these matters. "Training in relief and service" is designed for the instruction of those who feel the urge to do somewhat to help their fellow creatures. So far as our church is concerned, our slogan should be to know each other in friendliness before want or trouble shall overtake any of us. Then, in loving sympathy, adjustments may be made which will not hurt feelings, but will only bless both helpers and helped.

Another question outline for study in child training has been running in the HERALD for some time, and may be obtained soon in pamphlet form from headquarters. I refer to "Parents' and Teachers' Problems," based on William Forbush's splendid book, *Child Study and Child Training*. Trusting that your local is alive to its opportunities, and has lined up for study this season along some of the lines fundamental to our women's work in the church, and that you will be blessed in your efforts as you "go about doing good,"

A. A.

In recognition of her thorough knowledge of practical banking, Miss Margaret Kelley has been elected cashier of the national bank at Dennison, Texas.

To Our Rural Sisters

We are happy to note the ready response which some of our rural sisters are making to our recent invitation to discuss with us their problems—two of which responses we present this issue.

We have never been able to determine exactly in our own minds which sister has the greater advantage in living the life of a Saint—the one who lives close to nature or the one who can mingle most frequently with those of her own faith. Christ represented the church as a vine and branches, through which runs the spirit of life and unity. This spiritual life is possible when the individuals put themselves in touch with the body, and become partakers of the divine feast through voluntary contact. It would seem a distinct deprivation for Saints to live so far from their church centers that they must, of necessity, partake only very infrequently, or not at all, of this "communion with Saints."

On the other hand, those privileged to live in the country have a contact with nature which enlarges the soul and lifts the ideals of the human heart straight to the throne of God, the Creator of the universe and Giver of all its bounties and beauties. With thoughts dwelling upon him, with eyes feasting upon his goodness, with communion untrammelled by false standards of greed and strife, our rural sisters may attain heights of true vision and serenity not easily accessible to those in the midst of crowded cities filled with struggling humanity, eager for material advancement and gain.

These columns may become a meeting place for sisters of both environments, and in mutual love and sympathy may we exchange thoughts that will be of benefit to all. Let us hug no good or blessing selfishly to ourselves, but let us share that which has so generously been given to us. Let us meet here with hands filled with the riches of God, eternal and unlimited in their nature because they are of the realm of spirit and thought; riches which need not be laid down at the call to "Come home!"

A. A.

From the Heart of a Plain Country Woman

Sister of mine out on the farm, may I slip in by your side as you sew, or walk with you along the garden way, and chat about those things that lie closest to our hearts—things that too often we keep in a "holy of holies" while the world goes by and does not know

"What silences we keep, year after year,
With those who are most near to us and dear!"

See, the door to my heart is flung open wide, and if from it shall come to you a helpful message, know full well that it is not from me, but from those friends whose blessing of thought or word or deed I have kept enshrined within my treasure chest; or from that Friend of friends who, day by day, has walked along the way with me.

Oh, sister-heart of mine, what wonderful things lie within our treasure chest of the years! Why do we keep their beauties so closely hidden, even from those "most near to us and dear"?

May we not make this month of Thanksgiving truly such by speaking or writing the gratitude that lies deep within the soul of each of us? Perhaps our friend needs us, the one who once planted a lovely thought within our minds, or the one who cheered us when life was overshadowed, or guided us safely when we would have stumbled. Ah, little can we know what sadness or pain may lie hidden in the heart of our friend, which a word from us may help to demove! *Let us write to-day!*

For—

"It isn't the thing you do, dear,
It's the thing you've left undone
That gives you the bit of heartache
At the setting of the sun!"

FLO STERRETT WHITTEMORE.

DRUMMOND, IDAHO, BLACKTAIL RANCH.

What the Mothers Do

Collier's asks what "the ordinary American woman" contributes to her family's and Nation's wealth, although "she never earned any money"; and then goes on to say that the cash value of her service during thirty years averages \$115,485. That sum includes the present purchase and preparation of the meals she has served, the garments she has made, the bread, cakes, and pies she has baked, the butter she has churned, the scrubbing, washing, canning, preserving, sweeping, patching, and other household work she had done. It takes no account of the value of her influence in the family or the economies she has effected to save her husband's resources. Only the actual work of her hands is counted. And with that only in mind she has earned \$3,649 a year at present prices. The cost of her keep has hardly averaged \$1,250 a year—it has been nearer half that. But at that figure her actual net earnings have been \$2,400 a year—\$72,000 for her lifetime.

Who has that money? Her husband. He has pocketed it year after year as his own, as his personal property. The home may be in her name, but as *Collier's* says, she has no bank account, no savings, no property investments. What money she gets comes with no excessive willingness from the man who grabs the proceeds of her labor and economies as his own. Can a more selfish seizure of the profits of the matrimonial contract be imagined? Will women ever get their share?—*Chicago Journal of Commerce.*

A Woman's Influence

No one should ever be able to say of any woman, "She made it easy for a man to do wrong." God never made a woman thus, to pull men down, but to be companion, wife, mother, friend, and inspiration.

I suppose you would call Herodias and her daughter, Salome, "vamps," to-day.

She danced Herod into the pit of perdition, and danced the head of John the Baptist off. Her whole life was given over to evil, self-indulgence, and voluptuous pleasure. It ended in the ruin of the king and the disgrace of his court, the degradation of her own child, and a place in the Bible history as the cruel murderess of the forerunner and cousin of Christ.

Another example of a vampire woman is Drusilla, the mate of Felix, who left her first husband to live with the governor. When the Apostle Paul stood before the pair, he spoke pointedly of morality and future punishment. The governor trembled, but Drusilla was unabashed.

Just as it is possible for women to soar to heights unreached by men, so is it possible for women to fall farther than any man, once they do start downward.

It is within the power of women to make the world anew. They can inspire the noblest instincts of men, and ought to do nothing through their general deportment and manner of dress that would lower the respect in which they are held.

The erring woman of the Bible who is best known is Mary Magdalene. She saw the folly and error of her ways and in penitence of tears sought the feet of Jesus. Looking into her heart, and knowing she was penitent, Jesus said: "Thy sins are forgiven."

Oh, the love which forgets the sin and remembers the sinner, in mercy and compassion. That is the Christianity I am preaching to-day.—Gypsy Smith, in *Omaha Bee.*

Des Moines Scores a Point

Some weeks ago, there came to our desk a copy of the yearbook which the sisters of the Des Moines Branch have issued. We feel that this scores one for the progressiveness of our Des Moines sisters, and it must surely be an inspiration to others.

The book is neat and artistic in appearance, of sixteen pages, and contains lists of officers, general and local, personnel of various boards and committees, schedule of meet-

ings, constitution and by-laws, and all the usual material which goes to make up an interesting and helpful yearbook.

Their calendar of lectures contains subjects of peculiar interest to women and to Latter Day Saints. Among them are listed the following to be given by prominent workers of the city: "Christian chivalry," "Psychology of child training," "Work of the health center," "The child and its relation to the community," "Philanthropy," "Social settlement work," and "Prevention of incorrigibility in adolescence." Among the lectures to be given by our women are: "Joseph Smith versus the reformers," "Influence of our friends upon our lives," "Parliamentary usages," "Comparative religions," "Home discipline as taught by the Bible," "Modern book review," and "The philosophy of Christ as compared with that of Socrates, Aristotle, and Plato."

Surely all will agree that these subjects are timely and carefully chosen, to not only interest and entertain, but definitely instruct and educate. We wish to congratulate not only the sisters who have so intelligently planned their year's work, but the entire membership of the Des Moines Branch, in that they have such a progressive course of lectures prepared for them by the Women's Department.

The yearbook committee consists of Sister C. T. Kirkwood, Sister T. A. Hougas, and Sister George Davis.

A. A.

A Corner for Rural Women's Problems

In reply to your request for contributions from the rural sisters giving their suggestions as to how the Women's Department may best help the isolated country sisters who are deprived of the opportunities to be found in the larger branches, I would suggest we be given an opportunity to discuss our problems in the Women's Department of the HERALD, where could appear short articles on those subjects that are of special interest to us.

Inquiries or questions might also be sent in to these columns by rural sisters, to which answers by others of the rural districts might also be published.

MINNIE HARDING.

CENTERVILLE, MISSOURI, Rural Route.

Parents' and Teachers' Problems

Text: Child Study and Child Training, by W. B. Forbush
CHAPTER XXXVI

The Goal, Service for the Kingdom

1. What is it to be a true Christian?
2. What are the two laws of the kingdom?
3. What is love to God?
4. What is love to man?
5. What two qualities are predominant in youth?
6. How may the church cherish the youth's "self-respect"?
7. What other trait is also found in youth?
8. How may this trait be made a means of training for service?
9. Suggest some of the points in training a child to serve.
10. What should be our attitude towards money?
11. How can the youth be led to understand and appreciate real giving?
12. What is the responsibility of the parents in the final steps of consecration?

Under the provisions of a bill passed by the Montana Legislature all bachelors in that State will be compelled to pay a tax of \$3 per year, the proceeds of which will be paid into the widows' pension fund.

During the period of the World War, France employed nearly a million women, the majority of whom were employed in munition factories.

LETTERS

An Indian on the Book of Mormon

Brother Northrup makes some interesting comparisons between the traditions of his forefathers and the record set forth in the Book of Mormon.

I realize that I have quite a problem, but there is no reward without labor. But to get down to the work, I have been comparing the Book of Mormon with our legends and traditions, and find as far as I've gone that of a truth the Book of Mormon is a record of God's dealings with our ancestors, for it tells us that Christ appeared to the people of this continent and taught the same grand truths here as he did to the people of the Old World, and ascended into heaven.

The so-called pagan Chippewa Indians have a religion which they claim was given them by Ge-ache Mani-do, or the Great Spirit, the Chippewa name for God. They believe in a hereafter, when the Indian would be rewarded according to the life he lived here on earth. Truly it is wonderful. Here we have a people who are the descendants of a highly enlightened race who were favored of God, and had revelations from him, so that they attained a high form of civilization, (evidences of which modern science is now unearthing) but on account of transgression, God punished them and put a curse upon them, but with the promise that He would not forsake them altogether; that in the last days, when they forsook their evil ways, God would bless them again as his people. Wonderful! When we have been taught that this people, this race, was steeped in utter ignorance and are sunworshippers, when, in reality, their legends and traditions contain parts of the everlasting truth!

For we have legends which tell us that when Christ, or God, appeared to our ancestors he chose twelve disciples and told the people that there was but one God who created all things, and that the end of the world would come, and after teaching the people, he ascended into heaven, but would come again in the clouds, those truths have been zealously guarded from the whites, but allowing for digressions which would naturally creep in, when we consider that for nearly two thousand years those teachings have been handed down from generation to generation by word of mouth, this people have retained their knowledge of God in a wonderful manner!

I was talking to an old Indian who is one of those who are called pagan Indians. I told him of the Book of Mormon, of God's dealings with our people, and he said it was true, because the medicine men said so! I also saw another old fellow who is a Roman Catholic, and he also said that it was true, for he said God did tell the Indian that he would never destroy him with fire, and no Indian ever lost his life in a forest fire!

Surely the Lord has not forsaken this people; they are now turning toward him.

Yes, at last the truth is beginning to search out the hearts of my poor people; but oh, the problem is great; the trials also are numerous. It seems so in my case, at least, but I have one refuge: it is in prayer, in the woods away from all noise of the world, in the solitude of God's great cathedral. There is peace and strength.

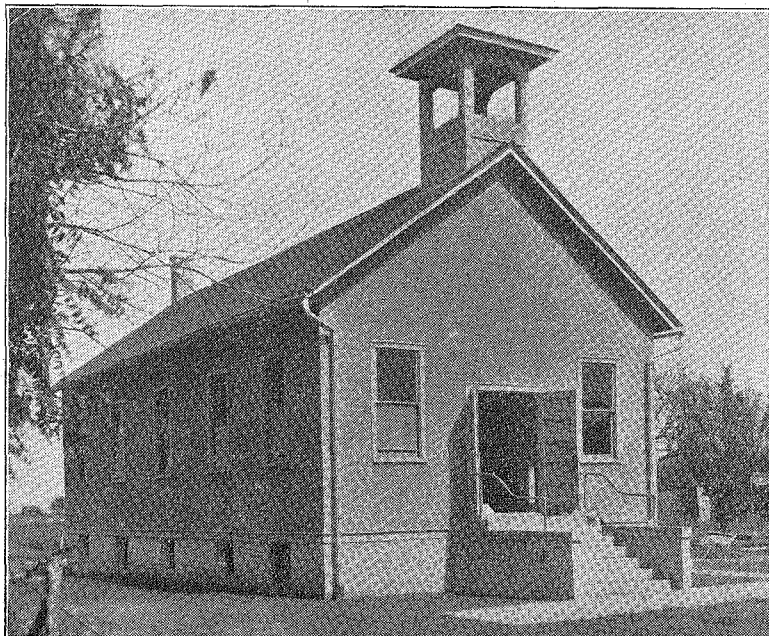
SAWYER, MINNESOTA.

JOSEPH A. NORTHRUP.

An Appeal by and for the Indian

To the Members of the Reorganized Church of Jesus Christ of Latter Day Saints: As one of you I feel rather at home in presenting my feelings and those of my race in the matter of our Indian problems. Because I have been made to believe that this is one organization that is interested religiously and otherwise in our Indian race.

We Indians have not all the rights and privileges that you who are not native Americans enjoy in these United States. We need not only religion, but we ask for the same



SAINTS' CHURCH AT MANTENO,
ILLINOIS

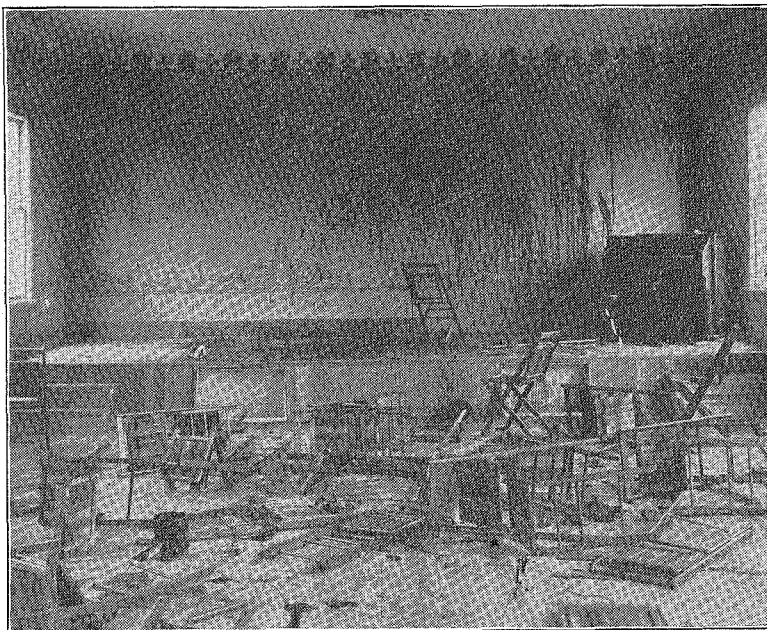
(Shown above)

A new structure replacing one destroyed by an incendiary fire last October. This one was ready for opening and the date set for September 5, but during the night of the 4th the building was entered by unknown persons and the interior badly desecrated, as shown in the above picture.

THE WORK OF DESTRUCTION

(At right)

Interior of the Deselm Church, (near Manteno, Illinois,) after the mob had done its work. It is estimated that at least five hundred dollars will be required to cover the damage, but the floors are forever spoiled and the hand decorations on the walls must be painted over.



The Mob Spirit at Manteno

Some weeks ago we printed in these columns reports of the damage done to the church edifice of the Saints at Manteno, Illinois. We are showing herewith pictures of the building, the interior after the mob had wrecked the furniture and daubed the walls and floor.

Elder Ward L. Christy, missionary supervisor of the Northeastern Illinois District, is now conducting a campaign in the community in an endeavor to acquaint the citizens with the true character of our people and the religion they espouse. He writes that the county officers and the better element among the citizens are opposed to mob methods.

Since ignorance is usually an underlying cause of such attacks, there is every likelihood of the campaign being productive of results, since he is having tracts distributed from house to house and sending a circular letter to the people.

rights and privileges that the adopted Americans enjoy. In fact, it is hard for us to think on religious lines, when we are so curtailed and restricted in our daily life and needs. Realizing that in union is strength, for a number of years now the Indians have banded themselves together in organized bodies in order that they might present their problems before the people, that they might send out lecturers, that they might publish papers, that in every way they might arouse the people of this country to action in their behalf.

You have read pleas in the church papers and have listened sympathetically to some of our leading men in many of the churches, but what have you done? An oppressed people appreciate sympathy, but as faith without works is dead, so is sympathy in this case. I repeat, What have you done?

I know of no organization, religious or otherwise, that has heeded the cry of our oppressed Americans. I know of no

people whose sympathy has led them to investigate our condition to the point of action in our behalf. But instead, religionists persist in teaching doctrines and insist on the Indian assuming religious obligations which to him are merely an outside garment to be changed or cast aside at will. How can you expect a doctrine to affect the heart of an Indian, the principles of which the teacher fails to put into practice in his behalf?

We are not begging; we do not ask alms; but we do want your support for our publications. We want your political support for our social, financial, political, and religious freedom.

A wonderfully clear plea for justice to the Indians was made in the House of Representatives by the Honorable M. Clyde Kelley, Congressman from Pennsylvania. If he is addressed at Washington, District of Columbia, care of the

House of Representatives, he will send a free copy of this address, which I am sure you will agree is a valuable document because of its informational aspects.

If I can offer any help personally, I shall be glad to have anyone write me at 408 South Grand Avenue, Independence, Missouri.

Sincerely yours,
WILLIAM MADISON.

Lamoni Branch News

Sunday, November 6, Lamoni Branch celebrated its fiftieth birthday, its golden anniversary. It was a typical "old-timers" jubilee. The day was filled with the recalling of memorable facts of history, old-time friendships, and old-time aspirations. Altogether it was a season of rejoicing of the older ones at the progress they have seen, and an assurance to the impatient and fretful younger blood that chafes because it can see no great advancement in its own brief day.

The Sacrament Service

The spirit of the day was not allowed to interfere with the service of the Lord's supper, which was conducted with its usual solemnity. However, the inclination was to allow the older people to indulge in reminiscences of past days of trial and privation, of toil and struggle, of the blessing and direction received at the hands of God.

Brother Elbert Smith, so long of Lamoni and beloved of its people, opened the testimony service with a short talk that led from some of the fulfilled hopes of the past to some of the unaccomplished and yet-to-be fulfilled hopes of the present. Some of the others that have grown along with the branch, Sister Stebbins, Brethren Turpen, Church, Blair, Hopkins, and many others, gave voice to the strength of their hopes throughout all the passing years.

Special Afternoon Program

This service opened with the "Old-Timers" in full control. They filled the choir loft and made half of the audience, while one of their number, Brother J. A. Gunsolley, choir leader of a long time ago, led in the singing of "Redeemer of Israel," number 377, and others of the still popular early-day songs.

Those who occupied the platform as speakers were: Brethren John Smith, A. C. Jones, and M. M. Turpen, Mr. J. R. Smith, an esteemed fellow townsman, and Sisters Sarah Bailey and Vida E. Smith.

Brother Jones was the only one in the building who had been present at the meeting where the Lamoni Branch was organized. According to the account, his father, Brother Charlie Jones, had been "president and straw boss" of the Order of Enoch; Brother Elijah Banta had preached at the meeting preceding the organization; and Zenos H. Gurley was clerk for the meeting. Elder A. W. Moffett, whose grandson is with us to-day, had been in charge of that meeting.

Sister Vida E. Smith went into the pages of history, telling of the nineteen charter members who increased their number to thirty-three from November to June. She spoke of the building of the "Sheep Shed," of the Little River Branch which was mother to the Lamoni Branch, of Brother John H. Lake who preached the first sermon in Lamoni, and of the coming of E. C. Briggs and the well beloved W. W. Blair to build the Reorganization. She told of the appointment of a committee to consider the building of the present Brick Church in 1882, of the finishing of its basement in 1885, and of the selling of the "Sheep Shed" later to help pay for the finishing of the upstairs of the new building.

Brother M. M. Turpen, supposed to have been the first man ordained in Lamoni Branch, spoke briefly of some of his missionary experiences. Though retired because of age now, Brother Turpen has spent a life filled with usefulness and service to the church. Sister S. V. Bailey, who came here in 1875, four years after the organization of the branch, gave a beautiful little talk on her experiences.

Brother John Smith, loved by the Saints and all who knew him, for fifteen years in charge of Lamoni Stake, was on the platform to receive through Brother John Garver the greetings of the people, but was, through the infirmities which age has recently brought to him, unable to speak. In very

recent years he has been heard to speak under the influence of the Spirit in admonition and encouragement to the Saints. It is hard to realize that the weakness of age can so soon snatch a man from the work to which the strength of his heart has held him all his life.

The Evening Service

The evening service was opened with the chorus, "I waited for the Lord," after which there was some beautiful work done by the large orchestra, a duet, a clarinet solo, and an anthem, "Remember now thy Creator." The thirty-minute concert created a splendid atmosphere for Brother Elbert A. Smith's sermon which followed.

The sermon was in part an exposition of the work of Lamoni Branch, and in part a panegyric for deeds done. From Doctrine and Covenants 98: 4, he read: "Therefore, let your hearts be comforted concerning Zion," and the reassuring words which follow. He said, "Humanity is constantly reaching and trying to look around the corner into the future, at the same time trying to hold on to and delving among the ashes of the past," and then he showed the development of ceremonials, monuments, and anniversaries.

"This anniversary," he said, in effect, "is an effort to preserve the idea of the thing for which we stand." Lamoni has been the half-way house on the road to Zion, the place for pause and recuperation while our people have gained in strength, wealth, and favor with the people of the world. Lamoni has been the training camp for the army of the Lord; her objective (although some one was blind enough to assert that she had none) has been the making of men and the training and equipping of them for service, which objective is also that of the gospel. Lamoni can boast having been the scene of the early activities of, or of having had a hand in the development of, many people for the church, among whom the following are a few: President Frederick M. Smith, John F. Garver, Apostle McConley, Inez Smith Davis, Apostle Gilen, Patriarch Frederick A. Smith, R. S. Salyards, F. B. Blair, and Brethren Almond, Elliott, Krahl, Wight, McDowell, Carmichael, Daniel T. Williams, and H. C. Burgess, as well as a host of others. These now are the servants and leaders in the strong places of the church. In a roll call of past heroes Lamoni can present an honorable array, and there is a work for her to do in the future in the training at Graceland of that host of young men and women for whom we must look to evangelize the world.

Lamoni Branch feels that on her fiftieth birthday she can be tolerated in a little exultation, while she gets a new breath for the strenuous work that is ahead.

LEONARD J. LEA.

Northern Wisconsin Conference

We are pleased to report that the conference of Northern Wisconsin District held at Chetek, Wisconsin, and which closed after a three-day session on Sunday evening, October 23, was a successful one. The attendance was large and the weather ideal.

The conference opened Friday morning in charge of the district presidency; Elder E. J. Lenox, district president, presiding. After a short business session the Sunday school occupied the time until 3 p. m., when the Women's Department held a session which was instructive and interesting.

On Saturday the time was spent in social and business sessions. All of the district officers were unanimously sustained. In the evening a picture and musical program was enjoyed, both local and visiting talent taking part.

On Sunday the services were very well attended. The speakers were L. Houghton, A. L. Whiteaker, and E. J. Lenox.

The prayer and testimony meetings which were held every morning were indeed services long to be remembered because of the spiritual blessings that were enjoyed. The gifts of the Spirit were manifested in tongues, interpretation of tongues, and visions, to the edification and comfort of his Saints.

All the Saints are encouraged and look for still greater success in service for the year to come.

MARY MAIR, *Secretary.*

Utah Conference

The following extracts are from a letter from Elder M. A. Etzenhouser to the First Presidency:

"Saturday and Sunday the conference of the Utah District met with the Salt Lake City Branch. It was the best conference that has been held in the district since we have been here. There was much advanced legislation passed. There was an excellent spirit present at all of the meetings and the attendance was large. The main auditorium was not sufficient to care for the crowd. I believe a better day has dawned for our work in Utah. Four from here were baptized, including Brother Cummins. There are a number of others who will be baptized before long.

"Brother Rushton and I have been to Provo, Malad, and Ogden, where he has been preaching to good crowds and looking over conditions. Monday we are going down to Nevada to see some of the Saints there and ordain Brother R. Trimmer to the office of elder. There are over twenty members in the vicinity of Carson City and no one to care for them. Brother Holloway was impressed that this brother should be ordained.

"Ida [Mrs. M. A. Etzenhouser] is still working with the Charity Organization Society and evidently is getting along pretty well as they wanted to employ her regularly on a salary. Miss Pullian, who is in charge of the work here, is very anxious for her to go to Saint Louis for a month's training under her former superintendent. While we are here she hopes to get about a month's training at the county hospital and hospital-social work under Doctor Callister, who was formerly with the Massachusetts General Hospital and is a live wire.

Dedication of Church at Oakland, California

October 30 will be a day long remembered in the hearts and minds of the Saints of Oakland. A dedication of a remodeled church building was made possible by the earnest efforts of the members of this branch. More than one thousand dollars were raised in a recent drive by the young people, made up of two divisions. Home talents were exercised and real plays were produced. The young ladies were busy with sewing circles and a bazaar was given by both sides.

This, together with individual subscriptions toward the building fund, caused our old church to take on a new appearance both inside and out.

The greatest asset to our new building is a baptismal font. Brother J. D. White baptized five on this occasion.

Word was sent to Brother J. W. Rushton of this event, but unfortunately he could not be with us.

Regular services were held and a splendid luncheon was served to all in our new dining room. At 3 p. m., Brother J. D. White, our branch president, also district president, addressed the congregation which numbered about three hundred, with a call for greater service by the auxiliaries and praising God for his divine direction.

Bishop E. Ingram was then presented with the key, which was acknowledged by him. A musical program was rendered, consisting of instrumental, vocal, and special numbers by the choir. Missionary Robert T. Brown, who just returned from Papeete, Tahiti, was our speaker for the evening. Brother Brown's remarks were based upon love and assured us of the faith and integrity of our brethren of the islands.

Neighboring branches were represented and heartiest congratulations were extended us. An enjoyable time was had by everyone, and we feel that the Lord has greatly blessed us in our efforts.

HAROLD D. MOTTER.

The National Bureau for the Advancement of Music states that more money is spent on musical education in America than on all other higher education, including public high school, private high school, colleges, universities, normal schools, and other public or private schools of similar standing. This is rather a surprising announcement and probably is caused by the very high fee which is sometimes charged for musical education.

JOPLIN, MISSOURI, October 29, 1921.

Editors Herald: As we turn back the pages of memory we will always be reminded that under the direction of our young people, Brother R. D. Weaver has conducted one of the most successful meetings, beginning September 18, ever held in the history of the Joplin Branch.

He came among us practically a stranger, but with his pleasing personality and spirit of sociability, he soon won the admiration, not only of the Saints, but many not of our faith, and for five weeks he unfolded each evening to us, in beauty and simplicity and power, the story of the angel message.

His large audience sat spellbound as he explained the apostasy, how for 1,260 years the world was in spiritual darkness and the need of the restoration. Such remarks as "That is more scripture than I ever heard before" and "These people preach more Bible than all other denominations combined" make us rejoice that

"We have found the glorious gospel,
That was taught in former years,
With its gifts and blessings,
All so full and free!"

We are sure much prejudice has been removed and some seed has fallen on good ground and in the Lord's own due time it will bring forth sheaves for the harvest.

Each Sunday the eleven o'clock discourse was to the Saints, showing them the need of a more consecrated service and the results of a higher and better life.

His sermons were all clean, spiritual, and uplifting, and the Saints, young and old, are strengthened and encouraged in the great latter-day work.

He gave two lectures to the mothers and one to the young girls (by request) on social purity, which were very much appreciated.

As he goes from us, back to his appointed field of work, he takes with him our best wishes and prayers for his success in his labor of love in helping build up God's kingdom and prepare a people for the coming of the Messiah.

May we ever keep before us the high ideal he presented and be able to qualify ourselves for a part in Zion.

Sincerely,
MRS. J. A. GRAVES,

DULUTH, MINNESOTA.

Editors Herald: Elder C. A. Kress and wife, of Duluth, just returned home after spending a week in Pine River and vicinity.

Although we Saints are few in number, yet we know the Lord is with us, and we surely enjoy having a brother with us to give us more of God's word. We have no elder with us at present. Brother Freeman expects to come next week. We expect great results and to have more Saints added to our small number of nineteen.

Brother Kress and Sister Case had birthdays together while in Pine River. We entertained them by giving a double birthday party at the home of Brother and Sister Case.

Don't forget to pray for our branch.

A NEW MEMBER.

HEALING THE SICK

(Continued from page 1084.)

hear it. What takes place in his soul, we cannot always answer. Therefore, we forgive all men (Doctrine and Covenants 64: 2) and, therefore, we speak well of all, giving them the benefit of the doubt, but our heavenly Father knows whether their integrity and sincerity is real or a pretense.

In any event, most emphatically, God is not deliberately deceiving any good people through the Devil. If they are deceived, they are deceived through their own lusts. (James 1: 13, 14.)

On the other hand, as God gave to the children of Israel the Mosaic law as a schoolmaster, he may also give to other people a schoolmaster to bring them to the truth, and he will show them how as soon as they are ready and willing to accept. The Bible plainly states that in the time of ignorance,

God winks at certain acts, evidently upon the assumption that our intention is good. (Acts 17:30.) Why has he not given them more? Because their intellectual and spiritual development does not make possible a fuller knowledge. He is, however, the Father of all, "the light that lighteneth every man that cometh into the world."

But this does not mean that there is no difference and no way that is basically right, for there is such a way. The plan that our heavenly Father has laid down is easy to be read. Those who can read know that James 5:14 says plainly, "Is any sick among you? let him call for the elders of the church." No person can read that and then send for anyone else without knowing that he is not keeping the commandments of God, whether he calls a so-called "divine healer," a practitioner, or another.

God deceives no man. He does give a schoolmaster where needed. He gives us truth as we are able to receive. Those who sincerely want the truth will find it; but he will not force anyone. We should be slow to condemn others. Yet we know the plan is plainly laid down, so if one is really sincere he will not err therein.

S. A. B.

Local Announcements

The HERALD does not, as a rule, publish local announcements, as there is almost always a better method of communicating with the members of the branch through the visiting officers and through announcements in the church services.

Recently a request was sent in for an announcement of local meetings in a branch and as a matter of curiosity we looked the matter up to see how many subscribers there were to the HERALD and *Ensign* in that branch, since the request was that it be published in both of these papers. We were rather surprised to find that there was only one subscriber to each and that was the man who sent in the announcement. If we had published, no one would have been informed except himself.

Evidently he should get busy and see that additional subscriptions are sent in from this branch.

The editors of our church periodicals are very anxious to make them as effective as possible to the whole membership and, therefore, must invariably ask, Is this of general interest?

Now much of local news is of general interest, as others are interested in knowing how the work is progressing in your vicinity, how you conduct your special services, and when you were visited by some of the leading officials of the church. There are many other matters that may arise of much more than local interest; matters that are of interest to the whole church. These we want.

We are also anxious to know what the general officers of the church, the First Presidency, Twelve, Seventy, and the Presiding Bishopric are doing, including all others who are out under general conference appointment.

Announcements for a district conference would seem to have a limited appeal, yet they almost always reach a number who are interested, do not take up much space, and have been well established by precedent.

The editors are always anxious to hear what is being done in the branches and are anxious to pass on the news to our readers, but it should be that which has more than limited local appeal.

The International Purity Conference is to be held in Chicago, December 27, 28, and 29. It will discuss problems dealing with moral and social purity.

"A fretful Christian injures his own spiritual life, and may injure that of others."

Subjects Being Discussed

Armament Conference

Great interest is centering in the Armament Conference to be held which began November 12. We are sorry to note a considerable discussion to the effect that it is impossible to do away with armaments, that they can only be reduced. A reduction would be some gain, but practically all armament is sheer waste, since each government arms against the others, as no one can be permitted to dominate. The result is such as to be an evidence of the lack of thought on the part of humanity as a whole.

Disarmament of individuals has been effective. It is true that there are still individual criminals. But there are peace officers to combat and control the turbulent. With a properly organized world conference, there doubtless would be a need for an international police force to protect commerce on the high seas and to maintain world order, but such would be very small and inexpensive compared to the heavy expenditure now being made in every one of our civilized countries, because of wars past, present, and future.

How Ford Does It

There has been a great deal of comment in the papers over the railroad purchased by Henry Ford. He has not only accepted any reduction made by any other railroads in rates, but has offered two further reductions amounting to a large percentage of present railroad rates. Then on the day that general railroad wages were cut 12 per cent, he put into effect a 40 per cent increase on his line and at the same time is making money. How does he do it?

The *Wall Street Journal* gives the answer, which is summarized in *The Literary Digest*. His workmen are not curtailed by union rules. The watchman acts also as a crossing carpenter, a track inspector, and part time clerk. As a rule, a watchman will not do any other work except as a watchman, and a carpenter must be secured to repair the crossings and the signal man for the gate.

Again, his passenger engineers do not stop at seventy-five or a hundred miles, but work about eight hours a day. In this way they earn a much larger income. The hours for the month may be divided as they choose, with Sunday off. The same is true of freight engineers, of firemen, and other workmen. In this way the men are not overworked but receive a much larger income yet at a less labor cost to the railroad.

Some Real Facts About Prohibition

Frequent comment is made concerning the amount of bootlegging and the assumption of abundance of illicit liquor, but when we come to consider actual statistics, we learn with certainty that conditions are improving. This we are also able to observe as a rule in our ordinary experience and observations on the streets of our cities, as there appear fewer drunkards. The report of a prison commissioner in New York State shows that the commitments to the penal institutions in that city were less than one half as many in 1920 as in 1917, the last year when the saloons were in full force. In round figures, 129,000 were committed in 1917, 59,000 in 1920.

The prison population does not show a corresponding decrease, for the reason that there were many men in prison for long terms. Still, there is a large falling off, in round numbers, from 15,000 to 9,000.

The English papers have been poking a great deal of fun at the failure of prohibition in America, yet the figures show that drunkenness is increasing in Great Britain as restrictions are taken off. For example, according to *The Christian Work*, the convictions for drunkenness in England and Wales were

29,000 in 1918, the year of greatest restriction, increasing to 57,000 in 1919, and 95,000 in 1920, while fragmentary reports indicate even more startling figures.

Church News

Bishop J. F. Keir is improved sufficiently so that he and wife left Independence on the evening of the 13th for a trip to Florida on church business, and while in the South it is likely he will visit a number of the branches and several districts in the interests of the church. Bishop I. A. Smith is still in the West, in Colorado at this writing, but is expected to return this week.

Several of our missionaries have had occasion to be cared for at the Sanitarium lately.

Elder F. S. Brackenbury, of Michigan, who has been afflicted with nervous breakdown nearly all summer, is there with pernicious anemia.

Elder Clyde F. Ellis, who had engaged passage on the boat leaving San Francisco November 25, had to cancel his engagement on account of an injury to his knee. Dislocation, not promptly cared for, threatened him with permanent injury, and he is having treatments at the Sanitarium and expects to be out in time to leave for the Society Islands on the December 30 boat.

Elder J. W. Peterson had a large tumor removed from his back recently, which has been annoying him for a number of years. He is now able to leave for his home.

Elder William I. Fligg was injured in an auto accident some three weeks ago near Marlette, Michigan, cutting his left shin quite severely. Infection developed and he was forced to come home on the 11th. Doctors required that he enter the Sanitarium for treatment and constant attention.

The wife of Elder W. A. McDowell has been confined to her bed at the institution for several weeks with typhoid fever.

Elder O. E. Sade has been transferred to a private sanitarium at Kansas City, where his mental affliction may be given special care.

The series of Sunday evening services for young people, at the Stone Church in Independence, were continued on the evening of the 13th, with Floyd M. McDowell as speaker. The speaker the previous Sunday evening was R. V. Hopkins, pastor. Brother McDowell spoke at the South Side in the morning. The attendance at these evening services is excellent and the song service effectively rendered, congregational

singing, led by F. A. Russell, being given a half hour each evening.

Elder Walter W. Smith concluded a successful week's series of meetings at Liberty Street Church in Independence on Sunday evening, and arrangements have been made to have them continued another week with Paul M. Hanson as speaker and old and young invited. Elder Smith could not continue as speaker, having lecture engagements in Lamoni.

There Should Be a Herald in Every Home

Our attention is called from time to time to the price of other religious papers, several of which come to us on exchange. For one thing, we notice that the quality of paper used with most of them is decidedly inferior to that used for THE SAINTS' HERALD. In the second place, many, if not most of them, are higher priced, despite poor make-up and quantity of material furnished. Some, it is true, are put out in an attractive form, but, taking into consideration the quantity of material, character of work, and quality of paper, THE SAINTS' HERALD is low compared with other religious publications, yet we find some of them appealing for donations to keep them going at all.

There are a multitude of reasons why our church members should endeavor to see that there is a SAINTS' HERALD in every home. It is the official organ of the church, the means of direct communication with the officers of the church. It is also much lower in price than other religious papers of the same size.

The HERALD from one to three times a year has published a magazine number. We have several now in view and material for a British Mission number is now fully in hand. This British number will be published in the near future and concerns itself more with the conditions in the mission to-day and conditions leading up to it than it does with direct historical reviews. It will give our readers a bird's-eye view of the work in Great Britain to-day, and its needs, and with it is furnished a number of photographs of the workers of to-day in that mission, including President F. M. Smith, who has recently returned from England, and an article from his pen. T. W. Williams, John Rushton, and many others well known to the church also contribute.

What we have said above with regard to the economy of the publishing of the HERALD applies also to the *Ensign*, which will doubtless soon be made more and more the missionary weekly of the church.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Conference Notices

Spokane, at Sagle, Idaho, December 10, at 10 a. m., and Sunday school convention on the day previous. Oscar Case, president.

Alberta, at Calgary, December 2 to 4. Trust all branches and isolated members will endeavor to be present so we can have a good time together. W. H. Chandler, secretary.

Convention Notices

Southern Wisconsin, at Madison, December 3, convening in connection with the district conference. Charles C. Hoague, secretary, Evansville, Wisconsin.

Players Wanted for Auditorium Orchestra

The executive committee of the Auditorium Orchestra, of Independence, suggest that players residing at a distance who would like to become acquainted with the music used by the orchestra can do so by correspondence with R. T. Cooper, conductor, Box 256, Independence, Missouri. In this way visitors to the city could participate in the renditions at any time. Rehearsals are held each Monday evening. More players are needed, as follows: Four first violin players, six second violin, three clarinet, two flute, one string bass, two cello, two viola, one oboe.

The Power of Speech

"Men are proved by their speeches, whether they be wise or foolish."—Demosthenes.

"The flowering moments of the mind
Drop half their petals in our speech."

—Holmes.

You may never become a Demosthenes, nor attain to the splendid diction and charm of expression of an Oliver Wendell Holmes. But you have certain God-given talents. Will you improve them?

Your own church college is ready to help you.

Will you let her do it?

Bring the services of Graceland College to your own fireside.

Enroll for a course in public speaking and English by correspondence.

If you would impart to others the good things which you possess and make your personality felt, you must have an adequate means of expression.

Your social standard, your patriotism, your domestic and religious ideals, can only be conveyed to others in the degree that you have a command of language.

Are you striving to acquire an effective use of English?

Is your speech laden with meaning?

Do you understand the fundamental principles of public speaking: mental imagery, attention, emotional control, the power of suggestion, articulation, emphasis, expression, gesture, etc.?

Acquire additional power by improving your speech.

For full information concerning correspondence courses write to the Extension Department, Graceland College, Lamoni, Iowa.

Sanitarium Needs

The Independence Sanitarium linen department needs still 48 dimity bedspreads, 60 by 90 inches in size.

Central Michigan Drive

To the Young People of Central Michigan: Perhaps you have been very anxious to know the proceedings of the committee that met at Coleman, October 30, and no doubt you have been watching the columns of the HERALD closely. We are progressing nicely and have decided to start to raise the money as soon as possible. We have set the date, from November 20 to December 4, to have a drive similar to the Auditorium drive last year. The district is divided between the five members of the committee who are to make a thorough canvass of it during these two weeks. We hope that every one will be ready for this, and as requested before will give us your hearty support. William S. Methner, secretary.

Conference Minutes

EASTERN MAINE.—At Jonesport, October 8 and 9, with W. E. Rogers, district president, in charge. C. Ed. Miller was chosen to preside, assisted by the president. Merton Crowley acted as secretary. Visiting Saints were invited to participate in the business. Harmony and good will prevailed. Through the untiring labor of our missionary, O. L. Thompson, the branches of the district were largely represented and reported in good running order. It was decided to raise funds to purchase an automobile for the use of the missionaries of the district. Arthur Rogers, James Clark, David Joy, and George Manchester were appointed a committee to solicit said funds. Among the visiting Saints from Massachusetts were, W. A. Sinclair, M. C. Fisher, C. Ed. Miller, E. L. Traver, and Frank Dobbins. The three former named, and O. L. Thompson, were the speakers, whose sermons were edifying and instructive. Social meeting, Sunday morning, was very spiritual and uplifting. Sunday night's attendance of five hundred was the climax. Our large church was packed, including the hall, and some had to go away. Two baptisms at the seashore. Conference music in charge of Herbert Rogers. Orchestra did a good work. C. Ed. Miller followed the conference with a series of meetings for the young people, with good attendance. Afterwards he visited through the district in interest of the young with good results. Jonesport Branch is thriving and growing spiritually under the leadership and wise counsel of W. E. Rogers, who has been president for some years.

LITTLE SIOUX.—At Missouri Valley, Iowa, October 8 and 9, with J. W. Lane, district president, in charge. The choice of Charles E. Woodstock for counselor to the president was ratified, he having been chosen to succeed J. C. Ballantyne, now of Lamoni. Verbal reports of the priesthood indicated spiritual progress in most of the branches. Total membership of district at present about 2,125, one branch not reporting to the conference, 90 having been gained by baptism since last report. Bishop's agent's report showed a sum of \$3,080.69 received during the quarter, from tithes and offerings. M. W. Cress, of Magnolia, was ordained to the office of elder; Joshua Carlile, of Logan, was ordained a priest; C. W. Kearnes, of Logan, a teacher; and George Mann, also of Logan, received ordination to office of deacon. Daniel Macgregor, J. F. Mintun, Charles F. Putnam, and C. W. Morgan were the speakers during the conference. The Logan Branch will entertain the February conference. Ada S. Putnam, secretary.

Our Departed Ones

JORDISON.—Agnes Teasdale was born July 1, 1875, in Braidwood, Illinois. Came with her parents to Coalsville, Iowa, in 1877, and has been a resident there since. Married Richard Jordison, March 6, 1893. To this union six children were born, all of whom survive. They are Clarence, Fred, Mrs. E. Reed, Viola, Pearl, and Mabel. Four grandchildren also survive. Baptized July 20, 1886, at Coalville, by E. C. Brand. She was a consistent and faithful Christian woman. Her genial disposition and lovely everyday life won her a host of friends and endeared her to all who knew her. Although she had been sick a year, she bore it with patience until the end. Died October 24, at her home. Funeral from Saints' church; sermon by Samuel Jordison. Interment in Otho Cemetery.

CHRISTOFFERSON.—Anders Christofferson was born in Denmark, October 1, 1841, migrated with his parents to this country in 1857, locating at Burlington, Iowa. Moved to Salt Lake City, two years later. Married Katie Hansen in 1863. Baptized in 1870. Lived in Holt County, Missouri, for one year, then returned to Idaho and from there to Montana, settling in Deer Lodge Valley, where he lived about fifty years. Died October 20. Funeral from Saints' church at Deer Lodge, in charge of D. L. Allen; sermon by H. O. Smith. He has been the main stay in the work in Deer Lodge Valley. Many of the pioneer elders of that region, such as R. J. Anthony, Joseph Clapp, James W. Gillen, and many others found shelter under his hospitable roof.

BADDER.—Margaret A. Henderson, daughter of James and Margaret Henderson, was born August 2, 1859, at Perth, Lanark County, Ontario. Baptized September 29, 1885, at Vassar, Michigan, by E. Delong. Married August 2, 1886, to H. J. Badder, at Oil City, Ontario. Came to Independence with her husband in December, 1906, where she made her home until her departure. She was for many years a great sufferer. Died October 1, 1921. Funeral at the Stone Church. Sermon by Walter W. Smith, interment at Mound Grove Cemetery. She is mourned by her husband and many friends.

HECKLER.—Mary Snow Heckler was born February 11, 1851. Married Jacob Heckler, April 7, 1870. To this union were born eleven children, four of whom survive. Baptized in 1883 and has remained faithful. Died at Alba, Missouri, October 4. Her husband, four children, and seven grandchildren are left to mourn. Funeral from Saints' church at Purcell, Missouri. Sermon by A. J. Jones.

BRANNON.—John P. Brannon was born June 18, 1844, in Conway County, Arkansas. Married Amelia Skinner who had a son that was raised by this stepfather. Four step-grandchildren later became orphans and were raised in this home. With these grandchildren Mr. and Mrs. Skinner made their home several years prior to his death, at Hartshorne, Oklahoma, October 5. Baptized November 14, 1878. Ordained priest, March 15, 1879, a few years later an elder. Funeral served by E. A. Erwin.

COOK.—Alicinda F., wife of Marcus H. Cook, was born July 15, 1852; baptized March 19, 1892; died September 9, at Saint Joseph Hospital, Vancouver, Washington. Leaves husband, sister, two daughters, one son, several grandchildren, and one great-grandchild. She was willing to sacrifice in order that her husband might carry the gospel to those who grope in darkness. Funeral at Saints' church; sermon by G. M. Shippy. Interment in Park Hill Cemetery.

SEYMOUR.—Earl Edwin, son of Albert H. and Mary A. Seymour, was born September 14, 1915, in Tobacco Township, Gladwin County, Michigan. Died at Saginaw, of diphtheria, October 11. He was sick about ten days.

BOOKER.—Elizabeth, wife of P. W. Booker, died suddenly while waiting upon a sick neighbor, July 30. Baptized about thirty-six years ago. Her husband and six children are left to mourn. Funeral at the Baptist church, sermon by the Methodist minister.

THE SAINTS' HALL

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"The
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VOLUME 68

INDEPENDENCE, MISSOURI, NOVEMBER 22,

NUMBER 47

Entered as second-class matter at the post office at Independence, Missouri, under Act of 1879, weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1920.

5 Jan 22 France
Mrs Th's St
116 W 8th St
Lamoni, Ia
Post-

EDITORIAL

Thanksgiving Day 1621-1921

As has been pointed out many times in our columns, harvest homes have been celebrated in some form among many, if not all, nations of the earth. The ancient Hebrews celebrated the incoming of the harvest; the American Indians also celebrated the harvest. In fact, it was a general celebration among the various people of antiquity, in some form or other, to celebrate the incoming grain.

But we are not now immediately concerned with these ancient celebrations. The Pilgrim Fathers, who landed on the bleak New England coast in 1620 were a devoted people whose faith was in God. After the first year's harvest, they went out and added what they could of wild turkey and pumpkin, and probably of the cranberries which they found growing wild. They made it a time of festival as it had been from antiquity. They made it also a time to go to their churches and offer up thanksgiving to God.

At first, as a holiday (holy day), it was confined rather closely to New England, but gradually spread over the country until it is well established as a national holiday, since President Lincoln so proclaimed it in 1864. At times those early pilgrims seemed to have very little for which to be thankful. They faced starvation, apparently, and especially when new immigrants came from England in the fall of the year. But they placed their trust in God and made it a time of thanksgiving to him.

This is the significant factor. There have been other harvest homes in various forms and with more or less of religious significance, but this day is primarily one of thanksgiving. The harvest home idea scarcely enters in here. In fact, other harvest homes are held at times in different places of the country. It is a time of festival with us, or of feasting, as it was when first established; but, basically, it is a day to go to the churches and render our heartfelt thanks unto our heavenly Father for his goodness.

Three hundred years have passed. We celebrate the third centenary this day. To some of us it may seem that there is but little cause for thanksgiving after a year of restricted credit, with low prices, with many out of work who face the winter with apparently gloomy hopes; but, after all, we are not confronted as a people with as serious a situation as that which confronted the Pilgrims three hundred years ago when they, in faith, met and feasted and returned thanks to God and placed their lives in his hands for the coming winter.

It is well that each of us should count carefully our blessings over, the blessing of health and of strength, for all our faculties so far as they are vouchsafed; the blessings of our families, those who have been preserved to us, the blessings of friends and especially of the Saints of God; with a realization on the part of those who are better to do, of their privilege in helping their brethren and sisters through the coming winter.

Those who have means should, indeed, be thankful that God has so blessed them; those with abundant crops should likewise return their thanks, facing that which is good, count-

ing the good things over rather than giving our first regard to that which is not so pleasing. And we should remember also the tithe that is the Lord's and support the work of the church. Above all, as individuals, we owe our thanks for the gospel of the Lord Jesus Christ, for his coming to the world, and what it means to us in the association of his church and the privileges offered through such association for the establishment of better conditions on earth, when we are ready to move forward fully as the law of God directs.

As a church, we are affected greatly by the conditions of the world. As a church, many great problems confront us that are also great opportunities for service. We may thank our heavenly Father that he has given us an understanding heart and strength to move forward and, especially, that when the task proves too hard, he has not left us alone, but has promised us the blessings and direction of his Holy Spirit. We should, indeed, rejoice that to us is intrusted this work of meeting these problems of the kingdom of God on earth to-day, that we may thereby be prepared to meet whatever conditions may confront us in the hereafter.

We should also be thankful for the establishment of this Government and feel to give special recognition to the fact that to-day we celebrate the three hundredth anniversary of the establishment of this day of worship in which the foundation was laid for the establishment of this Government more than one hundred and fifty years after. Truly we should give thanks to the Lord with all our house. S. A. B.

A Halfway House on the Road to Zion

Synopsis of a sermon by Elbert A. Smith at Lamoni, Iowa, Sunday, November 6, on the occasion of the celebration of the fiftieth anniversary of the organization of the Lamoni Branch.

Humanity is always trying to look into the future and always clinging to the past. During their conscious hours all men are thinking all the time. It is true that some of them may not look like they are thinking, but presumably they are. It would be interesting to know just what percentage of this mental activity is devoted to the present moment. Certainly a great deal of our time is spent in looking around the corner into the future, watching for the procession of events to go by. And a good deal of our time is spent groping among the ashes of the past, or wandering among traditions and monuments.

Literally, of course, we cannot return into the past or restore any past event. The door is closed and the sign put up, "Keep out." However, man is endowed with memory and with imagination. To that extent at least he is Godlike. Periods of time do not mean to God the same that they do to us. The past and the future equally with the present are always within the range of his consciousness, so that it may be said of him that a thousand years are as a day in his sight. Truth is defined in the Book of Covenants as a knowledge of things as they were, as they are, and as they are to be. God, know-

ing all past events and foreknowing all future events, has always the absolute truth in his possession.

Some psychologists claim that man never forgets any event; it is recorded somewhere in his nervous system and retained in his unconscious mind. I do not know that I could convince my wife of that theory. She has a theory of her own to the effect that men forget a great many things. As a matter of fact the record of many events sinks below the threshold of our consciousness and is never revived in this life, though perhaps it might be if the proper suggestion were given. With many other events the details become very dim; however, memory retains the skeleton, and the reconstructive imagination is able to clothe these dry bones with flesh and blood, so that to all intents and purposes the past is made to live again in our consciousness.

Lest We Forget

To aid this reconstructive process man has provided many crutches to his memory. We have for instance the memento. The mother cherishes the little red shoes that were worn by her first baby. We gather all manner of souvenirs from mountain and seashore to help us remember scenes that we have visited, until they become so numerous that we forget the particular thing each was intended to call to mind, like the man who writes down a list of groceries and forgets where he has put the slip of paper.

We erect monuments. Perhaps in their first form these were but cairns of convenient rocks thrown together upon a hilltop to commemorate some event. The apostles proposed to build three altars upon the Mount of Transfiguration, reminding us that these cairns at times took on a religious significance. We erect memorials and in time poetry and art were invoked to adorn these monuments with inscriptions and symbols so that they might be more significant.

Last Tuesday it was my privilege to attend the dedication of the memorial site in Kansas City, where the monument is to be erected in memory of our dead soldiers. This affair was considered of sufficient importance that it was attended by the greatest soldier representatives of the greatest nations. Marshal Foch, of France, who commanded armies so vast that they made the armies of Napoleon seem like a brigade, was present. General Diaz, of Italy, who threw back the Austrians from Venice, was there. General Jacques, the little Belgian who stood up at Liege and held back the Niagara of German armies until France could mobilize, was there. Admiral Beatty, of Britain, who commanded the fleet at Jutland was there. General Pershing, who hastened to France and paused at the tomb of Lafayette to report, "Lafayette, we are here," and then passed on to place his command at the disposal of Foch, was there. If anyone thinks that the God of war is dead he should have been in Kansas City Tuesday. No group of statesmen, of scientists, or men of any other profession or vocation could possibly have called forth the outpouring of homage that was given to these men. The soldier hero in the trappings of war is still the big figure in human consciousness. That monument, when it is erected, will hold aloft a torch from which will always ascend by day a cloud of smoke and by night a pillar of fire to revive in the memory of the nation the sacrifice of the men who died.

We have memorial ceremonies. The Jews celebrated the Passover, every detail of which reminded them of the time when God led a mob of slaves out of Egypt to become a great nation and the astonishment of the world. Jesus instituted the Lord's supper, every detail of which reminds us of his sacrifice.

Finally we have anniversaries, birthdays. Those of us who did not succeed in being born on the 29th of February have

an annual birthday, which reminds us sometimes pleasantly, and sometimes painfully, of the flight of time. To-day we are met to celebrate the fiftieth anniversary of the organization of the Lamoni Branch. The day is significant in that it reminds us of the ideals that brought Lamoni into existence. It recalls, furthermore, the work that Lamoni has done and is doing.

A Halfway House

Let us consider now what work Lamoni has done for the church. In the first place I may say that she has been a halfway house on the road to Zion. The church has a dual work to perform. First, to preach the principles of the gospel and to convert people to a sound form of doctrine. With that work we were quite too well satisfied for a time. We were limited to the old idea of salvation; that is, the saving of a man from hell. Preaching of the principles is essential, but it is not enough that a man should be saved from damnation. If he is actually to become a fit citizen of the kingdom of heaven there must be a wonderful process of development.

It is obvious that if this development is to go on properly and if we are to aid the man in that development we must be able to control, to a large degree, environment. There are two forces which to a certain extent determine human conduct, heredity and environment. Biological heredity we cannot control very greatly to our own personal benefit. We must take what the fathers have handed out to us. We cannot change our stature, or many other physical and some mental characteristics that are inherited. Our social inheritance we can change and our environment is subject to regulation. The doctrine of gathering and Zion follows logically upon these considerations.

Zion may be presumed to include a consecrated place and a consecrated people. Whatever we may have had in the way of people in 1860, certainly we did not have the place. The promise had been definitely made in December of 1833, "Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritance; they and their children, with songs of everlasting joy; to build up the waste places of Zion."—Doctrine and Covenants 98:4.

The people at that time had been entirely expelled from Independence and Jackson County. The promise made was significant. Zion should not be moved out of her place. Neither Nauvoo nor Salt Lake City were to become Zion. The people of God were to return. But the statement, "they that remain," indicated that a long period of time would pass away and that many would not remain. The statement "they that remain and are *pure in heart*" indicated that there would come a falling away and there would be many who would not remain pure in heart; but those who did remain and were faithful should return, they and their children, with joy and with song.

Gaining Favor

In 1860, when President Joseph Smith took his place at the head of the church, he, as president of the church, was living in Nauvoo. THE SAINTS' HERALD, the official organ of the church, was published in Cincinnati, Ohio. Missouri was utterly closed to the Saints, but presently, in due course of time, the return predicted in section 98 began. Lamoni was established. The general offices and the publishing house were moved to this place and Lamoni became a halfway house in the return to Zion, a strategic point where the church might pause to gain strength and numbers and financial resources, and to win the favor of the people.

It was promised us that if we would be circumspect and

righteous that God would give us grace and favor in the eyes of the people. That promise has been fulfilled to as great a degree as we could consistently expect. It is true that the religious world takes neither us nor our theology to her bosom, but they are coming to have much more respect for us as a people. All those who are not partisan in religion are much more liberal. Perhaps the greatest change has come in the attitude of the press. To-day in most places the press is disposed to treat us courteously. When we have matters to present for publication, about the only question asked is, "Does your article have live news interest?" It is true that there are still two classes who maintain a consistent campaign of lying against us. The first class consists of those who are bigoted religious zealots and who to the natural pleasure that they derive from malicious lying add the pleasure of getting paid for it. So we have a certain class of lecturers, some of whom might be named, who appear in different localities periodically as lecturers or seeking debate on condition that there is an adequate financial return. The other class consists of men who have been put out of the church for one kind of iniquity or another and have a personal revenge to gratify and, like their brethren before mentioned, are quite willing to be paid for their efforts. There is a certain satisfaction in having the enmity of such men. Inasmuch as they can honor anyone, they honor us by their enmity. A slap in the face from such people is much more creditable than a slap on the back.

The promise, however, that we should gain favor has been fulfilled to the extent that we are now privileged to return to Zion and have in Independence six congregations of people. The general offices have been moved to Independence, also the publishing house, so that phase of the work in Lamoni is closed. How proud Lamoni should be that she assisted in this work and served as a halfway house where the church might rest, gain strength, and win the favor of the people and of God until the work of the return should be more fully accomplished.

A Training Camp

We will consider the second phase of Lamoni's work. At the Lamoni picnic in Independence some weeks ago one of the speakers stated that Lamoni had served as a training camp in the army of the Lord. Brother Garver states that Lamoni's objective is the making of men. This we understand to be the true objective of all gospel ordinances and teachings, to develop man as stated in the fourth chapter of Ephesians "to the full measure of the stature of a man in Christ Jesus."

We do not agree with the Utah doctrine of eternal progression. While they sing about going on to eternal progression, we sing about going on to eternal perfection. When the individual man has developed all the potentialities of his nature resident in him from the dawn of creation to their fullest capacity, and has reached the full measure of the stature of a man in Christ Jesus, he has reached perfection for him and progression stops; so perfection may mean one thing for one man and another for another in one sense, while to all it means the same thing, complete development. Nor do we believe in a progressive God. Brigham Young inflated his chest and in words something like this said, "As I am, God once was." If that be true, we must certainly admit that the Lord has done well considering that he had that kind of a start. Then he went on something like this, "As God is, I will be." Such boast would certainly make the Kaiser seem as though he were tongued-tied with modesty.

We cannot believe in a progressive God, because if pro-

gressive he has not yet reached perfection, and if always progressive he can never reach perfection, and may at any time make a disastrous mistake that will ruin the universe. Indeed, he may have already made that mistake. We believe in a God who is the same yesterday, to-day, and forever; unchangeable; in whom there is resident all wisdom and all power; and we believe in the development, not so much of the God in man, but rather of the manhood that is in man until he reaches the "full stature" of manhood in Christ Jesus.

So it becomes obvious that following baptism we must, as is stated, "grow in grace and in the knowledge of the truth." All will admit the necessity of growing in grace, in spirituality, in favor with God; but to grow in the "knowledge of the truth" indicates an intellectual growth and perception of truth which means a great deal when we consider the broad scope covered by the term "truth." We are glad that this church is disposed to say to her young men, "You may pursue any line of study that you choose to follow, any line of research, providing you take your religion with you and bring back all that is good and true that you find, to use in the service of God and in the upbuilding of the church."

These Are My Profits in Men

Doctor James R. Angell, president of Yale University, is quoted in the November number of the *American Magazine* as follows: "The teacher's reward is in being able to look across the continent to *this* statesman who once was his student, or to *that* great surgeon who once sat in his classroom, or to *this* other business leader who once came to his home in the evening and discussed the choice of his career. And an executive, similarly, whether he employs ten thousand men or only a handful, ought to share the teacher's reward as he goes on in life. He ought to be able to say, 'There is Jones, whom I helped to find himself,' and 'Smith, whom I encouraged to go into business on his own account,' and 'Brown, who was an awkward, timid youngster when he came into my office and is now one of the most successful merchants in town.' . . . 'The bank balance shows what the profit of my life has been in money, but *these* are my profits in men.'"

It has been the work of Lamoni to help in the development of men, and, as suggested by Professor Angell, we might imagine that if Lamoni were personified to-day she could look around her and name men that she has helped. She might say, "There is Frederick M. Smith, now President of the church; John F. Garver, president of the stake; Apostle Myron A. McConley, in charge of the Australian Mission, and assisted by Sister McConley; Inez Smith Davis, appointed as field worker to Australia; Apostle Gillen, laboring in the British Mission; Frederick A. Smith as patriarch; Frank Almond and wife and F. V. Elliott and wife in the Society Islands; F. B. Blair, bishop of the Kansas City Stake; R. S. Salyards, president of the Far West Stake; D. J. Krahl, president of the Holden Stake; Cyril E. Wight, who was placed in charge of the first class in religious education; F. M. McDowell, to whom was given the work of organizing the boys, A. Max Carmichael, called to take charge of the Sunday school work; Daniel T. Williams, called to help the young people in their revival services; Harold C. Burgess, called to help in the singing, and hundreds of others, who at some time in their life I have helped."

And these are men and women of the present generation. In years gone by there was another generation, including President Joseph Smith, and Alexander Smith, Sister M. Walker, Elijah Banta, David Dancer, Henry Stebbins, Heman C. Smith, J. W. Wight, Joseph R. Lambert, Joseph Roberts, William Anderson, Asa S. Cochran and many others, both

men and women, who were helped in their processes of Christian development.

Transfer the Account

If I were to call the roll to-night of those who had been helped by Lamoni and they were able to answer, their responses would come literally from the ends of the earth and from the islands of the sea, and many, many of them would come from behind the veil. If I were then to say to these people, Your account is "in the red"; you are indebted to Lamoni, I can imagine that the spirit of Lamoni would reply, "No; not to me. Transfer the account. Make it payable to God and humanity."

Sanitarium Day

A copy of a letter sent to all branch presidents in the United States and Canada.

Among additional workers which the Presidency hopes eventually to see become a part of each group or corps of officers is that of nurse or representative of the Health Department. In all probability in most instances this person will be a woman. In order for equipment of this kind eventually to be in operation it will be necessary for the number of nurses to be greatly augmented. At present there is not at the Sanitarium a sufficient number of nurses in training to care for the work, and the superintendent of the Health Department, Doctor Harrington, is anxious that the branch presidents throughout the United States and Canada shall at their convenience have what might be termed a Sanitarium Day, in which the work of the institution will be properly presented to the branch and an appeal made for those who tend in this direction to offer their services for training as nurses.

There is a very large and very important field for the Health Department to occupy in an effort to preserve the health of the people of the church, and it is the desire of the Presidency that the Health Department at the earliest moment practicable shall enter fully upon its work of preventing disease rather than wait for disease to be cured. This can come only by general dissemination of the rules of health among the people of the church that they will not be found violating them. This, too, is in full harmony with the Word of Wisdom and the laws which have been laid down in this wonderful section. The Health Department, perhaps more than any other corps of workers in the church, appreciates the value of the Word of Wisdom, and it is the desire of the Health Department to so promote knowledge of the laws of health among the people of the church that our people may eventually be characterized as far above the average in health.

The Presidency therefore trusts that you will cooperate with the Health Department to the fullest extent possible in presenting the work of the Sanitarium and the Health Department to the members of your branch.

Very sincerely yours,

THE FIRST PRESIDENCY,

By Frederick M. Smith.

I know of nothing more wonderful in this world than the passion, the exaltation, the self-revelation to a thousand hearts locked up in a single score of Wagner or Beethoven. Sometimes a single theme can express that which generations of people have felt and suffered and striven for.—Elwood Worcester, in Religion and Life.

"Adversity should strengthen, not weaken, faith in God."

Our Church Sanitarium

The Health Department earnestly desires that the Sanitarium become but the central institution in widespread social betterment operations.

The Lord indicated to the church in 1906 (Doctrine and Covenants 127:1-4) that it was his will that a sanitarium be established in Independence, where the Saints might go and "be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick."

The suggestion was general in many ways. Quite in accord with the methods God employs in revealing his will, many of the details were left to the wisdom of those charged with the responsibility of providing for and the maintenance of the institution.

There have been various ideals developed during the history of the institution, all successful in their time, and after their manner they gave place to new ones. The history of the institution is a gratifying record. Its sponsors have had their difficulties, such as every human problem provides. Criticisms have been offered; some few persons may have been disappointed; but the list of happy recipients of its physical and spiritual blessings is a long one, and frequently the pages of our church periodicals have borne to the world fervently grateful testimonies concerning special benefits received.

The scope and influence of the Sanitarium have gradually widened. As the days have gone by the skill of the physicians available has increased and those who require the aid of specialists in various lines may expect much and get it.

The nursing service is well organized and efficiently managed, the students being required to observe certain standards in the outward attainments of the profession, and constantly are impressed with the value of the higher spiritual qualities.

The demand for expansion of the institution has been insistent for a long time. There are no proper facilities for caring for tubercular cases nor advanced mental cases, much to the sorrow of many who greatly need such care. As has been urged also, there is great need for medical care of delinquent children, yet there are no facilities for it.

The General Conference of 1920 indorsed a proposition of building an annex, but the present financial depression has forbidden any such work. So with natural regret but willingness to observe the requirements, those engaged in this work continue to hold their ideals and to work for their attainment.

Further, the very commendable idea of the Health Department, of which the Sanitarium is but the central institution, of sending trained and consecrated nurses into the various communities of Saints to give lectures and demonstrations had to be suspended for lack of funds. Work along this line was begun in Lamoni last year and was so well liked that the community is continuing it this year, deeming it of great importance and value.

But in spite of difficulties, the ideals of our church physician, Elder G. Leonard Harrington, and his coworkers, survive. He persists that the Sanitarium is more than a surgical hospital. The real meaning of the word *sanitarium* must be exemplified in the work of the institution: "Health station or retreat." All the good there is in dieting, massage electrotherapy, and various prophylactic practices should be available, so that one who is not functioning normally and who has not the faith to be relieved by prayer nor healed by ad-

(Continued on page 1126.)

ORIGINAL ARTICLES

Thanksgiving and Service

By William Osler

Synopsis of sermon on Canadian Thanksgiving Day, November 6.

Scriptural Reading, Psalms 103. Sermon Texts: 1 Samuel 15:22: "To obey is better than sacrifice, and to hearken than the fat rams." Isaiah 61:8: "For I the Lord love judgment, I hate robbery for burnt offering."

The eternal Father must have had in mind the view of the fully completed and celestialized earth, even before its creation. (Job 38; Isaiah 40:12-31; 46:10; Revelation 4:11; 21:1-3.) Looking at the book of nature and scanning the page of geology we can note, as evidenced and written on hill and dale, and on rock or shale, the imperishable testimony that things do not just happen with nature, and that God has planned well. It took long ages of the prehistoric past, with the steamy jungle of huge and rank vegetation, to prepare the earth for man's habitation and to be the producer of his sustenance.

God stored the coal in the earth to be discovered and used when man really needed it; and likewise the petroleum and other earth products on a same basis. The animal life by a divine plan became fitted to correspond with man when the earth home was completed; then man was born of God and stood as a king with dominion of love over all earth life. True was the statement: "everything . . . was very good." (Genesis 1:3.)

God was the true king over all, however, and Father of all whilst all belonging to him for the common good of all. The gratification of selfish desire, sin, transgression of law, brought disaster, enmity, and death, and the earth became polluted by the exaltation of the law of evolution or selfishism. This law has a place in the laws of God, but is sublimated by the law of love or altruism. God blessed men after the fall, and his church was found amongst them. Besides spiritually blessing them, God desired men to know that the earth and its products belonged to him for the common good of all men, and were not to be esteemed as the property of any individual. So then, as now, if a person really loves God this love will be shown in terms of service to God and man.

As the people turned away from the true worship of God and justice, so they began to love self and injustice. It is true that they professed to worship God and offer sacrifices to him, but such was but mockery and so God esteemed it. Selecting the descendants of Abraham (Israelites) God gave them the opportunity to prove the divinity of his rule and the living truth of a democracy who were stewards of their lives and goods to God and all partakers of the common benefit. The wilderness manna was sent of God and shared by all on the basis of equality, and it was useless to seek to hoard it for profit. In their new land God gave them laws which constantly reminded them of the above duty and how they should live in equality.

Instead they followed the ways of class rule and paganism, and eventually the Lord scattered them by the power of their enemies. True to prophetic promise, through Christ and his apostles the church was established and the gospel was preached and the poor heard it gladly. The church demonstrated practical Christianity and had all things common, thus loving God and man. Later, however, the church erred and sinfully departed from the Lord and was no longer found as the true church of Christ. A mixture of paganism and Christianity ruled the people, and injustice was up-

held. The reformation being more civil and political than religious, made little change in the true order of things in recognizing the law of love of justice and equality in temporal and spiritual blessings.

In these last days the gospel is again restored to men and the gospel gifts are being enjoyed. Its followers seek to overcome self and come to equality of temporal and spiritual things. The world needs this kind of a saving message. The bearers of this message must be in harmony with it or else they will be rejected of God. (Isaiah 1:11-18.) The intent, therefore, of our Thanksgiving service is not just that of the passing moment of fleeting joy, but rather the added testimony of humble obedience to the laws of God. Forms of godliness denying the power of God (2 Timothy 3:5) are hated by him (Matthew 7:20-23). Let the church lend every true aid for the salvation of men and the desire for disarmament and peace. (1 Timothy 2:1-2; 1 Peter 2:13-18.)

Thanksgiving to God is far more than lip service. All the material offerings placed by us on the altar will never save unless we put ourselves there also (Romans 12:1). Be concerned over your present spiritual standing (Jeremiah 8:20). Are you fulfilling the laws of God? (Matthew 22:37-40.) Less than this will not please our heavenly Father. May we through faithfulness to God and man be numbered amongst the redeemed throng who will surround the throne of grace and chant the glory of God in Thanksgiving praise. (Revelation 7:9-12.)

The Legion Visits Kansas City

By Ralph W. Farrell

"It is hoped to refresh some minds with certain points of the great problem of amusement."

The American Legion has come and gone. It was a wonderful day. Persons who saw the parade of thousands of soldiers will not soon forget the sight. Men with the Cross of War were in that parade; men who had suffered and bled in France, who had come back from the pit of hell, back from conquering the German menace to conquer the real foe of mankind—self. A few had learned the lesson, perhaps; but of this we need not speak now.

I was in New York when the soldiers (we did not call them "buddies" then) returned from the Spanish-American War. The parade was wonderful, too, but it seemed to mean little to the Nation that witnessed it, compared to the parade of yesterday. In that parade of over twenty years ago, the people shouted, women waved their handkerchiefs, boys whistled, and the air grew strangely electrical.

There were two classes of men in the parade that day—one had seen the horrors of war, the other had never left the coasts of America; and when those sunburned faces, haggard and set from the strain of struggle, and those bodies with shoulders somewhat bent, passed in review, the crowd went wild. They were the "men behind the guns"; they were not chocolate soldiers; they had felt the death-damp. And yet of the men who remained at home, though willing to go, it may be said that thousands of them were as true soldiers as died in Cuba or later in France. And true, there were many Pershings and Foches who fell in No-Man's-Land. And I will try to think that the patriotic hysteria prostrated before the French and American generals, not forgetting Italy and Belgium, was really for the deeds rather than the men. But we think and think and think.

But we are day-dreaming. Let us get back. Old Kansas City (which is really a young city) outdid herself. The doors were unlocked and the keys flung away. Even the policemen (some of them) could not deny the buddies any-

thing. I actually saw one patting on the back a soldier who was coming from a drug store with a half-pint bottle of whisky in his pocket. His friends were so thirsty that they turned the street corner into a barroom, and before smiling hundreds of spectators, drank and were merry. I heard one say, "We must remember this place; I could stay here all day. Who was the doctor that gave you that perscription? We must not forget his address."

What of Prohibition?

And what of prohibition? The heart bleeds to think of it. Prohibition! About the only prohibition we have in some States, or cities, is the prohibition of selling liquor over the bar. Doubtless unscrupulous physicians will reap a fortune writing prescriptions for wine, beer, and whisky. But there is a worm of death more subtle and disastrous than is found in whisky—even the bootleg mixture. It is the worm that gnaws at the law. This country cannot play battledore and shuttlecock with the Constitution of the United States and expect to escape the dire consequence which must follow on the heels of flagrant disregard. When the Government itself becomes an outlaw, can it expect the anarchist to put aside his torch and bomb? I believe in prohibiting the sale of liquor just as sincerely as I believe in prohibiting the indulgence of the young and the old in pastimes of which the immorality is beyond question. Nine of the ten commandments were reiterated by the Christian Church as prohibitory measures, and the Sabbath was made glorious by the Lord's Day.

The police of Kansas City rounded up the known crooks and fast women and put them in jail to remain until after the convention. Detectives were here from other States to watch the influx of pickpockets, and protect as far as possible the honest visitors who had come to the great event. This is a phase of prohibition. It would seem that the world would soon go to pieces were the strong arm of prohibition paralyzed. No; I was not turned from my belief in prohibition by the story of an ex-bar tender, who is now a porter in the public library. He told me the story of the increase of insanity among colored people from drinking bootleg whisky. But he did not tell me of the blessing that ought to come to the next generation born in the saloonless period. To be sure there are two sides—but both cannot be right.

Later in the day I met, in front of a hotel, those six boys who had drunk the prescription whisky. (Have I coined a new and "immortal" phrase?) They were shouting the virtues of their State; and why not, for doubtless the drink was made from corn which grew in that State. Between the spells of eulogizing the place of his birth, one of these unfortunate yet silly fellows was helping a girl sell paper poppies for a hospital fund. He would buttonhole the men who passed and insist on each taking a flower. I saw only one person refuse to purchase, though nearly every one had previously passed the girl.

Tendencies of the Age

It was a gala day. People had given themselves over to the spirit of the occasion. I heard the laddies say, "The day is ours; let us have a good time." What did they mean by "good time"? Did it mean a reversal to a primitive type? Did it mean a surrendering of all that civilization had accomplished? Ah! And may we right in this connection withdraw for a moment from the madding crowd and consider a church-old problem? And some one says, "The relief will be much appreciated." So we retire to discuss, briefly, the subject of dancing, theater-going, and the tendency of the age in general.

I suppose that every member of the church has been to some sort of a "show," if it were nothing more than the

old-fashioned panorama. Or it might have been the county fair, though I have talked with people who never went to a circus, strange as the thing may sound. I can only say that there are unfortunate people in the world. The matter of opinion, however, is to be considered later.

It would seem that the question of moral conduct could be answered by an appeal to the Word of God, for surely the greater includes the lesser—spiritual growth must be based on moral conduct. But there is another factor in the problem, which is conscience. Conscience is a word much conjured with by educators, and they have left the rank and file about as far adrift from a common and correct knowledge of the subject as they were when the process of enlightenment began. Can this controversy over dancing, theater-going, and other so-called evils, be settled by an appeal to anything? At times one is inclined to say, No. And many a person (the pastor may we say?) has given over the matter, despairing of ever correcting the terrible tangle of affairs into which society has drifted. And one reason for its difficulty is because there are two sides to the question, just as there are to prohibition. But only a coward or an indolent man or one entirely indifferent to the fate of the world, will abandon his fight for right as he sees the right.

Dancing

As for dancing, it seems to me (and I must speak for myself) that we have a clear case against it. It is true that it has many defenders, most of whom are the immature, mentally and spiritually, and the men who make money out of the game—for it is a game, and one that gambles with virtue. I may say, for what it is worth (very little no doubt to some) that false interpretation of psychology has lent its dire influence to hinder in the solution of this serious problem. Imperfect reasoners have branded strong arguments, either verbal or written, against dancing, as an "attack on the young." It is whispered, in the dark corners—as a rule never spoken in the open—that any attack on the evil of dancing will result in the driving of the dancer away from the church. I never could appreciate the supposed logic of this argument. The fact is that a sinner is not driven from the church by an attack on the sin that is destroying him; he is drawn away if he leaves, by the sin that he will not give up. Many a person has "turned away sorrowing" because he will not tear down the barrier which keeps him from the Tree of Life. No, if a thing is wrong it should be proclaimed against. It is only when a preacher is in doubt about the wrongness of a thing that he should refrain from attack. The evil fruit of dancing is so conspicuous, it's being scattered all about us, that time and space need not be taken here to examine the subject further. But how about the theater?

The Theater

The theater really has a wonderful mission, and if it were free from the contaminating influence of greed, could be made to minister to our culture and real pleasure. What of the "show" of to-day? I believe I can speak as a witness, for I have visited the playhouse; I have seen the great Shakespearian plays by the great living actors; I have listened to grand opera (it is true, however, that I never attended but one performance), and I have seen a sample of other plays. I have attended these entertainments for two reasons, one to investigate and the other to enjoy their influence. I did not sneak in or sneak out, although I do not believe that there is a real Latter Day Saint who feels perfectly free in conscience when attending these places of amusement.

And especially is this true to-day, for there is not one play in a hundred that does not offer vulgarity that runs into

obscenity. And it is not a question of the evil mind seeing the bad, for the bad is made prominent in order to attract men and women who would by no means come were they not fed the food of vultures. The modern stage is dance-mad. (And the things which I say are not vagaries: they are proclaimed by careful observers everywhere.) Nearly every song, outside of a few classics, contain some slur on some race or some covert allusion to sex perversion. The jokes about marriage and mothers-in-law became so nauseating to the decent minded that one theater in an eastern city forbade those jokes on its program. As for indecent exposure of the human person, scarcely any play is complete, in the mind of the sensuality-soaked mob, that does not have one Salome dance, or its equivalent. Time was, and that not over ten years ago, when the police of an eastern city prohibited girls from dancing in Scotch uniform without tights. What a change has a decade brought! Women even walk the streets to-day attired in ways that would cause a Hottentot to blush.

Draw the Line Between Decency and Indecency

I trust that I am not speaking the language of prudery, although the editor of the *Ladies' Home Journal* upholds the sentiment of prudes in the following striking sentence: "The prudes and Puritans of America have done infinitely more for our material good than the 'let-things-be' drones and parasites." It is not prudery to state that girls who walk about the streets thinking they can win a good husband by attracting him with naked breasts, are making a big mistake. The sex instinct in every male beholder will doubtless be appealed to (yet not necessarily in the sense that lust will be aroused), but the higher and nobler qualities, such as loyalty, sobriety, fidelity, etc., without which no man would make a good husband, are not drawn towards shameless women.

I have nothing to say against the beauty of the human form. The Divine Architect is responsible for the beautiful lines and curves which please the eye of man, not only in animate but in inanimate nature; but God, who made Eve and gave her to Adam to be his wife, in later days, when sin had entered the world, forbade the exposure of the body, even cursing the son of Ham who did not cover his father's nakedness.

The bounden duty devolves upon Latter Day Saints, unto whom it is given to be the light of the world, to "draw the line" which marks off decency from indecency; not only in dress reform, but in every other reform. And the man who has in his heart, not only courage enough but sense enough to cry out against these menaces not only to church existence but also civilization existence, should be welcomed as a deliverer, not frowned on as a disturber of the peace of the righteous. God, give us Jeremiahs and Malachis who will not cease to cry out against the sins of the world until He has set righteousness in the earth.

Think you, had the ministry of the church taken firm and continuous stand against every phase of ungodliness, that to-day in some Sunday schools would be teachers arguing in favor of the modern dance, and branches holding minstrel shows in their church buildings?

What of the Movies

And what of the movies? Serious thinking writers refer to this new form of amusement as "The Movie Dope," "The Menace of the Motion Picture," and like terms. The cry of alarm is being raised, but few hear it. Unless a favorable reaction soon comes, this world will never know another Dickens, or Thackeray, or Scott, or Tennyson, or Browning, or Hugo. Who will write books if they are not read? Who will read a book that can be seen pictured. Few of our boys and girls will ever read David Copperfield (the wonderful story found

with Scott near the South Pole), *Les Miserables*, *The Tale of Two Cities*, and countless other pieces of precious literature, for they can see them caricatured on the screen. So we are facing a readingless age, a thinkingless age, an age that shouts under the light of false fires. And all because the moving picture man has gone money mad and seeks to feed the morbid and lazy taste of a degenerating public. Of course there are several hundred men and women among this motley mob who have not bowed the knee to the cinema Baal; but the writer does not class himself among the elect, for he has seen moving pictures, and it is because of the terrific wrestle he has had to overcome the moving picture drug that he feels competent to speak for he masses on this subject. But the real philosophy of the subject is not touched on here. Neither am I saying that we should or should not attend the picture shows.

I think that too much talk—impractical talk—has been made against motion pictures. I am not guilty of this censure, for never have I written on the subject, and my references to either the theater, or the movies, or the dance, in my sermons, have been limited to less than a half dozen times. A disease is cured by removing its cause. Likewise must this be true of the habit disease. To be sure, the victim of an evil habit is not cured by scolding him, but no one will argue that he shall not be told of the dire fate which will overtake him if he does not overcome his temptation. There is a vast difference between loving the sinner and hating his sin. The watchman on the tower is there in order that he may see danger and warn of its approach.

The arguments for the moving picture are many. Some arguments have merit in them, too. No one longer denies the value of the machine with its possibilities. Every parent wishes that some way might be devised for using the instrument for the uplift of the race. It is possible that concerns will continue to produce wholesome stories that will serve as a harmless recreation. But we may rest assured that such pictures will not be shown in the ordinary playhouse unless they are mixed with deleterious matter that damns. The so-called censorship of pictures does not furnish protection, because playhouses are fast putting on obscene vaudeville as an accessory to the picture show.

Is There a Happy Mean?

Many a time the student of this problem has asked himself if there be no happy mean, no middle ground, no moderate course, to this question; and we might almost answer that there is, were it not for the fact that human nature has in it the element of deterioration. It is no idle statement that tells us about going back if we do not move forward—that there is no standing still point in life's probation. History furnishes us many startling illustrations of this fact. The Nephite race immediately began to fall back to the indulgence of unbridled instincts when they left Christ.

A savage is (evolution to the contrary notwithstanding) a fallen Christian. There is no doubt in many minds—and evidence to the contrary is challenged—that the Australian bushman, as well as every other savage race, descended from Adam, a civilized being. A wicked man is a fallen man.

It is because we do not sense as we should this tendency to degenerate, when we forsake the path of rectitude and trifle with questionable pastimes, that the very "appearance of evil" is a dangerous fire to take into our bosoms. Men who have "learned" to drink strong drink, to gamble, to smoke, to indulge in other vicious vices, well know that they went from bad to worse. And there are few but have cursed the day in which the first downward step was taken. This is the tragedy in the path which few see.

If there be a reason for moderate indulgence in picture

and theater going, I am glad. But if there be "death in the pot," I want to know it. I want to warn others of it. So far as I know, the question has not been settled. Yet I would not leave it altogether an open one.

The Example We Set

There is the phase of example. It might be possible for me to attend these places of amusement and to come away not especially injured; others, however, weaker, possibly, might, by following my example, imbibe of this cup of pleasure and fall by the wayside. This is the argument used against the man who boasts of being able to drink strong liquor or leave it alone. We say to him that many fellow mortals are not able to indulge in a moderate manner; they become drunkards; and for the sake of the weaker brother, the stronger brother must "eat no meat." I think that Paul was right in his position, and the question of example is one of serious import, and it may safely be said that if certain pleasures are not above question, as to propriety, they should be avoided. I am not forgetting that it is not easy to settle the question of propriety for every mind. For this reason God has entered into the problem. He has given us plain commandments, which, if we keep, will enable us to receive and retain the Comforter, a power that will guide into all truth. With this monitor operating in our lives, it will not be so difficult to decide what is right and what is wrong.

It is not necessary often, if ever, to argue with a Saint who has become a pleasure fiend, over the merits or demerits of theater-going. It might be simpler and more to the point to ask him if he longer enjoyed the spirit of his prayer meeting or other church service; if he had drifted away from the plain teachings of his church? It seems to me that God will not leave us without witness. And when a man feels that the fire of the Holy Ghost is growing cold in his life, he needs no human voice to remind him that something is wrong in his program; that he is really degenerating, reverting to primitive type. Here is the danger signal, if he will see it. But what if he does not see it? If there is yet hope, the minister has a duty to perform in his attempt to assist in the reclamation of the fallen. To that branch of soldiers in the parade, who blasphemed God in song as they marched, a sermon on the love of God might not be so effective as one on the fires of hell. A sermon on the latter subject might have some appeal to those hardened men if it compared hell to the doings in No-Man's Land. Jesus did not fail to remind his hearers of that fire in which the worm did not die. True, the subjects of retribution and justice may be overused, but it is also true that so much false light may be reflected on God's attributes of love and mercy that the world and even members of his church will forget entirely that Jehovah is also a God of justice.

General Pershing and Marshal Foch were with us. They were seen by about two hundred of the Independence people who were at the station as the special train passed through to Kansas City. It is needless to describe them, for the papers have been filled with praises and pictures of these great warriors. And there were Diaz and Jacques: doubtless all good men from a moral standpoint. It is said that General Diaz attended mass. The Italians, with the fervency of the Latin races, showed their love for their hero and tokened it with a jeweled gold sword, which they presented to him. It was a wonderful day. The night was filled with the pleasant meetings of old friends and with the orgies of drunken soldiers and civilians. It was not mere rumor that told of the disgusting scenes in restaurants, where frenzied men and women would do cabaret stunts on the tables.

Forgetting God

"But," it is urged, "why mention these things? Are they

not common in every large gathering?" Oh, yes, my friend, but you should see that I am bringing out a contrast.

Kansas Citians were drunken with the success of the convention. From a spectacular standpoint they were justified. Nevertheless, one thing was lacking—remembrance of God. Had he or had he not been the Great Deliverer? What was Pershing compared to him? We would not take one dint of praise from our general; let the rabble cry loud and wild, "Long live Cæsar!" But—"Lord, God of Hosts, be with us yet; lest we forget—lest we forget!"

Materialism. Everywhere gross materialism. In the midst of that din, that abandon, that thoughtless shouting, on that Tuesday afternoon, few had ears to hear the heart-breaking cry of a forgotten prophet who used these words, "Is it nothing to you, all ye that pass by?" Not the sword, but the cross. Jesus! The Prince of Peace. The lowly Savior. In words I may be dangerously near the Unitarian creed, but in meaning I am far, far from it, when I say that it is only by holding Jesus in the heart as an ideal that one is enabled to rise higher than the moral plane. When we lose sight of the Great Example, we begin to wander backward; to fall through space. Our Holiness brethren sing a great deal the hymn, "There's power in the blood." I have asked them, often, if they really sensed the meaning of those words, and they have silenced me with the remark, "Great is the mystery of godliness." There is power in Christ. He is the hope of the world. No one was ever so compassionate, loving, charitable. I have heard many sermons and testimonies given on "love" and "charity"; but I have yet to hear such talks close without the speakers impugning the motives of others, or in some other way revealing the mote in their own eye. "Alas, for the rarity of Christian charity!"

Relaxation a Correct Principle

At this juncture I should like to give a few lines which I take from my report to the Providence Branch, reviewing my work there for the year 1918. (A copy of this report was turned over to the clerk of that branch.)

"You may think me mistaken when I say that I am not half so anxious about the condition of the young as I am about the condition of many of the old; by this statement I express no prejudice against age—I am not very young myself, surely not rated among the young. I reverence gray hairs when they rest on the head of the faithful; but gray hairs on the head of age which has not profited and improved by the passing years, calls not for my respect, but my pity. I make no 'knock' when I urge that we not only pray for our young, but also love them and encourage them by the revelation of what great things the gospel has done for us. It is not so much what we say as what we do that influences the life of the youth. It is hard for old age to sympathize with new age, and often because old people take no pleasure in certain things, is no proof that those things of themselves are wrong. Relaxation is essential to normal living, and there is more than one harmless way to relax from the cares of life. I have no right to pick out for another the things that interest me, and insist that he must indulge in nothing else. The old do not care for boating, canoeing, socials, and other such harmless recreations; the old prefer to meet and talk of the past (which, of course, the young seldom do, for they have no past); the old love to talk of life as it has been lived, the young love to talk of life as it will be in the future. Let both young and old enjoy the beauties of life as it is revealed to them, avoiding the bad and cleaving to the good, remembering that the 'wages of sin is death.'"

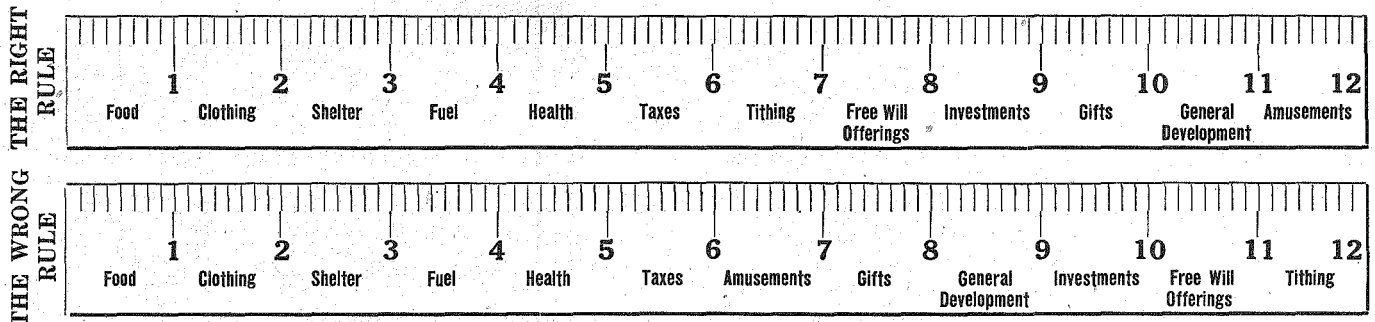
What is the application, the moral, of this many-worded article? It is not meant for a sermon. Possibly, however,

several applications and morals have been made, as we passed along. It is hoped only to refresh some minds with certain points of the great problem of amusement. I presume that Darrow, who lectured before an educational society last week, thought he was revealing the cause of our disease when he said that our race was *over civilized*. Mr. Darrow is famed for his loose thinking along some lines, but in his reference to "over civilization" he is in accord, somewhat, with certain minds who talk much about unwise curbing of instincts; "suppression" I believe is the word used. Jesus taught denial, the suppression of excess, the sin of concupiscence. Jesus said, "If thy right eye offend thee, pluck it out." He taught readjustment of the soul; the new birth; that the wages of sin is death. In the mad endeavor to get away from rigid Puritanism, the world has swung to the other extreme and is on the "primrose path to the everlasting bonfire." The

for half of the way; but at this point they diverge. The rule above continues to lead us on in the order indicated by the word of God. The lower rule leads along the broad way—the way which has been perverted by selfishness. Some rules are made to conform to our standards of living. One whose conscience has abandoned him to a course which is measured by this perverted rule, is no longer bothered with scruples about spending "untithed money" for speculation, gifts to friends, or in personal luxuries.

Are We Expected to Live Beneath the Standard?

What standard? "Well, a respectable standard as seen by our neighbors and friends." Paul speaks (2 Corinthians 10: 12, 13) of those who were "measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure,



teachings of the three books on the question of conduct yet contain many precious commandments which it would stand us well to keep in mind.

As for moving pictures, dances, theaters, we cannot if we would prevent by legislation our people from attending them. We can and should teach them to "grow in grace," to "avoid the very appearance of evil," to "let their moderation be known unto all men," to overcome evil habits, to be a good example to the ungodly, to beware of the sinister teaching and influence of the god of pleasure, for the world is pleasure mad, and to "forsake that which is evil and cleave to that which is good." If we really mean business and are really desirous of "coming up higher"—as we are exhorted so frequently to do—and will allow the Holy Spirit to be our monitor, we may in time be able to take another step towards the goal of Christian perfection.

Such have always been my views as an officer in the church.

The Two Rules

Lincoln said, "I do the best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything; if the end bring me out wrong, ten angels swearing I was right would make no difference."

There are good rules and bad rules, but only one right rule when measured by divine standards. We have a right to differ with each other, but no one has a right to differ with God.

Self-Interest Versus Selfishness

The law of self-preservation is instinctive in human nature. When controlled and sublimated, this instinct promotes physical well-being, mental development, and manhood. This fact will be indicated by bodily care and the provisions made to supply the needs of one's dependents. Either of the accompanying rules leads along the same course of self-interest

but according to the measure of the rule which God hath distributed to us, a measure to reach even to you." God's way is the right way. Every knee shall bow to his rule some day. If we now conform to the world's standards, we will have to change some day, for ten angels swearing we were right would not make it so. Therefore, let us adopt as our rule of life, God's standards; then we will never need to change. The friendship of the world is enmity with God. It has robbed us of peace and power. Shall we commit the folly of running to the thief for protection?

God wants no second place in our affections. "If ye love me, ye will keep my commandments," he has declared. The law puts necessary living expenses first, but after that, tithing. The Saint who pays tithing after he is "better fixed," or when his stock investments make him "a lot of money," or by other rules than the order prescribed by God, is not the one who has materially assisted in carrying forward the gospel work. The man who puts off tithing and justifies his course in the hope that the church will share bountifully, when he bequeaths the wealth which he cannot use in the next world, is not the man who makes it possible to keep a missionary in the field to-day. However, he rests under a more serious indictment, in the fact that in his failure to keep the law, he has dishonored the Lawgiver.

"There is a way that seemeth right, but the end thereof are the ways of death." Which will be your rule? By choosing the right rule you help others to choose the right, "and as many as work according to this rule, peace be on them, and mercy." BENJAMIN R. MCGUIRE, *Presiding Bishop*.

It is encouraging to note the continued building operations in Independence and the territory extending to the west toward Kansas City. Local carpenters and others engaged in the building trades seem to find almost continual employment. While the operations are not of the boom type, but mostly confined to residences, they suggest that it is but a matter of a short time till the entire territory between Kansas City and Independence will be built up. A few business houses are included.

The Sabbath of To-day

By A. M. Chase

"Is it not time for us to enter a self-examination to see where we stand?"

"The Sabbath was made for man, and not man for the Sabbath. Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; for the Son of Man made the Sabbath Day, therefore the Son of Man is Lord also of the Sabbath."—Mark 2: 25. (All quotations from the Inspired Translation of the Bible.)

"Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—1 Corinthians 6: 20.

"The Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. . . . Be not hypocrites nor of those that make a man an offender for a word."—Doctrine and Covenants 119: 7.

"Remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full."—Doctrine and Covenants 59: 2, 3.

Much has been written on the subject of the Sabbath day, and Sabbath observance, but mainly from the viewpoint of a polemic, disputing with those who hold for the observance of the Jewish Sabbath, or rest day. I do not desire so to approach this subject, but, rather from the position of one who has been commanded to "teach the principles of my gospel," and "to observe the covenants and church articles to do them." In other words, as one upon whom the obligation has been placed to "see that my law is kept." (Doctrine and Covenants 42: 5; 41: 2.)

When the Master declared that upon the two "great commandments" hang all the law and the prophets, he pointed out the fundamental principles which had been transgressed; and because of this transgression was the law added: This law which was made for the lawbreaker and disobedient, even the "law of sin and death," "written and engraven in stones." (Romans 8: 2; 2 Corinthians 3: 7.)

When we ask how the command to keep the Sabbath can rest on these two fundamental commandments, the question may be answered by reading and considering the fourth command, as occurring in the certified copy of the decalog, found only in the fifth chapter of Deuteronomy. It reads as follows:

"Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; *that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day.*" (Italics mine.)

Evidently it is true that Moses, when he gave these commandments to the children of Israel, delivering them through the oral word, added his interpretation of the reason for this commandment, for, before receiving the written table of this law, he says, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh

day; wherefore the Lord blessed the sabbath day, and hallowed it." But when he had written the copy of this "Covenant . . . even ten commandments," in Deuteronomy, he gave this certificate of genuineness:

"These words the Lord spake unto all your assembly in the midst of fire . . . with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me."—Verse 22.

With the foregoing reason and assurance of divine authority therefor, surely one need not miss the reason for the giving the Sabbath, or sabbatical statute in the "law of sin and death," "written and engraven in stones." It was practically saying to Israel, "You are going into the promised land, where you will hold men in bondage, not obeying the command, Thou shalt love thy neighbor as thyself, but forgetting your own experience under your taskmasters of Egypt. That your manservant and maidservant may be protected in this, and that you may remember that there was a time when you were servants, and only by my power were you delivered therefrom, I have given you this command. He that breaketh this command shall die."

Under the administration of the "law of sin and death," we fail to get the full signification of this day of rest which "the Lord hath made." We only see the stern edict with the penalty attached for him who fails to heed the injunction to do in six days, whatever business or pleasuring he may have on hand, thus making it impossible for others, as well as himself to take their needed rest: "That thy manservant and thy maidservant may rest as well as thou," missing the full value of this command, as Israel seemed to do always, not being able to sense the spiritual side of the law, the doctors of the law surrounded this command with such interdictions and finespun differentiations that one could not keep it and "live therein." As Peter declared at the council at Jerusalem, (Acts 15: 10) it was a "yoke which neither our fathers nor we were able to bear," and made so because they failed to know "What this meaneth, I will have mercy and not sacrifice." (Matthew 12: 7.)

Under the administration of the "better hope, by which we draw nigh unto God," "the law of the Spirit of life in Christ Jesus," we are not left to grope in darkness, but are given a clear view of, not only our duty to our neighbor in a negative sense, but our privileges as children of the "new covenant."

It is a wonderful privilege to be taken into the confidence of God, to be the "friends" of Christ, so that he vouchsafes unto us the revelations of his will; but it brings with it a weight of responsibility that may not be avoided. "Where much is given, much is required," and that "man shall . . . live by every word of God," is our persistent testimony to the world at large. As Paul asks the Roman Saints, "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

I know of no force that makes for the breaking down of the spiritual morale of the churches at large, and especially of this church, which boasts of being the repository of the revelations of God's will in these latter days, more than the failure to "keep the Sabbath day," not in any Judaizing sense, but in the better mode as revealed in our "covenants and commandments." And certainly there is no other one commandment that comes with more vital promise. Let us "hear the law":

"Blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength; and they shall also be crowned with blessings from above; yea, and with commandments not a few,

and with revelations in their time; they that are faithful and diligent before me. Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or in other words, rejoicing and prayer. And inasmuch as ye do these things, with thanksgiving, with cheerful hearts, and countenances; not with much laughter, for this is sin, but with a glad heart and cheerful countenance; verily I say, that inasmuch as ye do this the fullness of the earth is yours. . . . yea, all things which cometh of the earth, in the season thereof, are made for the benefit and use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul. . . . Behold, this is according to the law and the prophets: wherefore trouble me no more concerning this matter, but learn that he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it and the Spirit beareth record. Amen." —Doctrine and Covenants 59: 1-5.

"Where the Spirit of the Lord is, there is liberty," and we rejoice in the "glorious liberty of the children of God" that bids us, "Be not harsh in judgment, but merciful in this"; we are also admonished to, "Be not hypocrites." If we outwardly rejoice in the declared fact that we are the recipients of the revelations of God, "but in works deny him, being abominable, and disobedient," as Paul wrote of the Creteans, (Titus 1:16) then are we hypocrites indeed, turning our liberty into license.

When we realize that in some of our branches we have to put our Sabbath, or rest day services aside, finding it almost impossible to hold an afternoon service before half past seven or eight o'clock, because of the desire for pleasuring of various sorts, we wonder whether the Saints have escaped the spirit of the world that is so responsible for our "perilous times." Is it true of this church that they "have a form of godliness, but deny the power thereof"? Are we to the point where we are "lovers of pleasure more than lovers of God"?

If judgment shall begin at the house of the Lord, is it not time for us to enter into a self-examination to see where we stand? We would not be harsh in judgment but merciful in this, as in all other things," yet there is a danger facing us as a people that we may not close our eyes unto, and that danger is voiced in this: "He that . . . receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." For, "I the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (Doctrine and Covenants 58: 6 and 81: 3.)

May the Master help us to appreciate the fact that even in this command with which we have been crowned, it is the

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

"Rightly Dividing the Word of Truth"

By W. H. Deam

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Bible as a Fiddle

We have heard it said that the Bible is like an old fiddle, in that any tune may be played on it. It is a fact that attempts are made to play a variety of tunes on the Bible by supplying that which is not in harmony with the teachings of the book, nor in accord with the divine symphony which is characteristic of the Bible.

I read of a minister who, because some of his flock had been hearing some elders preach the Bible according to the way it reads, told these people that anything could be proved from the Bible, that he could prove from the Bible that Christ hung himself, and that it could not be proved (contradicting himself) that Christ was ever baptized by immersion; that the only baptism Christ ever received was when he was sprinkled in the temple when he was a child.

That is a sample of some of the tunes which do not harmonize at all with the words of truth found in the Bible, they simply being jargons and misrepresentations. That minister was not trying to follow the instructions of the apostle to Timothy. Either he had not "studied" and was ignorant, or he was dishonest. Let us see what the "word of truth" says about the baptism of Jesus.

The Baptism of Jesus

"And it came to pass in those days that Jesus came from Nazareth into Galilee, and was baptized of John in Jordan, and straightway coming up out of the water he saw the heavens open and the Spirit like a dove descending upon him: and there came a voice from heaven saying, Thou art my beloved Son in whom I am well pleased."—Mark 1: 9-11.

The "word of truth" says that Jesus was "baptized of John in Jordan," so he was not in the temple when he was baptized. Being "in Jordan" and not in the temple he "straightway cometh up out of the water." If he was

love of God that leads us to repentance. May we not despise this, one of his gifts to man, and not only sing, but fully realize the fact:

"This is the day the Lord hath made,
A day most holy to his name,—
Wherein our vows should all be paid,
And not a thought our hearts invade
That could create one blush of shame.

"A day when we should strive to meet,
In meekness and humility,
Our Father at his mercy seat,
Confess our sins, and him entreat
To pardon our iniquities.

"A day when all his children dear
In love should meet around his throne,
A gracious Father's voice to hear,
Each heart o'erflowed with filial fear,
Making his august will our own."

sprinkled while in the river, where the "word of truth" says he was when he was baptized, his lower limbs at least must have received a thorough wetting. Substantially the same account of Jesus' baptism is given in the third chapter of Matthew. After being baptized in Jordan he "went up straightway out of the water," Matthew says, and not down from the temple, and he was not a mere child, but a matured man of about thirty years of age.

"Only Believe"

There is a tune called "Only believe," which some, not observing Paul's advice to Timothy, try to play on the Bible. A text used in support of this tune is Acts 16:31, as follows: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This language was addressed to the jailer by Paul and Silas, but the context shows that there was something that immediately followed these words addressed to the jailer. They preached the words of the Lord unto the jailer and his house, and Paul and Silas no doubt did as Paul instructed Timothy to do. As a result of their preaching the whole household, including the jailer, were baptized. Belief must be followed by acts of obedience, so it was something more than "only believe." If we stop with the 31st verse it would not be necessary for the rest of the house to even believe, for the language would lead one to infer that the "house" would be saved on the belief of the jailer. The jailer asked Paul and Silas what he should do to be saved, and they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Saved by Grace

Another text used in support of the "only believe" tune is found in the second chapter of Ephesians, the eighth and ninth verses, as follows: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast."

To understand this text according to the "only believe" theory would make Paul contradict himself. "Not of works, lest any man should boast," in the ninth verse is followed in the tenth verse by this language: "For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them."

How About Works?

"Not of works, lest any man should boast" does not mean that there were no works required of the Ephesians in order that they might be saved. That we may properly understand Paul, let us first know to whom he addressed this language; or rather, what class of people the Ephesians were. When we remember that they were Gentiles, and do not forget the relationship that existed between Jew and Gentile, we will have a cue to the situation. Paul was a strong advocate of works and did not exempt the Gentiles. In the twentieth verse of the twenty-sixth chapter of the Acts he tells them that "they should repent and turn to God, and do works meet for repentance," which is in harmony with what John the Baptist told the Pharisees and Sadducees, to "bring forth therefore fruits meet for repentance."

Returning to the Ephesian text: "For by grace are ye saved through faith." Faith implies works, for the Apostle James says that "faith without works is dead." "Not of works lest any man should boast" does mean or refer to the works of the gospel, or good works. The works mentioned in the ninth verse are entirely different from those mentioned in the tenth verse. The ninth verse refers to the works of the law, which the apostle mentions in many places, particularly in the sixteenth verse of the second chapter of Galatians, as follows:

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Works of the Law a Curse

Paul was very much opposed to the law of carnal commandments. In the third chapter of Galatians he says they are a curse—"Christ hath redeemed us from the curse of the law, being made a curse for us." In the second verse he asks: "Received ye the Spirit by the works of the law, or by the hearing of faith?" In the tenth verse he says: "For as many as are of the works of the law are under the curse."

Let us now examine what follows, in the eleventh and twelfth verses of the second chapter of Ephesians:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that ye at that time were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world."

Ah! if we will let Paul explain himself he will make all perfectly plain and clear to our comprehension. In the two verses just quoted, immediately following the text, he reminds the Ephesians of their condition before the redeeming grace of Christ came to them. Don't forget what he said to the Galatian Gentiles that Christ had redeemed them from the curse of the law. (Galatians 3:13.)

The Partition Wall

Paul likens the conditions separating Jew and Gentile to a partition wall. In the 13th verse he says that they who hitherto had been afar off are brought nigh by the blood of Christ, and in the 14th verse he says Christ had made them one by breaking down the partition wall between them. Now what was that wall? It was the law of carnal commandments, specifically circumcision, which the Jews insisted on observance of by the Gentiles before they were fit to associate with. This he speaks of in the thirteenth verse of the sixth chapter of Galatians, as follows:

"For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh."

"That they may glory in your flesh," Paul says. This shows what he meant when he said, "not of works lest any man should boast," or "glory." Boast and glory in this connection means the same thing. The dictionary says that "to glory is to feel exultant, take pride, exult."

Some of the Jewish saints insisted that the Gentiles must be circumcised, stating that they should not be saved if they were not. See Acts 15:1, as follows:

"And certain men which came down from Judea taught the brethren and said, Except you be circumcised after the manner of Moses ye cannot be saved."

The next verse says that Paul and Barnabas had no small dissension and disputation with them, after which it was decided that Paul and Barnabas and others should go to Jerusalem and lay the matter before the apostles and elders. The decision of the conference was that it was not required of the Gentiles.

Peter Had to Be Converted

The Apostle Peter for a time did not understand the redeeming merits of Christ's blood in making all nations one. When at Antioch, perhaps, because of necessity, he went in and ate with the Gentiles, but when some of the brethren came down from Jerusalem he withdrew, not wishing to be seen

with the Gentiles. Of this incident Paul says: "I stood him to the face because he was to be blamed." Afterwards when at Jerusalem the Jews twitted Peter of it by saying: "Thou wentest in to men uncircumcised, and did eat with them." This, however, was after Peter had learned through a vision at Joppa that God is no respecter of persons and that he hath "made of one blood all nations of men for to dwell on all the face of the earth." After the vision that Peter beheld he went to see Cornelius. Cornelius knew that Peter, being a Jew, had no right to associate with him, a Gentile; but Peter told him that God had shown him that he "should not call any man common or unclean."

After the Joppa vision Peter ardently contended that the Gentiles be in full fellowship without requiring that they be circumcised. In the conference at Jerusalem he said that the Gentiles had become purified by faith, and in his speech in behalf of them he said: "Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear."

Yes, "by grace" were the Ephesian Gentiles "saved through faith" from ostracism and banishment, and not of themselves; it was "the gift of God" in his Son Jesus Christ who hath "broken down the middle wall of partition" between them by abolishing "in his flesh the enmity, even the law of commandments contained in ordinances."

The Calling of Apostles

To "rightly divide the word of truth" one cannot always depend on a single sentence or verse, but often must take into consideration other passages bearing on the question in order to get the true meaning. For instance, if subsequent facts did not disprove such an idea one might think by the 22d verse of the first chapter of Acts that the successorship in the apostleship could only be by one who had continued from John's baptism and had been a witness to the resurrection of Jesus. To fill the place vacated by the transgression and death of Judas two such men were selected. It was Peter's idea that one to fill such vacancy in the quorum of twelve should be one who had been with the church from the beginning and a witness of the resurrection of Jesus. Of the two selected the choice fell on Matthias.

Peter made that statement not by inspiration, but through his narrow conception of what was necessary in the case, something like he was concerning the Gentiles before he had the vision at Joppa, which subsequent facts go to prove. He was not inspired when he made that statement, because when the Holy Ghost made choice such an idea was not considered, for it said, "Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2.) By that call Barnabas and Saul were ordained apostles.

Barnabas was an early disciple of Christ, but I cannot find that he was a disciple during the ministrations of John and Christ, but Saul had been a persecutor of the church instead of being a witness for it. Saul's conversion took place in the year 37 and I believe he was ordained an apostle about eight years later, or in the year 45.

It is a serious matter to subvert the word of truth by suggestion, innuendo, or failure to make known all bearing on a matter under consideration. All should "study to divide" or explain the word of truth just as it is given, and not with a view to make it fit or harmonize with certain creeds or beliefs.

We have often heard it said that one could make the Bible read that it is right to steal by simply leaving out two words. Ephesians 4:28: "Let him that stole steal no more." To leave out the last two words, *no more*, would not be dividing

the truth rightly. And it is doing violence to Paul's language just as much to say that in addressing the Ephesians "by grace are ye saved," he meant no acts of obedience were required of them or us, except to simply believe.

No doubt the "only believe" idea was instituted to make it easier to become Christians, but I believe it has had the opposite effect, because people as a rule do not want a milk-and-water religion. They naturally feel that if there is nothing required of them they are as well off outside the pale of the church. There is no doubt in my mind but that the lodges get more members because there is something required of the candidate in the way of initiation. Let us be honest and true with all scripture and not put a wrong construction on it.

Are Latter Day Saints Guilty?

Latter Day Saints are careful to 'rightly divide the word of truth' as regards the fundamental principles of the gospel of Jesus Christ, and there is almost universal harmony among the eldership in relation thereto, but there is not such a unanimity of thought as regards all the revelations given to the church in these latter times.

Take section 86, Doctrine and Covenants. It is in plain language, so that there is no need to say it means this, that, or the other. It means just what it says. "Hot drinks are not for the body or the belly." It is not necessary for some one to explain that hot drinks there means cocoa, tea, postum. If I drink a cup of hot water it is a hot drink. We are told that Hyrum Smith said hot drinks referred to tea and coffee. Yes, and Peter thought no one should be ordained an apostle except he had continued with the church from John and had witnessed the resurrection of Jesus, but the Holy Ghost called them, contrary to that idea.

Hot tea and hot coffee must be included in "hot drinks," but my judgment is that if the language particularized on any one thing it was hot toddy, which was quite commonly used at the time when Doctrine and Covenants 86 was given. In fact, I can remember when a great many people, church members as well as those making no profession of religion, thought it quite necessary to have a bottle of whisky or brandy in the house to make hot toddy for colds and various ailments. Was the Lord not explicit enough and some man had to furnish an explanation?

As regards the use of meat, the revelation says: "Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or cold, or famine; and in the closing of the paragraph he said in regard to the use of animal food: "And these hath God made for the use of man only in times of famine or excessive hunger"; in other words, in case of emergency to save life. The language is plain as regards how and when meats may be used: first, they should be used sparingly; and secondly, they should be eaten only in winter, or cold, or famine. That cuts out the use of meats in the summer or warm weather altogether, does it not? How many observe that in the sale and use of meats? Some do, but there are more who do not observe it. Some cut out tea and coffee because they think the Word of Wisdom is specific against, and eat abundance of meat the year around. Consistent? No.

The latter-day revelations are as plain and explicit as are the scriptures found in the Bible—in fact, a great deal plainer than some things in the Bible. Why should we try to explain them contrary to the way they read? Let us study them prayerfully, so that we might "rightly divide the word of truth."

Hot Drinks and Cancer

By J. R. Lambert

"I believe that all liquids when taken into the stomach too hot, are injurious and should be avoided."

[The writer points out that hot drinks were clearly understood at the time the Word of Wisdom was given to mean tea and coffee. The other hot drinks of to-day, including hot water, were not then in general use. The taking of anything hot, either solid food or liquid, is probably injurious. The same is true of anything extremely cold. Tea and coffee are injurious in themselves and, taken very hot or very cold, there is the possibility of additional injury from temperature. —EDITORS.]

Under the caption we use appeared a very readable article, expressing the views of its author on a topic of more or less importance. It may be found in the SAINTS' HERALD for November 10, 1915. I read this article with intense interest, and, I trust, profit.

Our brother and "M. D.," together with others who have expressed themselves in harmony with this article, seem to be firm believers in the Word of Wisdom (Doctrine and Covenants 86), for which I am glad. But while I am pleased with the manifestation of faith and confidence in the revelation, I may be excused for saying that I think the discussion should stand upon its own merits, without either side accusing the other side of being "so shortsighted and self-willed that they are not willing to give God credit for knowing what he was talking about, but seek to modify and curtail the wisdom exhibited in the word by saying it means only tea and coffee."

"Hot Drinks," What Are They?

So far as I am concerned, it does not matter so much whether the above phrase, "*hot drinks*," applies to hot water, as well as tea and coffee, for I believe that all liquids, taken into the stomach when too hot, are injurious and should be avoided; but before condemning too positively and fully, there are several things which should be considered.

First: *Tea and coffee* were about the only hot drinks known to the masses (with possibly a few substitutes), and they knew little or nothing about the use of hot water as a beverage, when this revelation was received.

Second: At the time the Word of Wisdom was given to the church, it seems to have been generally understood that the phrase applied only to tea and coffee. At that time, and afterwards, Joseph Smith, jr., and his brother, Hyrum, both testified that "*hot drinks*" meant tea and coffee. While this reason is not sufficient, or conclusive, by itself, it, nevertheless, has a strong and important bearing on the case.

Third: Where shall we locate the danger? Is it in the heat, or is it because the water has been boiled? Perhaps we will agree, doctors included, that if there is any danger, it lies in the heat. Surely the doctors will not claim that the danger is in the water or liquid because it has been boiled! If they will not, then why do not all who make their attacks on hot water, make a clear distinction between boiled water, taken into the stomach at a harmless temperature, and tea and coffee, etc., in which we find more or less danger, hot or cold?

Fourth: My position is that tea and coffee were the "*hot drinks*" referred to in the revelation known as the "Word of Wisdom," with all liquids, used as beverages, containing the same, or other chemical elements of danger, and which may be adulterated by wicked and conspiring men. In this connection I quote the introductory statements of the revelation:

"Behold, verily thus saith the Lord unto you. In consequence of evils and designs which do and will exist in the hearts of conspiring men in these last days, I have warned you and forewarn you, by giving unto you this word of wisdom," etc.

The phrase, *hot drinks*, was probably used to designate and distinguish between *strong* and *hot* drinks, without any reference to heat, just as the warning against "*strong drink*" had no reference to its strength (in all probability), but to inherent elements of danger and adulteration.

That we are right in taking this position, is further evident from the fact that the highest medical authority, cited by another doctor, virtually concedes that the danger is in the practice of swallowing the liquid when it is entirely too hot. Also, that swallowing it when it is extremely cold may have the same effect. Here it is in his own words: "Food is cooled during mastication, but liquids are often swallowed hotter than can be borne comfortably in the mouth. One cannot help thinking that hot drinks *may be* one of the most important causes of chronic ulcer and precancerous lesions. *Extreme cold may have the same effects.*"

These are the words of William J. Mayo, M. D., Rochester, Minnesota; but the italics are mine. If food, cooled by mastication, can be swallowed without danger, is there any danger in swallowing the liquid if it is not too hot? I say *no*, but I believe, nevertheless, that any liquid or food should not be taken into the stomach when too hot or too cold. This, of course, includes tea, coffee, and all the substitutes therefor, including hot water, also ice water, ice tea, with all ice drinks, also ice cream, etc.

I may be told that the doctor does not say, positively, that "*extreme cold*" will "have the same effect," but that it "*may have the same effect.*" Yes, that is true, but, notice, he puts his statements with reference to the bad effects of hot drinks in the same guarded manner. Here are the statements: "One cannot help thinking that hot drinks *may be* one of the most important causes of chronic and precancerous lesions."

From these statements it surely can be seen by the average reader that if the doctor were uncertain about the effects of the cold, he was equally uncertain about the effects of the heat. If anyone can get any positive proof from these statements, I think he will be as smart as a gentleman residing in the city of Saint Louis seemed to think some of their preachers were: In answer to a question sent to him by his brother, he said: "Yes, we have some very smart preachers in the city. They can get more out of a text than God Almighty ever put into it!"

It is quite evident, too, that our good brother-doctor agrees perfectly with Doctor Mayo; but we will allow him to speak for himself: "*Tea and coffee are injurious and should not be taken*, but their injurious effects, if *not taken too hot*, are of a different character, and of a less malignant type than that which Doctor Mayo states is probably the result of '*hot drinks.*'"

If tea and coffee, when "*not taken too hot*," possess no injurious elements derived from heat, then when hot water is taken at a proper temperature, it is harmless, as it does not possess the other causes of danger found in tea and coffee; and it is just as easy to drink hot water at the proper temperature as it is to drink coffee and tea. Several years ago, I read an article from some noted doctor, in which he raised a note of warning against the danger of taking hot drinks into the stomach; but before closing his article he said, in substance, that if the liquid was not taken into the stomach *too hot*, the danger was removed; but that, if too hot for the comfort of the mouth, it is too hot for the

stomach. "This," said he, "*is the real test.*" (The italics are all mine.)

Now, as it is conceded that "extreme cold may have the same effect" as extreme heat (which position I believe to be true), why do we not oppose cold with equal vigor, and as much, as we now oppose heat?

Doctors are fallible; so are preachers and lawyers. As to hot drinks producing cancerous conditions in the stomach, I cannot say, but this much we do know, that doctors have been making strenuous efforts for years to discover what the true causes of cancer are. I remember when I was a boy, some sixteen or seventeen years old, there was published in the papers the conclusions of some eminent physician, in which he stated that the practice of eating tomatoes was the probable cause of cancer. It produced some excitement and anxiety in our neighborhood, in western Illinois, but it seemed soon to pass away, and the people ate tomatoes more than ever. These efforts have been and are commendable, but they should not expect us to place too much confidence in their conclusions, for as in the case under consideration, they are often nothing more than theories with opinions based thereon.

Question: If cold drinks are as dangerous as hot drinks, and the statement in Doctrine and Covenants 86 means the heat that is in hot water, why is it that the Lord did not warn us against cold drinks at the same time?

The Word of Wisdom

By George B. Anderson

"In the season thereof" seems perfectly plain to this writer.

I wonder why it is that advocates of a literal interpretation of the Word of Wisdom seem to shy at the phrase, "every herb in the season thereof, and every fruit in the season thereof." Is it the "man-fearing spirit" that hesitates to fly in the face of popular opinion? If so, let us recall that God said as early as 1828 that we should not fear man more than God, and those who will remember this shall be supported against all the fiery darts of the Adversary (Doctrine and Covenants 2:3) and that no weapon formed against the word of God can stand.

To me it is a pitiful sight to see Latter Day Saints, and especially those holding the priesthood, twist and garble the word of God, resorting to ridicule in a vain effort to excuse the lust of their appetites. And how we do condemn such methods in members of other churches!

Of all people in the world, Latter Day Saints should be the last to accept popular opinion in or out of the church as proof of things of God. Popular opinion crucified Christ and put Joseph Smith to death. It is one of the Devil's best weapons. But we thank God there are some brave spirits in the church who are not afraid of the opinions of men, when these opinions conflict with the word of God.

Let us see what Webster says about "season."

"1. A fit or suitable time, the convenient time, the usual or appointed time as, this fruit is out of season. 2. Any time as distinguished from others. 3. A time of some continuance but not long. 4. One of the four periods into which the year is naturally divided as marked by its characteristics of temperature, moisture, conditions of nature and the like. In the temperate regions of our globe there are four well defined divisions or seasons—spring, summer, autumn, winter."

Of course we would not insult the intelligence of the average reader by supposing that there is one among them who would not accept Webster as a standard authority on the

meaning of a word, yet we have heard it said, and by one holding the priesthood, that "Webster must not be allowed to interpret the Scriptures." If there are others who hold this view, a better way is to let the Scriptures interpret themselves, and we believe the Bible will prove beyond a doubt that Webster is in harmony with the divine mind when he defines the word *season*.

"To *everything* there is a *season*, and a time to every purpose under heaven. A time to be born, and a time to die; a time to plant and a time to pluck up that which is planted."—Ecclesiastes 3:1, 2, Inspired Translation.

The word *season* to indicate a certain time was used as far back as the days of Moses. "And they continued a *season* in ward."—Genesis 40:4.

The children of Israel "dwelt in the wilderness a *long season.*"—Joshua 24:7. "The Devil departed from Christ *for a season.*"—Luke 4:12. John shows the word to mean a certain time; John 5:4; "For an angel went down at a *certain season* into the pool." The Devil is to be released "for a *little season.*"—Revelation 20:3.

The rain has its season, "the heaven to give the rain unto thy land in his season."—Deuteronomy 28:12. "And I will cause the showers to come down *in his season.*"—Ezekiel 34:24. "The former and the latter *rain in his season.*"—Jeremiah 5:24.

Night and day has a season. "Thus saith the Lord; if ye can break my covenant of the day and my covenant of the night, and that there should not be *day and night in their season.*"—Jeremiah 33:20. Not night *all* the time, nor day *all* the time, but night *in its season*, which at the present time is about eight hours. Day in its season, at this "season of the year," in this zone is about sixteen hours. (From sun to sun.)

Fruit, also, had its season in Bible times, "And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard."—Mark 12:1-3. "Fruit in his season."—Psalms 1:3. "Shock of corn in its season."—Job 5:26.

Here is a quotation that should settle the question for all honest minds looking for the light: "And at the *season* of the harvest he sent his servant to the husbandmen that they should give him of the fruit of the vineyard."—Luke 20:10, Inspired Translation. Let me ask the farmers when they understand the season of the harvest to be—in the summer or at Christmas time? Alfalfa is harvested in this climate and zone from June to September. Grain, in August. In Australia and the southern part of South America the "season of the harvest" is in January. When we are having our season of harvest, these countries are having their season of winter. Oranges and grapefruit in Florida ripen months ahead of our earliest fruit.

It will not do to say that fruit should be harvested and kept like the grain. If this were true, no certain time or season would be specified. None were given for the grains. Instead it is very plain that the directions have to do with the *use* of the fruit and not of the time of harvest, "and use of man, every herb in the season thereof."

If a thing is specified as being in "season" there is a time when it is out of season." Webster says, "To be in season: to be in good or proper time. To be out of season: to be too late, beyond the proper time, or beyond the usual or appointed time." (Just here let me say in looking up these definitions, let us not in our anxiety to twist things to suit our own opinions and bolster up a weak argument, use the definition for "season": "seasoned" as some have been guilty of doing.) If God had meant the taste he would have so expressed himself by saying "seasoned" instead of season.

Latter Day Saints seem to be the only people who cannot,

or do not understand when a fruit or vegetable is in season. We notice that all dietarians outside of the church, designate fruit in season at its ripening period. C. Houston Goudeux, in an article on vegetables in the *May Home Journal*, says, "To-day the growing of tomatoes and their marketing while fresh and *canning for out of season use* has become one of the great field and factory phases of national industry."

When our groceryman tells us that raspberries are "out of season now" we do not understand him to mean that he has no canned raspberries on his shelves.

In fact, we understand perfectly what he means, except just when we are trying to argue ourselves out of accepting a literal interpretation of the Word of Wisdom.

On page 113, volume 2, Church History, we find this recorded: "About May 28, 1837, at a general meeting of the church the following was passed, 'Resolved unanimously, that we will not fellowship any ordained member who will not or does not observe the Word of Wisdom according to its literal reading.'"

Of course there was no "canned" fruit at that time, but surely God foresaw this, as he foresaw other conditions, and gave this revelation to meet these conditions "in the last days"; and if it should have a literal interpretation then, certainly it should be just as literal now.

Science is giving us many reasons at the present time why such a warning was necessary, and in the light of these investigations we are made to stand in awe at the wonderful foresight and wisdom of this revelation, and how much farther we would have advanced, both physically and spiritually, as individuals and as a body, had the Reorganization taken the same stand regarding this word as did Joseph the Martyr and the early church.

But after all, what man says should have but little weight with Latter Day Saints, and science should be invoked only to convince the unbeliever. With us it should be a question of "What does God say?" It was putting faith in the words of man, instead of the written word of God that took so many good Saints to Utah in that dark day of apostasy. I quote from a letter written by the late Joseph Smith in 1910, which I have before me. In answer to the question, "Is it true that your father said 'hot drinks' spoken of in the Word of Wisdom mean tea and coffee?" The reply was, "I have understood that the Prophet Joseph Smith should have said that the 'hot drinks' referred to meant tea and coffee, but of this I do not say, for the Word of Wisdom itself is to be construed as it reads without any reference to what anybody has said in regard to it."

That is splendid advice for all of us.

The Lord says in Doctrine and Covenants 101:2, "The earth is full, and there is enough and to spare"; and all these good things it pleases God to give to man "to be used with judgment and not to excess."—Doctrine and Covenants 59:4. By using fruit "to excess," by selfishly hoarding more than we have need of, such a demand is created for canned goods "to be eaten out of season" that prices are prohibitive in the cities, and poor people cannot afford fruit to eat even in its season. No wonder moths and worms get into our dried fruits, as they did the manna when the selfish Israelites hoarded it contrary to the instructions given through Moses (Exodus 16: 19, 21), so that commercial driers are forced to use poisonous sterilizing agents to kill these germs, and hundreds of people are killed every year by ptomain and botulini in canned goods, or that the elements even show their wrath at the selfish disregard of man for the "will of God."

Every year the country suffers greater loss from late frosts and "cold snaps," and despite all efforts to combat the "devourer" his ravages grow worse and worse; nor is it any

wonder that epidemics and plagues (such as influenza for instance) make no distinction between the homes of Latter Day Saints and those of the people of the world. There has never been a time in the history of the church when there has been so much sickness and physical distress as at the present time. And yet God said, "All saints who remember to keep and do these sayings, walking in obedience to the commandments [none barred except the disobedient] shall receive health in their navel . . . and I the Lord give unto them a promise that the destroying angel shall pass by them as the children of Israel and not slay them."

If this promise is not fulfilled in my case or that of my family, then it is plain that I am among the disobedient, those who do not remember to keep and do these sayings, and if I think I am keeping the Word, and still this promise is not fulfilled, is it not clear that there is something wrong with my interpretation? "I the Lord am bound when you do what I say, but when you do not what I say, you have no promise."—Doctrine and Covenants 81:13.

"Well," says one, "I had the influenza but I was not slain." How did the destroying angel pass by the children of Israel? Were some of them stricken with the plague but not slain? We think not. The destroyer was not allowed to go into their houses to smite them. Read it for yourself; Exodus 12:23. And the promise is to "pass by them as the children of Israel," "But," says another, "if that was true we would live forever." Do you suppose those Israelites lived forever? or is it not probable that the most of them lived to a ripe old age, and died "full of years" as did Abraham and David?

"Well, but we will all be subject to disease one time or another as long as we live," says some one. Let me ask you, When did you ever see a healthy sick person? or a well person that even running would not "weary"? The promise is "health" and when disease makes its appearance, health is gone. "Let God be true, though every man a liar."

The agitation about the Word of Wisdom, the opinions pro and con, recall that regarding tithing a few years ago. Out of that discussion came "unity of understanding"—Doctrine and Covenants 129:9, and if so be that the differences respecting the Word of Wisdom be held in "unity of purpose" it will result in "unity of understanding," and to this end let us all pray.

The expressive power of the human eye is so great that it determines, in a manner, the expression of the whole countenance. It is almost impossible to disguise it. It is said that gamblers rely more upon the study of the eye, to discover the state of their opponents' game, than upon any other means. Even animals are susceptible of its power. The dog watches the eyes of his master, and discovers from them, before a word is spoken, whether he is to expect a caress, or apprehend chastisement. It is said that the lion cannot attack a man so long as the man looks steadily in the eyes. . . . All the passions and emotions of the human heart, in all their degrees and interworkings with each other, express themselves, with the utmost fullness and power, in the eyes.—Cicero.

At the top of the universe is undeniably some supreme reality, some infinite entity. Mr. Arnold, describing it by one of its manifestations, calls it "An eternal Power (not ourselves) which makes for righteousness." Herbert Spencer calls it "The eternal and infinite Energy from which all things proceed." They both say "which," not "who" nor "whom." But John Tyndall said, "Standing before this power, this energy, which from the universe forces itself upon me, I dare not do other than speak of a He, a Spirit, a Cause."—William V. Kelley, in *A Pilgrim of the Infinite*.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

A New Course of Study

With the HERALD of last issue closes the question outline which Sister Maude Parham has so successfully made upon Professor Forbush's book on Child Study and Training. We feel sure that this course has been followed by many groups of mothers earnestly desiring better to understand their children in order more profitably to guide and train them for the kingdom of God. Is it necessary to stress again the vital importance of correct teaching and guidance in early years? Our people have been warned time and time again of their duties in this regard. Some even high in authority were, in days not so very far in the past, reproved for not attending more carefully to their duties at home, and God warned them to "set in order their own houses."

The Women's Department executive desires to be of the greatest service to the sisters in helping them to enter more fully upon the sacred commission given to them. All over the church they are awakening to the need for preparational parenthood, for intelligent training that they may meet their obligations as mothers. The alarming conditions among the young people to-day might well cause us all to "stop, look, and listen." In other words, to pause, consider, and give heed to the voices which call us to our posts of duty. Read again the two articles in the HERALD of November 8, the one clipped from the *Los Angeles Times*, "What of the children?" and the one by Brother Rushton headed, "A grave indictment." Notice what the latter thoughtful student of the times has to say concerning the task that is before the Women's Department, and then let us, one and all, determine "as for me and my house, we will serve the Lord."

We are glad to announce that we are beginning in this issue a new question outline course which we feel is right in line for parents to study. It is on the text, *The Mind and Its Education*, by Professor George Herbert Betts, and has been prepared by Sister Dora Glines, second assistant general superintendent of our department, and already well known to the sisters of the church. Sister Glines is presenting her helps in the form of "instruction sheets," which will be found very valuable both to the teacher of a class and to the students themselves, inasmuch as they will serve to bring out and emphasize the essential points in each chapter.

We expect to have these instruction sheets, as well as the question outlines by Sister Parham (just completed) printed in pamphlet form and made available at an early date, so you need not wait to begin your study.

We expect to have these instruction sheets, as well as the new channel, for we feel safe in assuring them that they will be richly rewarded for effort put forth. Order your book at once and let us all strive to gain a most ample mental background for the portentous work upon which the church is entering, and to accomplish which is the sincere desire of the heart of each true Saint. The study of the mind, its functions, and how lessons and truths of whatever nature may be impressed thereon, is a field which should appeal not only to parents, but to ministers. After all, what is their task but to impress their message of light and truth upon humanity? And what other channel is open to them than that of the human mind?

Would it not be a splendid idea for parents of both sexes and the men of the priesthood, too, to join in taking up this little book and making a thorough study of it along the path of this outline of Sister Glines? It could be done in the Sunday school, or Religio, we fancy, providing proper arrangements were made, and would reflect creditably upon the progressiveness of the branches which carried such a class forward. This is offered merely as suggestion.

AUDENTIA ANDERSON.

Another View of the Rural Situation

In reading my October 11 HERALD, I saw your request for the rural sisters' opinion about their situation. I am glad to give mine, for I have been isolated for eight years and the loneliness at times is almost more than one can stand.

I have in mind an idea that an "information department" with an active sister in charge in each branch, with an unlimited supply of postal cards would help solve some of our problems. On these cards all branch announcements aside from the regular services, could be noted, and they could be mailed to the isolated Saints. I am sure it would increase the branch attendance, and would make the rural members feel that they really belonged to the branch, even though forty miles away.

I have four small children, and there are a good many times when I could not attend church, for we are between thirty-five and fifty miles from the branch and have only a third interest in a Ford. Then, too, there are conditions of roads and weather to be considered. My husband is not a member of our church, but is always willing to take me when there is an opportunity. I have missed many good things, however, because I did not know about them. If we only knew in time about some of the branch activities, we might plan to go oftener than we do. It is a little disheartening to read of the fine sermons they have been having when church officials or elderly brothers of the ministry have stopped over for the week-ends, which we might have enjoyed also had we known of it in time.

It may be there are others in this same position. I hope you get my viewpoint. The rural Saints here are too far apart to make any club work possible—or so it seems to me.

SALEM, IOWA, R. F. D. 3.

GRACE SAMPSON.

Just Letters

To an Organizer.—It is a great satisfaction to note the intelligent and adequate preparation you are making for your reunion programs. I like the way you are planning to enlist the women's interest in study, by really giving them a series of lessons, getting them into the habit at the reunion meetings. With most of the women it is simply a bugaboo, this dislike for study, and one which can, happily, be removed when once they catch a glimpse of the delights to be revealed, and sense the fact that study and the expansion of their mental faculties are not impossible to them at any age.

I was delighted at our recent institute, to note the unwavering interest and attendance of dear old Sister H—, who in early years formed the habit of study and has never departed from it. Now, in her eighty-sixth year, she has just successfully passed a very creditable examination in three studies which she carried all through the winter season in the Independence Institute of Arts and Sciences. These studies were biology, history of education, and social psychology. "Can you beat it?"

One of our organizers, too, on a recent trip into one of our progressive districts, told the women that scientific research is revealing the fact that women's brains work best after forty years of age! Perhaps she said "human brains," but anyway, women are human, aren't they? She was using the statement in an effort to encourage the women to study, and in her own district has built up a wonderfully fine corps of students among the women.

I am glad you are to have one of our apostles at your reunion, and one who has such a sympathetic attitude towards our department. He attended some of the meetings of our recent institute, and expressed much gratification at the nature of those meetings. Many others of our missionary force are beginning to see how closely the work we are trying to do is linked up with the successful prosecution of missionary and pastoral work. Our objectives are better homes, better parents, better children, and better Saints! What more should our priesthood desire?

Zion must be established in every heart and every home

that bears the name of Latter Day Saint. No one is exempt. Love and service must mark not only general church work, but local church work, home, family, and community relations. And always, in and through it all, there runs our individual responsibility for personal enlightenment, personal advancement. To respond to our own need and yearning to become more intelligent, more Godlike in every way. God himself cannot put a quart of water into a pint pitcher, to use an old illustration. There are limits, and he will not perform miracles to do for us what he plainly expects us to do for ourselves. If we have the chance and turn our backs upon it, we will surely come under condemnation—the condemnation at least of lost opportunity.

Success to you, and never for one moment admit discouragement.
A. A.

A Gentle Hint

In a letter I note a suggestion which may prove of help to some of our readers. It was from one of our missionaries who had attended a day given over to our Women's Department, and he added:

"But why will they not learn their lesson so they can present it and *tell* it, instead of having to read all the time? If only the sisters would learn methods of delivery and memorize what they had to say, they surely could present it much more effectively than in the uncertain tones they now use."

You have probably noted this yourself in very many instances; and in other instances, those who possess the ability to think on their feet have sometimes been delegated to the background. However, even though we say less, even though we forget part, it is more effective if it can be spoken face to face than if we have to follow closely a written page.

I only stress this because I think a great many do not appreciate how much the effectiveness of a message is thereby marred, when a little real effort could correct this difficulty, so that they could speak with conviction concerning that which they have to present, and hence could convince others.
ONE INTERESTED.

Public Speaking for Women

The above letter reminds us that a few years ago there was built up through the Women's Department, a public speaking extension course, which became quite popular, and was reaching a large number of our people, both men and women. By advice from the coordinating committee of the church, this course was transferred to Graceland College, which is prepared to give adequate help along this line to all who wish it.

One of our prominent Canadian brethren last spring touched upon this point made against our women, viz, that they do not stand up and give their messages directly "from mind to mind," but too often use the medium of the written word. He spoke of some very splendid workers who were strong in all other points, but weak in this, which was in reality a hindrance to their work.

We might well take these kindly suggestions, sisters, and profit by them, hard as it is for us to overcome our diffidence in coming before the public as speakers. If, as one has said, we do not deliver our message in quite such elegant phrases, could we but speak it straight from the heart it will carry over to our audiences, and something will have been gained of much value.

One of the speakers at our Institute in May specialized upon this subject. She gave many splendid ideas, stressing the old injunction to "Stand up; speak up; and shut up!" Make an effort to lift the voice so as to be heard. Enhance the effect of your message by the posture of your body, holding it erect, with head up, and looking your hearers squarely in the eyes. And so far as the latter part of the injunction is concerned, women usually "shut up" when they have reached the end of their public address quite as promptly as some of the preachers of the "everlasting" gospel: the funny papers and popular opinions to the contrary notwithstanding!

Seriously, though, we would suggest to our organizers and local leaders, or any of our women whose position brings them before the public in explaining the work and ideals of our department, that they get in touch with Graceland College, and take up with all earnestness, the study of public speaking. They will find a joy and delight not only in the effort to acquire the art, but in their increased ability to deliver their vital messages to our people. Much educational work is to be done throughout the church, in every department of it, and it will be a decided asset when everyone to whom is intrusted specific commissions of any sort, is able to "speak with power and assurance."

Write President G. N. Briggs, Lamoni, Iowa, this very day.
A. A.

Psychology

Text, *The Mind and Its Education*, by George Herbert Betts. For sale by Herald Publishing House, Independence, Missouri, Price, \$2.00.

Instruction Sheet Number 1

CHAPTER I.

The Mind, or Consciousness

1. Even though we may never *completely* know the mind of another, how may we learn of the processes by which consciousness works?
2. In the light of the author's statement that all must live their own lives, think their own thoughts, and arrive at their own destiny, what is the responsibility of parents?
3. Discuss the three methods by which the mind may be studied.
4. Consciousness resembles a stream in two different particulars. What are they?
5. Explain the *wave* in the stream of consciousness.
6. In the illustration used by the author in which he likens consciousness to a field, what is the "piling up" of consciousness called?
7. Explain why animals, including man, have minds.
8. What are the three sets of processes which best serve to adjust us to our world of opportunity and responsibility?
9. Why did the ancients, at one time, locate the soul in different parts of the body?
10. What conclusion has later science reached in regard to the location of consciousness?
11. Perform and discuss in class the "Problems in observation and introspection" at the end of Chapter I.

DORA GLINES.

November Skies

Than these November skies
Is no sky lovelier. The clouds are deep;
Into their gray the subtle spies
Of color creep,
Changing that high austerity to delight,
Till ev'n the leaden interfolds are bright . . .

And when of colors none,
Nor rose, nor amber, nor the scarce late green,
Is truly seen—
In all the myriad gray.
In silver height and dusky deep, remain
The loveliest,
Faint purple flushes of the unvanquished sun.

—John Freeman.

Miss Melissa Smith, recently appointed assistant secretary of the Commercial Trust Company of Philadelphia, is the first woman bank officer in Philadelphia.

Mrs. Hugh Wallace, wife of the American ambassador to France, has just taken under her protection a poor French girl who was arrested for stealing a valuable scarf from her.

LETTERS

Impressions of President Frederick M. Smith

"In 1890 I was made to realize that Frederick M. Smith would be the next president of the church."

Since President F. M. Smith came to England I have been asked what were my ideas and impressions of him. So I have decided to submit them as follows:

It was my privilege to go to America in April, 1889. In the latter end of the month I reached Pittsburgh, Pennsylvania, and found the Saints, who helped and well cared for me. While there I made the acquaintance of Apostle G. T. Griffiths, Brethren F. M. Sheehy, M. H. Bond, and W. H. Garrett; also the local Saints and others. I witnessed the famous little fellow by the name of C. Ed. Miller baptized in the River Allegheny by Elder Ephraim Thomas.

I worked in Pittsburgh (with the exception of two weeks at Johnstown getting out the dead and clearing up the debris after the great flood which occurred there late in May) until the month of July, when late in the month I moved to Richmond, Ray County, Missouri. While there I made the acquaintance of Brother John A. Robinson, of Independence, Missouri, during a meeting held at the Kings Schoolhouse. I think Brother Wier was there also. The following September I moved to Seymour, Wayne County, Iowa.

In the spring of 1890 I received a letter from Brother Ralph G. Smith, telling me he was going to be at the General Conference in Lamoni in April and urging me to be present. As I was only about fifty miles away, I sent him word that I would go. I had also another reason why I decided to go to General Conference, of which I will not speak now, but perhaps in the future.

Accordingly I arrived in Lamoni on April 5, and after being located at Brother Yarrington's, near the depot, I took a walk to see the church building. While standing in front of the building, close to the road at the left-hand corner, I saw coming down the road a company of men, and as they neared me I recognized Brother G. T. Griffiths in front walking with a man that had a long, gray beard. Brother Griffiths espied me and called out, "Hello, Brother Cousins," shook my hand, and introduced me to the man with the long gray beard, whom I learned was President Joseph Smith. As I turned away the age of Brother Joseph Smith struck me very forcibly, for to me he appeared an old man.

The conference opened next day and the sessions right through were good, and made a lasting impression on my mind; especially the afternoon when the revelation was presented for adoption, after which Brother John A. Robinson moved that hymn 70 be sung. All except Brother Joseph Smith stood and sang. Tears streamed down Brother Joseph's face as he sat on the platform. This was a red-letter day for me. Yet I could not push from my mind that Brother Joseph appeared to me an old man.

Near the close of the conference a young man of the Herald Office staff, whose name I have forgotten, came visiting among the guests at Brother Yarrington's. We engaged in conversation and he asked me if I would like to go through the Herald Office. We arranged to go next morning.

As we went we were soon in conversation about church work. I then ventured to ask him what had troubled my mind from the time I had been introduced to President Joseph Smith, i. e., "As Brother Joseph is an old man, and should he die, who would succeed him?" So I said to the good brother, "Is there any knowledge if Brother Joseph Smith died who would become the president of the church?"

He replied, "No; no one knows definitely, but some of the older brethren think that his son Fred will be the next president."

"Oh," said I, "has he a son Fred?" (For I did not know at this time that Brother Joseph had any children.)

"Yes," he said, "there are more sons than Fred," and he

mentioned their names, but he said that the idea of the older brethren is that Fred will be his father's successor.

At this juncture the brother turned his head and said, "Here is Brother Joseph's son Fred."

I looked and saw a strongly-built young man outside the blacksmith shop, picking up some rods of iron. The brother took me up to him and introduced me to him. We shook hands and the look he gave me with the handshake will never be erased from my mind. He said, "I am pleased to meet you, Brother Cousins." And right away the quandary that was in my mind concerning the successor of Joseph Smith entirely left me. And I was made to realize that I had shaken hands with the next president of the church. Now this was very singular to me, for Brother F. M. Smith then would be but sixteen years of age and I but twenty-one.

The next day, I believe, I went back to Seymour. And though I was distressed in mind in relation to myself, yet I had been well repaid for being at the conference of 1890.

In September I sailed home for England, because of ill health, which unfortunately has continued to this day.

The revelation which I had received outside the blacksmith shop in Lamoni continually loomed up in my mind and caused me to keep a sharp lookout of Brother Fred's movements.

The first thing I noted was a phrenological review of him which was published in the HERALD. At this time he could not have been active in church work. For the account said, according to my memory, that if he did turn his attention to the church, he would first get a thorough knowledge of his work and then he would be ready. And that he would be a stronger man than his father. Other things were also said of him which I certainly found to be true, which I noticed while he was in Clay Cross last October (1920).

Another thing I noted was that he was the first to graduate from Graceland College. When I saw the account of his graduation my heart was filled with delight, and the thought that came into my mind was, "*This is preparation.*"

I was interested when Brother R. M. Elvin recommended him in Lamoni at the Decatur District conference to be ordained to the office of elder. And I noted in particular the spirit of opposition that was present, as reported in the minutes. Yet despite the opposition he was ordained.

I also noted his appointment to be librarian of the church, and afterwards to be assistant historian to Brother Heman C. Smith.

The next thing of great importance was the revelation given to the church on April 18, 1902, appointing him to be a counselor to his father in the presidency of the church. In the sixth paragraph of this revelation it is plainly stated that the reason for choosing him was that he might be prepared before his father's death, for it reads, "I then asked what was meant by the choosing of members for the Presidency so young in years. I was informed that it was for the purpose that before the Presidency should be invaded by death these younger men should be prepared by association to be of assistance to whomsoever should be chosen as president upon the emergency which should occur."—Doctrine and Covenants, 126: 6.

These things firmly convinced me of the impression I had when he graduated from Graceland College, i. e., "that he was being prepared" to fill his father's place.

The next thing which I observed was the revelation of 1906. Doctrine and Covenants 127: 8 says: "Inasmuch as misunderstanding has occurred in regard to the meaning of a revelation hitherto given through my servant Joseph Smith in regard to who should be called to preside in case my servant should be taken away or fall by transgression, it is now declared that in case of the removal of my servant now presiding over the church by death or by transgression, my servant Frederick M. Smith, if he remain faithful and steadfast, should be chosen, in accordance with the revelations which have been hitherto given to the church concerning the priesthood. Should my servant Frederick M. Smith prove unstable and unfaithful, another may be chosen, according to the law already given."

This was a ratification to me of the knowledge I received

in relation to him when I shook his hand outside the blacksmith shop, that he should be his father's successor.

This certainly reveals the fact that though he was a young man of sixteen years and I twenty-one, the knowledge which I had given to me in relation to him in 1890 was of God.

Another thing I noted was that he went out into the State of Utah. And I was of the opinion that he would gather some valuable information there in relation to the church, which would be useful to him in his future work in the church. I also noted an article or letter which he wrote while there which showed quite plainly that he had learned and noted a great deal in relation to the Brighamite Church.

I was very interested when I learned that he had arranged to go to Clark University to take some studies so that he would be better prepared for the work which lay before him. And I was glad when I read it, for it appealed to me as being the final effort of his preparation.

While at the university he received the news that his father was seriously ill. This was in November, 1914. He reached his father's home on November 29. His father made the following statement to him as is found in the HERALD for February 10, 1915:

"God bless you, my boy, I am so glad you reached me before I pass over. Oh, may the Lord strengthen you for the duties, the arduous labor, and make it light for your shoulders, as it has been for mine. I am not loath to go. I am not afraid. I have shown no fear. I have asked them not to hold on to me. I have lived in distress long enough, I think, to be left free. Oh, dear, may you never have to bear what I have done in the way of sickness and human frailty. I cannot breathe fully and freely. What a strong and able hand you have. You are the man for the occasion. The Lord has ordained it so. Oh, some one to take hold whose hands will not slip on the reign! nor tremble in the emergency!"

"F. M. Smith: 'My strength wouldn't amount to much, father, if I did not realize there were many, many good men along with me.'

"Joseph Smith: 'I know. That's our strength, with the Spirit of God. I never forget we are workmen together. . . . Fred, a great opportunity lies before you. Better in some respects than lay before me, for, as I look back over the history and the revelations that have been given to the church, and are on record since I have been presiding, they show me very clearly that a great many things which have been left open to misunderstanding have been cleared up in the revelations and in the letter of instructions. I regard that letter as one of the most important documents that has ever been presented to the church. I have scanned the revelations and have treated of them to some extent in a chapter by themselves. Israel understands them, and to me it is wondrous the work that has been done, literally wondrous, and you will come into the church if they choose to trust you, with a more complete understanding. I had it all to learn. Fortunately, I was in favor of the Divine One and received instructions. And you will be, my boy, you will be. That small Spirit that filleth the breast and giveth warmth and color and brightness and intelligence will open before you subjects that are necessary for you to decide upon, and leave no dubiety nor things open to controversy. Be steadfast and if people are heady, the eldership are heady and take the reins in their hands, as they have done a little, especially on the rules and regulations, rules of representation, don't worry, let it pass, let the church take the consequences and they will after a while grow out of it. You understand me?'"

"F. M. Smith: 'Yes.'

"Joseph Smith: 'It's better that way than to undertake to force them and coerce. That would bring bad trouble.'"

The above statement confirms the impression I had of Frederick M. Smith. For in it President Joseph Smith says to Frederick M. Smith: "You are the man for the occasion. The Lord has ordained it so." Nothing could be clearer than that.

As soon as President Joseph Smith died, Brother R. G. Smith dispatched a letter to me telling me of his death. And as soon as I read the letter it came to me that the knowledge I had received of our brother that he would succeed his father

in the presidency of the church would certainly come to pass.

The next thing I observed which would certainly test that which I had received was the resolution moved by Apostle F. M. Sheehy, seconded by High Priest J. A. Tanner, that Frederick M. Smith be elected president of the church. This motion was supported by many of the brethren, and was passed unanimously.

How my heart leaped for joy when I read this in the pages of the HERALD. And how I would have delighted to have been there and told what I had received in relation to him. I must confess that I fail to express myself entirely as I would like to in language in relation to our brother.

When I read in the HERALD that on the evening of Wednesday, May 5, 1915, Brother F. M. Smith was ordained president of the high priesthood of the Reorganized Church of Jesus Christ of Latter Day Saints, I could not help but raise my heart to Almighty God and thank him for the light which he had given me twenty-five years previously, that "Fred Smith," as he was introduced to me by the good brother outside the blacksmith shop in Lamoni, would be the successor of his father in the presidency of the church.

I will note here that the statement of President Frederick M. Smith after his ordination, made on the same evening, clearly reveals the fact that he knew God was directing him for his future work. I will just quote some of it: "I really was surprised to-night when the brother said I had been thirteen years in the Presidency. Those have been thirteen very busy years for me, for I have not only attempted to discharge the responsibility of the church work that was upon me, but I have felt that there was still a greater burden of preparation. I have gone about that as my judgment and what I believed to have been *God's direction* have indicated. And if I have not tried to cast myself in the mold that you would have formed for me, let us both grant that God can use any man who has made or attempted to make a proper preparation and sacrifice.

"You will remember that last fall I left home to carry on some of this work of preparation. And I felt as I did so that it was perhaps my last year of work of preparation along this line; and in the discharge of that work, I took upon myself an obligation which has not been discharged, and which I have attempted to discharge in staying in Worcester.

"Many a time last fall as I, with my books before me, was attempting to master some of the subject to which I had applied my mind, both in the daytime and in the hours of night when I was at work, the book would gradually disappear from before me as I became lost in thought on church work, and my mind opened out in enlarged vision of the work of the church, such as I never had experienced before, I wondered what it portended. I feared, and that fear was realized when I was called to the bedside of my dying father."

These things all clearly show to me that God has raised our brother up to be a leader. Of this I am fully convinced.

Since writing the above I have come across dates when the instances I have referred to took place, with the exception of his ordination to the office of elder. I think he was twenty-two years of age at that time.

At sixteen years of age he was at the blacksmith trade.

At twenty-two (approximately, I think,) ordained an elder.

At twenty-three appointed librarian and assistant historian.

At twenty-eight ordained counselor of the President of the church.

At thirty-two he was pointed out to succeed his father. And he was forty-one years of age when he was ordained president of the high priesthood and President of the Reorganized Church of Jesus Christ of Latter Day Saints, which office carries with it the blessings and gifts of prophet, seer, and revelator to the church.

Then my idea is that as the Lord directed and sustained his work through these younger men (as in the case of his father and grandfather) then he can certainly direct and sustain his work through our brother who has had thirteen years of association in the Presidency and was thirteen years older than his father and grandfather when he was ordained to the office of president of the church. This at least would better fit and qualify him for the work. I am satisfied that his father

and grandfather both filled their missions well and in honor before God. Yet the time is now when a stronger man and a much more prepared man is needed to hold the reins of the church and to lead us on to success. Hence I believe he has been raised up for this very purpose.

My idea is that he was pointed out years ago to fill this important office. And to place my position before you in this matter, I ask all just to keep in mind the saying of Amos the prophet when he said, 'Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.' And we must also keep in mind that now we have our brother, President Frederick M. Smith, the prophet, seer, and revelator to the church, if there are any secret things to be made known by God, they certainly will come through our brother to the church.

CHARLES COUSINS.

Forty-Two Baptisms at Moorhead

Elder Macgregor tells briefly of his campaign in a little country town in western Iowa.

Some twenty years ago one by the name of Clark Braden was imported by the Christian Church people of Moorhead, Iowa, to unveil the mysteries of Mormonism. The unveiling proved to be a vicious onslaught upon our cause, charging the sisterhood of our church in general with indecency and immorality. One gentleman, a nonmember, present upon that occasion, started for the platform at the close of the tirade to clean up on the speaker, only to be prevented by a Christian bodyguard, fearing for the personal safety of their champion.

Braden went unanswered, but the world do move.

After long years of silent suffering our hour has struck. This time the conditions are different. Braden is dead and in his grave, while the Christian congregation, forever warring among themselves and deserted by their hirelings, are struggling to keep body and soul together through the efforts of a Sunday school, etc.

About one year ago the sisters of Moorhead Branch commenced clamoring for missionary meetings. They kept it up and never ceased until the late Woodbine reunion, when, surrounded and besieged unto capitulation, I promised to respond to their wishes for a campaign.

The first gun was fired in early September and the response in attendance was splendid from the very beginning. The country folk were busy with autumnal harvests, yet they gave the hearing of the word its proportional attention.

Our efforts here as elsewhere were concentrated on arousing faith in the prophecies. Accomplishing this it was an easy matter to make out a case for the Apostasy and Restoration.

Apparently our efforts were successful, judging by the effect it took on one of the small boys. The question was asked by the teacher at the day school, "In what year was it that Columbus discovered America?" "Eighteen-thirty," came the reply.

The help extended me by choir, pastor, and congregation was of the spontaneous and generous type. Sister Gladys Silsby, our musical director, possesses rare ability, and never failed to control the house with the magic of her wand. This sister is destined to be heard from in the congregations of the mighty. To her we are indebted for much of the interest maintained in our meetings from start to finish.

Brother Strand, the local pastor, is one of those genial fellows, always willing to do anything to help things along. Under his liberal rule the speaker was allowed unrestrained liberty to develop the campaign according to the needs of the hour. Indeed, I can say that I have never labored in a branch where there was more unison and forbearance in evidence.

The generous hospitality of Brother "Bill" Townley and "Aunt" Hattie shall never be forgotten. Brother "Bill" met with an accident some six years ago, losing both his limbs, but still he finds something to do, and his reward as well as that of his devoted wife for the ministration of innumerable cups of barley coffee, is sure. May God bless them both.

Oh, yes, I almost forgot to say that the man who tried to

get at Mr. Braden was baptized. Henceforth, Perry Mann is one of ours.

Well, those were happy times as day after day we trailed to the water with our toll of "humble souls that seek salvation." Somehow there seems to be an irresistible fascination about the baptismal service. One lady, a bitter opponent of our work, who had occasioned the removal of two of our brethren from holding meetings in a district school, was moved to tears as she sensed the spirit attending the ordinance of the new birth.

A number of those baptized were of Norwegian and Danish descent and will make the very finest of church people, they are so sincere and steady. Indeed I feel proud of the little brood and hope to be permitted to return and mother them for years to come.

There were forty-two baptized, while one of their number was called to the office of priest. Several others are slated for the ministry. Brother J. C. Crabb will be glad to learn that his grandson, Brother Clark, and his noble companion, have entered the church—splendid posterity to so worthy a grandsire.

Sunday, November 12, was my last day with Moorhead. We had splendid meetings. The morning prayer service was one of the best I have ever attended—such diversity of testimony and yet such a unity of spirit.

As I leave this happy and devoted band they are busy enlarging their church to make room for the needs of the hour. I go now to Mondamin for a few evenings.

Happy and hopeful,

DANIEL MACGREGOR.

Zion Builder Services at Bevier

Home-coming, and Young People's meetings at Bevier, Missouri, a success in spite of much competition.

Home-coming day was duly observed Sunday, November 6. While the crowd was not as large as expected, our scattered members were well represented, Saints being present from Macon, Callao, Huntsville, Novinger, Knox City, and Brookfield.

The spiritual feast began at the young people's prayer meeting at 8 a. m. Just before the afternoon prayer and sacrament meeting Mrs. Esther Gullick, mother of Sisters Alice Stanford, and Eliza Lord, of Brookfield, was inducted into the kingdom, by Elder V. D. Ruch. Some interesting testimonies were related, and a good feeling prevailed throughout the meeting.

The Temple Builders looked after the physical needs of all present. A bountiful dinner and supper were served in the basement, which was decorated in blue and white.

At 10.45 Elder Cyril E. Wight, of Lamoni, began his series of ten sermons for the "Zion Builders" services which continued all through the week, the subjects relating to the first principles of the gospel.

Brother Wight is a pleasing and fluent speaker. He was blessed with good liberty and held the close attention and interest of all throughout the series, and while he had strenuous competition all week, in free show exhibitions on the streets, and a rival revival started by the Christian people, and special "doings" by the Baptists, our meetings were the best attended in recent years, the church being comfortably filled every night, and several nights it was necessary to provide extra seats, a goodly number of outsiders coming each evening.

Brother Wight backed up his scriptural evidence with scientific, physical, and business evidences, most of his subjects being handled from angles different from which we have been accustomed to hear them discussed.

The song services were in charge of Brother Harold C. Burgess, also of Lamoni, and they were an inspiration to all of us. Brother Harold has a very droll way of conducting the song service, keeping the singers smiling and enthused. He was not satisfied with merely singing the tune and repeating the words, but insisted that they should enter into

the spirit and sympathy of the words written. We all have a better understanding and meaning of the songs we sing following his efforts. In addition to the Hymnal and Praises, special song pamphlets consisting of new words to old familiar tunes were used.

Some of the favorites were "The old, old path, "Church in the wildwood," "In the garden," "If Jesus goes with me," "Zion Builders," "Our youth are marching on," "Consecration," "Preparation," "Inspiration," etc.

The Bevier Male Glee Club, composed of singers from all the churches, were present one night, and sang several anthems. One night song service was devoted to home composers and writers of the past and present. The past were hymns from the Hymnal and Praises by the late Elder J. T. Williams, and J. L. Morgan. Your humble scribe represented those of the present.

The arrangements for the meetings were in charge of our worthy young missionary V. D. Ruch, assisted by Fred L. McKane and Carl Weeks. A house-to-house canvass was made by the young ladies of the Temple Builders, and tracts and advertising matter distributed. The meetings were advertised and given favorable mention in local papers.

The young people put forth every effort to make the meetings a success, and were backed by the older ones. We believe much good was accomplished, and that the seed sown will bring forth good fruit in the future. Brother F. T. Mussell was with us during the meetings, aiding with his matured counsel.

On Sunday afternoon Brethren Wight and Burgess were taken to Macon and an afternoon meeting held in the Saints' church there, a number of Bevier Saints going along. Some of the Macon Saints attended most of the Bevier services.

Brethren Wight and Burgess greatly endeared themselves to both old and young here, and the only regrets we have heard were that the meetings did not continue longer. We are living in hopes that they will make us a return visit in the near future.

Inspiration Chorus

(Tune: "Keep the home fires burning.")

Chorus:

Keep God's Spirit burning
In your heart a yearning;
Let your light shine bright and clear
From day to day.
Though the world may hate you
God will not forsake you;
If you put your trust in Him,
And pray, pray, pray.

J. L. WILLIAMS.

PRINCETON, MINNESOTA, November 7, 1921.

Editors Herald: I am going to tell you what we have been doing in the little village of Milaca, Minnesota. Brother C. A. Kress, of Duluth, Minnesota, and Brother Sloan, of Two Harbors, Minnesota, came here about the last week in August and held cottage meetings at Sister Young's place for a few nights. Then they returned home and a week afterwards Brother Kress came back and held meetings in the district tent for one week. We had fair crowds.

We feel that much good has been done, as there were three baptisms and one ordination. Brother Kress did the baptizing. Those baptized were Brother and Sister John Olson and Sister Leaverson, of Milaca. My husband, P. C. Van Someren, was ordained to the office of priest.

Brother Kress is surely doing a good work. He is a very good speaker and a good man. We feel thankful for the good that has been done. We have organized a Sunday school with an attendance of seventeen. We have prayer meeting every two weeks and preaching service every Sunday evening.

My husband and I were baptized about nine years ago by Brother B. S. Lambkin, and about a year afterward he also

baptized my father, John Holtman, who stays with us. We were isolated for quite a while, when we heard of Sister Russell at Bock, Minnesota. Afterwards we heard of Sister Young, at Milaca, so we felt quite at home when we found out there were more Saints living near us.

If Brother B. S. Lambkin and Brother William Shakespeare see this letter, I wish they would please write to us.

We ask the Saints who read this to pray for us that we may strive to do our best and live faithful to the end.

Sincerely,

MRS. P. C. VAN SOMEREN.

OUR CHURCH SANITARIUM

(Continued from page 1108.)

ministration, may have opportunity to return to normal without a serious operation.

Some steps have been taken in this direction, and others will be, as fast as conditions warrant. A foundation is being laid, upon which it is hoped to build a department of great value to the Saints throughout the church.

Though Doctor Harrington is convinced that he cannot practice his profession by mail with satisfaction to himself or those requiring help, he is glad to offer such advice as he can in each case presented. Being actively engaged in the profession and knowing many of the members of the medical profession personally, as well as through reputation, he is often able to make suggestions of much value to the Saints.

But his daily problem is to make the entire Health Department mean more to the church, not only to cure disease, but to keep people well.

A manifestation of this desire was the recent opening of a clinic in Independence as the beginning of a campaign to afford free examination and advice to all children under six years of age. At this time the children in groups 1 and 9, through the cooperation of the local Women's Department, were brought in and given the expert attention of various specialists and nurses. This will be continued at intervals till all the groups are included.

Only lack of funds—which of course means lack of help and facilities—prevents this work from being extended throughout the church, and in fact greatly widened and intensified in scope, till every member of the church has opportunity to keep well and to know how to use his vigor to the best advantage.

We are glad to help further this extension idea, believing it to be a fundamental one. In other words, it is an important thing to care for the wounded and dying in war, but how much more effective might be the measures to prevent the war that caused the disaster!

As Doctor Harrington points out, we have only begun on what might be done. The usual clinics are a wholesome manifestation of the desire to do good in this way, but they are more or less limited. As a matter of fact, every person in the church should have conveniently available the very best advice and assistance the profession provides, and whether rich or poor, prominent or unknown, the matter of remuneration should be decided by those in a position best to determine the matter—those not involved in the rendering of the service. It partakes of the stewardship ideal and may be but a dream, but it pays to dream.

When the branches observe Sanitarium Day, as suggested in the communication in these columns over the signature of President Smith, we hope it will be to the interesting of more and more Saints in this line of work as an excellent demonstration of applied Christianity.

E. D. M.

The Two Rules

In this issue of the HERALD there appears an article from the department of the Presiding Bishopric under the heading "The two rules." The factor to be especially emphasized is the indebtedness we owe to our heavenly Father which is indicated by tithing and to keep this fact plainly before us.

Food, clothing, shelter, fuel (no doubt including heat and light and cooking power), health, and taxes are expenses that must be met, but they must be met on the conservative basis of necessity with regard to these items. Direct taxes are, of course, a fixed quantity; health expenditures are not easily reducible, but the first four items must be conservatively constructed if we are to follow the right rule. There are some who can and do spend extravagantly for food, more than enough to cover all of the items on the rule; there are others who spend excessive amounts on clothing; others who burden themselves with many things in providing a shelter, forgetting that the fullness of a man's life consisteth not in the number of things he possesseth. Only necessary expenditure under these items should be considered before we come to the payment of tithing. Opinions may here differ regarding the position of "general development." That, of course, includes education. We are frank to confess that we would place education next to tithing instead of at the end of the rule. Then would come close together freewill offerings and investments. Under stewardship "general development" and "investments" become, in a way, identified, and our freewill offerings are the payment and consecration of surplus.

The term "gift" may cover quite a different field with different families. Certainly we are safe in saying that with those who are following the rule, gifts do not represent a waste, or at least, a very small amount of luxury. They rather become an exchange of that for which each one is best fitted to prepare. They represent a spirit of cooperation, which is the true charity of brotherly love. Only to a limited extent, if at all, are they taken up with useless decorations though, after all, that which rightly appeals to the aesthetic tends to the fulfillment of right living. Where gifts should be placed in the scale will depend largely upon the character of the gifts and for what purpose they are used.

Finally, we have amusements, which is probably better defined as recreation, as the right rule does not include wasteful or extravagant efforts towards mere amusement, but does provide for rightful recreation. But true recreation is properly classified under health.

But, however we may differ as to the exact place of the last four or five items on the rule, we certainly must all agree that

after the most necessary living expenses of food, clothing, shelter, fuel, health, and taxes, the payment of our tithing should have the next claim upon our resources, and that soon thereafter we should consider what else we are able to consecrate by way of freewill offerings or surplus. We will also remember that the items spent for general development on education, for recreation, and for personal gifts, as well as investments, will not include wasteful expenditure for useless articles, but all constitute an investment for more effective service.

The wrong rule lies not only in the wrongful arrangement of the terms, placing tithing last of all, but also in the wrongful interpretation of the various terms of expenditure. Obligation to the church and to our heavenly Father, as represented by tithing, is not secondary, and in order that we may do justice therein, the spirit of consecration must be manifested through all of our living. S. A. BURGESS.

The Women's Work in Australia

In a recent news item in these columns mention was made of the proposed trip to Australia of Brother and Sister J. W. Davis, with the statement that Sister Davis was to have charge of the Women's Department work in that land. We find that our source of information was not entirely correct, for Sister Davis is to act as field worker for the department and Sister Ruth Hendricks will continue her excellent work as missionary superintendent. We have no doubt there is abundant opportunity for skilled and consecrated efforts on the part of local and imported talent in all departments there, just as in this land the call for leaders is never fully answered.

Good reports have come to us in the past concerning the Women's Department in far-off Australia and we are sure they are doing their part and will continue to develop those qualities and situations that make Zion a reality.

Once upon a time, not very long ago, we used to hear so much about the "evils of the automobile." Preachers preached about it, writers wrote about it, Sunday school teachers talked about it, and old folks shook their heads because of it. To-day we do not hear so much comment on the subject, but it is just as wrong to-day to forsake the worship of God to go riding as it ever was. And God will not listen to our excuses about "the duty of our going to see our friends" any more than our own consciences will.—F. C. Blore.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Department of Music

This is official notification of the appointment, with the approval of the First Presidency, of Brother D. E. Sellers, McKenzie, Alabama, as chorister of the Alabama District. For him we urge the loyal and earnest support of all the musical forces of this district. Albert N. Hoxie, general director. Arthur H. Mills, secretary.

Two Valuable Courses

The Senior Religio Quarterly for January, February, and March, 1922.

The Senior Religio Quarterly for January, February, and March, 1922, will include outlines for two courses:

Course 1, entitled, "How to teach religion," will be based upon a text by that name written by G. H. Betts and published by The Abingdon Press, New York City. This course will extend through the following Quarterly also, and thus will constitute twenty-six lessons in all. It is a recognized fact that in addition to a general knowledge of methods of teaching, each teacher must have special training in the teaching of each subject that she expects to teach. This is just as true of religion as all other subjects. One of the great problems before our Sunday School Association to-day is that of securing capable teachers in the teaching of religion. We hope that a number of teachers and prospective teachers will avail themselves of this opportunity. Those taking this course will be expected to buy a copy of this text, or at least have a copy available for study. We cannot believe that this is an unreasonable request.

Course 2 is entitled, "Problems for Zion builders." No book will be required for this course, other than the standard books of the church, especially the Bible and Doctrine and Covenants. This is somewhat of a new feature for Religio study, but we sincerely hope that it will meet with the approval of real students throughout the church. These lessons have to deal with the present social situation and the essentials of our Zion plan, together with the personal characteristics of Zion builders. The editors are sincere in their belief that our Saints should study such problems and we hope that this series of lessons will be entered upon with interest and enthusiasm.

It is not intended that the student shall find an exact answer to every question in the Quarterly in the textbooks. On the contrary, many of the questions are offered for the purpose of stimulating thought and discussion. We sincerely believe that our people must get away from slavery to the routine of the Quarterly. We must become acquainted with other good books, we must learn to study them wisely and critically, we must learn to think and reason. No mere reading over of the predigested material of the Quarterly, and the memorization of parts of it will suffice the real student all day. The editors will appreciate any constructive criticism, however.

It is possible that Course 2 on the problems of Zion builders mentioned above will be followed by a course in the individual preparation for Zion. Thus for the first six months of 1922 our students will feel that our plan is clear. Twenty-six lessons on "How to teach religion" and twenty-six lessons more or less closely related to the building of Zion. The first will require the textbook mentioned above; the latter will require only church books.

F. M. McDOWELL,
Senior Religio Quarterly Editor.

Two-Day Meetings

At Glenwood, Iowa, December 27 and 28. Tuesday: 9 a. m., prayer meeting; 10.30, sermon; 2.30, music; 3, address by Cyril E. Wight, of Lamoni; 6, banquet for the young people by Glenwood Temple Builders; 7.30, music; 8, address by Cyril E. Wight. Wednesday: 9, prayer meeting; 10.30, address by Cyril E. Wight; 2.30, Women's Department, address by Miss Sodersten, teacher at the State Institution of Glenwood, a play, music, and a good laugh or two; 7.30, music; 8, sermon. B. S. Lambkin, president.

A Fremont District Call

Iowa Saints of Mills, Montgomery, Adams, Taylor, Page, and Fremont Counties who are not attending a Latter Day

Saint Sunday school are asked to write to Mrs. Jessie Vance, 104 West Reed Street, Red Oak, Iowa, district Sunday school superintendent.

Requests for Prayers

Elder Bishop, of Youngstown, Ohio, desires an interest in the prayers of the Saints that he may be healed. He is suffering from an ulcerated stomach.

Sister Will Meyers of Beardstown, Illinois, requests the prayers of the Saints. She has had a nervous breakdown.

Brother George Elson, of Norfolk, Nebraska, again asks the prayers of the Saints that his mental affliction may be removed.

Sister Anna Davies, of Rock Island, Illinois, requests the prayers of the Saints that God may restore her eyesight.

Sanitarium Needs

Sheets, size 64 by 108, 3 inch hem at top and 1 inch hem at bottom.

Pillow slips, 18 by 32; however, all sizes can be used.

Spreads 76 by 90, dimity only.

Blankets, width 2 yards, light color, single or double, woolen or cotton.

Quilts, 60 by 90, light in color preferred.

Hand towels, in any size, roller towels 2½ yards long; operating room towels 18 by 34 and 18 by 12, prefer white buck.

Wash cloths, size 12 by 12, stout knit underwear, hemmed, serves very nicely.

Dresser scarfs, 18 by 48; other lengths can be used.

Commode covers, 18 by 36 and for 4 tables 24 inches square.

Tray cloths, 20 by 16 or 14 by 11; may be of sheeting or table linen, hemmed one inch around.

Napkins, size 20 or 22 inch; we can use them larger.

Rags, blue and white washed rags; other colors accepted.

Stand covers, 27 by 27, 22 by 36; plain or fancy scarfs.

Nursery: Baby clothes, any and all sizes, new or old, bird's-eye preferred. Nursery towels, size 18 by 12, very soft.

Nursery blankets, any material, cotton or woolen, old or new.

Nursery quilts, 36 by 36.

Fruits, canned, of all kinds.

Good wall pictures for Nurses' Home.

Records for Victrola.

Fowls or live stock of any kind accepted, especially some good milk cows.

Respectfully yours,

J. W. CHAPMAN,
Superintendent of Sanitarium.

INDEPENDENCE, MISSOURI.

Conference Minutes

EASTERN IOWA.—At Davenport, October 13 to 15. Opened at 2 p. m. with district president, Amos Berve, in charge. Sunday school institute work occupied the afternoon with a joint program of the Sunday school, Religio, and Women's Department, ably assisted by the young people of the Rock Island Branch. Special talks by Elder Berve on Sunday school and Women's Department work, and by Elder Lentell on the Religio. Saturday service opened with prayer meeting where a good spirit prevailed after which Sister Bell, of the Women's Department, occupied an hour in institute work. The usual business transacted, among which was the purchase of a Victor stereopticon machine for use among the branches. Present membership, 634. Lecture at 2 p. m. by Brother S. A. Burgess; subject, "Scientific ideals of evolution and the gospel of Christ." Afternoon closed with a round table discussion on "Recreation," in charge of Brother Berve. At Sunday morning prayer service a good spirit again prevailed and attendance was good. Two lectures were had from S. A. Burgess: first, "Our job, or what is the priesthood"; second was to the priesthood only. Sermons were had from Brethren Lentell, Curtis, and Berve. Meals were served in the basement of the church, cafeteria plan followed, aiming to serve at cost. A few dollars were left as a balance. J. E. Benson, secretary.

SOUTHERN OHIO.—At Vales Mill, September 24 and 25. Prayer services at 8 a. m. Business session at 2 p. m., Brethren Bullard, J. W. Davis, and A. E. Anderton presiding. Sarah E. Batchelder chosen as secretary. District president's report approved. Report of J. W. Davis on tent fund accepted and committee released; A. E. Anderton, J. D. Shower, and Brother Finken appointed on new committee. Report of Inez Davis as district superintendent approved and resignation accepted, since she is leaving with her husband for Australia. Appointment of new district superintendent left to president of the district; A. E. Anderton appointed. Reports were had from First Columbus, The Plains, Wellston, Jobs, Shawnee, Limerick, Highland, Middleton, Second Columbus, Creola, Nelsonville, and Vales Mill. Services all day Sunday. Many Saints from different branches throughout the district were present. A very pleasant and enjoyable conference. Such gatherings are only a foretaste of that joy we will experience in that great gathering when we will all be of one heart and mind as Enoch's city of old. Sarah E. Batchelder, secretary, The Plains, Ohio.

THE SAINTS' HALLOW

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There
save it be
have none."

among you have
nubines he shall
Jacob 2: 36.

VOLUME 68

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EDITORIAL

Citizenship

Special educational courses are needed to make us better producers.

A leaflet on "Education for citizenship," prepared by Professors Hamilton and Knight, of the University of North Carolina, and issued by the War Department, is rather a strong indictment of our present education, and contains also some valuable suggestions. A resume of extracts from this leaflet follows:

Among American citizens there is a too common ignorance of fundamental facts. A second difficulty is indifference and indolence in civic matters. Third, a lack of critical capacity, based on incomplete information. Finally, a lack of social or civic consciousness. In the face of a crisis, the social consciousness is aroused, but soon a return is made to seeking for individual benefits.

As a cure, training for citizenship should be regularly given, which should aim to make independent, creative, interested, informed, and responsible citizens, who have developed the disposition to act justly, and the ability to see clearly and think straight. It is not so much a problem of discovering how to do a certain set of things, as it is one of finding out how to infuse the way of doing all things with a certain ideal. To-day, training for citizenship really means training for the human relationship of life, of which the polling booth is only one. A free government lives with the daily life of its people. There is a citizenship of the home, the school, of business, and of the community, as well as of the franchise. Hence the old type of civic instruction will not meet our necessities.

The solution of the problem will require an analysis and definition of productive capacity; the knowledges and attitudes essential for citizenship; then the development of a technique of teaching in order to secure these necessary knowledges and foster the desired attitudes.

In practical experience we note the superiority of quickening games over setting-up exercises. Setting-up exercises can be done in a mechanical manner, and may develop muscle, but not intelligent coordination of effort. For this reason, the time given to setting-up exercises was greatly decreased in the Army, and the time given to quickening games increased, as the games not only develop physical strength, but also attention, reason, coordination, and quickness, as well as many other valuable attitudes and abilities.

The same principle applies to technical training, and was also applied in the Army. The mechanic arts have been analyzed in the past into types of skill, like chipping, filing, drilling, and each student was put through a series of exercises to develop these generalized skills one by one. They have that result, but do not develop coordinating ability. The training therefore in the Army consisted of giving to a soldier a series of real jobs, each of which involved several

fundamental operations of the trade which are required to analyze the job, make bill for material needed, and plan how he would proceed to complete it. Manipulative processes are taught. The progress is individual, in that each advances as rapidly as he demonstrates proficiency by doing his job well and by answering necessary questions of methods and means.

Thus the work of the camp was done, but the men also trained for future technical positions. The essential occupations were combined with some jobs which are educational, though they may accomplish incidentally the necessary product for the camp.

In the Army these methods were and are applied not only to vocational training, but also to general education. The course consists of a series of discussion of vital problems, which are selected to appeal to one or more of the soldier's fundamental instincts, and each one calls for definite action directed towards improvement. The discussion consists of an analysis of the situation, both from the point of view of the facts and experiences involved, and also from the point of view of moral import. Additional information is supplied through reading matter and references for study. The discussion is guided by the teacher, so that the class is eventually led to a conclusion which is agreed to be the best from the viewpoint of a square deal and of more liberal opportunities for growth in social, economic, and industrial life.

All work is therefore organized about real jobs or real situations, rather than according to the customary departments of school instruction. A job in plumbing may involve physics, chemistry, and mathematics, in which case needed instruction in these subjects is given as part of the study of the job. Likewise, a problem in general education may involve history, economics, geography, science, literature, and art. If so, the required elements are included when and where needed. Review periods are used to classify the ideas gained in logical form when such classification is needed.

All the above is interesting from the viewpoint of the cooperative effort and the social needs of the time. Much of it is applicable to our educational problems as a whole, whether in our work in society, or in the church.

Leaving out the military factors, it may be summed up that good citizenship requires ability to contribute productively to the life of the times.

Second, it requires intelligence, that a man may be reasonably informed concerning the fundamental processes of economic life, such as production, distribution, consumption, transportation, communication, taxation, money, credit, capital, labor, corporations, charities, and corrections, and the functions of the law. In social environment it requires knowledge about health, education, religion, the family, the community, immigration, the control of living conditions, the development of liberty, and the changing status of women.

It also requires a knowledge of the workings and functions of the various departments of government, and one's obligations thereto. A good citizen should also be interested in

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good literature, philosophy, and the historical background of present events.

A good citizen should be prepared to deal loyally, honestly, justly, tolerantly, and with kindness, and in a spirit of co-operation. He should be disturbed in conscience if he is not producing creatively, industrially, and thriftily. He should spontaneously protect the weak, right wrong, liberate creative energy, so as to secure the maximum opportunities for growth.

Such a method of treatment should be beneficial to the general educational work of the country, and would mean in the end not less, but more work; work better done because it naturally stimulates every faculty. Instead of a tiresome problem there is introduced an interesting event, making therefore its natural appeal. One does not seek the abstract, such as reverence, honesty, and health, but should seek to live more reverently, more honorably, and healthfully every day. We do not want to achieve these things with an abstract end, but through right living, to color and direct all of our person and activities in a well-proportioned life.

Meaning of "Evil" in the Bible

From Cruden's analysis we get some interesting points on this word that help to clear up other passages.

"In your editorial of the SAINTS' HERALD, September 16, 1921, I notice you say that if God created evil it would be contrary to other passages of Holy Scripture. Of course it would, but my dear brother, don't you think you are interpreting the word *evil* wrong. I have noticed a good many have only one interpretation of the word *evil*, as they find it in the Bible, and that is *sin*. Permit me to offer that which I think is a right understanding of the word. The word *evil* as mentioned in Isaiah 45:1-6, means *judgments*, which judgments may mean the sword or any other destruction that might come on people, and surely you will not deny that God is the judge of the earth. The word *evil* in Hebrew has a double meaning, as Cruden's Concordance explains. *Evil* is taken for sin and wickedness, as in 1 Kings 16:25-30, and in Ecclesiastes 9:3. This is criminal or moral evil; it is also taken for affliction or punishment which God brings on people because of disobedience. See Job 2:10: 'Shall we receive good at the hand of God, and shall we not receive evil?' According to the prophecy of Isaiah 45, Cyrus was chosen of God to execute his judgments, so you see how nicely the verse 'I create evil,' corresponds with the theme of the chapter. It means, I create trouble or bring judgment on people. There are many other words in the Scripture which, if interpreted rightly, would make the Scripture plainer."

As the above letter indicates, we find that Cruden's Concordance gives the following:

"Evil is taken for sin and wickedness: thus it is said of the wicked kings of Israel, that 'they did evil in the sight of the Lord, they transgressed his law.' (1 Kings 16:25, 30.) And in Ecclesiastes 9:3: 'The heart of the sons of men is full of evil.' This is criminal or moral evil. It is likewise taken for afflictions or punishments which God inflicts upon a person or people. Job 2:10: 'Shall we receive good at the hand of God, and shall we not receive evil?' Isaiah 45:7: 'I make peace and create evil.' Amos 3:6: 'Shall there be evil in a city, and the Lord hath not done it?' This is the evil of punishment, or penal evil. It is also taken for injuries or wrongs done by one man to another. Proverbs 17:13: 'Whoso rewardeth evil for good, evil shall not depart from his house.' Matthew 5:39: 'But I say unto you that ye resist not evil.' It is put for dangers or calamities. Proverbs 22:3: 'A prudent man forsooth the evil, and hideth himself.' He sees public calamities approaching, and uses all lawful means to secure himself. It is taken both for

corporal and spiritual evil, of sin and suffering. Matthew 6:13: 'Deliver us from evil.'"

In writing our editorial we used Young's Concordance which does not present this analysis, but simply refers to *ra* as *evil, bad*.

Strong's Concordance also does not attempt an analysis. We are pleased, however, to present the above from Cruden's Concordance as presenting a viewpoint worthy of our consideration.

At the same time none of these directly contradict the statement in our previous editorial. The Lord permits evil or punishment to come upon us.

We are glad to have all the light upon the subject that we can, but it is a fact that the ancient world would present the idea of a being of evil equal in power with God, and this passage should be, and is, directly contradictory. There is but one supreme God. He permits evil as well as he causes the good.

There are, of course, other passages showing punishment as following sin, and how certain it is that he permits affliction to come upon us in consequence of our wrongful acts.

We very much appreciate this communication from one of our brethren and are glad to submit it for the consideration of our readers.

S. A. B.

A Neighborhood Christmas

For many years, in some of the smaller western towns, a community Christmas tree has been held each year. We recall one town which, at the time, had but two churches, and the Christmas services and tree were held alternately in one or the other. To this Christmas tree everyone who had a gift for anyone else in town brought the gift. Care was taken to see that every person received some gift, and especially that each child was so provided for. This gave the Christmas tree and the entertainment so dear to the heart of every child.

But when we were in the East, some six or seven years ago, we were much interested to note that in Somerville, a part of greater Boston, a community Christmas tree was erected on a high hill. This is a city of close to 100,000 inhabitants, and is so close to Boston as to form a physical part thereof. We do not recall how far the giving of Christmas presents was attempted, but there was a gathering of carol singers who then went out into the different neighborhoods and sang the Christmas carols. If memory serves us rightly, such a Christmas tree has been erected on Boston Common, and we are certain that a giant Christmas tree has been erected in Twelfth Street, south of Washington Avenue in Saint Louis. At the same time provision was made for distribution of Christmas baskets to the poor, which was done quietly from house to house. There was a gathering of toys and gifts for the children at the Christmas tree. It was a part of the city convenient to the poor children, more convenient, probably, than any other location could have been, yet it was made a community or city affair, so that great crowds gathered for the singing, for the exercises, and for the distribution of gifts to the children.

This shows what can be done in large cities and also in villages where the Christmas spirit holds forth in sufficient strength.

We know that in Saint Louis for many years a great Christmas dinner has been provided for the children year after year and Christmas baskets distributed to worthy poor families. The largest hall in the city was secured for this purpose of giving gifts and Christmas dinner to the chil-

dren. The municipal Christmas tree was an outgrowth, in part, of this earlier Christmas dinner.

In the church, provision should be made to see that no family suffers the coming Christmas, and for every child suitable Christmas gifts are provided. The sacred service at the church will be a most important part of our celebration. Christmas Day comes on the Lord's Day this year, so that we celebrate, in a way, His resurrection and birth at the same time. It is well that the solemnity of the day should be preserved, that its deeper significance should be set forth in the Sunday school, in the children's meetings, as well as in the general services of the church.

We are in receipt of a letter from the Community Service, One Madison Avenue, New York, which offers a list of suggestions for the use of music in a community, for celebration. In the East, the singing of carols is much better established than is the case in the West. But this singing of songs, of Christmas carols, outside the home, is another way of adding the deeper joy that should properly belong to the celebration of this day.

The day of His birth is the greatest anniversary in the world. It is a day that we may well celebrate in our solemn assemblies and also commemorate in carrying the joy of the Christmas carol to many homes. It is a day for equality, for the giving of gifts, and especially for bringing joy to the hearts of children and, as His birthday, it is a fit time for the giving of gifts to him.

All too often what should be a time of joy is made rather one of trial in the purchase of useless gifts and in excessive feasting, even to a surfeit, but there is and should be temperance in all things, that the day may be celebrated in every way and be a day of peace, so that in our hearts there shall ring again that refrain, "Glory to God in the highest, peace on earth, good will to men, for to-day there is born unto you, in the city of David, a King." S. A. B.

Religious Normal Work

Many persons in the past have sought to prepare, but to-day the training of teachers is provided for and demanded as never before.

On October 23, seven young women graduated from the teachers training course in Independence, completing in one year a course which, if taken once a week during the Sunday school hour, would have required four years. This brought into view the history of the Sunday School-Religio Normal Department. This department was first organized by the joint executives of the Sunday school and Religio in 1907, with Walter W. Smith as first superintendent. His wife completed the course then offered in the Bible and Book of Mormon and was the first graduate.

Since then the work has been extended and added to until practically three times as much ground is covered. It now includes child psychology; then the theory of education, which course is built upon a knowledge of the reaction of children. The third and fourth sections are concerned with the Bible and Book of Mormon, including Book of Mormon archæology, and finally, the fifth section is concerned with Sunday school organization and the principles of the graded Sunday school. The course is, therefore, several times as extensive as was that of fourteen years ago. Yet it is by no means exhaustive.

The importance of a right knowledge of what we shall teach can hardly be overemphasized. This must include a knowledge of those who are to be taught. Children are not simply little men and women. Their mental processes are

different; their mental attitude is different; their knowledge is limited. A merely correct telling is not enough. Teaching is causing to know, and it is only that which the child preserves and rightly preserves that is really remembered.

We are confronted with a great and immediate need of Sunday school lessons better adapted to the needs of our children, but with such lessons, it is essential that we have trained teachers, teachers who know what they are about to do.

We do not minimize at all the importance of inspiration and direction of God, but the plan of our heavenly Father means effort upon our part. He has never laid down the plan that we should simply open our eyes and mouth and act as an automaton. After all the preparation we can make, we will still have great need of divine guidance.

But one needs only to walk into most of our Sunday schools to note immediately the effect of untrained and unqualified teachers. We do not mean that only those teachers are qualified who complete this particular set course. That is by no means the case. We have teachers in the Sunday school who have had many years of practical experience behind them, together with a love of God and their fellow men, which has caused them to study the word of God with such carefulness that they are well qualified to teach. We have teachers who have not taken this particular course, whose reading is many times as extensive as that course requires, who know principles with regard to child life, the principles and history of education, and the Bible itself. Before the normal department was organized, we had such teachers.

Reference has been made many times to the Students' Society at Lamoni, Iowa, which took for its motto, "Get thy spindle and thy distaff ready and God will send thee flax." Practically every one of that society has found a place of importance in the church for service.

Different organizations of like importance were forerunners of the Religio. Back as far as 1867 there was organized in Saint Louis a philosophic and theological institute. It continued its activity for only a short time, but some members from that beginning continued their studies for years.

We mention this to show that there has been such a spirit in the church from its very beginning. We find such efforts in the old church back in the thirties and forties.

But it is now being made a matter of organized effort to secure for teachers a minimum of preparation, and this effort is now more widespread than ever before in our history. It is reaching out to affect more of our Sunday schools. But it should extend until its influence is felt by all.

Yet we must repeat that this preparation is only a beginning. There must be wisdom along with knowledge, and there must be charity and the pure love of God. There must be the direction of his Holy Spirit to do his work acceptably. But to do that work acceptably means also that there must be a spirit of service, which will cause us to make every possible effort to secure the needed preparation, so as to do our work in the field of the Sunday school as well as possible.

S. A. B.

The speaker at the Stone Church in Independence on the evening of Sunday, the 27th, was Elder J. F. Garver, president of the Lamoni Stake. His subject was a continuation of the sentiment expressed by the others who have had a part in the series of sermons for young people, the need of high personal and moral ideals. Elder Walter W. Smith spoke the previous Sunday evening on "Youth," and both services have maintained the usual record of good attendance and excellent interest.

Analysis of Wealth in the United States

Within the past ten or fifteen years there have been various attempts at analysis of the wealth of the United States. We have made the comment heretofore that the figures published are only very rough approximation. To determine the actual wealth is a tremendous task. The basis for assessment of taxation is not the same in all States nor in all counties of the same State. The actual market value is not easily determined.

Even in the matter of income, the figures are only approximate, as it has been found nearly impossible to secure accurate figures for the lower range of income below \$2,000 a year.

The estimate of the wealth of the country has varied from two hundred fifty billion dollars to three hundred fifty billion dollars. The income has varied in recent years and for the same years from thirty billions to fifty billions.

During the past two or three years, a commission has been engaged in considering critically this problem of the division of national income, and their report is just now published by the Government. It reported a wide variety of opinion, both political, social, and economic. This is probably by far the most careful analysis that has been attempted. They do not discuss the question of wealth, though the assertion is sometimes made that two per cent of the people own one half of the wealth of the country, more or less. But after spending two years investigating the problem, their report states that 12 per cent of those receiving income, receive 40 per cent of the annual gross income. The remaining 88 per cent receive 60 per cent of the gross income. The first class includes all who receive \$2,000 and over. The second class includes all those receiving less than \$2,000 and includes a great many boys and girls as well as other unmarried persons.

A Demonstration of Value of Organization

The Nonpareil Class in Sunday school and Religion in Independence, at the Stone Church, with Mrs. E. S. McNichols as teacher and Scott Cochran as president, gave an excellent demonstration at Thanksgiving time of what an organization that really functions can do.

They had asked the bishop in Zion for the number of families who for various reasons needed or would appreciate a basket of foodstuffs on that day. After careful investigation he reported that there were fifty such families among our members and he furnished the number in each, but no names.

By the volunteer method these were all taken over by members of the class, in some cases several girls clubbing together on one of the larger assignments. There was an agreed menu which included vegetables, sugar, meat, fruit, etc., the combinations allowing for the personal ideas of the donors, yet each providing a full meal for the number indicated. Each basket was contributed anonymously. The fifty baskets assembled for delivery on Thanksgiving Eve made truly an imposing array for one class, and must have gladdened the hearts of as many families.

We realize that to thus give of our substance to each other is not a new thing. In fact, it is as old as the day itself, but all too many times the best results are not attained, the number given is all too limited, and unnecessary duplications occur because of lack of organization and thoughtful planning in the details. The value of this feature we commend to all our readers.

Subjects Being Discussed

United States to Protect Jewish Interests in Palestine

According to recent press dispatches, American officials have assured Zionist leaders that commercial and other interests of American Jews in Palestine will receive recognition by the United States, and be assured of an insistence on an open door for trade in both the Near East and the Far East. The United States not being a member of the League of Nations, the existing Mandate in Palestine, whereby Great Britain is managing civic affairs, there will be no interference in this regard. The operation of the present immigration laws shuts out many European Jews from this land, but when they can be assured in this manner of the protection of America, thousands will emigrate to that land and with the aid of American capital put into operation many of their cherished plans for the rehabilitation of the land and its many resources.

Presbyterians Vote to Ordain Women

After having the question up for debate at several national conferences, the Presbyterians have finally accorded to the women among their membership the rights of the ministry. The subject has brought out many an argument, but it appears that the cause of the women has gradually won supporters until finally it triumphed. This action on the part of one of the most staid of modern churches is perhaps indicative of the tendency of the times to go all the way in the recognition of the equality of the sexes.

Churches Leave the Poor

The Saint Louis Church Federation, with the aid of the national committee of Social and Religious Survey, have completed a preliminary survey covering about one fourth of the city population and about forty per cent of those over thirteen years of age. Particular comment is made upon the fact, well known to citizens of Saint Louis, that the down-town district has long been deserted by the English speaking churches, which moved out between 1870 and 1890. The churches conducting the service in German followed about ten years later, with the result that forty-two churches, only one of them Roman Catholic, however, have deserted the down-town area. Practically all of these churches have moved west and north toward the high-class residential section near Forest Park. This, of course, is a serious mistake, which has long been noted by those familiar with the situation in Saint Louis. The poor are practically deserted by the sectarian churches as a whole and these churches are grouped together in a relatively small district, instead of being scattered over the city.

Child Labor in Beet Fields

The Children's Bureau of the United States Department of Labor reports in the Colorado beet fields, including parts of two counties, more than one thousand children under sixteen years of age employed. Four fifths of these were under fourteen; one fourth under ten, and a considerable number were less than eight years of age. Seven tenths of these children were children of contract laborers, not members of families of beet growers, and they did the great bulk of the work in the field. The continual stooping in the thinning process and in the harvesting results in deformity and malposition. Seventy per cent of the children were found to be so affected. The long hours, nine hours to eleven hours a day, were also found to be injurious. In addition the children are from one to seven years behind in their grade.

ORIGINAL ARTICLES

The General Conference Auditorium

By the Presiding Bishop

Perhaps no movement in recent years affecting the general welfare of the church has been more generously and wholeheartedly participated in than the raising of funds to build an auditorium in which to hold our General Conferences and other large gatherings.

The General Conference of 1920 enthusiastically indorsed the recommendation of the Presidency looking to the erection of such a building. By vote of the conference, Independence has been selected as the place for future General Conferences. Of late years the Stone Church has been too small to accommodate the people seeking entrance to the conference sessions, so that large numbers have been denied the privilege of attendance, many being turned back at the church doors.

The first step would be the gathering of the funds for the big undertaking. About \$67,000 in cash and pledges was the spontaneous response from those in attendance at the conference. The proposition must next be submitted to the entire church membership. This the Bishopric did through a special campaign of two weeks in October, 1920, in which the whole machinery of the church was called into operation. A half million dollars was the amount asked for. The proposed amount and more was subscribed in pledges payable in cash and its equivalent. The grand total was \$846,000. It was an inspiring experience. The church did nobly, and no department appreciated it more than the Bishopric.

There soon arose an element of uncertainty. Prices of building material, then at the peak, began to descend, and there were prospects of further reductions. The value of agricultural products declined more and more, and unemployment began to stalk abroad in industrial centers. We seemed to be in the painful process of getting back to some prewar price levels. Financial leaders in the business world began to prophesy, and the most pessimistic felt that by this time we would have passed the crisis and be again in the enjoyment of "good times" so often spoken of. Others believed that by the spring of this year, 1921, we could count on prosperity, but like the will-o'-the-wisp, it is still ahead of us.

The unfavorable economic conditions seriously affected the temporal interests of the church work, and a call was issued for the Order of Bishops to meet in Independence in May of this year to consider the situations affecting the financial end of our church program. They were in session for eighteen days, and during that time the twenty-four members of the order, bishops and counselors from all parts of the country, carefully and prayerfully considered these problems in their relation to each other. The entire budget of church expenditures was carefully scrutinized and tentative revisions made to bring the cost of operation of the church as nearly as possible within the anticipated income from tithes and offerings.

Among other conclusions reached, it was the consensus of opinion that it was not wise to hurry the building of the Auditorium. It was realized that this would cause keen disappointment to some, yet we were confident that those who would consider the matter from all angles would agree with this view.

It was not at that time possible to secure joint consideration of this and other matters by the quorums who usually pass upon such questions, so no official announcement was

made, but the resolutions adopted were filed with the proper officers.

The total cash collected for the building at this date is \$341,000. The payments on the pledges are falling due. Saints here and there have written us that on account of unemployment, falling prices of farm products, inability to secure money, they are temporarily embarrassed so that they cannot meet these payments. Others do not write, but cease paying, yet we know many of them have good reasons for so doing. However, we have faith in the Saints and believe that the pledges will be paid when possible, but, under the existing conditions, and for lack of sufficient funds to meet the ordinary expenses of the general church, we are not inclined to urge unduly nor to demand sacrifice unto hardship in this special undertaking.

There are some building sites available for the erection of such a building, but even the selection of the best location is no small matter and should receive the most careful consideration. We must build with the needs and development of the future well in mind. Especially must this building fit in with the building program of the church in Zion. When a site is purchased, it often happens that it requires considerable time to have it vacated.

Then there are the problems of the architect. He must have something definite upon which to work ere he can complete his preliminaries, to say nothing of the finished plans.

Last, but not least: beginning with October, 1920, there has been a continued decline in tithes and offerings, resulting in an operating deficit (or excess of expenses for missionary and general church work over income from tithes and offerings) of approximately \$175,000 at this date. The situation is not improving and we will tell you more about it in an early issue. Everything possible must be done to keep the operating expenses of the church at the lowest amount consistent with the welfare of the work as a whole. Recognizing this situation it is quite apparent that the care and upkeep of the proposed building would only increase the operating expense of the general church, to say nothing of the additional burden of debt and interest that would be placed upon our shoulders if the building were to be begun before all pledges are fully paid.

It has been called to our attention that we have said little about this matter for publication. We admit the possibility that in our attention to the current problems arising in our daily work we have been remiss. Our desire is that the membership may be familiar with the problems before the church, hence for those who have not had the opportunity to know these simple facts we have taken time to write this explanation, desiring only to advance the interests of the Lord's work through a common understanding and unity of purpose in the tasks that lie before us.

Your colaborer,

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

The Presbyterian Church in the United States has been stirred up on the subject of giving by the achievements of the United Presbyterians. The latter denomination gives nearly three times as much for benevolence per capita as the Presbyterians. The stewardship idea has been emphasized by them for years, and this is believed to be the secret of their success. The Presbyterian Church will emulate this success, and Doctor A. F. McGarrah, church efficiency expert, is trying to induce Bible classes to study stewardship. In the Chicago Presbytery 1,115 men were in classes studying stewardship on October 16. The number grows continually.—*The Christian Century.*

Two Beautiful Organs We Have Recently Acquired

By A. H. Mills

It affords us genuine pleasure to present to the readers of this issue of the HERALD pictures and descriptions of two very fine pipe organs recently acquired by two of our prominent branches.

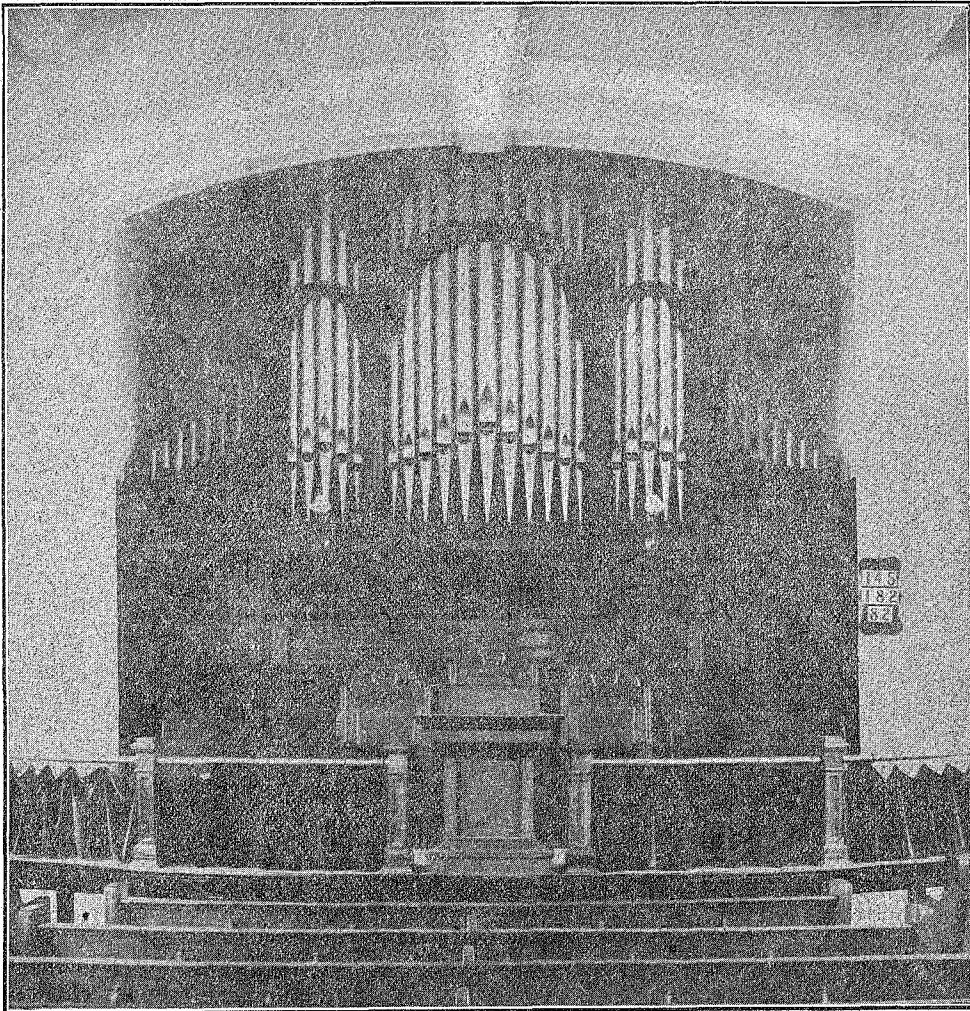
The acquisition of a pipe organ by any branch of the church is distinctly an event of unusual interest. Pipe organs are not common things with us. As a church we have had to come up from very humble environments. We have had to rise out of obscurity, fight our way through obloquy and opposition, and climb by hard-won steps to the modest station we now occupy. We have always had to think first of the essentials: those things that would establish our place as a church. Not many of our branches have been able to go very far beyond the prime necessities and attain to those things of

convenience and culture which, as important as they really are, are so nearly related to luxuries as to be too often unattainable. Consequently, the acquisition of a pipe organ by one of our branches is an event of real moment to us. It really marks a definite step in the progress of that branch, especially in its musical development. Such an acquisition places before that branch possibilities of great worth not enjoyed before. Therefore, we know the hearts of all in the church will gladden in the perusal of this account of the fine organs acquired by these branches.

The editors are agreeable to a plan to have other articles—even unto a special number—in future numbers, telling of not only other pipe organs, but specially interesting situations from the viewpoint of our Department of Music.

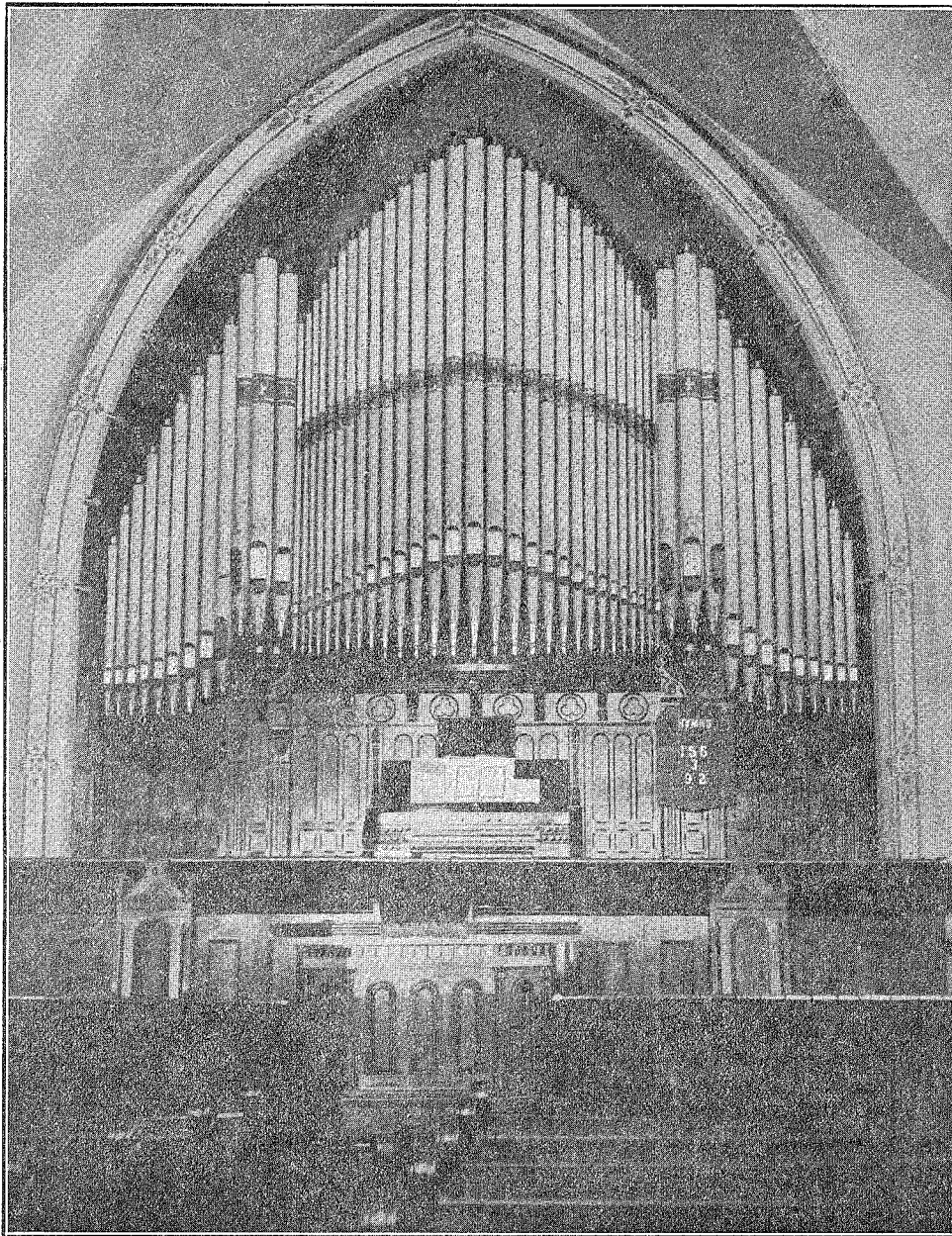
The Organ at London, Ontario

The acquisition of this truly excellent instrument should mark a distinct epoch in the musical affairs of the London



THE LONDON, ONTARIO, PIPE ORGAN

"A most fitting embellishment to the magnificent church edifice owned and occupied by the London Saints."



THE SAINT LOUIS, MISSOURI, PIPE ORGAN

Saint Louis Branch is abundantly supplied with musical instruments, but this is the king of them all.

Branch. With so valuable an asset, affording so much real aid to advancement and so many possibilities for enriching and beautifying their musical services, they should now be engaged in a program of real musical development that will mean much for the future.

We enjoyed the privilege of personally inspecting and playing upon this fine instrument while we were with the London Saints on the Sunday of July 10 last. It more than met all our anticipations and hopes for it. Its tone qualities were

found unusually beautiful; its registration scheme (arrangement and character of stops) was admirably well balanced; and although a comparatively small instrument, it has abundant resources in tonal qualities, variety, and volume. Its cases is constructed of heavy, quartered oak, highly finished in dark English oak color. Its front pipes are richly decorated in gold. It has two manuals (keyboards) and pedals. The wind supply is furnished by a very efficient electric blower situated in the basement.

The London Saints are to be congratulated on possessing so fine an organ; and, as will be seen from the picture, it forms a most fitting embellishment to the magnificent church edifice owned and occupied by them and dedicated to the worship and glory of God.

The following is the scheme or specifications, of the instrument, as furnished to us by the pastor, Brother William M. Grice, who is as proud of it as anybody in London.

Specifications of Organ at London, Ontario

(Two Manuals and Pedals. Built by the Karn-Warren Pipe Organ Company, Woodstock, Ontario. Compass of Manuals, CC to a, 58 notes. Compass of Pedals, CCC to D, 27 notes.)

Great Organ

(Name of Stop)	(Material)	(Pitch)	(No. of Pipes)
Open Diapason,	metal	8 ft.	58
Dulciana,	metal	8 ft.	46
Melodia, treble	wood	8 ft.	46
Stopped Diapason, bass	wood	8 ft.	12
Principal	metal	4 ft.	58

Swell Organ

Aeoline	metal	8 ft.	46
Stopped Diapason, treble	wood	8 ft.	46
Stopped Diapason, bass	wood	8 ft.	12
Harmonic Flute	metal	4 ft.	58
Oboe Gamba	metal	8 ft.	46

Pedal Organ

Bourdon	wood	16 ft.	27
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Couplers and Mechanical Accessories

Swell to Great	Swell Pedal
Swell to Great, super octave	Swell Tremolo
Swell to Pedal	Bellows Signal
Great to Pedal	

The Organ at Saint Louis, Missouri

(From description furnished by Brother Edward C. Bell, Director of Music, and one of the organists.)

The branch at Saint Louis has always been one of the important musical centers of the church, as regards musical activity and progress. Within its ranks there are a number of enthusiastic musical workers who have been steadily forging ahead in their development, working consistently and patiently; and now the beautiful organ pictured in this issue is a fitting reward to their labors.

We do not know *all* that the Saint Louis Saints have done musically, but we know *some* things. Years ago they began to develop their choir work and have made some creditable records in that line. Some of their musical workers have cultivated their individual talents to a high degree, giving, in the true spirit of consecration, their services to the church. They have especially wanted to advance in regard to the organ. We well remember when we visited the branch, about a dozen years ago, at their former church on Glasgow Avenue. Then their song service was accompanied on a large reed organ, built somewhat after the scheme of a pipe organ, with manuals and pedals. Of course it did not begin to equal in power and resources the instrument it imitated, but it went quite a ways in helping them build in their scheme of progress. Brother Edward C. Bell, one of the organists of the new instrument, had some *visions* about that time (oh, that more of our young people would have visions!) and he began studying actual pipe organ playing, even though he had to earn his "daily bread" in a railroad office. The fruits of his

foresight are now being enjoyed on the new instrument

We have not personally inspected this organ, although we are "just crazy" to do so. But those who are competent to judge tell us that the instrument has a beautiful tonal quality, and its registration scheme (which follows later) makes us know that it is an exceedingly well balanced organ, so far as arrangement and character of stops are concerned. In actual size (number of speaking stops, *not outward appearance*) it is slightly smaller than the organ in the Stone Church at Independence and it will therefore rank as second in size among the organs of our church. Its case is of rich quartered oak, beautifully finished in light golden color. The front pipes are handsomely decorated in gold leaf and colors that harmonize with the interior of the church. The instrument sits in an alcove behind the pulpit and there is ample room between it and the pulpit platform for a large chorus choir of thirty voices. The wind supply is furnished by an efficient electrically operated "Orgoblo" blower, situated in the basement, although in case of a stoppage of the electric current the instrument may be blown by hand.

The possession of this beautiful organ brings to the Saint Louis Saints many added possibilities for their musical development. We earnestly hope that their consequent progress will be as gratifying and as real as we know their enjoyment of the organ will be.

The scheme of this organ is as follows:

Specifications of Organ at Saint Louis, Missouri

(Two Manuals and Pedals. Built by the Hinners Organ Company, Pekin, Illinois. Compass of Manuals, CC to c, 61 notes. Compass of Pedals, CCC to F, 30 notes.)

GREAT ORGAN

(Name of Stop)	(Material)	(Pitch)	(No. of Pipes)
Open Diapason	metal	8 ft.	61
Dulciana	metal	8 ft.	61
Melodia	wood	8 ft.	61
Viol d' Gamba	metal	8 ft.	61
Flute d'Amour	wood	4 ft.	61
Principal	metal	4 ft.	61

Swell Organ

Violin Diapason	metal	8 ft.	61
Lieblich Gedacht	wood	8 ft.	61
Aeoline	metal	8 ft.	61
Salicional	metal	8 ft.	61
Oboe and Bassoon	metal	8 ft.	61
Flute Harmonique	metal	4 ft.	61
Piccato	metal	2 ft.	61

Pedal Organ

Sub Bass	wood	16 ft.	30
Bourdon	wood	16 ft.	30

Couplers and Mechanical Accessories

Great to Pedal	Great Organ Piano
Swell to Pedal	Balanced Swell Pedal
Swell to Great	Tremulant
Swell to Great, super octave	Bellows Signal
Great Organ Forte	

Lynching will have a definite check in the only country that indulges in such practices, the United States, if the bill sponsored by Representative Dyer, of Missouri, becomes a national law. It provides for heavy fines and imprisonment up to five years for municipal and state officers who fail to do their duty in protecting a prisoner from the hands of the mob. Furthermore, the county in which the lynching takes place is subject to a fine of ten thousand dollars, to be paid into the Federal Treasury.

Jerusalem and the Coming of Christ

By A. M. Chase

Prophetic history concerning the city and the event. All quotations from the Inspired Translation of the Bible.

"Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thessalonians 5: 4-6.

"And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled."—Matthew 24: 33.

One of the signs of the times of which we as a people are very familiar, both by reason of the prophetic word and because of our attention being so often called to it in the preaching of the word, is the regathering of the Jews and the rebuilding of Jerusalem. I am not attempting to stress this fact in my article, other than to call attention that, in the ultimate accomplishment of this event, Judah shall not be dependent upon the Gentiles, for, declares Jeremiah 30: 18-22:

"Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap. . . . And their nobles shall be of themselves, and their governor shall proceed from the midst of them. . . . And ye shall be my people, and I will be your God."

Zechariah also declares (12: 5, 6):

"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all like the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem."

From the foregoing, and much more that may be read from Zechariah, especially in chapters 12, 13, and 14, as well as the last chapter of Zephaniah, it must appear that this restoration will be accompanied by war and bloodshed, in which Judah will be pitted against other nations. As the first-named prophet declares:

"I will make Jerusalem a cup of trembling unto all people round about, when they shall be in siege both against Judah and Jerusalem. . . . All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."

I wonder, sometimes, if we as a people are not inclined to lose sight of the tribulation yet waiting this people (Israel after the flesh) in the final purifying of the city until, "Thy people shall be all righteous." (Isaiah 60: 21.) When Isaiah declares (4: 2), "They that are left in Zion, and they that remain in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem," it is to have been accomplished by the purging of the "blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning," in which her "men shall fall by the sword, and thy mighty in war," and when such a lamentable condition of morals has obtained among them that "seven women shall take hold of one man," that they may have his name and so be rid of their reproach. (See Isaiah 4.) Then after that Jerusalem is cleansed.

When the Master was approached by his disciples with the request that he tell them of the signs of his coming, he not only told them of the destruction of Jerusalem under Titus, and the subsequent falling away from the gospel, or apostasy; but, according to the Inspired Translation, includes a second

fulfillment of Daniel's prophecy of the desolation of abomination. Whatever this abomination of desolation may be, Luke declares, "When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh." (21: 19.) And he further declares (verse 32), after having told us that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," that, "The generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled."

In the light of these things, the Master's declaration as given by Matthew, "And again shall the abomination of desolation spoken of by Daniel the prophet be fulfilled," comes with peculiar force. And as Amos declares, "Surely the Lord God will do nothing, until he revealeth his secret unto his servant the prophets," we turn with interest to read what he has revealed concerning this destruction still to come upon Jerusalem. As I have referred you to Zechariah, chapters 12 to 14, we will read from the last chapter referred to:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee." Did you notice that Isaiah makes a similar declaration, only he declares that

"The day of the Lord of hosts soon cometh upon all nations; yea, upon every one; yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low. . . . And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." (Isaiah 2: 12-17.)

Zechariah tells us that when that day comes the Lord will "gather all nations against Jerusalem to battle," and that this is not the final gathering of the nations to fight against the holy city and the camp of the Saints as told in Revelation 20 is evidenced by the following:

"And the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

Just here, let us hear from Zephaniah 3: 11-15:

"In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more."

Surely this prediction with its paen of triumph is for the same event that Zechariah is describing when it culminates thus:

"Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. . . . And the Lord my God shall come and all the saints with thee. . . . And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one."

I do not wish to weary my readers with a long article, nor do I desire to preach to the elders of this church; but, in the language of Paul, "Ye, brethren, are not in darkness, [need not be] that that day should overtake you as a thief. Therefore let us not sleep, but let us watch and be sober."

We are not through with world wars, nor is the "warfare

of Jerusalem" yet accomplished. Still we can welcome every effort to mitigate these horrors. But, as Isaiah declares, so long as the nations ignore the means that God has ordained for the solving of the social and economic ills, the everlasting gospel; and so long as they think to solve their difficulties, ignoring the voice of his servants with the message of reconciliation; the edict of the Lord is (Isaiah 50:8), "Behold all ye that kindle a fire, that compass yourself about with sparks; walk in the light of your fire, and in the sparks which ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow."

May the Master give us strength of purpose and courage to endure these trying times, while we faithfully bear our witness, both by word and deed, that we may be among the triumphant ones who shall have so wrought that the nations will come to Zion and Jerusalem, to learn of his ways and walk therein. For only then will their weapons of war be turned into instruments of peace: instruments of destruction turned into machines of blessing and production for all mankind.

The Life Beautiful

By J. E. Vanderwood

Nature through evolution gives the life beautiful, of which Christ is the highest type.

There will come a time in our experience, and it may not be far distant, when we shall all be made to realize the virtue, and need, of the life beautiful. They are fools only who scoff. Men of wisdom and understanding are ready always to give, or to hear, a reason. However, we are aware of the general tendencies of the human race to err, and of the apparent inability of the human mind to comprehend the great things of life. Ever since the primeval fall, it seems that man prefers to choose that which is most injurious to him. This is evidently due to the fact that he permits darkness to blind his eyes, and the cunning voice of the Adversary of his soul to enamour him, until he has become ensnared in the web of his baser imagination.

Life; what is it? Have you considered it at all seriously? Poor Richard said, "If you love life, do not squander time, because that is the stuff life is made of." But, really, my dear reader, what is life? I am real serious in this matter. If you will consult your dictionary, you will discover that life has a wide and varied meaning. It therefore becomes necessary for us to consider it in a relative sense before we can comprehend it in the superlative degree. You will observe that in the caption the noun *life* is modified by the adjective *beautiful*. On its very face it suggests to us a restricting of the term, and yet when it is properly grasped and fully understood, it bespeaks an enlargement, an evolution, rather than a restriction of life. In the proper sense of the term, it restricts it to the highest, the superlative, rather than the relative phases of life.

God the Source of All Life

It may be well for me here to draw your attention to this one all-important and fundamental truth, that God is the source of all life; that without him there is, and could be, no life. The lowest type of life is that which partakes least of the nature of God, while the highest type of life is that which partakes most fully of the nature of God. Right here I am confronted with the problem that Emerson was confronted with when he said: "Our rhetoric is so faulty that we can't strongly affirm one matter without apparently denying the

other." The thing I really wish to say is this: There seems to be a tendency on the part of man to think of nature's laws as being in conflict with God's laws. They seem to think of God's laws as acting in contravention to the laws of nature. This is a grievous error, and has undoubtedly grown out of such statements as this: "The natural man knoweth not the things of God." To convey the original idea, which is the correct one, this text should read, "the carnal man," etc., instead of "the natural man," etc. That only is natural which is working in perfect harmony with the highest laws of its being. I trust I may be fully understood in this matter, for I wish to state that nature's laws are God's laws, and that that which is functioning according to, or in keeping with, the highest laws of its being, is honoring fully the law of God, and it is revealing the life beautiful.

Cultivation Determines Value

It is only that which is failing to act in keeping with the highest laws of its being that is dishonoring God's law. We may be able to best illustrate our thought by going first to the vegetable kingdom for an illustration. There we will discover life represented in the relative as well as in the superlative sense. We will take the apple family for example; it ranges all the way, in variety, from the wild crab to the luscious Arkansas Black. Did it never occur to you what caused the difference between these two varieties I have named? It may all be expressed in one word, *cultivation!* The wild crab may, by proper cultivation and grafting, be made to do better, yes, it may be evolved into the luscious Arkansas Black; but on the other hand, if the Arkansas Black be permitted to run wild sufficiently long, where it has no care or cultivation, it will deteriorate and finally degenerate into the likeness of the wild crab. The Arkansas Black is filling the measure of its creation while it is functioning in keeping with the highest laws of its being. Its efficiency consists in its ability to produce the highest and best of its kind; it is thus revealing to us the life beautiful, while the wild crab is not filling the measure of its creation because it can, with a little cultivation and grafting, be made to do better. God never created it to be a wild crab. It was intended for something better. The one is living the law of nature in the fullest sense, because it has reached the highest possible state of efficiency, while the other is living the law of nature in a very limited sense, for it is possible for it to do much better. Do you not see the difference between these varieties?

The Earth Honors the Law of God

In section 85 of Doctrine and Covenants we are told that "the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law." In other words, the earth abides by, and honors, the law of God, for it honors the law of nature, and hence the law of God, by filling the measure of its creation. There is no condemnation that can follow that which fills the measure of its creation. That which brings condemnation to you and me is, that we do not fill the measure of our creation; we can do better than we are doing; we are wild crab apples that have deteriorated and degenerated far beneath the highest law of our being. We are what we are because we choose to be just that and nothing else, for when we choose to be something else we will be found making an effort to that end. I wish to have you observe that the earth itself honors the law God has given it, but that which has come of the earth has failed to keep its first estate. This is evidently due to the failure and transgression of man.

The Earth Honors the Law of God

We have already used one family from the vegetable king-

dom as an illustration, but now I wish to go to the animal kingdom for an example. We will use the case of the razor-backed hog of the timbered country of Arkansas in contradistinction to the corn-fed hog of Iowa. The first is a deterioration and degenerated type of his species, while the other is approximately the measure of its creation. In that sense the latter is revealing the life beautiful. Now don't be horror-stricken because I have said a hog, when approximating the measure of his creation, is revealing the life beautiful, because whatever it may be that fills the measure of its creation, and reaches the highest possible state of efficiency, is in that sense of the term revealing the life beautiful. That which has reached the highest and best in its sphere, or has become the best of its kind is beautiful.

There are two laws that are operative in this big world of ours; the one is the law of evolution, the other is the law of deterioration. The latter is evidently the law Saint Paul referred to as warring against his members. The law of deterioration is the law that was applied by Cain; it is destructive. It is that which is connected with the kingdom of Lucifer, who was once a son of the morning. This law, if it be permitted to enter into your life, or mine, will bring us to a place and condition of sorrow and anguish. The law of evolution is the law of God, for it is constructive; it is the law of enlargement and growth. It is the law by which the son of the carpenter became the Holy Son of God. The law of evolution is always constructive, while the law of deterioration is always destructive. Have you discovered the difference?

I trust I shall not be misunderstood in this matter, for I am not speaking of the Darwinian theory of evolution. I am speaking of that law that will evolve each species into the highest possible state of efficiency, so as to enable it to fill the full measure of its creation. I wish here to have you observe that that which is destructive is never beautiful, while that which tends to evolve into a better state is always becoming and beautiful.

Man Crowning Work of Creation

We now come to man, the crowning work of God's creation. "Man is that he might have joy," we are told; but, oh, the anguish and sorrow he precipitates upon himself because he is willing to live beneath his privileges. Jesus said to the people of his day, "If I had not done among you the works that no other man hath done, ye should not have had sin, but now ye have no cloak for your sin." That is simply saying, "If you didn't know any better, there would be some excuse for you; but since the light has dawned upon you, and I have shown you the better way, there is no excuse for your baseness of life, and your littleness of soul." And it may be well right here for me to say that if man does the best he knows, that is all he can do, for the angels of heaven can do no more. Our grief consists in the fact that we generally know better than we do, we understand better than we perform. There is no reality or beauty in such a life. Beauty consists in doing beautifully.

Now, my friends, I want to lay before you the workings of the two laws, that you might get clearly the idea I wish to convey to your understanding. The law of deterioration is fully revealed in Lucifer. Think of it! He was once a son of the morning, but he failed to keep his first estate; he was not obedient to the law under which he had been placed, and hence the process of deterioration began to set in. This was followed by rebellion, and then expulsion. Think of it, a son of the morning deteriorating and degenerating into a demon of darkness! It almost makes one cringe as he thinks of it, and yet the law of heaven says that that which I refuse to

utilize or to abide by, I must be deprived of. "To him that continueth to receive shall more be given, and he shall have abundantly; but he that continueth not to receive, from him shall be taken even that which he hath." So we see that Lucifer deteriorated and lost his estate because he would not obey the law of heaven. Thus it must be with you and me when we refuse to hear and to obey the law of heaven. The law must and will take its course.

A Bright Picture

This, indeed, is a pathetic picture, but the other one is brighter; it presents to us the life beautiful; it is predicated on the law of evolution. We see a humble carpenter and his espoused wife, unto whom the Angel Gabriel appeared and announced unto them the birth of a son who should be called Immanuel, which, being understood, means *God with us*. This child was born in a manger, because there was no place in the inn for him. He came into the world under adverse surroundings. He was circumscribed with all the handicaps the human race is heir to. From the general appearance of things, he was doomed to a life of poverty, of slavery, and of inferiority, for he was among the poorest of the poor, and the humblest of the humble. But on that night when the manger was graced with the son of the carpenter, a new star appeared in the east and wise men came to Jerusalem in quest of the newborn king of the Jews; while the angel hosts appeared to the Judean shepherds and said: "Fear not, for behold, we bring unto you good tidings of great joy which shall be unto all people, for unto us is born this day in the city of David a Savior which is Christ the Lord." And then the angel chorus chanted that sweet refrain of "Peace on earth and good will unto men."

This Babe of Bethlehem obeyed fully the law of his creation; he lived to the highest that was in him, and thus evolved from a humble babe into a great teacher, a mighty philosopher, a friend of the friendless; yes, more, the Son of God. We are told in the sacred volume that "he grew in wisdom and stature, and in favor with God and man." This is evolution in its truest and noblest sense.

As he emerges from his infancy, we see him first humbly entering upon his duties of life as a carpenter. He didn't complain that he had been born a king and that, therefore, the work of a carpenter was too base for him. No, indeed; to the contrary, he did the carpenter's work faithfully and well, and he graduated from it into a nobler work. He did always that which his hand found to do, and he did it cheerfully, he did it meekly, and he did it well. He took God into partnership with him in all his work, believing fully that there is nothing required of us in the way of work that we cannot invite God to assist us with. Thus he evolved from the manger cradle into the carpenter of Galilee. He evolved into the High Priest of the Almighty God, because he always lived in keeping with the highest and best within him. He was thirty years preparing to render three and a half years of service; so he believed in preparation and efficiency. He was constantly becoming the personification of the highest law, and hence he attained fully unto the life beautiful.

He came into the world not to receive that upon which he had bestowed no labor. To the contrary, he gave his all, that others might be made rich as a result of his poverty. He was not seeking bribes, nor yet asking for donations, but he went into the world where poverty and suffering were everywhere in evidence, and he graciously ministered to the needs of man. He said, "My father worketh hitherto, and I work."

His love challenges the admiration of all mankind; his pa-
(Concluded on next page.)

OF GENERAL INTEREST

THE COMMON LAW OF THE BIBLE

Professor Nathan Isaac, of the University of Pittsburgh Law School, contributes an article to the *Journal of the American Bar Association* for March, 1921, in which he points out that the past century and over has contributed practically nothing to the study of Biblical law as law. J. B. Michaelis wrote his commentary on the laws of Moses in 1770 to 1775, but linguistic research and compilation of material should give to the present generations a new set of commentaries of interest both to the exegete and jurist.

This article is of particular interest in calling our attention to the fact that much of the law of Moses was not a providing for the forms they used, but rather a restriction of previous laws and customs. The Mosaic law was not an entirely new thing, but was founded on customs then existing among the Israelites and their neighbors, though it naturally marked a considerably great advance over those customs. The article is of sufficient importance to justify a rather full quotation which follows.—EDITORS.

To pass gently over the controversies of to-day, a few years ago Biblical scholars were clashing over the supposed dates of particular passages. A generation or more ago the

tience is a beacon light unto us impetuous mortals. The meekness of his Spirit enables us to understand that only in meekness is there found real strength. The mildness and serenity of his voice could still the mighty tempest, and calm the turbulent water. His clarion call could bring the dead man from his grave when all hope of life had been surrendered. The palsied hand was made steady by his touch, and the mute tongue spoke fluently at his command. We see God in all his splendor and majesty revealed in the perfected life of this unlettered carpenter. The law of evolution has here revealed its perfect type of manhood. In him we find the fountain of perpetual life, the source of eternal truth, the embodiment of all wisdom, the tenderness of matchless love, and the fullness of Divine Justice. In him is revealed "the fullness of the Godhead bodily"; yes, in truth, we find in him, in its fullest degree, a revelation of the life beautiful.

Let Man Learn Obedience

Let man learn the meaning of one word, and then let him apply it to his life and he too will learn to triumph; that word is *obedience*. Let man learn to obey the law of God and live in keeping with the highest law of his being and he will be made a partaker of the most excellent. He shall become a possessor of the divine attributes; he shall unfold and evolve into the superlative type; he shall bud and bloom into the life beautiful. Let man learn to obey the higher law and he shall be made a partaker of the higher life. But he must learn to evolve, not deteriorate; for that which I utilize in the highest and truest sense shall be increased and enlarged for me, so that I may have abundantly; but that which I fail or refuse to utilize must be taken from me.

He who fills the measure of his creation and functions as he should, shall become one with God here and now, and by continuing to keep in tune with the Infinite, he shall remain as one with God throughout all eternity, because he who has obeyed, and is continuing to obey, the higher law, has gained the victory, and has in reality become a possessor of the life beautiful, and he will be able to retain his station only so long as he continues to obey the highest and best within him.

battle raged over the question of the composite nature of the early books of the Bible. Before that time science and faith were at issue over the literalness of Biblical cosmology and history. It would be too much to say that time has really solved these bitterly contested problems; but time does take away the sharpness of the apparent issues—and a knowledge of the manner in which unwritten law develops may do the same.

The jurist knows, for example, that no matter when a code is written it must necessarily be made up of elements from very much earlier periods unconsciously presupposed—rather than consciously drawn upon. Thus, when a modern constitution speaks of a "jury," it necessarily perpetuates a tremendous amount of law that had grown up and become a part of the life of the people in the course of five or six hundred years. In fact, in early codes of law it is just as important to read between the lines for the purpose of ascertaining what is taken for granted as it is to read all those rather exceptional details that the lawmaker seeks to emphasize or to change. And so it is with the Biblical codes. Thus, to mention only a few of the more obvious examples, they speak of the "avenger of the blood," "the rights of the first born," "the duties of a brother-in-law," "divorce," and "causing children to inherit," as if all of these institutions were well known. In fact, some of them seem to be too well known, for the purpose of the passages dealing with them is quite obviously to mitigate evils connected with them rather than to establish them as the reader untrained in law might suppose.

Let us examine these institutions, in the order mentioned, both as they appear in the codes and as they appear in the life of the people, especially in periods antedating the codes, not only according to the chronology of the higher critics, but even according to the chronology of the oldest tradition.

The "avenger of blood," of course, presupposes the institution of family feuds, an institution almost universal in primitive society. Perhaps it is referred to in that earliest of codes which constitutes the rule of life for the family that has escaped from the deluge. "At the hand of every man's brother will I require the life of a man. Whoso sheddeth a man's blood, by man shall his blood be shed." (Genesis 9: 5, 6.) The Mosaic legislation, while recognizing the right, or perhaps the duty of the "avenger of blood," nowhere tells us just what kinsmen are to be deemed avengers, nor are we informed in so many words that the so-called avenger is acting within the law. All that we have is the establishment of a counter-institution to mitigate the harshness of this primitive law, namely, the cities of refuge, "that the manslayer that killeth any person through error may flee thither. And these cities shall be unto you for a refuge from the avenger, that the manslayer die not until he stand before the congregation for judgment." (Numbers 35: 9-28; cf. Deuteronomy 19: 1-10.)

The right of the first born to inherit a double portion is another institute of law which the Hebrews possessed in common with a great many of their neighbors and other peoples in certain stages of civilization. But the only reference to it that we find in the purely legal portions of the Bible strangely enough—or shall we say naturally enough?—comes in a passage in which the institute is taken for granted. In speaking of an instance that may have been common under polygamy, an attempted preference in favor of the children of a favorite wife, the lawgiver says: "Then it shall be in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the first born before the son of the hated who is the first born; but he shall acknowledge the first born, the son of the hated, by giving

him a double portion of all that he hath." (Deuteronomy 21: 16, 17.)

The duties of a brother-in-law or other kinsman to set up the household of a relative who died without offspring, in the manner familiar to Bible readers from the story of Ruth, is by no means limited to Hebrew law. But in the Bible more attention is paid to the process by which the necessity of a marriage between the surviving brother and the widow of a deceased brother can be done away with where, for any reason, such a union would be distasteful to the parties. An elaborate ceremony, full of symbolism that is now quite hard to understand, is provided, the essence of which seems to be some formal act of repudiation or public insult calculated to make marriage impossible between the parties. (Deuteronomy 25: 7-10.)

Divorce presents a more interesting phenomenon in Biblical law. In the ordinary translations of the Bible, the impression is given either that the lawgiver ordained divorce or that he ordained the writing of a formal bill of divorcement when a man exercised the power, and it seems to have been an exclusively male prerogative, of sending away his wife. But this is not the meaning of the passage in the twenty-fourth chapter of Deuteronomy. The first four verses properly constitute but a single sentence, the point of which is that if a man has divorced his wife, and she has married another, who either divorces her or dies, the first husband may not remarry her. The feeling behind this limitation of the divorce evil is expressed by one of the prophets as a matter taken for granted in one of his illustrations: "If a man put away his wife, and she go from him, and become another man's, may he return unto her again? Will not that land be greatly polluted?" (Jeremiah 3: 1.) Two other checks on the evils of free divorce are imposed by the lawgiver in special cases. (Deuteronomy 22: 19, 29.) At first glance, this interpretation may seem at variance with certain passages in Matthew which attribute to the Pharisee hecklers this question: "Why did Moses, then, command to give a writing of divorcement, and to put her away?" The answer, as well as the question in the parallel passage in Mark, presents a more accurate interpretation: "He saith unto them, 'Moses, because of the hardness of your hearts, suffered you to put away your wives.'" (Matthew 5: 31; 19: 3-8; Mark 10: 2-6.)

Finally, the expression already quoted in connection with primogeniture, "In the day that he causeth his sons to inherit that which he hath," suggests the existence of a custom of doing something very similar to the making of a will. True, there are limitations upon the power, such as that set out in the passage already quoted. Again, there is no suggestion of any power to make others than sons to inherit. Yet a degree of post-mortem control over one's property is clearly suggested, though nowhere defined.

Now if we look back into the lives of the patriarchs we will find all of these customs fully illustrated. In other words, the common law that precedes or is presupposed in the statutory enactments is illustrated in the bits of history that have come down to us from prestatutory times. The blood feud, for example, is illustrated not only in the attitude but in the acts of the sons of Jacob in their vengeful dealings with the kinsmen of Shechem. (Genesis 34.) In the case of Jacob's family, we have several illustrations both of primogeniture and of the transference of the rights of the first born. Perhaps because Jacob himself had wrested such rights from his brother Esau he felt freer than his father would have felt about transferring the birthright of his own eldest son to his favorite, Joseph, and he even interfered in the affairs of that son's family to the extent of transferring

the birthright to the younger of his two sons. (1 Chronicles 5: 1; Genesis 48: 17-20.)

The levirate, or the institution with respect to the setting up of the household of a deceased kinsman by marrying the widow and naming the first born after the deceased is illustrated in the story of Tamar (Genesis 38: 6-30). As to divorce the same word is used to describe the sending away of Hagar as is used in the legal passages already alluded to, "sendeth her out of his house." (Genesis 31: 14; Deuteronomy 24: 1.) Testamentary powers, both in patriarchal and later times, were so thoroughly taken for granted—contrary to the general impression to which Eduard Gans gave currency, that there was no Hebrew testamentary law until the Hebrews came into contact with Rome—that a more extended reference to this custom among the Hebrews may not be out of place.

Just as in the Middle Ages the practice of making a testament was inextricably connected with the religious rite of last confession, so in patriarchal days there seems to have been a close connection between the causing of sons to inherit and the religious rite of bestowing upon them the last parental blessing. This is clearly illustrated in the story of Jacob and Esau. In fact, it explains what is otherwise inexplicable, that after the formal blessing intended for Esau is bestowed upon Jacob, there is no means of making Esau equally happy with a similar blessing. It is illustrated further in the case where Jacob, though a grandfather, bestows a blessing on Manasseh and Ephraim, deliberately placing Ephraim ahead of Manasseh. Naturally, in connection with this final blessing on the day when a man causes his sons to inherit, there is the further element of imposing commands upon one's children. At first glance, this may seem to be the very opposite of the making of a will. Thus Joseph exacts a promise from his brethren (Genesis 50: 25); at a later period David tells his son to punish those who had been his enemies (1 Kings 2: 1 ff.); the father of the Rechabites commands his family to abstain from wine, and to assume certain other obligations (Jeremiah 33: 6); the great leaders, Moses and Joshua, express a sort of last will to the people at large. (Deuteronomy 31: 22 ff.; Joshua 24: 1 ff.) In connection with these commands, if we remember that in ancient times, even in Rome, there was such a thing as *damnosa hereditas*, the inheritance of obligations without the means whereby to satisfy them, the similarity between commands imposed as charges upon property and those imposed without property may become more apparent. At any rate, in one of these cases, that of the Rechabites, an interesting expression is used, which was in all probability the technical expression in ancient Israel, for the making of a will. It is *ciwwah'al*, which means literally to impose a command on. It is the very expression used in several passages of the Bible which the English versions render somewhat obscurely "to set one's house in order." Thus Ahithophel, before he committed suicide, set his house in order (2 Samuel 18: 23); King Hezekiah was warned by the prophet that he was about to die and told to set his house in order. (2 Kings 20: 1; Isaiah 38: 1.) (In much later times Hebrew law used two terms for the making of a will. One was merely a literal translation of the Greek *diatheke*, the other was a derivative of the expression cited above, *ciwwah'al*.)

What has been said of these legal provisions, chosen almost at random, applies with equal force to the common law of property and conveyancing, of family relationships and of slavery, of loans and pledges, of reparation for damage inflicted and, in general, to the whole of the law of human relations.

It thus appears that the Biblical codes, like all other codes,
(Concluded on next page.)

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Israel, the Outcast

By H. J. Davison

An argument that the lost tribes are in the north country and will return to Jerusalem.

Inspiration speaks of Israel (the ten lost tribes) as "outcast" in the same passage in which Judah is referred to as "dispersed." Dictionaries tell us an outcast is one in exile. Exile suggests a given locality. *Dispersed* means "scattered in different directions." Quite a difference. Was this accidental? Read Isaiah 11:12: "And shall assemble the *outcasts* of Israel, and gather together the *dispersed* of Judah."

When Israel was taken from the land of his inheritance to which he will eventually return, he was exiled in practically one country. "So Israel was carried away out of their own land to Assyria unto this day."—2 Kings 17:23.

Migration Northward

Esdras, in the Apocrypha, writes of a vision, the interpretation of which teaches that the ten tribes were to migrate from the Assyrian country to an unknown land by way of the source of the Euphrates River (which is northward from Palestine). They were to travel a year and a half through that country, but it does not say when they should reach their destination: and were to return in the latter times. The Most High was going to assist them in both passages. (2 Esdras 13:39-48.)

This is offered for what it is worth.

Josephus writes thus:

"And when these Jews understood what piety the king had toward God and what kindness he had for Esdras, they were all greatly pleased, nay, many of them took their effects with them and came to Babylon as very desirous of going down to Jerusalem, but then the entire body of the people of Israel remained in that country, wherefore there are two tribes in Asia and Europe subject to the Romans. While the ten tribes are beyond the Euphrates until now [say A. D. 93.—Author] and are an immense multitude and not to be estimated by numbers."—Antiquities of the Jews, book 2, chapter 5, paragraph 2.

While this provides for scattering remnants, it also supports strongly the evidence that will be produced that the ten

must be interpreted in the light of the common law that precedes and surrounds and forms part of every statute. This is no more invented by a lawgiver than are the very words in which he pronounces his decrees. In fact, it inheres in these words. Nor does it cease to live when a code comes into existence. Dates may be ascertainable, and their ascertainment may be of great importance in writing the history of a code, but the common law is of slow growth. It proceeds from a time whence the memory of man runneth not to the contrary. In fact, as the jurist can readily comprehend, the later doctors of the Talmud were understanding rather than overstating the antiquity of the unwritten law when they declared of many of its practices that they were traditions dating from Moses at Sinai. So far as the civil law is concerned, the great mystery of "revelation" must be approached as an incident in the life of the law—an incident involving selection, rejection, purification, but not creation.

tribes remained practically intact at least until after Christ's day, and it may not conflict in the least with Esdras, as we find no date set for that migration in the vision referred to.

Josephus touches a point of interest when he says many took their effects and came to Babylon. It is quite true that there were many families of the northern kingdom people who were scattered in different directions. At the time of the revolt there were many who did not follow Jeroboam, besides the tribes of Judah and Benjamin. (1 Kings 12:23 and 2 Chronicles 11:13.)

Other Tribes Led Away

About 600 B. C. we read of Lehi and family and his relative, Laban, of the tribe of Manasseh, who did not remain with them, or rather their progenitors did not.

Upon this point let me refer the reader to Book of Mormon, 2 Nephi 12:65-69. After speaking of the people of the east, west, north, and south, and the islands of the sea, also the Jews and the Nephites and the nations of the earth concerning writing, it says, "And I shall *also* speak unto the other tribes of the house of Israel which I have led away, [not scattered] and they shall write it." Query: Why should these people be referred to distinctly and separately from all other people and be called the "other tribes" if their identity had been or was to be completely obliterated and they as individuals were to become parts of all these other nations? It may be well to remember that this was a statement made by the Lord God himself.

Again, about seven hundred and fifty years after the ten tribes were led out of Palestine, our Savior refers to them as a distinct people in an indicated locality. He tells the Nephites that he has "other sheep," even the "other tribes of the house of Israel whom the Father hath *led away* out of the land." Also tells them that he must go and visit them, that they might hear his voice. (3 Nephi 7:19-26.) And in the eighth chapter, fourth verse, he says: "But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath *taken* them."

Jesus does not say where these people are, but it is interesting to notice that he plainly states where they are not—not in America, not in Palestine, and not in any part of the lands around about Palestine. (3 Nephi 7:24.)

Ten Tribes Not Scattered

According to the record, it could have been but a very short time before Jesus was back again with the Nephites. Therefore the visiting of the ten tribes in a scattered condition among the nations is simply unthinkable.

Thus we have it established beyond question that up to A. D. 33 the ten tribes were not as a scattered people, nor was their identity lost, nor indeed are there any indications that it ever would be.

We do not know of a surety how much later the above conditions are established by the foregoing, because we do not know how long this people were to continue to write. Bear in mind, however, that they did keep a record. Also bear in mind that a record of a scattered people with a lost identity is out of the question. That a record was kept will be shown farther in this article.

Israel to Gather to Palestine

Concerning the gathering of the house of Israel to the land of Palestine (and the writer has never seen anything in the Bible, Book of Mormon, or Doctrine and Covenants to indicate that they would be gathered to any other land), Jeremiah by inspiration has this to say: "Go and proclaim these

words toward the north, and say, Return, thou backsliding Israel, saith the Lord."—Jeremiah 3:12.

"In those days the house of Judah shall walk with the house of Israel and they [Israel] shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers [which was Palestine.]"—Jeremiah 3:18.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth."—Ibid., 31:8.

In chapter 23:7, 8, the prophet is very specific and clear:

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt, but, the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land."

This ought to satisfy any contention for a broad scattering of remnants of Israel, that anyone might have for the purpose of blessing the world or otherwise, and still be quite conclusive as to there being a definite locality for Israel as a body in a north country.

The Book of Mormon agrees with Jeremiah. See Ether 6:12: "And they are they who were scattered and gathered in from the four quarters of the earth." Is that all? No! "And from the north countries." True, the writer uses the plural form here, but that does not destroy the proposition of a definite place other than the four quarters of the earth: for in ancient times small divisions were spoken of as different countries; such as Galilee, Samaria, and Judea. Yet all these were practically one country.

Scattering of the Remnants

We have no contention against the idea of remnants being scattered such as we find in 3 Nephi 2:106, 107 and elsewhere. On the contrary, we contend for it because the remnants fulfill the prophecies in that regard. It is the main body of the ten tribes that are involved in this issue. Where are they? not where are the remnants?

In 1 Nephi 7:6-10 the writer has something to say concerning these tribes which, upon a cursory glance, might seem to conflict with the definite locality thought. We will quote as it is, all italics mine:

"For it appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations, and behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea, and whither they are, none of us knoweth, save that we know that they have been led away."

Upon examination, what have we learned from this quotation? All the information we really get is that those people knew that some of the tribes have been led away; and no more.

The term, "for it appears," does not carry the same weight as "thus saith the Lord" of Jeremiah 3:12, upon the same subject.

Nephi makes a hazard and says they are scattered upon the isles of the sea, but straightway modifies it by saying, Whither they are none of us knoweth, and then gives us to understand that all any of them knew about the matter really was that they had been led away.

Without doubt Nephi was speaking largely from conjecture, as he says himself, "for it appears," a term that is frequently used when speaking in a conjectural way.

When the Lord said that he would speak unto the other tribes and they should write it, that should be sufficient evi-

dence that they would write. But he further says that the Jews shall have access to those writings, and that those lost tribes should have access to the writings of the Nephites and also of the Jews. (2 Nephi 12:71, 72.)

It does not appear that those different peoples should have access to each others' writings right along as they may be written, but rather at a specified time—even the gathering time.

Following Ephraim's Line

For a corroborative line of thought let us follow briefly the fortunes of Ephraim as a man and then as a tribe.

We are instructed by the blessing of his grandfather, Jacob (Genesis 48) that superiority was pronounced upon Ephraim—even the birthright of his older brother, "And he set Ephraim before Manasseh." One of the rights of the first born was leadership. The Lord said by the mouth of Jeremiah, "Ephraim is my first born." (Jeremiah 31:9.)

We gather that whatever the custom was or would be, or whatever Joseph might say as to who was the first born, God said Ephraim is my first born, even though Manasseh was actually born first. That is to say, the rights and privileges of the first born should go to Ephraim, and thus they understood the terms in Bible times. Again in Psalms 108:8, "Ephraim is the strength of mine head." Now this is all significant—leadership found in Ephraim.

After the revolt of the ten tribes under Jeroboam, Ephraim became more prominent and at one time all Israel bore the name of Ephraim, as is often designated in the writings of the prophets, especially Hosea. When the ten tribes went into Assyrian captivity, Ephraim went with them. Both Jewish and Gentile writers agree upon that. Thus we find this prominent tribe went into captivity with all the tribes of Israel his companions.

The "Two Sticks"

Now let the reader remember that the Lord said that he would speak to the tribes that he had led away and they should write it. Joseph was there represented by two tribes, Ephraim and Manasseh, for Manasseh went with that captivity.

Turning to Ezekiel 37, in the latter part of the chapter the prophet speaks of the two nations coming together—Judah and Israel—and are to become one nation in the land upon the mountains of Israel, not America. But just prior to that event he mentions two "sticks," books or records, which will come together also, evidently the records of these two peoples, for one he calls the stick of Judah and the children of Israel his companions. In verse 19 he says, "Thus saith the Lord God; Behold, I take the stick [record] of Joseph, which is [present time] in the hand of Ephraim, and the tribes of Israel his fellows, and will [future] put them with him even with the stick of Judah and make them one stick [record] and they shall be one in mine hand."

Summary of Facts Deduced

Here we have a prophetic statement which involves these facts, namely:

That the ten tribes of Israel are to be associated, with Ephraim apparently the more prominent;

That they are to have a record or writing called "stick";

That this record will be called the stick of Ephraim;

That it is also called the stick or record of Joseph in the hand of Ephraim, which does no violence to the former statement from the fact that Ephraim represents Joseph in that captivity;

That the record is in the hands of Ephraim prior to its being joined to the record of Judah.

That these two records shall be joined and become one (it would seem) not long before the joining of the two kingdoms into one.

If the foregoing is not enough to establish the writer's contention beyond question, then turn to the latter part of the book of Ezekiel—say from chapter 47 to the finish.

Ezekiel's vision may be like John's on the Isle of Patmos: not to be taken literally as to minute detail, yet there are a few salient points to which we will do well to consider.

First we discover that the prophet saw the land of Palestine divided and allotted to the twelve tribes. (47: 21.) Joseph shall have two portions. (47: 13.) Ephraim and Manasseh as tribes—not remnants—shall inherit. (48: 5, 6.)

When the tribes return they will worship first as Israelites, and not as Hindus, Japs, Russians, or Christians. (48: 8-22.)

Unity of Israel as a People

The great work of Christianizing Israel will be after the amalgamation and not before. It is only the *beginning* of that work that is spoken of in 3 Nephi 10: 1-7, and that, too, after the church is established in this land with the *remnants* of the house of Israel.

In the above, Ezekiel teaches us most emphatically that Ephraim and all the tribes of Israel, his fellows, will not only be preserved as Israel, but they shall be preserved in their tribal relationship as well, before they will have right to the office work of the patriarchs of the church to designate them individually.

The record of Ephraim and all the tribes of Israel, his companions or fellows, has not yet come forth, that we know of. Neither do we know of any book making any such claim. But that is not against the proposition, since the house of Israel and the house of Judah have not yet come together: neither have they ever walked with each other since the revolt under Jeroboam. Yes, the two nations are going to walk together, but when and where? Let the prophet answer, "In those days [when Jerusalem shall be called the throne of the Lord] the house of Judah shall walk with the house of Israel." (Jeremiah 3: 18.) Where? Most assuredly in Palestine.

We understand the term "*walk together*" has altogether a greater significance than simply existing contemporaneously in a given place, unidentified as to relationship. It means being united with mutual interests—in this case, under one form of government. As Ezekiel puts it, "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezekiel 37: 22.

"The Everlasting Hills"

This seems to be conclusive from a Bible standpoint. Nevertheless, some have thought that it is weakened in part by Doctrine and Covenants 108, by the use of the terms, "*everlasting hills*," "*Mount Zion*," and "*Ephraim*," as having reference to America, and consequently would teach that the lost tribes would come direct to this country.

The writer thinks the very opposite. First, "*everlasting hills*": Genesis 49: 26: "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills." My dictionary says *utmost* means "most distant, furthest, extreme, the extreme limit or extent."

Thus the modern phraseology of that term would be something like this, "The blessings of thy father have prevailed above the blessings of my progenitors even to a country at the farthest point from the everlasting hills."

Now, if we say that country is America, then logically we

should look for the "*everlasting hills*" on the Eastern Hemisphere. And why not Palestine, since the hills of Palestine and adjacent regions were the great and lasting hills in the mind of the Hebrew at that time, as well as in subsequent days. (Deuteronomy 11: 11; Psalms 2: 6, 43: 3; 121: 1; and many other places.)

"Mount Zion"

As to the term "*Mount Zion*," it is true that term is applied to a region in this country several times in modern revelation.

It is also true that it has been applied to Jerusalem many times by Bible writers ages before the Doctrine and Covenants was ever thought of by man. (Psalms 48: 11; 74: 2; Isaiah 4: 3-5; 27: 13; 31: 4 and elsewhere.) In fact Jew and Christian knew no other Mount Zion except in a figurative sense until a new Zion was arranged and provided for the remnants of Joseph and others in America, but that in no way supersedes the Mount Zion of the Bible as the throne of the Lord and the home of the house of Jacob. (Luke 1: 3-33.)

The "hundred and forty-four thousand" referred to in Doctrine and Covenants 108: 5 are doubtless the 144,000 of Revelation 14: 1, and they are to be gathered from the several tribes of Israel (Revelation 7: 5-8) and are to stand on Mount Zion with the Lamb, if the language is to be taken literally.

Now since "*Mount Zion*" is applied so many times in the Bible to Jerusalem, I would ask why we should be compelled to substitute another Mount Zion in this particular instance.

It might be argued that between the two books one may make choice of the place; but really, is one at liberty to do that? The Doctrine and Covenants is not insistent that it should be in America, since in the same connection and with the same breath, the prophet speaks of Mount Olivet. The preponderance of evidence seems to be strongly in favor of Jerusalem.

The matter of the children of Ephraim being in evidence at that time does not commit one to the American theory, because when the ten tribes return, Ephraim will be there in abundance and evidently with leadership, to say nothing about the Ephraim of this country being there as representatives of the gospel and church.

Hence we find nothing in section 108 that conflicts with the Bible as to where the ten tribes will return, but we find that it is quite clear as to the direction from which they will come. And it is really positive as to where the "*mountain of the Lord's house*" is, which is also referred to in Isaiah 2: 2 and Micah 4: 1, for it says, "And let them who be of Judah flee unto Jerusalem unto the mountains of the Lord's house." (Paragraph 4.)

And why flee to Jerusalem? The answer is obvious. How could Judah walk with Israel unless Judah did go to the Jerusalem country?

Joseph Smith on Return of Lost Tribes

The latter-day prophet is on record touching the return of the lost tribes. Church History, volume 1, page 261.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country."

You notice that he does not say to this land. Whatever the inference might be in the minds of some, I should be

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Neb.

The Parents' Opportunity

We are pleased to pass on to the readers of this column a message from the general superintendent of the Sunday School Department. It should be read with interest by all parents and their interest should not cease with the reading. Too long have we rested under the grave indictment of turning our children over to other agencies for educational work which more properly should be done at home and by the parents.

We fancy that when we stand before the bar of God, answering questions that will determine our eternal weal or woe, and it is asked of us, "Did you promptly and completely turn the religious training of your child over to the Sunday school, and from that moment keep your hands off that phase of its education, "too many of us, seeing more clearly than we do now our duty in the matter, must of necessity and with bowed heads answer "Yes" to the incriminating query!

"Bring up your children in light and truth." "Set in order your house and family." How far are we straying from the principles involved in those counsels? Let us stop a moment to think. Are we taking time to talk frequently with our children on subjects connected with their spiritual development? Are we teaching them the value of prayer, of meditation, of expressing their soul's desires and yearnings towards the Great Eternal Being? Are we reading with them, talking to them of the goodness of God, of his purposes as shown in Nature, of his plans for his children in these latter days, and gently but persistently trying to impress them with the necessity of pure thinking, unselfish desires, and a life which will square up with Christian standards?

Brother Carmichael's plans have for their primary purpose and beneficence not the interests of the Sunday school, but the interests of the individuals who go to make up the Sunday school. He is considering methods by which my child and your child shall receive a fuller endowment through the more active functioning of the several agencies with which they come in contact. Who will deny that one of the greatest of these is that found in the home? And who will claim that there is excuse for us, as parents, to shift the responsibilities which rest with us upon an agency or organization which has access to our children only one hour out of one hundred and sixty-eight?

No; we must not do that! Rather, let us look the matter squarely in the face, analyze the situation, and determine that we will enter fully and whole-heartedly into the proposition made by Brother Carmichael to supplement, to the best

of our abilities, during the week which follows, the efforts made by the Sunday-school teacher on the Sabbath. We all recognize how necessary it is for a thing to be repeated and stressed, over and over again, before a child will make it a part of its life. Witness the hundreds of times a mother says, "Hang up your cap"; or asks, "Have you brushed your teeth?" It were folly to expect great, fundamental, and vital truths to be impressed upon a child with one presentation—or two, or three!

So we perceive the help we may find in these suggestions in the little *Quarterly*, as to ways in which we can assist to build correctly the spiritual temples of character, and we should be grateful for the opportunity to do so. Let us not put off ordering our beginner *Quarterly*, welcome heartily this chance to share and to perform more acceptably *our part*, in the religious education of our children.

AUDENTIA ANDERSON.

To Mothers of Sunday School Beginners

The Sunday School Department has a word which it would like to get before the mothers who have children in the beginner department of the Sunday school.

Commencing with the beginner *Quarterly* for January, February, and March, the editor is suggesting, at the end of each lesson, matter which may be impressed upon the child at home by the mother to supplement the work of the teacher. As all are perhaps aware, the teacher of the beginner children usually tells a story each Sunday, which story is told for a purpose, as for instance, to encourage a spirit of thankfulness on the part of the child. Thus, the matter suggested for the parent is designed as follow-up work, to be told or done during the week after, emphasizing and reinforcing the lesson the teacher sought to establish.

The parent can do more than the teacher. The parent has the child all the time (unless it goes to day school), while the Sunday-school teacher has it but a paltry hour once a week. If the parents will cooperate with the teachers, much more effective work can be done with the children than is being done now.

These suggestions for the parents are in the *Quarterly*. In order for the parents to know what the suggestions are, it will be necessary for the parents to have the *Quarterlies*. the beginner *Quarterly* for January, February, and March is ready for mailing by December 1. Either order now, or see that your Sunday school orders it for you *early*. Do not permit delay! *Know* the very first Sunday of the new year, and *each following Sunday*, just what the Sunday-school teacher expects *you* to do for *your* child during the week which follows!

A. MAX CARMICHAEL,

General Superintendent Sunday School Department.

"Kiss Me, Mamma, I Can't Go to Sleep"

This heartbreaking tale should touch more than the mothers among us.

The child was so sensitive, so like that little shrinking plant that curls at a breath and shuts heart from the light.

The only beauties she possessed were an exceedingly transparent skin, and the most mournful, large blue eyes.

I had been trained by a very stern, strict, conscientious mother, but I was a hardy plant, rebounding after every shock; misfortune could not daunt, though discipline tamed me. I fancied, alas! that I must go through the same routine with this delicate creature; so one day when she had displeased me exceedingly by repeating an offense, I was determined to punish her severely. I was very serious all day, and, upon sending her to her little couch, I said: "Now, my daughter, to punish you, and to show you how *very* naughty you have been, I shall not kiss you to-night."

She stood looking at me, astonishment personified, with her great mournful eyes wide open—I suppose she had forgotten her misconduct then, and I left her with big tears

loath to put a construction upon an indefinite statement that would place the prophet in conflict with Book of Mormon, and a "thus saith the Lord God" of the Bible (Jeremiah 3: 18, as well as 16: 15; 30: 2, 3, and Ezekiel 37: 21, and his own accepted revelation in Doctrine and Covenants, 108—at least by inference).

It will be noticed that no mention has been made of the North Pole or any other definite locality in this article. Whatever conviction the author may have upon that matter would not change or strengthen the statements of inspiration. The object has been to show that the ten lost tribes of Israel who have been led away have remained comparatively intact and will eventually return to the land of their former nativity from a north country as the ten lost tribes or the "outcast Israel." How well the author has succeeded will be a matter of opinion with my brethren who, of course, have the right to judge.

dripping down her cheeks, and her little red lips quivering.

Presently I was sent for, "Oh, mamma, you *will* kiss me; I *can't* go to sleep if you don't," she sobbed, every tone of her voice trembling; and she held out her little hands.

Now came the struggle between love and what I falsely termed duty. My heart said, Give her the kiss of peace; my stern nature urged me to persist in my correction, that I might impress the fault on her mind. That was the way I had been trained, till I was a most submissive child; and I remembered how often I had thanked mother since for her straightforward course.

I knelt by the bedside. "Mother can't kiss you, Ellen," I whispered, though every word choked me. Her hand touched mine; it was very hot, but I attributed it to her excitement. She turned her little grieving face to the wall; I blamed myself as the fragile form shook with half-suppressed sobs, and saying: "Mother hopes little Ellen will learn to mind her after this," left the room for the night. Alas! in my desire to be severe I forgot to be forgiving.

It must have been twelve o'clock when I was awakened by my nurse. Apprehensive, I ran eagerly to the child's chamber. I had had a fearful dream.

Ellen did not know me. She was sitting up, crimsoned from the forehead to the throat; her eyes so bright that I almost drew back aghast at their glances.

From that night a raging fever drank up her life; and what think you was the incessant plaint poured into my anguished heart? "Oh, kiss me, mamma, *do* kiss me; I *can't* go to sleep! I won't be naughty if you'll only kiss me! Oh, kiss me, dear mamma, I *can't* go to sleep."

Holy little angel! She *did* go to sleep one gray morning, and she never woke again—never. Her hand was locked in mine, and all my veins grew icy with its gradual chill. Faintly the light faded out of the beautiful eyes; whiter and whiter grew the tremulous lips. She never knew me; but with her last breath she whispered: "I *will* be good, mamma, if only you'll kiss me."

Kiss her! God knows how passionate, but unavailing, were my kisses on her cheek and lips after that fatal night. God knows how wild were my prayers that she might know, if but only once, that I kissed her. God knows how I would have yielded up my very life, could I have asked forgiveness of that sweet child.

Well, grief is all unavailing now! She lies in her little tomb; there is a marble urn at her head, and a rosebush at her feet; there grow sweet summer flowers; there waves the gentle grass; there birds sing their matins and vespers; there the blue sky smiles down to-day; and there lies buried the freshness of my heart.

Parents, you should have heard the pathos in the voice of that stricken mother as she said: "There are plants that spring into greater vigor if the pressure of a footstep crush them; but, oh! there are others that even the pearls of the light dew bend to the earth."—*Autumn Leaves*, vol. 1.

Books for Children

This is Children's Book Week, a time for taking stock of the volumes on the shelves of the young folks, for finding out if any of the favorites which meant so much to us when we were children are missing, and if anything is there which would be better gone. In observance of this occasion Penelope M. Smith, a teacher in the Omaha schools, has written this pleasing reverie:

It is November. The street is black with rain and sleet. We shiver in the cold wind as we step out of our warm homes into the storm. The flowers that grow near the house seem to call us as we pass.

"Help us. Save us from the bitter cold; gather us in."

We stop. We pluck quickly a few blossoms and hurry on. We must not be late. Perhaps we shall come back in time to save them all. We shall put them in a green bowl near the window and delight a little longer in their beauty.

Suddenly we remember the poet who is to lecture to-day. That will keep us late, too late, perhaps. Shall we leave our flowers to perish while we listen to the poet talk about their beauty? No, we shall come home and gather our yellow blossoms before it is too late. And because it is November and the evenings are long we shall make a fire on the hearth and sit with the children in its warmth. We shall tell them fairy stories from old Ireland. Robin Hood and Friar Tuck shall spring to meet them from the glowing flames. We shall sing "The Piper o' Dundee" and have such glorious times that when the children are old and gray-headed their hearts will still be warm with the remembrance of it all.

Then, because it is November, and all the winter evenings are yet to come, when the good nights are said and the children are asleep, we shall come downstairs again, and, in the light of our glowing fire, we shall sit down before the children's book shelf. We shall see if Alice in Wonderland is there, Robinson Crusoe, David Balfour, Grimm Brothers' Folk Tales, The Arabian Nights, and lots of other good book friends. We shall not forget Cinderella and the Mother Goose rhymes. "The three bears" must surely be there, for we remember a little girl who once climbed unto a chair to open this wonderful book under the light of a lamp and was taken right into the land of make-believe, where she has spent so many happy hours that she wishes all boys and girls could find the way there. And "Jack and the bean stalk" must not be left out, for the mystery and daring, the hair-breadth escapes, the awful giant, who roared, "I'll have your bones for stepping stones," has left us quite indifferent to anything that the modern movie can show.

Because we know how much the children love the stories of Ruth and Joseph, of David and Abraham, and Isaac, we shall see that a Bible with large print and many pictures is on our shelf, and that the Psalms that the children have a right to know and love are learned while we sit about the fire. We know that November days will come and that our children will need every help in time of trouble. We would give them books to "broaden their knowledge, to quicken the imagination, to furnish recreation, to teach principles of right living, to inspire love for country," to teach them spiritual things. Our yellow flowers saved from the storm were radiant in the firelight as we turned from our book shelf to dream a little while in the shadows.

Psychology

Text: The Mind and Its Education, by George Herbert Betts

CHAPTER II

Attention

1. Give in your own words the author's definition of attention.
2. In what way does attention measure mental efficiency?
3. What is it, in large measure, that "makes one man a master in thought and achievement, and another his humble follower"?
4. It is important that parents understand that "voluntary attention to any one object can be sustained for but a brief time." What bearing should this have in the training of their young children?
5. There are two chief types of inattention. What are they?
6. Give examples other than those given by the author, of the three types of attention.
7. In involuntary attention the environment largely determines to what we shall attend. Is it not well then for parents to see to it that the child's environment is conducive to the best and purest thoughts? Why?
8. "The things which present themselves to the mind are the things which occupy it; the character of thought is determined by the character of our interests." In what should we seek to interest ourselves and our children?
9. What should take the place of theorizing and resolving? Why?

10. Why should we train the growing child to be systematically heroic in the little points of everyday life and experience? Should we permit the child or ourselves to shrink from unpleasant or difficult tasks? Why?

11. Are we justified in having quietude for study, or should we train ourselves to study in the midst of distractions, such as conversations?

12. Discuss the advantages and disadvantages in permitting children to specialize in subjects in which they seem to have great natural capacity and interest.

13. What is the effect on a child of having him in a grade that is too difficult for him?

14. In what sense is attention dependent upon bodily nourishment?

15. Perform and answer "Problems in observation and introspection" at end of chapter.

DORA GLINES.

A Snappy "Come-Back!"

[It pleased us mightily to receive the following letter from one of our wide-awake brethren! In fact, we hoped to receive some such a response when we penned the little paragraph referred to. We just felt that many of our progressive men would like to express their long-established interest in the work of our department, and would feel a word from them was not untimely after the implied invitation. We thank Brother Berve for his deep-seated interest in our work and the splendid cooperation he has given our workers. Sister Beil, our organizer, is to be congratulated upon the opportunity given through this cooperation to prosecute our work in her district.

We had thought to pass it by, but since the paragraph above mentioned has come up for reference, we think we will just make a little explanation about one of the words contained in its last line! We were quite amazed to have it read: ". . . and are quite ready to renew our offer to send explanatory literature from our department to any one of the priesthood who will work for it." We had used the word "write"—"any . . . who will write for it," and had appended our office address! But we are not inclined to blame anyone this time, for the paragraph was written from a hospital bed, under strict orders to neither raise head from pillow nor body to elbow-support, and no wonder our chirography suffered somewhat from the restrictions, and that a wavy line beginning with *w* looked like work to the typist who so kindly fixed it up.

Ho-Hum! By just such trifles is an editor's task enlivened!

A. A.

CEDAR RAPIDS, IOWA.

WOMEN'S DEPARTMENT;

Dear Sisters: In the HERALD of November 1, I note a paragraph under the caption, "A renewed offer." I also noted the numerous questions prefaced by "We wonder just what is the attitude of mind evidenced?"

Now, if it is considered that those who did not send in for "a collection of pamphlets, instructions to workers, etc.," did evidence to the Women's Department any of the questions you "wonder" about, I wish to assure the splendid workers of that department who may still "wonder away" that for one, I do not consider myself within the category of "wonder."

That you may not be left to "wonder away" at that statement, permit me to say that when your first offer was made I had on hand a full supply of your pamphlets of instructions and many others of your books and leaflets. Your Centennial Yearbook, by the way, is a very comprehensive issue and up-to-date in every particular.

For years I have studied the needs of the home, and have availed myself of the opportunities of hearing lectures on home economics, and read a number of books on child training. I followed by making an effort to acquaint myself with the modern methods of dealing with the adolescent as well

as the adult, and I did this that I might become more proficient as a pastor.

When I was assigned to this district, nearly three years ago, not much was being done for the Women's Department. About that time you appointed Sister C. A. Beil, of Clinton, Iowa, as your district organizer, and I am sure that no mistake was made in that appointment. She is surely doing her part, and we have tried to cooperate with her. At our late reunion we gave special privileges to the Women's Department, Sister J. A. Gunsolley specially representing your work. Doctor Harrington and Sister Mann, from the Health Department, were also with us. At each district conference your department is given place on the program, Sister Beil being a member of the district executive committee. She has a voice in making all programs for our conferences, as well as considering plans for presenting, at other times, various phases of your work.

I assure you I have watched the splendid growth of this very essential department of the church with much satisfaction. Are you wondering how many of the pastors and missionaries are doing likewise? I hope there are many who do not wait for a free offer, although we are always glad of such an one. We, too, are "absolutely good-natured about it all" and hail with much joy the excellent help of the Women's Department. The utmost cooperation should prevail in such laudable work.

And now that I have given away all my former supply, will you please make your list "sixteen," and send me the pamphlets you offer? I delight in the fact that I may participate in the advance of the work of the church, which includes all the departments of the same, the least of which is not the Women's Department!

May God speed your noble work, is the sincere prayer of a true friend.

AMOS BERVE.

November

Low-hung suns

That paint the afternoons a matchless gold
And make the sky a fleece-specked opal;
Seared leaves that dance their last on gnarled limbs,
Then break the loving handclasp of the parent tree,
To frolic off through fields
With their new lover, the Autumn Wind,
Who tires soon of play and lets them sink
Into oblivion in some kind nook or crevice,
While he seeks new playthings!

Air that invigorates the jaded

And brings new life; cries of the gray goose
On his way south to join his fellows.
Frost that paints fantastic shapes and pictures;
Perfumes of new-turned earth and harvest fields!

Then comes gray days,

When the smiles of Heaven are turned to tears
And the face of Earth is sunk and sodden
As though in sorrow for the death of things.
Against the dead-gray skies that weep and weep,
The trees stand like black skeletons
Holding out their scrawny, crooked arms for mercy!

The spring morning and the summer noon are gone,
The late afternoon of Indian summer is a memory
And now has come the twilight of the year
That heralds the coming night of winter.
As one who draws the curtains at twilight
To keep the dreariness outside from coming in,
I pull the curtains on the year
And turn to the wood-fire on the hearth
To dream through the night—
Of Spring!

—Jack Lee.

LETTERS

Mission Organized at Iowa City

University students organized by Elder Amos Berve to promote their social and religious welfare.

We are very pleased to inform you that Elder Amos Berve, of Cedar Rapids, Iowa, has organized Iowa City members into a mission. We met for organization on the evening of November 11. Lee Travis was chosen as president of the mission. James Houghton was chosen as vice president. After organization we discussed the various purposes for which the present mission has been organized, also the purposes and ways and means by which further organization should be attempted.

We, as members of the Iowa City Mission, feel that the University of Iowa will from year to year draw increasing numbers of our college graduates. Thus we have organized to promote our own social and religious welfare as well as to serve the district and general church officials in methods which they may deem advisable to employ to handle the situation at any appropriate time.

Elder Berve remained with us until the following Monday. Sunday, following the organization, the mission met at the home of the officiating president. We enjoyed an excellent sermon from Brother Berve on "the children of the house of Israel," their dispersion and the promises of their restoration, pointing to some of the most conspicuous recent fulfillments of prophecy regarding their restoration.

We plan to hold regular meetings and wish to invite any church official or member when in Iowa City to meet with us. Any member of the mission may be located by calling either Red 2095 or 2354.

Very sincerely,
CHARLES A. BENGE, *Secretary and Treasurer.*

What Isolation Often Means

This brother says it was as though he were dead and buried to the church.

We intended leaving Blairmore about December 1, to live at Little Current, Ontario. The reason for making the change is, to be with the Saints. It is not to get gain in worldly goods, but we are hungry for the fellowship of the Lord's children.

This place may sometime be a field for gospel labor, but I cannot see any hope now. It is one of Satan's strongholds. Besides, the Utah people are quite numerous. They have just closed a conference of the Alberta Stake at Carston, where they have built a large temple. Some fifteen hundred attended the conference from the different parts of Southern Alberta. They have also organized another stake at Lethbridge, being organized by Apostle Lawson.

The Mormons of Southern Alberta are well respected by their neighbors. We often hear the remark that they are fine people, only they mistrust them when it comes to the marriage question. Of course the other churches are glad to blacken everyone that bears the name of Latter Day Saint. However, I have changed my mind since coming to Blairmore, and I do not believe the Mormons are as bad as I have been told they were. I think they rank equal with most of the sectarian churches. I have been in close touch with the English church minister since coming here. I live next door and I find it a common thing for him to have much wine and beer. I have been told by the leading members of the union church that it is full of professors but very few honest living people, the minister included.

I thought we had some poor Saints in the Reorganization, but I must confess they are angels compared with the members of other churches that I have been privileged to meet.

I hope we will be more patient with our brothers and sisters. When we have a good look at Babylon all around us, we see that the time has come that Babylon must fall. My prayer is that the Saints may be ready to come out from among them.

Do you think it would be better for the isolated Saints to try to settle in places where there are other Saints, that they might have fellowship? This could be done by the Saints advertising in the HERALD. They could be brought together in groups of two or more families. They could then have Sunday school.

As for myself I will never again go where there are no Saints. It has been a good lesson to me. It has been learned long and well. I will never be isolated again. It has been a year and eight months since I left the branch to which I belonged, to seek for wealth, but it is not to be compared to the fellowship of Saints. If the Lord will permit, it shall never happen again. I have just lost one year and eight months of my life. I have been dead and buried for that time from what I love most—the church. We will be glad to be at home with the Saints again.

Your brother in gospel bonds,
MACK BROWN.

A New Note in the Indian Plea

"Now that the white man has spoken, it may be that the white men will take a little more notice."

In the past the Indian Bureau has tried to close the lips of the Indians who were pleading before the public against the system used by the bureau in handling its Indian wards. Several of our men have been imprisoned because they persisted in appearing before the people pleading for redress. Now, Congressman Kelley has made a very effective speech in the House of Representatives (August 4) which touches a great many points against the system of the Indian Bureau, the wrongs which the Indian has endured by this system since the establishment of this department (July 9, 1832).

The only difference in Honorable Kelley's information and that of the Indian is that Honorable Kelley has made a two-year intensive study of the manner in which the Indian is handled by the Indian Bureau, while the Indian, with rebellion in his heart, has endured it for eighty-nine years. But now that the white man has spoken, it may be that white men will take a little more notice.

It is true that the Indian does not use the English language in a strong way. The white man has become so accustomed to the exaggerated form of speech that he cannot value a simple, truthful statement by the Indian. The Indian cannot see how a simple statement of fact can be more effective by multiplying words—white man's exaggerated speech to him smacks of insincerity and deception. Because of this, it is hard for frank understanding to obtain between the Indian and the church people, for instance. When the Indian says a thing is *nice*, the fact is so tamely spoken that the white man is rather disappointed at his seeming indifference, while when the white man says, it is *wonderfully clever, excellent*, he means the same thing as the Indian in his simple statement, but instantly in the heart of the Indian suspicion of insincerity is aroused because of the excessive language used. And since Congressman Kelley has told our story in the forceful white man's way it may be that the white man will not listen more closely to our pleas. I will quote statements by him, which are effective, clear-cut, and true. On page 5 of his speech before Congress he says regarding the Indian Bureau system that we are struggling so hard to get from under:

"The Indian Bureau has multiplied its activities, its employees, and its expenditures manyfold in thirty years and has actually prevented a solution of the problem. It has held to all the Indians under its care and has reached out for others who had been self-supporting and living free from its

restrictions. Once corralled by the bureau, it has been an almost impossible task for an Indian to break loose from a system which, by its very nature, degenerated, degraded, and destroyed. The Indians have been kept prisoners on reservations, under arbitrary control and without personal and property rights. They have been segregated in a way to encourage and perpetuate savagery.

"The bureau has sought to make such use of the Indians' funds as would unfit them for the management of their own affairs and their own property. The money appropriated for the service of the Indians has not been directed to strengthen their manhood and fit them for intelligent citizenship and a place as self-supporting members of America. Instead it has been largely spent in building up a great organization, with a thousand ramifications, each adding new restrictions upon these wards of the Government and making it still more difficult for them to escape the toils and traps laid about them. The whole purpose has been to make the Indian an Indian instead of an American."

Every honorable person whether he be Christian or not should make it his duty to serve America by studying, and investigating our Indian problem, for it is a problem that pertains to and reflects upon the American civilization, freedom, and justice. Get in touch with your Congressman and Senator on this problem. Urge your representative to work for the abolishment of the Indian Bureau. Free the *Native American* (the Indian) so he also may enjoy and appreciate the principles of Americanism in the land of his birth.

Yours for justice,

INDEPENDENCE, MISSOURI.

WILLIAM MADISON.

Thanksgiving at the Sanitarium

An enjoyable time had by those who care for the sick and ailing.

Thanksgiving in the Sanitarium! Yes, it occurs every year, though perhaps you never stopped to think that some one must plan to make the day pass as pleasantly as possible for the sick ones and for the nurses away from home, many of them for the first time in their lives separated from loved ones on this holiday occasion. Something has to be done to lessen the homesickness that will come to the girls on these special days, and it is done gladly.

The trays that went into the sick rooms were tastily decorated with Thanksgiving napkins and with foods that bespoke the season, in so far as this was possible. An extra tray and a well filled one found its way into the sick room of Sister W. A. McDowell, that her husband might partake with her. Two of the inmates who were able to be about, Elders Clyde F. Ellis and F. S. Brackenbury, were taken in an auto to the home of Brother B. C. Harder to spend the day.

Up in the dining room on the third floor, everything possible had been done to brighten the day for the nurses. One long festal board stretched the length of the dining room, prettily decorated and sumptuously spread. A limited number of guests had been invited by the staff. Doctor Harrington and wife, with young G. L. and the little Miss who patted cakes for her share of the feast, headed the line of guests down one side of the table, and Sister Laura Mann led the nurses, in order of their rank and in uniform, down the other side. This line of nurses made an interesting and pleasing picture. All stood behind their chairs while the thanksgiving of each heart was verbally expressed by Doctor Harrington. Then when all were seated, Sister O. E. Green, Sister Etta Oldfather, and Sister J. F. Hopkins proceeded to make everyone feel at home, and with their splendid manner of serving were responsible for the grace and ease with which everything progressed.

Sister Mann acted as hostess. Seven nurses were absent. Some of those had gone elsewhere to celebrate the day with friends; others sacrificed the merriment to remain in call of such patients as might need them. The nurses upon night duty arose from their slumbers to enjoy the feast, and as

soon as it was over went back to finish their rest, that the sick might have care through the coming night.

Mr. Murphy, one of the guests, entertained (between bites) by relating his "dreams and visions" which everyone suspected were much doctored up to suit the occasion. However, they added the necessary laughter as an aid in digestion of much abundance.

At the close of the good time, the guests turned to express their appreciation to the hostess. She was not to be found. The serious illness of a child had called her away, and for two hours or more she was forced to forget the guests she had left so unceremoniously. The guests found others to whom they could say their farewells, and left, glad in their hearts there were those who had remembered not only the sick, but the lonely as well. ONE WHO WAS THERE.

How One Missionary Feels About Education

[The following is a copy of a letter written by a missionary in a foreign field. It shows how ardently a man, placed at a disadvantage because of lack of preparation in such a field, may feel the need of the help that the church has to offer the class in religious education at Graceland College.—EDITORS.]

Under the present conditions in the church financially, I have kept putting off writing this letter.

But I am not asking for financial help, so I suppose I can go ahead and write just what is on my mind. My reason for writing is not that I have just recently been aroused from sleep, regarding education, as I can assure you that it has been my ambition ever since I was fifteen years of age, to get more education, but when I was thirteen I had to get out and help support our family.

In those days there was no such thing as getting high school, or working one's way through college; rather, I had to work sixteen hours a day until I left England in 1912.

The *HERALD*, *Autumn Leaves*, and *Ensign* came to-day, and you know what that means to a foreign missionary. I read a letter in the *HERALD* by E. Yewell Hunker. Perhaps it was his letter, with your address at Lamoni, that stirred me to action. I thought if only I had the education first, then the mission field second, how much better it would have been for me.

I can assure you that I envy these young men at Graceland who are receiving instruction in the different classes there that build a man up for the mission field. How much better to be built up first, then to action. Of course it is needless for me to say that I have tried to prepare myself for the ministry, and in a humble and uncouth manner have had at least a degree of success, but I look for something better.

I have not even had the pleasure of attending a large branch where intensive study has been the order; rather had to dig, but for the men at Graceland to have the privilege to hear our leading men on "Zion" and other subjects, such as must come before our people very soon, "Stewardships," etc., I can assure you that you cannot understand just how I feel.

So I am applying now, so that sometime in the future, it may be years, if it is possible for me to work my way through for one term (I have been in the grocery business for years), I would do simply anything to have that term: sweep floors, clerk, anything. I am confident that under the inspiration of Graceland, I should be better able to represent my heavenly Father.

I was put in bad shape, owing to losses on the farm, and my wife's sickness, doctor bills and trained nurses costing me eight hundred dollar. So my savings went, and had to make debts. I am making this application only on one condition, that is, that I may work my way through. There is a lot said about educating our ministry. There would be less said if those who criticize could be sent on a mission of this kind, with a public school education only. In so far as the all-important subject of education is concerned, it is very necessary, indeed, in a new mission.

Lamoni Stake News

Two weeks ago John F. Garver and Cyril E. Wight returned from Creston, Iowa, where the branch in that place celebrated its first anniversary. The Saints do not as yet have a building of their own, but are meeting in rented quarters. Although they are not large in numbers they feel much encouraged, and ready to go on and grow.

The Quarterly Conference at Lucas, Iowa

As the larger part and most of the important business of the stake is left until the February conference, this one at Lucas was chiefly of an educational character. The first service was an illustrated lecture on the Hawaiian Islands, by Prescott A. Foo of Honolulu, now a student in the department of religious education at Graceland.

Institute work and business occupied the days, while the evenings were turned over to preaching services. Hugh H. Gold, now of the Graceland faculty, was appointed to succeed R. J. Willey as superintendent of the Stake Sunday School Department. There were three ordinations taken care of at the conference: James A. Lane, of Chariton, to the office of deacon; Griffiths Thomas, of Chariton, to the office of priest; and Charles Ballantyne, of Bloomington, to the office of priest.

The conference was enjoyed by the Saints and is said to have been very profitable. C. E. Wight started a series of services at that place immediately after the close of the conference, and will continue for some time.

Thanksgiving Day was observed in Lamoni Branch by a morning service. The Reverend J. Vincent Gray occupied at the Brick Church as speaker.

Graceland won her Thanksgiving Day football game against the Simpson Freshman team by a score of 31-0. The game was a fast one in which plunges and passes were prominent; also a few punts and end runs.

LEONARD LEA, *Correspondent.*

Good Work in Germany

There are times when the work of some of our missionaries deserve special mention. Here is an instance: Brother Carl F. Greene has been laboring under very trying circumstances in Germany. Despite his fearful handicaps and discouragements he has kept steadily active. Herewith is a copy of his report for the month of October:

Places visited: Hannover, October 1 to 4; Braunschweig, 5 to 7; Hirunhof, 8 to 11; Einbeck, 12 to 14; Hannover, 15 to 21; Einbeck, 22 and 23; Hannover, 24 and 25; Berlin, 25 to 28; Gross Raschen, 29 to 31.

Sermons preached 28, baptized 10, confirmed 6, ordained 1, administered to 6 sick persons, made 128 pastoral visits.

What Brother Greene is doing others can do. The Saints in Germany are earnestly praying that the church will send more missionaries in their midst.

Very sincerely yours,

T. W. WILLIAMS.

HARDIN, MONTANA, November 13, 1921.

Editors Herald: Though I have been isolated from the privileges of the church for fifteen years, yet you have been my welcome weekly visitor, full of cheer and glad tidings and instructions from all parts of the world. Perhaps you would kindly hear a little message from this part.

About fourteen years ago a few of us came here to this Big Horn Valley to divert it from sagebrush into wheat and alfalfa fields. We said we must have a new town and a new county, so we cleared the sagebrush and began to build a town. Then we wanted oil to feed the thousands of automobiles, motor trucks, and tractors. Now we have wheat fields, the alfalfa and beet fields, a new county, a town of fifteen hundred population with paved streets and electric lights, water and sewer systems and four oil gushers. Now we want a new railroad for the beet and oil fields. The work is to begin on the same in a few days.

Now we want a Latter Day Saint church. So I began to

prepare the material by ordering two hundred seventy-five tracts, the Angel Message series, and I had some others. I have distributed three hundred tracts and thirty-three HERALDS. I need three hundred more Angel Message tracts but have not the money to buy them. If they can be donated by some of the Saints I will donate my time to keep them in use. The way I do it is to go to every residence and present Chapter 1 and ask if they care to read it. If so I would be glad to leave it for a week. Then I call for it and leave Chapter 2 for a week, and so on. When the wives of professional and business men refuse to take my literature, I take the name and call at their office or place of business. Many such men read the literature and are interested and often by calling the second time at their residence and introducing myself to the lady of the house, telling her of my acquaintance with her husband, saying that he is reading it, she will often accept and read the literature.

Your brother in gospel bonds,

JOHN H. WINCHESTER, SR.

THUNDER HAWK, SOUTH DAKOTA, November 10, 1921.

Editors Herald: We are glad to have the privilege of receiving the visits of HERALD and *Ensign* each week. They are food for the soul spiritually, comforting and strengthening. Many times while reading their pages the Holy Spirit has been with me to gladden my heart.

We had the pleasure of a ten-day visit from Brother M. Rasmussen, of Sykeston, North Dakota, who preached for us twice on both Sundays and each evening at our schoolhouse. The attendance was fairly good. Some are interested.

We were made to rejoice to see our granddaughters, Gertrude and Bertha, obey the gospel. For this cause we left our church privileges at our old home that we might be instrumental in bringing the tidings of salvation to those of our loved ones and friends. We hope much more good may be accomplished here.

While we live on the Milwaukee Railroad and the Yellowstone Trail it seems this place is hard to reach by railroad, especially by the North Dakota Saints. If there are any Saints passing through near us we should be very glad to have them stop and visit us. There are six members here now.

The last evening Brother Rasmussen was with us we had prayer and testimony meeting and he administered the sacrament to us which we had not had for so long, also to the new members. We felt grateful for the privilege.

We are always interested to know of the advancement of the cause of Christ and ask an interest in the prayers of the Saints.

Your sister in gospel bonds,

MRS. ELLEN HERR.

Church at Siloam Burned

Receiving word that a lecture would be given Tuesday night, the 22d, at Siloam, Missouri, by J. D. McClure, a Christian minister from Albany, Elder John F. Garver and Bishop A. Carmichael attended and took notes. At the close of the lecture, which was an attack upon our church, Elder Garver asked for the privilege of making reply. This was denied both by the Reverend McClure and also the Woodmen in whose hall the meeting had been held.

Thereupon, an invitation was extended to those present to adjourn to the small Latter Day Saint church building in that place where Elder Garver spoke for one hour. The next morning reports were received that the church building was burned. An examination showed that the fire had been set from the outside. Elder Haden, who was sleeping in the building, was awakened barely in time to escape with a few of his effects. Fortunately the building was insured and so can be replaced. Elder Garver, in a letter to the First Presidency, expresses the opinion that this is in fulfillment

of threats made many times to burn the building. Four baptisms on the 22d and the lecture by Reverend McClure are probably contributing factors.

Holden Home Dedicated

The large building in Holden, Missouri, which was purchased by the church in 1917 as a home for the aged of the church was dedicated on November 20, with a special program.

The original purchase price was \$8,000, but the place has been improved in various ways till it is worth much more than that amount to-day.

The dedicatory sermon was by President Elbert A. Smith and the prayer by Bishop B. R. McGuire. An interesting feature of the program was a historical poem by Frances Keeler, who has been a blind inmate of the home since 1917.

Mrs. Edith Carr is matron and there are thirty-four inmates.

A convention of the Palestine Foundation Fund for the rehabilitation of the Holy Land by the Jews is announced in Saint Louis for December 4. We are not certain how wide a territory this convention represents, but it is expected to include a reception to the Sakalov Delegation of Hebrew leaders from Europe. M. J. Slonim, the chairman of the local committee, states that Palestine offers the only relief for the seven million persecuted Jewish people in Europe and that the fund will be used for the organization of immigration colonies, to help the sick and needy, to finance industry and commercial undertakings in Palestine.

The friends of Elder Joseph G. Smith, of Independence, will regret to learn that he has been confined to the Sanitarium recently, having had his tonsils removed. He is getting along quite well, but will require further treatment for other troubles.

Professor Pickering, of Harvard University, has reached the conclusion that the moon is inhabited, according to an item in the *Baptist Times and Freeman*. He states that two crops of vegetation grow and die every day. Their day, however, is 336 of our hours long.

HYMNS AND POEMS

A Tribute to Kirtland

By Charlotte Pearson

Oh, Kirtland dear, and beautiful,
Once more we say good-by,
There's not a spot more dearly loved,
Beneath the arching sky,
And as each added year goes by,
To thee we gladly come,
Like tired children seeking rest,
And find a welcome home.

We find there bread and wine and oil.
The Spirit's treasures given,
It comes to us in bounteous power,
To fit our souls for heaven.
Thy God hath not forgotten thee.
His promise stands secure,
And all that seeks to mar thy peace
Shall perish, not endure.

Thou gateway to the promised land,
Thou queen among the hills,
Thy temple is thy beauteous crown,
Thy destiny God wills
Shall be as he has promised thee,
A stake of Zion's land.
No enemy can take that crown;
'Twas placed there by God's hand.

And stands there grand, majestic still,
And as a magnet, draws
The strangers from all lands and climes,
To listen to God's laws.
And as we turn with longing hearts,
To gaze with tear-filled eye,
We promise thee we'll come again,
Good-by, Kirtland, good-by

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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MISCELLANEOUS

Notice of Appointment

Elder C. Ed. Miller, having been transferred to the Saint Louis District, has placed with the Presidency his resignation as president of the Massachusetts District. The Presidency hereby appoints Elder Daniel F. Joy as president of the Massachusetts District until the convening of the next district conference. **THE FIRST PRESIDENCY.**

Department of Music

This is official notification of the appointments, with the approval of the First Presidency, of the following as choristers of the respective districts noted: Manly R. Shedd, R. F. D. 1, Pepin, Wisconsin, for the Northern Wisconsin District. Mrs. Rena Haas, Rupert, Idaho, for the Idaho District. For these we urge the loyal and earnest support of all the musical forces of these districts. Albert N. Hoxie, general director; Arthur H. Mills, secretary.

Conference Notices

Northeastern Illinois, at Plano, Illinois, December 10 and 11. A program of entertainment has been arranged by the local Religio for Friday evening, the 9th. All members of the priesthood and branch clerks please make a full report to December 1 and mail promptly to O. A. McDowell, secretary, 404 North Fourth Street, DeKalb, Illinois.

Western Colorado, at Delta, January 14 and 15. All branches please send in reports before that date. We want a good conference, therefore we trust that all who can will be present. Jewell Harshman, secretary.

Northeastern Kansas, at Troy, December 2 to 4. James A. Thomas, president. R. L. Tilden, secretary.

Convention Notices

Northeastern Illinois, at Plano, December 9, at 2.30 p. m. Entertainment at 8 p. m. Annual election. Good representation from all locals desired. LaJune Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Pittsburgh Ministerial Conference

At Fayette City, Pennsylvania, December 10 and 11. First meeting Saturday evening at 7.30. We extend an invitation to every young man of the district to attend these meetings. The Women's Department will also hold special meetings during this conference, with the district leader in charge. Interesting topics and music on Sunday. J. A. Jaques, president, 1424 Alton Street, Pittsburgh, Pennsylvania.

Quorum Notices

Toronto and Owen Sound quorum of elders at Guelph, Ontario, December 3 and 4. Saturday evening a debate will be held between two members of the quorum from each district. Saints and friends invited to attend Sunday, 2 p. m. Live topics will be discussed. Come and make it worth while. Meet at the home of King Cooper, 11 Home Street. M. J. Crawley, president. Ernest Rowett, secretary.

Religio Quarterlies Wanted

We will pay half price for copies of the senior Religio *Quarterly* for the second quarter of 1921, if in good condition. Send them to Herald Publishing House, Independence, Missouri, with name and address plainly written on the package.

Requests for Prayers

Mrs. Minnie Johnson, of Dunlap, Iowa, requests prayers for her son, twenty-one years old, who is very ill. She desires an elder from Dow City, Ute, or Dunlap, to come and administer to him. Write her at Dunlap or call telephone II-405.

Our Departed Ones

WELDON.—Samuel Weldon was born in Erie, Pennsylvania, May 14, 1837. Baptized forty-seven years ago. He became an elder in the church and has lived a faithful, upright, Christian life. Died at Lafayette, California, October 26. Three sons, three daughters, and a number of grandchildren are left to mourn; his faithful wife having preceded him some five years ago. C. W. Hawkins officiated at the funeral.

LAMB.—Charles W. Lamb was born in Oakland County, Michigan, March 14, 1839. Baptized December 21, 1875. His father and mother resided in 1820 in the neighborhood where Joseph Smith became interested in religion and received his first vision. They became members of the church either in the latter part of 1830 or beginning of 1831, and remained faithful. Charles Lamb was a man of little schooling, yet educated because of his library and the use he made of it. He had talent as a writer, and his poems and articles have appeared in the church publications. Died November 5, at the home of John Swalley, where the funeral services were held. Sermon by his nephew, J. F. Mintun.

WAINWRIGHT.—William A. Wainwright was born October 26, 1854, at Leeds, Yorkshire, England, died October 30, 1921. Funeral from Central Church, Chicago, Illinois. Sermon by Ward L. Christy. Brother Wainwright was for years one of the stays of the Central Church. Chicago has lost one of its most faithful Saints and ardent supporters of the latter-day work. His wife and eight children survive him.

PETERSON.—Stella Frances Peterson was born December 21, 1899, at Chicago, Illinois, died November 5, 1921. A father and two sisters are left. Funeral services from Long's undertaking parlors, Kansas City, by J. A. Tanner. Interment in Mount Hope Cemetery.

The Ridgetown, Ontario, Saints are preparing to build a new church. For this purpose, the Women's Department gave a chicken supper, which, attended by the spirit of generosity and kindness, both in members and nonmembers, was a success. A member of Parliament for Kent, A. B. McCoig, partook of the supper. The Saints of Ridgetown hope to so live that nonmembers of that place can never say that they hindered them from obeying the gospel.

The Busy Man's Tracts

President Elbert A. Smith writes this series of compelling little tracts and we have printed them most attractively on high grade India tint enameled paper. You may be proud to hand these to your friends.

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Independence, Missouri

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

any man among you have
and concubines he shall
Mormon, Jacob 2: 36.

VOLUME 68

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EDITORIAL

Education—"With the Goal of the Church Always in View"

Summary of College Day address by President Frederick M. Smith, at the Stone Church, Independence, Missouri, October 16, 1921.

I cannot refrain from expressing my appreciation for the hours of patient practice that have made it possible for our musicians to render so ably the anthem we have just heard, and I might say that the spirit of the choir as thus represented this morning typifies to me the spirit of devotion and sacrifice for the interest of others that must characterize this people through all their work.

I hold that the work of the church is primarily educational. I might even go further and say that I hold that the entire work of the church is educational, for certainly no one will deny that the efforts we make in sending out the missionaries from one part of the country to another are to educate the people to a better conception of the gospel of Jesus Christ. Certainly the work of the local men is educational in taking care of those converted, giving them to understand and appreciate through the processes of education, the grander and more significant portions of the gospel. So, if I need any excuse for talking on education, it is that you cannot talk on any aspect of the church work without talking on education. If I need a specific excuse for talking on education this morning, it is because of the fact that to-day is the day set apart as College Day.

The goal of all educational processes should be such triune development of man, spiritual, physical, and mental, as will result in the fullest expression of life, and that of course reminds us of the passage of scripture, "I am come that they might have life, and that they might have it more abundantly." To accomplish this demands not alone the command of all factors in the educational processes, but the control of the environmental factors during the unfolding of the individual. This that the acme of the intellectual, spiritual, and physical development might be reached.

Now, in these words, I have given you the thesis of my theme this morning, and I challenge anyone to say that in the last analysis it is not a thesis which shall cover the scope of the entire work of the church. If we think of this in a general way, so far as the educational processes of life at large are concerned, and admit its bearing, as I think we must, then if we attempt to make an application of this thesis to our own work as a church we have to consider primarily, perhaps, what is the goal of the church.

In order to succeed as a church—and I make this expression after due consideration and hope you will give it some thought—in order for this church to succeed—and we have been some ninety years in making the attempt—our children must have the fullest education that is possible for us to give

them or urge them to act always in view. That has result is that some of our young people who should have their attentions centering in the church are not with us. They are giving their services to people from the standpoint of the activities of the world, viz, selfishness. The goal of the church summed up in a few words is that, socially, everyone shall have full opportunity to function as a social unit in the way God has intended that he should, and that must take into consideration the personal equipment of the individual or individuals.

Let me put it another way. The goal of this church is the elimination socially of the selfish standard and the putting in its place the rule, Let us work for one another. To accomplish this result is quite impossible unless we shall have the young people of the church develop educationally in the environment that will keep selfishness in the background and altruism to the fore.

Our whole life is made up of habits. Your daily existence is made up of a succession of habits, and hence you are the victim of your habits. If a child is educated in an atmosphere of selfishness he will not be able to function freely in an atmosphere of altruism, but will have to remake himself in other words.

A child that goes to the average school to-day, either in the public school where our teachers are teaching for the salary that comes to them, or goes to the college or university, will find that the dynamic used by the instructor is based on some kind of a selfish ground. They make the plea to the child to be a success because it will mean his own aggrandizement. And few indeed are the instructors, and I might say, none of the institutions, with one or two exceptions, that will attempt to educate the children always with the idea in mind, "It is not yourself you are working for, but that you might make it a little better world for the other fellow to live in."

I would like to ask you people who have been in contact with the educational institutions of the world, Is there any institution in which you have had experience where that ideal is held up, other than in Graceland College? Of course, I know you will find sporadic efforts on the part of men in different institutions acting as instructors individually who have large vision and who are doing all they can to get this idea before the students; but so far as the average is concerned there is always the appeal made to selfishness. And why not? It is the atmosphere of the world to-day. Men are doing it every day. Of course, there are justifications for men and women who are trying to lay up a little money against a rainy day, but nine out of ten of the men who are in business are engaged in business because of the wealth that comes to them, or the power that it brings to them and the advancement to them as individuals because of that power.

Now, if it be granted, as I said a little bit ago, that each individual is endowed or equipped with some special talent God has given to him and for which he will be held accountable at the bar of justice in eternity, then our task as a

church is to loose those forces and put in operation those forces that will discover the talent of every individual in the church, for which God will hold him responsible. And then, having found those talents, put that individual into such an environment that those talents will be developed to the maximum of possibility. Then the individual should be given an opportunity to function as a unit of society for the betterment of the other units.

Furthermore, it not only means the discovering by some sort of process of the talents of each individual, but looking at it in a broader way and from the standpoint of the student of society, we must uncover in every group what are the outstanding talents, so that when we shall do teamwork (because teamwork is the fundamental characteristic of the operation of the society of the future, not individual effort) we can be certain that each group is functioning to the best of its possibilities and that each group has its fullest opportunities.

In other words, if in the process of our educational activities it develops in the case of a certain individual that his talents are preeminently those of tilling the soil or that of an agriculturist, if you like the term better, then it stands to reason that that individual will be associated with other individuals to form some one or more groups of agriculturists, working in the interests of the church. And just, so sure as that individual unit is combined with other agriculturists, you must consider the activities of the group to discover whether or not they are directed along the line of the combined talents of the group. In other words, when you add to individual effort other individual efforts you get quite a different proposition from that of each individual for himself.

As we organize under the stewardship plan our group of agriculturists, we must be able to analyze what is the effect of the aggregate; and the activities of the group must be so controlled and the group must be so educated that the maximum resultant of the effort of the group is found so that we may have in the group as in the individual the fullest expression of life. Now, I have expressed to you in these words one of the biggest problems of Zion, for agriculture must become the basic activity for the support of the community at large.

When I have read some of the discussions of men whose tendencies are to criticize some of the efforts toward social reform and note how they point out that in socialism and some of the other reforms, initiative will be destroyed and the instinct of curiosity will be hampered, and how this and the other instincts will not be accounted for, I cannot help but wonder if these individuals who are making the criticisms have ever experienced the joy that comes from a full knowledge that your efforts are tending towards the aggrandizement of some one else's interest.

There stand before this church to-day some momentous problems that must be solved, and those problems will require the faculties of our young men and women who fit themselves for service, that they can bring the results of their research back to this people as a contribution to their social welfare, with the idea of self-aggrandizement absolutely eliminated. Let me give you a few of the problems before you.

I take it for granted that you understand the doctrine of stewardships. I take it that you all do. Of course, everybody thinks that his doctrine of stewardships can be put into effect at once, but unfortunately the Lord seems to have placed one individual upon whom he has placed more responsibility than the others in this direction, and I assure you that he feels his responsibility in that particular. If the

doctrine of stewardships is to be of any effect, then it follows that every individual must be functioning in the way, as I said a while ago, that God has intended that he should function. In other words, according to the talents that he has. And in all processes of education, we must have that peculiar sifting process that will uncover for us where those talents lie.

I touched a little bit ago upon the question of rural sociology. That, let me repeat, is one of the great problems before the church to-day, for we have seen the country go through the process of a deterioration so far as agriculture is concerned, simply because there has been greater attraction to the agriculturist in other lines; and the laboring man on the farm has gone into more arduous tasks, though less pleasant ones, because he could get shorter hours and bigger pay. We have found people flocking to the cities for that simple reason; yet how simple will be the solving of that great problem when we can put into operation the doctrine of stewardships. Why? Because every man working on the soil will find a keen pleasure in it. Grouped into their community they will have all the pleasures of community life, their churches, their social functions, etc., and there will not be the isolation that is everywhere apparent to-day. One of our problems in the church is to have men studying these problems, so that when we do put into effect the doctrine of stewardships we will have groups that will approximate the highest possible achievement; because it is a group of people working for the interest of the church and for God as well as for humanity.

Then there must be the application of the brains of this church to the study of the problems of social economics on the stewardship basis. The great field of stewardships is so unexplored that our men stand dumfounded, because they do not know how to enter the field. And, not having faith in the very institution they are serving, they hesitate to enter even at the suggestion of those perhaps whose right it might be to suggest, simply because they are entering an unexplored field. Hence perhaps to solve this problem there ought to be a corps of men, and women as well, who are studying these problems, economically and industriously so far as the aspect of stewardships is concerned, with the goal of the church constantly in view.

What shall I say about medicine? I think perhaps no one of you believes more than I do in divine healing, but I do say that some of us have become fanatical along that line and have not used good sense. God has clearly told us there is a field of medicine yet unexplored; and . . . that our people may be nourished by mild herbs, we should explore this field. Medicine is entering a field perhaps unexplored before, in which there is a reversion away from surgery. I am looking forward to the time when there shall be time given to research so that we can carefully analyze and observe the effects of this, that, and the other herb on the human system, so that there shall be a worthy accession to the pharmacopeia of medicine to-day. This, then, ought to challenge the devotion of everyone who has a scientific turn with a desire to benefit mankind. This will not be allied with that form of medicine that will take a man after he is sick and attempt to get him well, but will cast away that theory that perhaps sickness is nature's way of getting rid of the undesirable. We will get rid of giving medicine to those yet unborn by controlling the conditions under which they come into the world. In other words, let us have the medicine of prevention and keep the wolf out of the fold, rather than chase it out after it is in. That is the growing field of medicine. That means a deeper study of botany than we have ever had before.

These are only a few. I must hasten. All these problems,

and they are pressing upon us for solution, demand that we shall have an educational system under the control of this church that will guarantee to us the unfoldment of the talents of our people until this church will have in its membership experts in every line of research known to the nations of the world. It means the establishment of college and university.

It means that Graceland, having been placed upon the foundation of a college, and then because of lack of support having been compelled to go back to the position of a junior college, shall eventually, because of the splendid foundation now being laid by those in charge of the school, expand her borders until she shall be known throughout the world because of the splendid spirit of consecration and devotion exhibited by its teachers and instructors. I challenge you to go to any institution in the world and find a finer spirit of consecration and devotion to the service of God than is found in that little institution to-day.

We must have other schools, and perhaps some of you are waking up to the fact that we have here in Independence one of these schools. I refer to the Independence Institute of Arts and Sciences, founded originally by a small group of individuals who saw the opportunity for them to be of service. A school in which the faculty is without pay and where the tuition is given without a charge, and yet I am told that there are some two hundred and sixty-five students enrolled in that institution to-day. Are you enrolled? I do not care how old you are, are you enrolled? I would advise you to enroll for this reason. Every man and woman of the church ought to be engaged in studying something. A man cannot develop his brain without applying himself to brain exercise. Athletes are made only by rigid application to practice. You ought to be enrolled in that institute; and if you have teaching qualities and you feel that there is something you can give, are you enrolled as one of the faculty? If you have not enrolled and have the ability, you had better enroll. Let me say that I hope that some time the Independence Institute of Arts and Sciences, as it is now existing, will expand and enlarge until it becomes a college, standard in every way. And that, too, without infringing upon Graceland College, but rather a supplement to and augmentor of the activities of our greater institution.

I hope to see eventually a school of medicine, a school of engineering, a school of art, a school of sculpture, and various things of that kind. Is that dream a foolish one? Perhaps it is. But I shall continue to expect it.

I wish I had time to talk a little about the Religious Education Course at Graceland College. I do know, and Brother Gunsolley and Brother Hopkins will bear testimony, that there is a devoted group of young men and young women who are striving with the utmost of earnestness and zeal to fortify against the coming of the time when they will be asked to go out and teach and preach this gospel.

[The talk closed by an earnest appeal for liberality in donating to the collection for the college, and a generous response was had.]

President Smith Returns from East

President F. M. Smith returned from the East to Independence, on Saturday, December 3. He has been in conference with Bishop McGuire on the problems before the church and will be busy for some time catching up with the accumulated work on his desk.

A Time for Sanity

We must be composed and energetic, with no hysteria or distraction.

We appreciate the very frankly written article in this issue by Bishop B. R. McGuire concerning the state of church finances. It is a most illuminating contribution and could be no clearer in its conclusions. It is timely and forceful.

It looks as though there is no longer any excuse for anyone saying that "Something's wrong, but we don't know just what it is." All that is wrong is that we are running behind in spite of rigid economy in our operations as a church.

All these anxious months these leading men have carried this burden in their hearts, hoping that something might happen to prevent the necessity of making this announcement. The drive in June, with the statements published, indicated the trend. But the conditions have not improved and the people deserved the information. With some misgivings this article has been sent in for publication, for there are always those who become fearful on occasions like this, and becoming panic-stricken, stampede many others. Fear is destructive and we must avoid it. There is no occasion for it in this situation, though we should be concerned and prayerful and energetic.

There is everything in this article to prevent fear and inspire confidence. The personal attitude of the Bishop is that of faith, yet lest the faith of some others might be weakened, he has hesitated.

But when one of our family is ill in a distant place, is it not a duty, even though an unpleasant one, to inform those who love him? To know is not necessarily to worry, but to inspire the question, What shall I do?

No doubt there will be all kinds of reactions. Any of us may be assailed with a conflict of emotions over this situation. We are apt to question. We have a right—yes, a duty—to question, to analyze, to investigate—but there are right ways and wrong ways to proceed. Let us proceed aright. It is important that we do.

It is a time for sanity—a time for composure. A hysterical person can break up a service and become a public nuisance. A zealous but unwise member in a community, whose imagination is the basis for wild guesses and foolish charges, may demoralize the branch.

If further information is desired, we are assured it will be gladly furnished. The books and accounts of the church were perhaps never in more accessible shape and better form. If some would like to study figures and analyze their meanings and require the items that go to make up certain totals, they can be had. It might be well, though, to get the information through the local bishop or agent, if one is available, so he too will have the advantage of the knowledge.

If further discussion is desired on other subjects relating to the situation, send in a letter to that effect, direct to the Presiding Bishopric. What you want may be what many others want, and a frank exchange of opinion on these matters will be helpful to all.

A detailed report of the various items usually published in the HERALD by the bishopric is in the hands of the printers and will be published as soon as possible. It covers the period from July 1, 1919, to June 30, 1921. The names of those contributing, with amounts given, the names of those receiving money, and for what purposes, are included in this report.

It is a natural inclination for us to surmise that if certain things had been done and others left undone, this or that might not have happened. It requires no brain power to make wild statements based on a superficial knowledge or

outward appearances. Yet it should not be necessary to waste our time and space answering rumors.

If we allow ourselves to do it, we can begin anywhere and go over the whole field, finding trouble everywhere. This institution is not run right; that person is too extravagant. This action was unwise and that one uncalled for on the part of church officials, and so on.

If we know the facts and are convinced that a mistake has been made or is being made, a frank letter to that effect will be appreciated by any person worthy of responsibility. It may prevent a recurrence of the error or bring out an explanation that will clear the situation. If a better plan or policy is possible, present it, and only appreciation will be expressed.

So we argue that if we happen to be tempted to indulge in vain mental gyrations it would be far better for us to devote the same energy to making ourselves more efficient and faithful in our every duty. It is a time for sane, constructive cooperation.

The Bishop suggests that it may be possible that God is using this as one means to test our qualifications for the Zionite state. If, indeed, he is presenting this Gideon-test so we may demonstrate our right to a place in the triumphant band, let us be worthy.

E. D. M.

Another Attempt to Destroy Manteno Church

Elder Ward L. Christy has been busy in the vicinity of the Deselm Branch, near Manteno, Illinois, where damage was done to the church edifice some weeks ago. He has circulated literature concerning our church and its teachings and announcements for opening of the new church on December 4. He had secured the use of a theater building at Manteno and planned to give lectures on the church.

A few outlaws went to the manager and threatened trouble if he allowed the use of the building to our people, and being intimidated, though previously neutral, he begged to be excused from the contract, and finally refused the use of the place.

On the night of November 29, at about 2 a. m., some person or persons managed to get to the back of the church and set fire to the building, but one of the watchmen on duty (there had been two till about that time) discovered the fire and it was put out with little damage.

In a letter to the First Presidency, Apostle J. F. Curtis reports for November that he has preached twenty-seven times, baptized twenty-one, and confirmed seven. He is holding meetings at Council Bluffs and states that, as a result of two and a half weeks services, twenty-two have been baptized. All except four are adults, and most of them are heads of families. Though there are three revivals going on at the same time, the church is well filled every night. Elder Curtis will continue there for at least a week longer.

The new church was dedicated at Wilburton, Oklahoma, on November 20, with dedicatory sermon by Frederick A. Smith and prayer by J. Arthur Davis. Elder Davis was ordained a high priest by Elder Smith. The new church takes the place of one burned about a year ago. The letter reporting the dedication, which will be published next week, says that of the \$1,200 spent on the new building, \$365 was donated by nonmembers. The labor was donated by Saints and friends.

Our Christmas Gifts

Let us be liberal with our gifts to God.

The day is near approaching when we celebrate the greatest gift that was ever given in the world, when our heavenly Father "so loved the world that he gave his only begotten Son, that whosoever believeth in him need not perish but might have life everlasting." (John 3: 52.)

That gift was also one made by Jesus in voluntarily laying aside the glory once had with the Father to come to earth and live and die for man, that, thereby, man might be brought back again and reconciled to God. He becomes thus in a sense our spiritual father in bringing into life our spiritual possibilities.

If there is one thing above all else for which we should be thankful, it is for the gospel of Jesus Christ, and for this great gift of his life and love.

We are constrained to celebrate birthdays by the giving of gifts. Our children in the Sunday school have come to recognize that this is a day when we should make our gifts unto him so that the Christmas offering has become an established part of the work of the church under the immediate supervision of the Presiding Bishopric. These moneys from the children are to be spent for securing of inheritances for those whose service to the church shows them to be most worthy. It is a big theme and should not be neglected.

But the church is confronted with a great need at present for means to meet the operating expenses. Already, there has been serious curtailment, serious in that it reduces the work of the church and tends to lessen the efficiency of the work that may be done. Further reductions are contemplated and will be made as circumstances demand, even though it means loss to the work of the church which it may take years to recover.

Right now, there is a demand for more missionaries than ever before in our history; right now, there are greater opportunities, yet the financial statement in this issue of the HERALD shows that nothing has been spent for foreign missions since July 1. It is a time when we who are older in years should stop and consider. While we are buying our Christmas gifts, are we considering the tithing that is not a gift, but is due to his work? If all members of the church paid tithing on the amount spent for our personal celebration of Christmas, for our buying of gifts, it would make a considerable sum and would go far towards meeting the present deficit in the receipts of the church.

Is that not worth thinking of? For every dollar spent for others, one dollar should be given to Him. In fact, properly to pay our tithing, only money that is tithed should be spent for gifts, or that which is a luxury, whether food or clothing, or equipment, hence there should be paid one dollar to His church for every nine dollars spent for others.

Many of us will soon be taking our inventory for the year and are determining what tithing we shall pay for the year that is past, but this is a special matter, that tithing should be paid on that which we use to celebrate his natal day.

And why should we necessarily stop with that? In the giving of gifts, why should not his name also be upon our list? A tithe on luxury is only that which is due. A free-will offering is our sign of affection to him in commemoration of this day.

Bishop J. A. Becker, of Zion, reported at the problems meeting at the Stone Church, December 4, that the state of the local finances in the central place was better now than it has been for some years.

What Shall We Buy?

Many of us complain of lack of time, yet each one has all the time there is. In fact, we have eternity before us, even though we are confined within this present life in which we actually live only one day at a time. But each one possesses twenty-four hours to each day, sixty minutes to each hour, sixty seconds to each minute. We spend time, but what are we buying with it?

William James once suggested that he would be all things if he could, a Saint and a high liver, an African explorer and a Greek scholar, an Egyptologist and a great mathematician, a philosopher and a man of the world, a great engineer, an astronomer, but he recognized, in the first place, that some of them are naturally contradictory. A high liver and a Saint cannot find space in the same tabernacle of clay. One cannot be a lover of pleasure in the worldly sense and at the same time a true lover of God. In the second place, we cannot be all things at one time. In eternity, we may achieve our dreams of a lifetime, but now we must choose that which is most worth while.

On the bargain counter of life, there are scattered many baubles and many articles of value. The price is the same. Our life is asked in exchange.

Jesus, the Christ, referred to the kingdom of heaven as a great treasure hid in a field which, when one had found, he would go and sell all that he had and buy that field. He also compared the kingdom of heaven to a goodly pearl, and a merchant who knows good pearls, finding, would sell all that he had, all of his lesser pearls, and all of his goods in order that he might possess that one pearl. On the bargain counter of life that pearl of great price is to be found. Beside it is the glittering glass of worldly pleasures. The price on each is the same, our time, a life of devotion. Which shall we buy?

More Riots in Jerusalem

A recent letter from Elder Harry Passman, at Jerusalem, indicates that the smoldering hatred in the breasts of the Arabs towards the Jews breaks out periodically and with distressing results.

Following the riots in Jaffa last May, when immigration was stopped and afterwards limited to certain classes, there had been a partial resumption of confidence. Some property was changing hands, a few buildings were being erected, and conditions were generally favorable. Peace and safety seemed assured.

But about October 22 the news began to spread that plans were being made by the Arabs for a demonstration in commemoration of the Balfour Declaration. The idea was to proclaim to the government that it was an occasion for mourning by the Arab population because of the contents of the Balfour Declaration. It was to be nation-wide.

It seems that the district governors sought to anticipate such an event in various ways, but in spite of this there was a mild outbreak that intensified in proportion until as a result shops were broken into and rifled and among the Jews there were six killed and twenty-six wounded, six of these mortally wounded.

To quote from Brother Passman's letter:

"The brutalities of the ancient savages were equaled and even surpassed on this occasion. One living here can sense the meaning of the prophecy made by the angel: 'Ishmael's hand shall be against every man, and every man's hand

against him.' These are the children of Ishmael, and the prophecy is surely having its fulfillment in them."

Martial law was declared and no one allowed on the streets of the old city after five p. m. or outside of this area after six p. m. There was considerable military activity, and some desultory firing was heard. There is considerable demand for the removal of the local governor, Mr. Storrs.

Later the restrictions were modified and an eight o'clock curfew arranged, but some of the Arabs who had lost friends in the shooting have made considerable disturbance and the Jews live in constant fear of another outbreak. Brother Passman says living there just now is much like living in the front line trenches during the war, and that some of our poor members are destitute, since business is practically paralyzed.

New Indian Organization

At the Central Church in Kansas City, Missouri, on November 27, an organization was effected, made up of Indians and those of Indian blood. William Madison, of Independence, was chosen president; Curtis Pequano, vice president; Mrs. H. G. Hart, secretary-treasurer. A membership committee of five has been appointed, with William Madison chairman and a social committee of four, with Mrs. W. E. Haden chairman.

Meetings will be held frequently for the time being.

Their objects as adopted are as follows:

"To promote and cooperate with all efforts looking to the advancement of the Indians (especially in Greater Kansas City), social, intellectual, commercial, political.

"To promote citizenship and to obtain the rights thereof.

"To exercise the right to oppose any movement that may be detrimental to the race.

"To permit free discussion on all subjects bearing on the welfare of the race.

"To direct its energies exclusively to general principles and universal interests, and not allow itself to be used for any personal or private interests."

In a letter received, we have a comment from a pastor as follows: "I received a splendid token of respect and appreciation from the A— Saints for my week's work there, in the form of a nice useful present. Why is it, the less a fellow does, the more he is appreciated? In all my hard and difficult labors, I have done in and around B—, there has never been contributed as much as one spoonful of gas or oil to my expenses, and I am sure I never worked harder in my life anywhere than there. Now, while I was at C— only three weeks, they paid my fare both ways (over \$20), and made me a present of a suit of clothes and shoes. If "By this ye may know my disciples" is a true test, B— hasn't many "disciples."

A branch has been organized at Hutchinson, Kansas. R. J. Wildey was ordained an elder. They have a favorable outlook for good work in that community.

Many of the Saints will be interested in learning that Mark Gibbs was baptized at Priestly Road Branch, Birmingham, England, on August 27. He was born at Eatington, Warwickshire, England, October 29, 1837.

Congress adjourned before Thanksgiving. One of the bills that may prove of particular interest to us was that signed by President Harding before adjournment, the Sheppard-Towner Maternity Bill.

ORIGINAL ARTICLES

The Financial Situation in the Church

By the Presiding Bishop

A statement of facts and figures as they affect church progress.

As the weeks have passed since we issued detailed statements and figures from this office regarding the state of

In view of the downward trend of church finances during the past months, some have suggested that we are too optimistic, too serene and hopeful; but if to have faith in the triumph of God's work on earth, faith in the devotion of his people and their willingness to go to the limit in every good work, is a fault, we confess our guilt. From our experience with the Saints of the church we are confident that if they but understand the situation fully and know the methods employed to meet it, and have an out-

BALANCE SHEET, NOVEMBER 1, 1921

ASSETS

CURRENT:

Cash on hand and in banks—General Fund.....	\$ 9,884.50
Certificates of Deposit	13,510.96
Cash retained by bishops and agents	34,255.68
Liberty Bonds and W. S. Stamps.....	125,034.38
Notes receivable	96,654.03
Contracts receivable, real estate	62,410.46
Accounts receivable	56,582.64
Real estate subject to sale.....	108,484.75

Total current assets \$ 506,817.40

INVESTMENTS

General Fund

\$ 63,406.38

Special funds

Cash in banks	\$ 32,063.93
Liberty bonds	6,975.82
Investments	17,625.00
Cash retained—bishops and agents	7,362.29

Total special fund assets \$ 64,027.04

PERMANENT

Land and buildings	\$2,128,131.54
Machinery and equipment	15,637.35
Furniture and fixtures	25,227.10
Libraries	8,737.18

Total permanent assets \$2,177,733.17

Total assets \$2,811,983.99

LIABILITIES AND NET WORTH

CURRENT

Notes payable	\$ 185,304.65
Accounts payable	31,147.74
Special fund loans to general fund	312,643.27

Total current liabilities \$ 529,095.66

NET WORTH

Special fund reserve	\$ 64,027.04
Surplus	2,218,861.29

Total net worth *\$2,282,888.33

Total liabilities and net worth \$2,811,983.99

*This figure does not include the net worth of the Herald Publishing House, Graceland College, and Independence Sanitarium.

the church finances (see Bishop's Number, SAINTS' HERALD, June 21, 1921), and the situation has not improved, we feel that it is due the Saints that we repeat some of the things said at that time, with the addition of the further items which will bring them to date.

line of our most essential and imminent needs, they will respond nobly and fully.

Some features of the program already decided upon by the church in conference capacity will have to wait for a season. There will be unavoidable curtailment in our

church plans, but we must go on. We cannot stop. The glory of this "marvelous work and a wonder" which has at the hands of an angel of God been set up in these last days must not wane. A work of eternal importance, fraught with tremendous possibilities, has been begun for

deal so much with the material aspects of our work it may sometimes be obscured): The true basis of all success in this church is not essentially the number of dollars we turn into its coffers, but it is the degree of spirituality and intelligent consecration that we attain. In other words, we

STATEMENT OF INCOME AND EXPENDITURES

July 1, 1921, to November 1, 1921.

INCOME

CHURCH FUNDS

Tithing	\$ 57,834.11
Offerings	10,083.17
Consecrations	1,117.85
Miscellaneous income—bishops and agents	584.68
Foreign missions	173.52
Interest earned	2,424.35
Dividends earned	35.00
Commissions earned	15.00

\$ 72,267.68

LESS: EXPENDITURES

Family allowances	\$ 83,928.82
Elders' expense	18,715.65
Aid extended	4,538.24
Miscellaneous expense—bishops and agents	585.02
Admin. expense—church offices	17,049.01
Admin. expense—stakes and bishops and agents.....	2,264.33
General expense—church offices	1,123.03
General church expense	5,133.50
Foreign mission expense	None
Interest paid—consecration contracts	1,523.50

\$ 134,861.10

Excess of expenditures over income

\$62,593.42

REAL ESTATE

Income from sales	\$ 6,640.61
Interest earned—real estate contracts	553.11
Rents earned	6,541.48
Miscellaneous income	270.00

\$ 14,005.20

LESS EXPENDITURES

Farm lands	\$ 261.76
Houses and lots	7,144.41
Reserved property	980.92
Church edifices	42.99

\$ 8,430.08

Excess of income over expenditures.

\$5,575.12

CHURCH INSTITUTIONS

Contributions for	\$ 620.08
Less expenditures	14,192.99

Excess of expenditure over income

\$13,572.91

Net operating deficit (for 4 mos.)

\$70,591.21

humanity, and it must not be retarded. Yet to go forward means that we shall in unity see the way and walk therein with confidence towards victory.

At the outset, let us reemphasize a sentiment which has always been fundamental with us (though from having to

are convinced that upon true conversion and personal consecration to our highest ideals must be reared the spiritual structure that God can eventually utilize in the building of the New Jerusalem. However, we are further of the opinion that such spirituality, such consecration, will manifest

itself in a most tangible way in contributions to the cause that the divinely designed machinery of the church may operate efficiently.

Into the hands of this church has been placed the responsibility of carrying the blessings of the everlasting gospel to every nation, kindred, tongue, and people. Much is expected of us, because from him to whom much is given, is much required.

The demands and opportunities were never greater for the preaching of the gospel. The testimony of the missionaries of the church to-day is almost universally to the effect that never in all their experiences has there been such an interest in the gospel as restored in these latter days. Every missionary knows how utterly inadequate is our force of men in the field as compared to the calls for the preaching of the gospel. One or two men in a very large territory where a hundred or more could with advantage operate, is all too often our predicament to-day. Our foreign fields are as yet practically untouched.

The church has plenty of willing workers to send out into the field, but its hands are tied for want of finances with which to support their families. Never before, it seems, have we had so many men and women who are willing and anxious to consecrate their talents, their very lives, in service to the cause we love.

In addition to the missionary force of the church there are the administrative officers and helps. The church has been growing and branching out into new fields of activity and usefulness. The time of preparation for the gathering is upon us, and the work that is being done, and which will yet have to be done, to attain our Zionite ideals is great, and some of it urgent. The institutions of the church are growing as a result of the increased demands made upon them. All this has necessitated from time to time an increase in the number of general officers of the church, in the number of assistants, and in equipment with which to do their office work.

With the enthusiasm and fervor typical of our people, who have all faith in the ultimate triumph of the work, we have as a church attempted not only to perform the duties devolving upon us in the immediate demands of our church program, but we have tried to build for the future, extend our borders, and strengthen the cords of Zion.

The dollars and cents side of our church work has frequently been discussed. In the special number of the HERALD of June 21 we showed by a number of tables, graphs, and articles, the details of our finances. Perhaps it will not be necessary to repeat them here, though they should be considered by those who have not already studied them carefully.

From the financial statements appearing with this article it will be seen that the present net worth of the church is \$2,282,888.33.

Also that the cost of operation during July, August, September, and October, 1921, exceeded the operating income during that period by \$70,591.21. This amount, with the operating deficit for the year ended June 30, 1921, of approximately \$100,000, makes a total operating loss during the past sixteen months of approximately \$170,000.

In order to secure the necessary cash to meet this operating shortage, instead of disposing of our Liberty Bonds and other quickly convertible interest-bearing assets, we have borrowed from time to time the necessary cash from the Auditorium and other special funds by setting apart sufficient of such interest-bearing assets as will repay the loans,

so that when it is decided to proceed with the construction of the Auditorium the money will be available for that purpose.

However, there is a limit beyond which we should not go in drawing upon current assets, and it appears to us we have reached that limit. Unless our future revenue equals our expense we shall be forced to the alternative of correspondingly reducing our expenses or disposing of or mortgaging some of our reserve real estate holdings.

We should consider in connection with the figures shown herewith the personal assets in the hands of consecrated Saints. Many of these have professed a willingness to devote their entire resources, if need be, that the work might not suffer.

Then there is the intangible, though very real, asset of devotion in the hearts of the Saints at large which will not lend itself to tabulation, yet it is a mine of potentiality.

So, though the figures indicate a serious situation which demands prompt and united action, the possibility of these assets should not be overlooked.

The present situation is as though one of us should be thrown out of employment and for a time had to live on his savings. We might have to use up our savings; we would cut expenses to the minimum; we might even have to mortgage our home; but we would still cling to the fundamental demands of family life. It would mean inconvenience and discomfort. It would mean a problem to solve—many of them—but is it not in the solution of problems that we acquire strength and test our mental and spiritual qualities?

Is it not possible that according to the attitude and ability we manifest in solving this present problem we shall personally demonstrate our fitness for dwelling in a perfected Zionite state? Which is not to say there shall not be the usual quota of other trials nor that we shall escape the judgments coming on the earth, but we only suggest that this may be one of the features of the sifting process.

Perhaps we would all agree that—

We must not disrupt our missionary force.

We must not exact real hardship of their families.

We must heed the cries of the poor and needy.

We must maintain our church institutions, such as the homes for the children and the aged, the Sanitarium, and Graceland College.

We must make strenuous efforts to maintain our program.

As individuals and families we should at least—

1. Reduce our expenditures by frugality and economy in every way.

2. Increase our income inasmuch as righteous and efficient endeavor will do so.

3. Render unto the Lord his portion (the tithe) and sacrifice that we may bring liberal offerings to the support of the work.

From our department you may expect a vigorous and constant elimination of all unnecessary expenses, and a consistent effort to keep the Saints informed.

In various ways it is necessary to retrench—to cut expenses. We are required to forego for a time some of our most cherished plans, but we believe there are certain points beyond which you would not have us go. There are various assets had by the church upon which you would not have us draw.

So let us reiterate that there is every reason for faith

and confidence, but an imperative need for sacrifice by all. Yet it must be done willingly. We depend on those who are convinced of the necessity for sacrifice; on those actuated by the true and living ideals of the gospel.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

Armageddon

By John H. Betz

Interesting though speculative views on the subject by an interested nonmember.

Although the battle of Armageddon is referred to several places in the Scriptures, it is mentioned by name in only one of these, namely in Revelation 16:16. Here it is mentioned in connection with the sixth plague, which is described in verses 12-16, and in order to understand the battle of Armageddon, it is necessary to understand the sixth plague as well. In fact, the battle of Armageddon is identical with the sixth plague.

True, a battle has been fought on the site of Armageddon, but the battle already fought there no more fills the requirements of prophetic scripture than did the sixteen false saviors fulfill the scriptural prophecies regarding the true Messiah.

The explanation of the subject, therefore, resolves itself into four questions; namely:

1. Where is Armageddon?
2. Who are the conflicting parties—the dragon, the beast, and the false prophet?
3. How are they gathered; or what is meant by the spirits of devils working miracles?
4. Why are they gathered; or what is meant by the drying up of the River Euphrates to prepare the way of the kings of the East?

Location of the Place

First: Where is Armageddon? The place is included in the meaning of the name itself. Armageddon comes from two Greek words—*asa*, a mount, and *meyyidor*—Megiddo—Mount Megiddo. Mount Megiddo is fifty miles north of Jerusalem and at its foot the battle of Armageddon will be fought. This fact is carried out by other texts, one of which reads: "Let the heathen be wakened and come up to the valley of Jehoshaphat," etc. (Joel 3:12.)

The valley of Jehoshaphat, or plain of Esdraelon, lies at the foot of Mount Megiddo. The word *Megiddo* means "place of crowds." The prophet says, "Multitudes, multitudes, in the valley of decision," etc. (Joel 3:14.) The "valley of Jehoshaphat" means the "valley of the judgment of Jehovah." The prophet says: "for there will I [God] sit to judge the heathen [Revised Version, nations] round about . . . the day of the Lord is near in the valley of decision." (Joel 3:12, 14.)

Who Are Conflicting Participants?

These texts also show that the battle of Armageddon takes place at the second coming of Christ. As the place of Armageddon is quite generally understood, we will now pass on to the next question.

Second: Who are the conflicting parties—the dragon, the beast, and the false prophet?

(a) Who is the dragon?

In Revelation 12:9 Satan is called the dragon. In the first part of Revelation 12, the dragon represents pagan

(civil) Rome, which destroys the man child (Christ) which the woman (the church) brings forth. In Revelation 13 the dragon again represents pagan (civil) Rome, as distinguished from the beast (papal Rome). As paganism is Satan's most visible manifestation on earth, the dragon could therefore be taken to represent paganism in general. In the text (Revelation 16:12-16) the dragon therefore would represent the kings of the East—Japan, China, India, etc., of the heathen.

Who Is the Beast?

(b) Who is the beast?

The beast referred to in the text is the principal and practically the only beast mentioned in Revelation. It is described in Revelation 13:1-10. This beast is identical with the fourth beast of Daniel 7, when controlled by the little horn described in Daniel 7:25. Both are described alike.

Commentators are agreed that in Daniel 7 the lion represents Babylon; the bear, Medo-Persia; the leopard, Greece; the fourth beast, Rome (civil); and the ten horns the nations of Europe after the fall of civil Rome. The little horn would represent the next great power that arose among those divisions; namely, the papacy.

Since the description of the beast in Revelation 13:1-10 is identical with that of the little horn in Daniel 7:25, we conclude, therefore, that the beast of Revelation 13:1-10 and hence the beast mentioned in our text (Revelation 16:13) is the papacy, especially during the time it held its power over the nations of Europe.

At the time of Armageddon, the papacy will again hold its power over Europe, for we read: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind and shall give their power and strength unto the beast." (Revelation 17:12, 13.)

Who Is the False Prophet?

(c) Who is the false prophet?

In Revelation 19:20 we read that the false prophet wrought miracles before the beast with which he deceived them that received the mark of the beast, and them that worshiped his image. In Revelation 13:11-18 this power is called "another beast." It is not the first beast nor any of its divisions—the nations of Europe—but another beast. It did not arise out of the sea of peoples (Revelation 17:15), but out of the earth, the uninhabited land.

The only nation to which the description can apply is America. The American nation did not arise out of the ruins of other nations, but grew up where none had been. It is the false prophet because it worked miracles to deceive. (Revelation 13:14.) It is the false prophet because as Protestant it claims to be a reformation from the first beast (Romanism), but is really going back to do the work of the first beast. (Verse 12.)

While we have not space to identify the false prophet more fully, it might be well to state that the miracles to deceive have been and will be fulfilled by spiritualism in its various forms. Spiritualism in modern times began with the Fox sisters, in the home of John D. Fox, Hydesville, New York, in 1848, and has spread with wonderful rapidity throughout the earth, now numbering its devotees by millions. It is further described as a latter-day power in 2 Thessalonians 2:7-12.

Hence in summing up, we see that the opposing parties at Armageddon are: (a) The dragon, or the kings of the

East—Japan, China, India, etc.; (b) the beast, or the papacy controlling the nations of Europe; (c) the false prophet, or America.

How Gathered?

Third: How are they gathered; or what is meant by the spirits of devils working miracles going forth to the kings of the earth and gathering them together to battle?

Here again spiritualism does its deceptive work. In fact, as to its part in producing the past war, and its continuance, we have indisputable evidence that the Kaiser held continued seances with the famous German medium, Augusta Schoen, and other powerful mediums. On one occasion the spirit of his grandfather, who established the German Empire, was called up. Many of these seances were held at a time when Hindenburg and Von Falkenhayn were present. Also at the time the Czar was deposed it was discovered that he was holding seances with the famous spiritualist medium, Rasputin. Rasputin was at once put to death and the Czar deposed.

There we have two opposing parties, both urged on with the hope of success by "the spirits of devils." Having through these views chloroformed reason, aroused selfish ambition, and filled over fifty million homes with sorrow, spiritualism now comes sweetly forth offering consolation for the bereaved.

Again, spiritualism will help to unite the kings of the earth in battle at Armageddon.

Fourth: Why are they gathered; or what is meant by the River Euphrates being dried up to prepare the way of the kings of the East?

Since we have seen that the kings of the East are Japan, China, India, etc., we can proceed with the discussion of the other phrases.

Drying Up of the Euphrates

(a) What is meant by the drying up of the Euphrates?

In the first place, there is nothing about the River Euphrates which would prevent the armies from the East from crossing it. It has been crossed and recrossed many times before. In Isaiah 8, the waters of the river were used to illustrate the armies of the king of Assyria, who occupied the territory along the river at that time.

In the text before us, the river is used to represent the Turkish power which has occupied that territory in modern times. Also in Revelation 9:12-21 the Turkish power is symbolized as the sixth trumpet, or second woe. In verse 14 of this chapter, this woe is represented as being let loose from the River Euphrates. From this place the Turkish power, after the fall of the Saracan power on July 27, 1449, spread into Europe like a flood and held independent sway, afflicting the Catholic nations of Europe for nearly four hundred years.

At last on August 11, 1840, the Turkish power was subdued and lost its independence. The only reason why his government was not wholly abolished at that time was because the nations of Europe could not agree as to who was to have the territory. But since that time his empire has been dwindling away or drying up. One petty kingdom and then another has been broken off and built in between the rival nations and the coveted prize. The past war has further greatly decreased his territory.

But the Turk, whether assisted or unassisted, will yet make a mighty effort to preserve his empire, especially in Asia.

In Daniel 11, the Turk is symbolized as the king of the north, being the northern division of the empire of Alex-

ander the Great, the first king of Greece. (Daniel 11:4, 40.) In verses 44 and 45 we read concerning the same power: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace [temporary government] between the seas [the Dead Sea, the Sea of Galilee, and the Mediterranean] in the glorious holy mountain [at Jerusalem]; yet he shall come to his end and none shall help him." In this text we see that the king of the north (the Turk) will have "come to his end." Then the river Euphrates will have been "dried up." This is said to prepare the way of the kings of the East.

Rising of the Asiatics

(b) What is meant by preparing the way of the kings of the east? or how does the wiping out of the Turkish Government prepare the way for Japan, China, India, etc., to come up to the battle of Armageddon?

In America we have the Monroe Doctrine for the Americans. In Europe the same sentiment is cherished in regard to the Turk. The Turk does not belong in Europe, but in the Euphrates valley in Asia. So, when the Turks' empire is taken away, not only in Europe but also in Asia, could we not expect Asiatics to carry out the desire of having Asia for the Asiatics, and come up to Armageddon to defend their rights in Asia?

In the same connection the prophet says: "Let the heathen be wakened." (Joel 3:12.) If anyone has any doubt as to the heathen being wakened at this time, let him consider a few remarks of Professor P. C. Chang, China's representative at the World's Christian Citizenship Conference, held at Pittsburgh, Pennsylvania, November 9 to 16, 1919.

In the report of Professor Chang we have a most startling presentation of the threatening danger in the Far East. Until the decision of the peace conference at Paris, regarding Shantung, the Chinese had thought the principles of right would prevail, but they are now convinced, according to Professor Chang, that they must put themselves in a position to depend not upon others, but upon themselves for the obtaining of their rights.

For this reason fifty thousand students of China organized and opposed Japan's position regarding Shantung, both by lectures and by publications. Professor Chang also stated that the thousand students in the school of which he is principal were receiving military training, and that he had urged upon the thousand that they each lead out as he had done in the training of one thousand more apiece, who in turn would reach four hundred more, and thus would be reached the four hundred million of China's population.

He warned his hearers that with one fourth of the world Chinese, the only hope for peace was a peaceful and contented China.

Nations Preparing for Armageddon

So we see by all these things that the nations are fast preparing for Armageddon. Truly "the day of the Lord is near." (Joel 3:14.) Soon the king of the north (the Turk) will leave Europe and make his final stand at Jerusalem. When he comes to his end, "the time of trouble" will begin. (Daniel 12:1.) Then Armageddon will soon follow. But before that time, at the beginning of the plagues, Michael (Christ) will stand up (Daniel 12:1), and probation will have ceased, for we read concerning the seven last plagues that they are "the wine of the wrath of

OF GENERAL INTEREST

THE FAMINE IN RUSSIA

The suffering in Russia from famine must be indeed intense. Regardless of political views, those who are able should feel ready to give every possible support to the effort being made to feed the children in that great famine area, as well as those who are older, if possible. We have seen much discussion of the causes of this shortage, but the one which appeals to us as the most accurate, appears in the *Manchester Guardian Weekly* of September 23. It is there pointed out that the Russian peasant does not go very far in the case of famine. If he moves fifty miles, it is a considerable journey. Only a few would be able to get five hundred miles away to Moscow and still fewer could possibly get outside of Russia. Most of the evacuation trains have been taking the refugees eastward to Siberia, but it is unlikely that more than one half million can be moved within the year, out of a population of from twenty to thirty millions.

The causes are quite clearly set forth in the following extract:

"The main causes of the famine are the excessive heat and drought of the summer months. The following figures relating to the Government of Samara are supplied by the president of the Samara Soviet, and are probably accurate. They show how much more unfavorable the weather has been this year, as compared with other years:

Average Temperature of the Air (Centigrade)

	April	May	June
"Average for the last 17 years....	6.4	16.2	23.7
"This year	12.4	24.7	31.1

Rainfall (in Millimeters)

"Average for last 17 years.....	27	38.8	46.9
"This year	1.7	0.3	5.1

"But other causes have intensified the disaster—the Great War, the Revolution, and, most of all, the interventionist policy of England, France, America, and the Russian monarchists that postponed Russia's recovery from war and revolution, devastated some of her richest provinces, cut her off from foreign supplies, kept great numbers of her workmen in unproductive employment, and absorbed what little transport the Great War had left her. The famine would have been terrible enough by reason of the drought alone, but because of these things many thousands of Russians who would otherwise have survived are doomed to a death of starvation.

"Koltchak and Denikin requisitioned thoroughly, and the Red Army requisitioned equally thoroughly. Neither Koltchak nor Denikin ever reached Samara, but the Red Army

God . . . without mixture"; that is, without mercy or probation. (Revelation 14:10.) Already at the beginning of the plagues the divine fiat will have gone forth: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly [or soon, but not at once]. (Revelation 22:11, 12.)

This divine fiat goes forth at the beginning of the seven last plagues which occupy a year. (Compare Revelation 18:8 with Numbers 14:34, and Ezekiel 4:6.)

So, knowing that the time is short and uncertain, let us, dear reader, "prepare to stand in the battle in the day of the Lord." (Ezekiel 13:5.)

did, and that is one reason why the famine began before the drought. The Red Army took nearly all the grain that had been laid aside for days of shortage, and when the peasants of Samara province rose against the requisitionings the insurrection was suppressed with much bloodshed."

HENRY MORGENTHAU AND ZIONISM

The following discussion taken from *The Chosen People*, explains the different classes of Jews that are to be found among us to-day, having radically different ideas. These are only the three main classes, because *The Chosen People* is printed by Jews who have been converted to Christianity.

In the light of these different classes, Mr. Morgenthau's objections to Zionism are more easily understood, as well as the attitude of other Jews who favor or disfavor that project, and why:

A great deal of attention has been paid to the Jew recently by the general press of America. Daily papers, weeklies, and monthlies have had something to say about the Jew. Books have appeared, some praising the Jew and some denouncing him, as suited best the whims and fancies of the writers. But as the Jew does not understand the Christian, so these writers do not understand the Jew. The central figure of the last publications about the Jew is Mr. Henry Morgenthau.

A few months ago an article by Mr. Morgenthau appeared in *The World's Work*. In it he wrote that Zionism is a fallacy and impossible of realization. These two points, fallacy and impossibility, are the substance of his long article. Mr. Morgenthau's achievements in the world of statesmanship, education, and benevolence, have given him a position and influence both among Jews and Gentiles, so that whatever he says is made prominent and is considered by many people as highly authoritative. Mr. Morgenthau had the distinction of being the American Ambassador to Turkey at the time the war broke out, and acquitted himself with credit and honor during those difficult days in Constantinople. He was also honored by President Wilson when he was sent to investigate the massacres in Poland; he is connected with many Jewish benevolent societies and educational movements.

But it will throw much light, and it will be a great help to our readers to remember that Mr. Morgenthau does not represent the Jews or Jewish thought in any capacity whatever, nor can any individual Jew, from the very nature of the conditions now existing among the Jews, speak authoritatively for the nation. There are among the Jews three main classes or sects, the Orthodox Jews, the Reformed Jews, and the Chasidim. The first class is strictly religious, professing belief in the entire Old Testament, observing the Jewish religion as far as is possible for them to carry it into practice, and believing in the restoration of the Jews to their own country according to God's promise and according to the prayers which they repeat daily from their Prayer Books. But at the same time a good many of them believe that something ought to be done to bring about the fulfillment of God's promise; hence, their interest in Zionism. The Reformed Jews are of a directly opposite class; they have no mention of the Messiah or the restoration in their Prayer Book, they do not accept the Scriptures as the Word of God, they have a form of religion but without life in it; they have adopted the higher critic's attitude toward the Bible. The Chasidim are really the cream of Judaism. They are more than the name Orthodox would imply. They believe and pray fervently for the coming of the Messiah and the restoration

of Israel to Palestine; but they are not interested in Zionism for two reasons: One is that the leaders of Zionism are not religious; the other is that it is a man-made movement, and they believe that the Messiah must come first and through him God himself will bring about the return of the Jews to their Promised Land. Therefore, they are waiting for God's working power without man's institution.

Reformed Jews Reject Zionism

Mr. Morgenthau belongs to the second sect, the Reformed Jews, who, with rare exceptions, have been scorning, denouncing, and condemning Zionism. The Reformed Jew, therefore, does not represent the average Jew. It is no new idea that Mr. Morgenthau presents in his article. Ever since Zionism began it has been looked down upon by the Reformed Jews. The reason for this is very simple; only the Bible and the Jewish Prayer Book contain the teachings and predictions concerning the restoration of the Jews to Palestine; therefore, the Orthodox Jew and the sect known as the Chasidim both have an interest in Palestine, because both of these classes have at least a traditional belief in their Bible and in their Prayer Book. But the Reformed Jew believes neither the Bible nor the Prayer Book, and, therefore, would naturally ridicule any thought of a Palestine restoration or indeed of any supernatural intervention of God in the redeeming of his oath-bound covenants. He is neither Christian, nor Jew; he is a plain worldly man imitating other civilized peoples among whom he sojourns. He goes to synagogue because it is fashionable among society people. He may be active in some benevolent enterprises because it is an honor to do so; he seeks the plaudits of the world, and not of God. Now is there any wonder that Mr. Morgenthau or any Reformed Jew would write such an article?

No Common Ground

In discussing Mr. Morgenthau's position, we may be wasting time, because as a matter of fact we do not start out on any common ground. Mr. Morgenthau apparently denies the supernatural element in Israel's history, in God's dealing with the Jewish nation, and indeed with the entire human race. To Mr. Morgenthau the divinely inspired predictions of Isaiah, Ezekiel, Daniel, and all the other prophets whom God sent with his solemn message, are but the "lofty aspirations" of well-intentioned men. With a man who makes such a statement concerning the Word of God, we have no discussion, for he is trying to argue that black is white, and tries to deny the extremely evident fact of the miraculous existence of his own nation. He fails apparently to realize that every step of the road, as we follow Jewish history, is marked with miracles, miracles, miracles.

The whole question simmers down to the all-important one, "Shall we believe God or shall we believe human reason?" We admit freely that to the human mind it is impossible to imagine the Jews as a nation once more established in Palestine and ruling under the Messiah a righteous rule over all the earth. To the carnal mind this is impossible; but we are dealing now with an all-powerful and a supernatural God, the God who created the heavens and the earth, the sun, the moon, and the stars, and the God who said, "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jeremiah 31: 37.) In other words, the restoration of the Jews to their own land is linked with the eternal destinies of heaven itself, and with the unimpeachable verities of God's promises. If every nation of the world were opposed to the Jews' return to Palestine, if the land of Palestine were to turn

suddenly into nothing but rocks, it would still be true just the same, but some day God will bring the Jews back to their land and make that land fruitful and the beauty spot of the world, simply because God has so promised. This requires the eye of faith to see and to believe.

Miracles of Recent War

Another thought here is worth considering, which Mr. Morgenthau seems to have overlooked, and that is the truly miraculous events that already have occurred since 1914, to bring about the possibility of Jewish restoration. It must be remembered that not a single nation that went to war in 1914 ever dreamed of a liberated Palestine as one of the objectives of the war; in all of the state papers that have been issued by each of the nations at war, not a single document exists which has in it a reference to Palestine as being one of the objectives of the war; and yet out of this war, the most terrific in history, there has resulted only one constructive measure—the securing of Palestine to the Jews. The war was fought in order to conquer Germany, and, in the words of our former President, "to make the world safe for democracy." To-day, the whole world stands disillusioned, and realizes that Germany has not been conquered and the world has not been made safe for democracy; only a few days ago, James M. Beck, one of the most prominent international lawyers of America, in a speech before the American Bar Association, sounded a warning to the world and told how demoralized the whole world had become, that we had been set back at least one thousand years, and that vice, greed, anarchy were rampant on every side. What a collapse to our bubble dreams of only a few years ago!

Shall Massacres Continue?

There is also one more thing to be said, and this has to do with Mr. Morgenthau's indifference to the pathetic plight of the eight million Jews now in European countries; most of them are in Russia and Poland, and are undergoing the butcheries and terrors of a hell indescribable; they cannot come to America for relief, because America has now restricted immigration; they cannot go to England, because England does not want them; where shall they go? According to Mr. Morgenthau's idea they should remain where they are until they are entirely killed out. Cannot Mr. Morgenthau realize that to such poor haunted and hunted Jews a restored Palestine under a British Mandate offers the best solution at the present time?

But to go back to our Scripture foundation. The present Zionist movement, although founded without faith in the Bible and without faith in God, must, nevertheless, continue until the Jews as a nation shall be again established in Jerusalem, for the simple reason that the Scriptures must be fulfilled. The Jews as a nation crucified the Lord Jesus Christ in Jerusalem, and therefore the Jews must again become a nation in order to crown the Lord Jesus Christ as their king when he comes to save them from the great trouble that is awaiting them in Jerusalem. They crucified him as a nation and they must crown him as a nation. They crucified him in Jerusalem and they must crown him in Jerusalem. The children of God who study the Scriptures and have already observed the wonderful movement through this latest war towards the carrying on of God's plan, look upon these days as the beginning of the end and lift up their heads with joy in their souls, for though they realize that there is much of sorrow and tribulation in them for Israel, yet they bring the beginning of that time which will give peace and rest to the world, and above all they are reminded that the coming of our Savior, the Lord Jesus Christ, is near at hand.

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

Try the Spirits

By Ralph W. Farrell

Elder Farrell pays his compliments to some of the popular cults and schools of thought, convinced that many of them are vastly deceptive in influence.

The worst kind of deception is self-deception. No man is so wise that he is above making mistakes, but when others suffer because of his mistakes it is time to raise the flag of caution and call a halt. The more I study the theories of men, expressed often from the pulpit as well as in books, the more I appreciate the fact that the writers of the New Testament were endowed with a great degree of inspiration, and furnish valuable instruction.

Popularity of Healing Cults

On Sunday last I visited our Central Church in Kansas City, and had the pleasure of listening to an address given by Brother Smurthwaite, which was one of the best I had ever listened to. At the close of the service, while walking to the public library, I passed the Unity School of Healing. On its record I noticed the names of Saints who had through curiosity or interest paused to lightly or deeply investigate its claim of mental healing. Passing on I came to the Christian Scientist church, in front of which, and extending many blocks in different directions, were numerous automobiles, the property of worshipers in the building dedicated to healing from the delusion of mortal error. Here was food for thought, and as I walked I cogitated as follows: These people are sincere? Yes. Will they always be satisfied with a belief that is based on a mixture of scriptural teachings radically interpreted by the words of Mrs. Eddy, and the mystical doctrines of the Orient? What will be the end of it? The answer came: The time will come when of the thousands who to-day or to-morrow worship in the midst of glitter, diamonds, and luxurious dresses, expensive automobiles, and the obsession that such paraphernalia constitute a necessary part of their religion, hundreds will some day take a more careful survey of what the soul really desires, and tiring of tinsel and glitter, pomp and pride, will seek for a people who live together in simplicity and whose creed is the fatherhood of God and the brotherhood of man. And if we as a church measure up to this demand, these seekers will come to us.

Sincerity Alone May Only Blind

Then came another thought—though we grant that these people are sincere in their belief, yet we know that sincerity of itself is not sufficient to form a foundation on which to build; for a man can be sincere in believing a falsehood to be true. Certainly the Indian mother who kisses her child and throws it to the crocodile as a sacrifice, is sincere, but her belief is not founded on truth; it can hardly be in harmony with the will of God. Sincerity is a beautiful trait of character, and will be rewarded; but there is a deathless law of "cause and effect," referred to in the Doctrine and Covenants in these words, "Except ye be sanctified by the law of Christ ye must inherit another kingdom." So these sincere heathens cannot inherit the kingdom of Christ until they have been sanctified by the law of Christ.

This is true of people who do not call themselves heathens;

it is true of me as an individual. If I am not sanctified by the law of Christ I must inherit another kingdom. Why attempt to deceive myself by entertaining the thought that I can be an exception to the divine rule? God is God. His law cannot be changed or broken. Some men who feel confident that they will pass into that heavenly place will find at last a flaming sword dropping between them and the tree of life. It is dangerous to take too much for granted.

I am happy in the thought, however, that God has provided a way whereby the "heathen" in the life to come shall be taught those things which are essential to his advancement towards the goal of eternal happiness.

But what of the living? If we assume that the perfect plan originated (if it originated at all) through or in harmony with the mind of God, then other plans of salvation, of necessity differing, are imperfect in effect. The Lord, who is the author of our salvation, certainly provided means by which men could be brought in contact with this plan and made conscious of the great discovery.

Deception Rife in All Ages

To-day, as in the past, even in John the apostle's day, the world is filled with gross delusion, spirit deceptions, cunning so-called philosophies, which seek to blind the pilgrim of truth. No age has been exempted from the works of diabolism. Satan found in Cain a willing servant, and made him master of the great secret of abomination. The thing had gained much ground by the time of the flood. Isaiah was confronted with spirit deception and warned the people to guard carefully the word of truth, the "law and the testimony," and abide by the teachings therein. Satan, who never slumbers, was busy in the days of John, who writes to the saints to "try the spirits."

But there are other delusions, other frauds and deceptions besides "religious shams," which are damning the world. Men are being defrauded every day by wild-cat schemes and watered stocks. Well I remember of a minister (who happened to belong to a popular denomination) selling worthless stock to poor people in Maine. He had discovered, he claimed, a way to extract millions of dollars worth of gold from salt water. That scheme would not appeal to western people as bait so readily as oil wells. Every week patent medicine, worthless and dangerous, is condemned by the *Journal of Medicine*.

Best Professionals Liberal-Minded

Nothing perhaps has passed through such a vast experience of confessions and concessions as schools of medicine, the last word on this subject being given by Doctor Mayo of world fame in his recent speech, wherein he claims that homeopathy is not to be cried down, inasmuch as the nasty remedies of allopathy are bringing the former into prominence and favor. Osteopathy he feels does much of its cure on the basis of suggestion, and the much despised chiropractic treatment stands out as being consistent in many ways. Among other men who dare speak because they do not fear the loss of followers or dollars, and who value honesty as the thing most priceless, is Doctor Cabot, of Boston. He tells us that 47 per cent of his diagnoses are wrong. If this be the case of the great, what of the obscure?

Freudianism as a Delusion

However, of this subject I do not care to speak further at present. It is regarding a certain science, which has received much attention during the past five years, and especially since the close of the war, that the remaining space should be devoted to. We might call it the dream cult, as certain reports do, or we might use the higher-sounding

term of Freudianism. It is not against what truths there may be in this pseudo-science, that I write; it is not to attack it, but to present facts for the consideration of those who value truth above theories and vain imaginations; it is with a desire to bless rather than to curse mankind that I introduce briefly the "other side" of this subject which Professor Woodworth, of Columbia University, states in the following words:

"There is scarcely a page in the writing of the school that does not contain assertions that arouse the suspicion of the psychologist. The ground of his suspicion is usually about the same; the exceptional is assumed by the psychoanalyst to be the regular thing, and the fascinating is preferred to the more sober view, so that in the end a highly distorted picture of mental processes and dynamics results."

It may be unnecessary to state that Doctor Woodworth is one of the most authoritative of American psychologists. And in view of this fact, his opinion is worthy of careful consideration.

For me to pose as an authority on this subject, would subject me to the ridicule of persons who think they have good reason for attacking the man who dares to attack the delusions of Freud; therefore I have secured myself behind some very substantial evidence which the reader can ponder and accept or reject as he sees fit.

Dream Cult Fashionable in England

Let me quote, first, from the *Kansas City Star* of March 20, 1921:

"New dream cult fashionable in England. Psychoanalysis is enthroned and Freud is akin to Mahomet, or pretty nearly. Everybody is ill or suffering from some inhibition, repression, or buried complex. But what is really happening in England, among the stolid people who really must have a little excitement from time to time, and excitement that is costly and fascinating, is that after a long period of war excitement there was a sudden slump into merely domestic troubles. Meanwhile the academic discussion has been going merrily along in the United States and books began to pour into the English market. The wise and the prudent readers read early, and become authorities on the subject. Propaganda and highly paid articles, *pro* and *con* psychoanalysis, became general in the press during a newsless period—the silly season—and the public was intrigued.

"Now psychoanalysis is a luxury for those who have much money, much time and little to do. To be analyzed is as popular as appendicitis was fashionable in the reign of King Edward VII, and the drawing room conversation of society is no longer quite the three D's—Dress, Disease, and Domesticities. It is mostly Dance and Dreams. England is a country where the aged and middle-aged try to probe into their consciousness (sub- or un-) to find out the cause of their many diseases and their possible failures. The great and healthy attribute their success to no accident or phobia."

This writer goes on with his analysis of this new disease and tries to say as many good things about the subject as he can conscientiously, and adds this significant statement:

"But the more serious protest against the practice is the development of a certain morbidity and introspection among the devotees (that and the everlasting boredom of their complaints) and the exaggeration of the cult into a fanatic religion. At the moment most of the society that is psychoanalytically inclined is reading a new book on dreams by Mrs. H. O. Arnold-Foster, which Doctor Morton Prince, the famous American psychologist, found to be in contravention of the Freudian theory of symbolic dreams. So there is likely to be something of a schism in the cult, so that the parlor game of interpretation is likely to be interrupted by the doubter."

A brief comment on this clipping is sufficient. Defenders of the Freudian cult will answer that the *Star* story is writ-

ten in a very disrespectful manner of a "science" which has benefited thousands of unfortunate persons. We ask, What of the thousands it has injured by fixing in their mind suggestions of morbidity which warp and control adversely? What of the real and unreal cures of other cults. What true Saint would feel inspired to go to Christian Science for cure? He would take a most dangerous chance, and if cured of a functional tumor, to say nothing of the less serious mental disorders, his praises of Christian Science would be boundless and his pitying sympathy for the poor Latter Day Saint elder who "lacked the power," would also be boundless. This is the age of "signs" and "wonders" and psychic deceptions, but the deception now is as nothing compared to what will be offered in the near future, if my reading of the prophets be in harmony with facts.

Function of the Priesthood

As for this speculative handling by Freudians, of the souls of men, including their sins of omission and commission, we cannot condemn it too soundly. But we do say, let the spiritual lives of men and women be placed in the care of Jesus Christ and such servants as he calls to be overseers of the flock, or church, which he purchased with his blood. To say that there is no difference between the official and nonofficial member of the church is to take a position as extreme as the one held by a cult which allows any of its members to administer the Lord's supper. There may be danger in the exaltation of the priesthood (as it is said by some the Utah people do), but there is no less danger in so belittling the priesthood that it is looked upon as a mere term that God for some reason employed when he referred to that power by which men would be enabled to cast mountains into the sea, heal the sick, raise the dead, and guide the spiritual destiny of the church on earth; for without the priesthood no properly functioning church can exist. To be sure, this work demands an intelligent ministry; a ministry that will not be ignorant of soul needs; that will not think itself superior in virtue, or goodness, to the humblest Saint; but a ministry that will be as it has been, in truth, a *healing ministry*, such as exists in every gospel dispensation; a ministry that does not ask nor desire to be relieved of any responsibility that inheres to it.

The gospel of Christ is a mine of untold wealth; it yet contains gems that have never been discovered; and because some of its powers have not been used is not sufficient reason for introducing substitutes unless such introduction be temporary in nature. It seems to me that there is an eternity of meaning in the statements: "The priest shall visit the home of every member and exhort them to attend to all family duties." "The teacher shall see that there is no hardness of heart," etc. "Mine elders shall see that the law is kept." "He that believeth the gospel shall be saved."

To pass these plain teachings by with a contemptuous shrug, or to try to answer their challenge with a sneer of egotism, or to say that priests and teachers and elders are not competent to discharge the obligation resting on them, therefore the teachings of scripture must be taken in a limited sense or spiritually interpreted, is but to beg the question, and welcome disaster; for there is no soul-satisfying, life-producing substitute for God's plan. Instead of lamenting over our inefficiency, or attempting to evade responsibility, or introducing substitutes, let us go to work and become educated in the lines of our duties and responsibilities. The Lord has said it—"Let every man learn his duty."

I am sure the readers will pardon me for extending this discussion over a field of observation which introduces many viewpoints. The subject before us is serious, and that its

proper solution will hasten the Lord's work, I am confidently assured in my mind. So we read, "The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty," etc. (Doctrine and Covenants 17.)

Christ's Principles Are Basic

If this work were done wisely and to the fullest extent of possibility, with results following, such as the removing of hardness of heart, the suppressing of lying and backbiting and evil speaking, and the assembling of Saints together often, each doing his duty, think ye not that about all of these "buried complexes," would soon be dug up into the open air to be cleansed by God's spiritual sunshine? And would not those "hallucinations," "obsessions," "illusions," caused by the hugging of old sins to the bosom or by the infection of old deeds not properly repented of, "fold their tents like the Arabs and silently steal away"? When we compare Freudianism to the light of Christianity based on the words of Jesus, "Come unto me and I will give you rest," we catch a glimpse of that light that never shone on land or sea. The old world needs a baptism of the Holy Ghost. The woman who has willfully committed abortion will never get relief from a gnawing conscience till she has found it at the foot of the cross of Christ. She may get imagined- or suggested-relief by confessing her sins to a psychoanalyst; and she may not; but if she desires that water which will quench the thirst of her soul which burns with remorse, she must go to Christ, for he alone has it to give.

That man who looks with eyes of adultery on his neighbor's wife doubtless is on the road not so much to an "obsession" as to possession by an evil spirit, and his deliverance comes from the same source, the cross of Christ.

Persons who lie and backbite are sowing seed which, if not destroyed, will produce a harvest in the life of the sower, and it will be a mental reaction harvest. Its cure is in the hands of the church; obedience to the law of God is the remedy.

The gospel needs no reinterpretation, but it may need a fuller application. If persons who are victims of disappointed love, greed-obsession, hate-thoughts, temper-outbursts, etc., would take Jesus Christ for their guide, studying his word carefully and obeying it faithfully, they would not go far afield from recovery to normal living, either physical or mental.

Freudianism as a Pseudo-Science

It is almost needless to say that the opinions expressed in this forum article are those of the writer. Other persons have the legal right to hold contrary views and, of course, take the consequences, good or bad. It is needless to exhaust this subject here, even if the writer had the material and the ability to do so. The careful editors of the *Weekly Review*, July 16, 1921, have presented very cleverly one phase of this question. We might read it with profit. The quotation follows:

"The Freudian talk with which so much of the journalistic and other writing of our day is infested, is not the unscientific degeneration of a scientific doctrine; it derives its origin not from science, but from pseudo-science. The repressiveness of Freudianism suffices to cause its instinctive rejection by most persons of wholesome mind; but, while rejecting it, they often have an uneasy sense that they are flying in the face of the authority of science. Yet the fact is that Freudianism is fully as deficient in its intellectual basis as it is repulsive in its moral aspect. This is true quite irrespective

of any question as to the curative value of Freudian methods in certain psychopathic cases; just as one may recognize the absurdity of Christian Science doctrine without denying the beneficial results which some individuals derive from submitting themselves to its influence. . . . Freud and the Freudians look for cases in which it is possible, by hook or crook, to assert that their theory applies; and they ask neither of the two questions which it is the first duty of science to ask—first, whether the explanation is necessary, whether the phenomenon cannot be accounted for without it; and secondly, whether the instances favoring the theory are not overmatched by those which point in the opposite direction."

Danger in Fanatical Use

I dislike to interrupt this quotation by inserting a comment, but the points given may escape some reader. The danger lies not so much in the path of whether Freudianism is a true or a pseudo-science, as it lies in its fanatical use. Illustration may explain better than deductive reasoning. If a man preaches against hypocrisy, in the eye of the Freudian the chances are that the man is using "defense mechanisms"; he (the suspect) is either a hypocrite or would like to be one, so he berates hypocrites either to cover up his own wickedness or to save himself from becoming wicked along the line of hypocrisy. This "Freudism" rests upon a safe principle, provided other things are taken into consideration. As the *Review* editor states, "Freudians look for cases in which it is possible, by hook or crook, to assert that their theory applies; and they ask neither of the two questions," etc. The wild ending of this process of reasoning would condemn Jesus as a hypocrite because, forsooth, he branded the Pharisees as hypocrites; and accuse Paul of using "defense mechanisms" because he denounced the sins of the Corinthians; and brand Jude a sex-pervert for writing about the immorality of his and other times; and see Jacob putting up a wall to keep himself out of polygamy when he thundered against it.

Wrong Judgments Arrived At

The extremely cruel part of this thing is, the innocent is condemned with the guilty. And Jesus stamped his disapproval on Freudianism when he said, "Judge not according to appearances." And his statement that false prophets are known by their fruits, in no wise contradicts his specific command against judging the souls of men. The reason for this restriction is emphasized by the rise and fall of so-called wonderful discoveries by which our fellow men can be judged, their soul value weighed, and their real Christian values made a matter of record for the eye of God to behold (!) May I quote from another authority, as a sort of parenthetical statement to the article from the *Review*? In *Scribner's* magazine for July, 1921, is an article entitled "Psychology goldbricks." It is written by the able pen of Henry Foster Adams, associate professor of psychology at the University of Michigan. In speaking of phrenology he remarks:

"With the abandonment of the structural theory, the main claim of the phrenologist to credence was removed. More ludicrous even is their later assumption, that bumps on the skull are indices of a certain well-developed trait. . . . For many years an Italian criminologist, Lombroso, made a study of criminal structural peculiarities and their relationship to crime. He found well-marked tendencies for criminals to possess certain stigmata or signs, but unfortunately the signs of the criminal were found to be widely prevalent among those whose names had never been upon police blotters. It was his pet scheme to have all individuals who were marked by a peculiar sign watched by his detectives. . . . It was entirely impracticable, for the characteristic sign of a murderer was found in altogether too many tender-hearted individuals to make the scheme at all feasible."

We Have a Few of All Traits

Had the world become Lombroso-mad, as it has in some circles become Freudian-mad, it would have been unsafe for a man who had been so unfortunate as to inherit some peculiar construction of the skull, to go out on the street, notwithstanding his heart might have been changed by the power of the gospel of Christ. All traits of character exist in contrary pairs, as for example, tenderness-cruelty, promptness-tardiness, etc. No one is absolutely honest, or sympathetic, or free from egotism, or prompt, or "wise," so there is always in him some of the opposite traits. Therefore, you can say anything about a person and it will be, to some extent, true. It follows that if you are looking for a trait in a person you can always find it to some degree. If the attention of a person is called to some of these so-called "monstrosities of mental taint," he will be watching for it, and be prompt to note its every manifestation. This is due to the fact that his attention has been directed to focus on it. Therefore not only does the psychoanalyst become a victim of his studies, in that his mania causes him to see what he is looking for, but also his victim develops a certain morbidity and fixed introspection and becomes a slave to, rather than free from, his "inhibitions." It may have been this very danger that Paul had in mind when he warned in the following words: "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4: 8.)

Now let us go back to that interrupted quotation which we were reading from the *Weekly Review*:

"To the facile applications of this cheap and handy instrument of so-called science, there is, of course, no assignable limit. One lies before us at this moment in an interpretation of the life and character of Lincoln, by Harvey O'Higgins and Edward H. Reedy, M. D. . . . 'It was Lincoln's unconscious defense of his own oppressed self that was projected into a defense of racial liberation' . . . in a word, that the key to Lincoln's exertions against slavery was to be found, to use the Freudian lingo, in an 'inferiority complex.' But there is not the slightest endeavor to *prove* anything of the kind. Everybody has always known that Lincoln was ambitious, and his early poverty naturally inclined him to sympathize with all who were unfortunate or oppressed. But there is no reason to believe that anything more than this is true, nor is any attempt made to give such a reason. The 'inferiority complex' is obviously neither sufficient nor necessary to account for the fact. . . . If Lincoln had been an extreme abolitionist, that fact would doubtless have been pointed to as proof of the tremendous urge of his subconscious sense of inferiority; but as he was marvelously careful, and restrained, and calculating, in the pursuit of the gradual extinction of slavery, this circumstance apparently serves quite as well, though in a wholly unexplained way, to confirm the judgment of the psychoanalytic augurs. Thus the Freudian 'catches them a comin' and a gwine'; there is no getting away from his net.

"That comparatively few protests are made against the Freudian obsession is largely due to the ordinary writer's fear of being classed as unscientific. But these timid souls might well take courage from the story of other pseudo-scientific theories [for example, bumpology] which have strutted their hour on the stage and now are heard no more. . . . Nor can these pseudo-scientific theories be defended on the ground that there is 'some truth' in them. There is 'some truth' in almost anything; the whole point is that the generalization is false, and it is the generalization that constitutes the theory and that does the mischief."

No Substitute for the Gospel

Thus, is it not wise that we, who are children of the light,

HYMNS AND POEMS

Rejection

By Cora M. Reynolds

Conscience said to me one day,
"It is time to cease your play,
And read the Word divine."
But I hurriedly replied
To that prompter by my side,
"Right now, I haven't time."

"Love your neighbors, make them know
That the gospel here below
Will prove a light divine
If they heed its beck'ning rays,
Heed its teachings all their days.
Be sure to take the time."

Heedlessly, I closed my eyes,
Slept through conscience's counsel wise—
That precious guide divine.
Household duties, social cares,
Firmly claimed, all unawares,
Each minute of my time.

Restless dreaming came one night,
Just to show me my sad plight—
Bereft of light divine.
Dying young, my soul had flown
To its God on holy throne.
"How did you use your time?"

Answered I, in anguish great,
"Surely, Lord, I'm not too late!
My *future* shall be thine."
"God's own truths you turned away;
Welcomed worldly cares each day.
No more shall you have time."

Little Things

By Hattie Hughes

Some little kindness shown each day
Will help to pass the hours away;
May bring some gladness to the heart,
Not long since pierced with Sorrow's dart.

Some little song that we might sing,
When days are dark and everything

(Concluded on next page.)

ponder carefully and dispose of wisely anything that in any way offers itself as a substitute for the teachings of the gospel of Christ? Instead of minimizing the duties and prerogatives of the officers in Christ's church, should we not encourage those officers to study to become approved workmen, discharging every obligation resting upon them? Should we not hold the gospel as superior to any scheme devised by man? Should we not "try the spirits"? Many have gone out into the world, and that one which exalts man as judge of the soul of his fellow man, unless his decision be based on spiritual discernment which is a gift; that spirit which judges "according to appearances"; that spirit which seeks to overthrow the teachings of Christ Jesus, is not of God.

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Just Letters

To a Local Cradle Roll Superintendent

Undoubtedly you have by this time received the *HERALD* for this week, in which appears another discussion of the cradle roll work. Other articles have appeared from time to time, a perusal of which should give you a fairly adequate idea of the work so far set forth. The letter of instruction we mail to superintendents will also help you.

It may not be amiss for me to go somewhat farther into the plans and hopes we have for this department. Basing our plans on the remark made by the President of the church when the transfer of the cradle roll work to our department was under discussion, we are attempting to be the channel through which the womanhood of the church shall assist in bringing to the childhood of the church every possible opportunity for its best and highest development. Active child welfare work of the most comprehensive and spiritual type is our objective, which we hope gradually to attain without neglecting any of the present or past important features. If we are able to do this and at the same time do what the cradle roll did under the Sunday school: lining up the children for Sunday school attendance at the proper age, and interesting the parents in the Sunday school through the children, which we feel is important and a part of our present duty and program, surely we will have lost little by the transfer and have gained much.

The cradle roll workers in some of our branches have been doing real constructive work. Some have put over a "milk campaign," during which talks were made at school, at mothers' clubs and church, on the value of milk in the diet of the child; films and slides on the subject were shown, playlets given, and in many clever ways the public generally and parents in particular were instructed in this phase of child welfare. Children were weighed and measured, and those who were undernourished received milk at school, with very gratifying results.

In one branch that reported, the cradle roll worker took about a petition and got hundreds of signers, which she sent to her Congressmen, asking them to support the Sheppard-Towner Bill, which means so much to the women and children of the country. This work has been duplicated in regard to other state and national bills under consideration. Those which affect children should be carefully studied by

Looks just as dull as it can be;
This is the time for melody.

Some little word we'll try to say
To cheer our neighbor 'cross the way,
Who does not seem to feel the breeze
Or see the sun shine through the trees.

Some little act of mercy shown,
Might help to throw a barrier down
Where once in unbelief they trod,
May help to bring them back to God.

Somebody's burden we might share,
Or smooth the brow, so dull of care,
Just simple things—but oh, the bliss
Of doing little things like this!

Then on that bright eternal day,
Oh, may we hear the Master say,
"A mansion is prepared for you
For little things that thou didst do."

the cradle roll workers, as well as the organized women everywhere. Since the vote is ours, we should make it mean something to the welfare of our homes and families.

I do not know just the conditions in your branch, but it may be there are several measures which might well be undertaken. If there is prejudice to break down, you and your workers may have to make special visits of a purely friendly sort in which this cradle roll work can be brought gradually to the attention of the mother. You could explain about the Health Department of the church, and how its ideal is to *prevent* disease among our people, and how it is using the cradle roll as an agency through which it can keep somewhat in touch with the children. It surely would interest mothers to be told that out of the first two hundred health records examined by Sister Laura Mann, nursing director to the church, as well as head of our own health division, ninety indicated conditions of abnormality serious enough to justify her in getting in touch with the parents, which she does by personal letter of advice, inclosing instructive information as needed in the case.

As you get the mothers to understand what is intended by these health charts, and enlist their full and hearty support, you can get a more accurate record each time, and a fuller service can be rendered. It is desired to have these health records made each six months, at least, in order that the health of the growing child may be under constant supervision in this way. It is also desired that when the cradle roll workers and the parents get more enthused in this work and see it in its true light as a service of great value to the church, we shall have more frequent records taken. Healthy bodies are better temples for healthy spirits than are diseased ones, and no soul can function perfectly through an imperfect habitation. We only design to do good; and to impress this upon the mother is a part of your task.

The welfare of children demands that parents shall discharge their duties and responsibilities as fully and intelligently as possible. To insure proper development and unfolding of the powers of body and mind, parents should understand not only the physical nature of children, but their mental and spiritual as well. They should know how and what a child should be fed, how it should be dressed, what rest and play it should have, what training and instruction. They should realize that they, themselves, should be what they wish their children to become. This means self-control, inhibition, and humble seeking for guidance. It means study and preparation, with a vision of the sacredness of their privileges in training immortal souls for eternity.

In our Yearbook are recommended many splendid books for the use of those who wish to equip themselves for intelligent parenthood. They have been written by those who have arrived at rules and principles by observance of the averages obtained through the experiences of *many* instead of, as must be the case with a single family, the *few*. Therefore they may well serve as a general guide to a mother in the management of her children.

Too many mothers are frightened at the word *study*. They faint when you propose psychology, and yet all their lives they have used such principles of psychology as their experiences have taught them. They learn when is the opportune time to reprove, to instruct, or to question. However, they have not considered the *why*. You can always interest an audience of parents in a discussion of various problems of child training. Even the most reticent mothers will have convictions and opinions upon these things. Unconsciously most of us have been following some principles of psychology, whether intelligently and to gratifying worthy purpose, or blindly and with sorrowful results. Let us arouse to constructive thinking about these things. If we would only *think*, many of our problems would be more easily and profitably solved.

It was encouraging, at a recent conference, to note how eagerly the young mothers crowded around to ask questions, at the close of the little talks given. I was happy to tell them about our little leaflet study course, prepared by Sister Wight, herself a young, observant, and thoughtful mother.

I was glad, too, to call their attention to Sister Parham's constructive questions covering the chapters of Professor Forbush's splendid text on child training, which questions have been running in the HERALD. These are helps, and can but arouse our women to a deeper study of their duty to their children, and they constitute a part of our child welfare program.

You understand, do you not, that the leaflet courses we offer are not intended for the women who have already made an extensive study of the subjects? Such women will know where to obtain any information they need, and they already have the vision that emphasizes their needs. But we must try to reach those women who have lost the habit of studying, who have allowed their many duties as home makers and mothers—and God knows how demanding and numberless they are!—to absorb all their time and attention. Many are concerned in caring for just the physical needs of the family, and in doing that in the quickest possible manner in order that they might have more time for outside and social life. Some spend hours upon embroidery and fancywork, or idly gossiping with their neighbors, and then declare they have no time to read or study. Will such mothers, think you, ever advance to the point where they will "understand even God himself," or to where they will be "joint-heirs" with Christ in a kingdom, whose "glory" is "intelligence"? Do they fancy that death is some magician whose touch will supply to them all the knowledge of which their indolence of mind deprived them during life? Can they hope to reply, with clear consciences, to the questions which must be asked them at the judgment bar, concerning their methods of teaching and training their children? Or do they not, one and all, come under the condemnation to be found in the Doctrine and Covenants: "You have not taught your children light and truth, according to the commandments"?

Much depends upon the superintendent of this department in a local organization. She must not only be intensely interested herself in the subjects, but must be constantly on the alert for things with which to kindle and add to the fires of enthusiasm among her helpers. She must be forward-looking, and have her "something next" ready when needed. She must be alive to current events, be able to call attention to measures of uplift and welfare that are before the public, and enlist the support of her women in their behalf. She will study her associates and help each one to find the task for which she is best fitted, and encourage her to work happily therein. She will bring to her workers outside helps and instruction: a talk from a dentist on the care of children's teeth; from a nurse on adenoids or diseased tonsils and the damage they can do to a child's development; from a welfare worker on how to deal with wayward children; or from a physician on the care and training of the subnormal! A world of possibilities is before the alert superintendent who desires to increase the knowledge of her workers concerning these and kindred subjects vital to child welfare.

Am I mapping out a lot of work? I am only trying to put before you a few objectives to help you to see that this child welfare work of the church is not only a wonderfully interesting study, but one well worth concentrated attention. Why not get in touch with the welfare board of your city and find out what they are trying to do? A visit to the various institutions for the friendless or orphaned of the city would be instructive for your workers. Knowledge of what remedial measures are under consideration by the various charitable organizations, civic improvement clubs, or women's societies, would give you ideas for your own work. Too, it would be well to know what various city boards could be utilized, what are the city ordinances concerning milk, its price and inspection, pure food, recreation, public nurseries, free clinics, censored movies, or any other reform you might see is needed to improve conditions for the children under your supervision, their morals or spiritual progress. We are all dominated more or less by our environment, and Saints living in a large city are subject to the conditions prevailing there. So our city women must concern themselves with

civic affairs, if at heart they really desire the welfare of the children in their midst.

Zion *must* be redeemed. That is the commission to this church. If we fail in this, it will be to our everlasting regret. *Redemption must be demonstrated in every home in the church.* Lifted from the sordid and the selfish, ruled by love and wisdom, inhabited by healthy bodies fully and joyously functioning in obedience to intelligent spirits held firmly and completely to ideals given by the Savior. This is what our homes must become if we each do our part in this redemption. Can we reach this condition? By the grace of God and by diligence, yes!

A. A.

Parents as Teachers

(Sister Glines has written the following thoughtful paragraphs as an introduction to her psychology course.—A. A.)

Every parent is a teacher, trained or untrained, whether he or she has ever consciously accepted that dignified and responsible position or not. They are teachers of their children during that plastic period of child life when character is being molded, when first impressions are being made, when first reactions to suggestions and stimuli are being indelibly stamped upon the mind.

The individual is not born with the instinct to make definite specific reactions to definite specific stimuli, but may react in a large number of ways. How important it is, then, that the teacher (parent) be able properly to direct the responses in the right way and not allow them to shoot off in ways which may prevent the child's development, and which may result in ruin. The most important thing that can happen to a child is that he shall have the wisest possible guidance during those early years, when he is making his first reactions to this great world of stimuli—physical, personal, social, and religious—and is forming his life habits.

The text, *The Mind and Its Education*, by George Herbert Betts, is recommended to parents and teachers because the fundamental truths of psychology have been put simply and concretely, so that those who have not had training along these lines, as well as the students of psychology, may read and intelligently understand.

Psychology tells us about the mind, its elements, and the laws of their combination and organization. It tells us about the development of individual minds. It gives us the scientific analysis of the commonplace, everyday problems. It helps us to understand *why* the individual acts in certain ways at certain times in the lifetime.

The parent or teacher who would understand the nature of children *must* know something of instincts, of habits, of perception, memory, imagination, feeling, association, and attention. We do not wish to narrow the value of accurate knowledge of these subjects to parents and teachers, but recommend its helpfulness in business, and in the professions as well as in the personal life of the individual.

In fact, the study of psychology is the foundation upon which we must build if we would understand each other more perfectly, and be able to live and work together most effectively for the common good.

DORA GLINES.

A Son's Letter to His Dead Father

(One of the finest things which any magazine has printed for a long time is the letter from a grown-up son to his dead father, appearing in *Commerce and Finance*.)

Dear Dad: I am writing this to you, though you have been dead thirty years. I feel I must say some things to you, things I didn't know when I was a boy in your house, and things I was too stupid to say. It is only now, after passing through the long, hard school of years, only now, when my own hair is gray, that I understand how you felt. I must have been a bitter trial to you. I believed my own petty wisdom, and I know now how ridiculous it was, compared to that calm, ripe, wholesome wisdom of yours.

Most of all, I want to confess my worst sin against you. It

was the feeling I had that you "did not understand." When I look back over it now, I know that you did understand. You understood me better than I did myself. Your wisdom flowed around mine like the ocean around an island. And how patient you were with me! How full of long-suffering, and kindness! And how pathetic, it now comes home to me, were your efforts to get close to me, to win my confidence, to be my pal. I wouldn't let you; I couldn't. What was it that held me aloof? I didn't know. But it is tragic—that wall that rises between a boy and his father, and their frantic attempts to see through it and climb over it.

I wish you were here now, across the table from me, just for an hour, so that I could tell you how there's no wall any more; I understand you now, Dad; and God! how I love you, and wish I could go back and be your boy again. I know now how I could make you happy every day. I know how you felt. It took a good many years for this prodigal son—and all sons are in a measure prodigal—to come to himself. I've come; I see it all now. I know what a rich and priceless thing, and one least understood, is that mighty love and tenderness and craving to help which a father feels towards his boy. For I have a boy of my own. And it is he that makes me want to go back to you, get down on my knees to you, and ask you to hear me, Dad, and believe me.

Questions

You ask me what the stars are for, a-twinkle in the sky;
You ask me what the moon's about a-sailing up so high;
You want to know what makes the wind, and where it goes,
and why;
You seem to think I know so much, so poor a thing as I.

Suppose I said the stars were lamps to light the milky way
Of Lady Moon, where she must sail until the break o' day;
That winds were there to sing her song, to carol soft and
gay?

Suppose I told you all these things when you come in from
play?

You wouldn't know much more of life, so when you turn to
me

And ask me many puzzling things about the mystery
Of why we are, and how we are, I wish that I were free
To go and question some one else who wiser far would be.
—Henry C. Pringle.

The Parent's Prayer

I have a boy to bring up.

Help me to perform my task with wisdom and kindness
and good cheer. Help me always to see him clearly, as he
is. Let not my pride in him hide his faults. Let not my
fear for him magnify my doubts and fears, until I make him
doubting and fearful in his turn.

Quicken my judgment so that I shall know to train him to
think as a child, to be in all things pure and simple as a
child.

I have a boy to bring up.

Give me great patience and a long memory. Let me re-
member the hard places in my own youth, so that I may help
when I see him struggling as I struggled then.

Let me remember the things that made me glad, lest I,
sweating in the toil and strain of life, forget that a little
child's laughter is the light of life.

I have a boy to bring up.

Teach me that love that understandeth all things; the love
that knows no weakness, tolerates no selfishness. Keep me
from weakening my son through granting him pleasures that
end in pain, ease of body that must bring sickness of soul; a
vision of life that must end in death. Grant that I love my
son wisely and myself not at all.

I have a son to bring up.

Give him the values and beauty and just rewards of in-

dustry. Give him an understanding brain and hands that
are cunning, to work out his happiness.

I have a boy to bring up.

Help me to send him into the world with a mission of serv-
ice. Strengthen my mind and heart that I may teach him
that he is his brother's keeper. Grant that he may serve
those who know not the need of service, and not knowing,
need it the most.

I have a boy to bring up.

So, guide and direct me that I may do this service to the
glory of God, the service of my country, and to my son's
happiness. AMEN.—*The Delineator*.

Psychology

Text: *The Mind and Its Education*, by George Herbert Betts.
Sold by Herald Publishing House, Independence, Missouri,
at \$2.10 postpaid.

CHAPTER III

The Brain and Nervous System

1. Distinguish between the brain and the mind.
2. What is the relation of the brain to the mind?
3. What is the result of a poorly developed and insuffi-
ciently nourished brain and nervous system?
4. Make a drawing, naming all the parts of a neurone.
What is the structure and the function of a neurone, and
how does it act?
5. What is neuroglia?
6. Name and define the different divisions of the nervous
system.
7. What is the meaning and application of the term "di-
vision of labor," as used with reference to the nervous sys-
tem?
8. Define stimuli and give examples.
9. What are sensory and motor nerves? Illustrate.
10. Upon what is the mind dependent?
11. What important bearing on education has the fact that
the development of the body is absolutely essential to the
development of the mind?
12. Professor Swift tells us in *Mind in the Making* that
many great men in this country and England were slow in
their development, got little benefit from their attendance at
school, and were considered weak-minded by their teachers.
What explanation can you give?
13. What is meant by "hygiene of the mind"? Is there
any hygiene of the mind apart from the hygiene of the body?
14. Doctor G. Stanley Hall says that school hygiene is the
most important part of pedagogy. In what sense is this true?
15. If possible, have a lecture given by a doctor, on the
"nervous system."
16. Perform and discuss "Problems in observation and in-
trospection."

DORA GLINES.

Opportunity

Master of human destinies am I!
Fame, love and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late,
I knock unbidden once at every gate.
If sleeping, awake! If feasting, rise before
I turn away! It is the hour of fate,
And they who follow me reach the state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore.
I answer not and I return no more.

—John J. Ingalls.

LETTERS

1921 Christmas Offering

To Our Christmas Offering Friends: We have a thermometer in this office, which is a "Register of Devotion" for the whole church. On last Sunday, November 27, the temperature had risen to (expressed in terms of money) \$7,954.24.

Perhaps the Sunday schools are now working hard to increase their funds; and many of the schools are trying to do as well as, or better than, last year. A few are sending in a portion of their offering, and week by week this thermometer will rise to indicate the degree of the devotion behind the efforts put forth by all the schools combined.

We tried to get one of these thermometer faces into the hands of every Sunday school superintendent, so that each one could keep track of his individual efforts. Additional supplies of them may be had for the asking.

Let us remember that "in all human affairs there are efforts and there are results, and the strength of the effort is the measure of the result."

If you are organized and will work together like boys in a good football team, or girls that play good basket ball, for a rousing strong effort, the result will be a worthy inheritance fund—one that will be a true measure of your love and loyalty.

Yours very sincerely,

BENJAMIN R. MCGUIRE,

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

Light on the Stewardship Plan

"I had never understood the stewardship plan . . . but finally the spirit of the Lord rested on me . . . it seemed I began to see the beauty and grandeur of the plan."

I wish to relate an experience which I have just passed through in my home and which I was very deeply impressed to write about to the HERALD.

I came home from my work feeling quite sick with a cold, and I sat down in a chair by the fire and was intending to have my wife treat me for the cold.

She came in from the kitchen and picked up a magazine. I said to her: "Get the HERALD and read it to me." She got the paper and commenced to read Brother F. M. Smith's address to the Holden Saints on stewardship. At first it did not appeal to me, as I had never understood the stewardship plan, but I was interested and listened closely, and as she read I became more interested, and finally the Spirit of the Lord rested upon me and the tears of joy began to course down my cheeks. It seemed that I began to see the beauty and grandeur of the stewardship plan, and I commenced to pray and thank God for this great plan, and the great men he has called to carry on this work; I seemed to sense the greatness of this undertaking and the great problem it presented to the leading men of the church, and the responsibility of these men seemed to weigh down upon me. I poured out my soul to God in prayer for them, that they might have light and wisdom in the accomplishment of this work.

And as I prayed, the Spirit still resting upon me, I sat leaning back in my chair with my face toward the ceiling, and my eyes were closed. There seemed to appear above me a blue canopy about as blue as the sky, and through it were streaks of light like tongues of fire, except that the light was white; and as I looked it appeared as a beautiful drapery, and at times beautiful faces looked through and seemed to gaze down upon the earth.

As I looked upon this striking scene in admiration and wonder, my attention was attracted to the east or northeast, and I looked and beheld a large field of much deeper blue than the one I had seen before. It seemed to be just the right color to make it look very rich and beautiful, and as I looked I beheld that the field was thickly set with beautiful

gems which flashed and sparkled with great brilliance. It seemed that the light of each would reflect upon the others and cause them to sparkle more. My soul seemed to be full of light and joy as I looked upon this beautiful picture.

After I had looked for a time at this field my attention was again attracted, this time to the northwest, and I saw another large canopy, shaped like a Japanese umbrella, the center of which rested upon the top of an exceedingly high mountain, which mountain rose far above all the surrounding country and tapered gracefully to a perfect peak. The canopy seemed to be turning toward the west quite rapidly, and was composed of many beautiful colors which ran in waves and streaks around the canopy, somewhat resembling the woodlands in autumn.

Under this canopy on the earth, and climbing on the sides of the mountain, I saw many people who seemed to be from every nation in the world. They all appeared to be happy and very busy at what they were engaged in.

What does it mean? I shall not attempt an interpretation, but I will say that I was made conscious of the fact that the gems I saw were saints in the church who were not afraid to trust God and who will lead the way in a practical demonstration of the stewardship plan, and that the light and blessings poured out upon them would reflect upon others, who would also fall in line.

I wish to say, also, that I am thoroughly converted to the stewardship plan by this experience.

Yours in the gospel,

COUNCIL BLUFFS, IOWA.

G. J. HARDING.

Holden Home for the Aged Dedicated

Appropriate exercises were held and a good program rendered.

On Sunday, November 20, 1921, the dedicatory services of the Holden Home for the aged were held at two p. m. These exercises were on the fourth anniversary of the opening of this institution. The auditorium was beautifully decorated in purple and white, the colors which the occupants had adopted as the home colors, symbolic of youth and old age. A large American flag was draped over the pulpit, and flowers and ferns were among the decorations, the chrysanthemum predominating, as the flower adopted by the Home Family. Programs were printed in purple ink on white paper, making a very attractive folder. An entire list of the seventy-three who had been occupants of the home was included in the leaflet, of whom thirty-four are present members of the home, thirty-nine having been removed by death, release, or transfer.

The names of those who had served as matron were also given. Sister R. C. Self was the first matron in charge. She resigned and was succeeded by Sister Almira Rhonemus. Upon her resignation August 15, 1919, Sister I. M. Ross was requested by the Presiding Bishopric to occupy until a matron could be secured to take charge. This she did to assist the Home for the time. On September 16, 1919, Sister Edith Carr, of Philadelphia, Pennsylvania, took charge, and is the matron at the present time.

The program was as follows:

Piano duet—Miss May Moler and Mrs. Alma Moler.

Song 158, Saints' Hymnal, congregation.

Historical account of purchase, repair, and preparation of the building by Bishop C. J. Hunt.

Prayer by Elder I. M. Ross.

Song by Junior Choir.

Dedicatory sermon by President Elbert A. Smith.

Dedicatory prayer by Presiding Bishop Benjamin R. McGuire.

Anthem by Holden Choir.

A short chronicle of the Holden Home by Frances L. Keeler.

Song by Junior Choir.

Benediction by Elder J. W. A. Bailev.

The services were in charge of D. J. Krahl.

A message from the Quorum of the Twelve was received.

but too late to be included in the services. It read as follows: "Accept congratulations from the Quorum of Twelve upon the dedication of the beautiful home for the aged. Our heartfelt thanks are extended to all who have made possible the accomplishment of this work. We trust that the Spirit of the Master will ever characterize the efforts of all who may be called upon to minister to the aged Saints brought under the care of the home. May the peace of God attend you all."

At the time of the organization of the Holden Stake, July 16, 1916, President F. M. Smith, who had immediate charge of the organization, made this remark in passing the building, which was unoccupied and had been for years, "We should have that building." This had been the feeling of the stake bishopric and stake presidency and they made a private investigation of the building and interviewed the owner, Mr. J. F. Ritner, to ascertain if it could be purchased and at what price. The negotiations lasted a few weeks, in which time the stake officers were in communication with the joint council, who appointed a special committee representing the general church to look over the premises. They returned and reported favorably and the Presiding Bishopric requested the stake officers to move forward and do the best they could in securing it. They did so, and the original deed was made out to Charles J. Hunt, D. J. Krahl, Fred A. McWethy, bishop and presidency of the Holden Stake. They were assisted in making the purchase through the kindness of Brother M. L. Haney, who had recently moved there from West Virginia, and had some means available. The general church was not called on for any funds at this time. The title was held by these brethren for a year or more, until the funds of the church would justify the transfer of the property to the general church.

The main building was erected in 1884 by a Professor Smith, who opened the Holden College. The whole structure was burned in the early eighties and then rebuilt and sold to the Cumberland Presbyterians, who opened a school in charge of Dixon Williams. In the later eighties it was purchased by the Catholic Sisters, who conducted a seminary known as the Saint Cecilia Seminary. What is known as the north addition was added to the building in 1901. The school was operated as a profitable institution, with many students. In September 1908, those operating not being able to find teachers belonging to their church, closed the school. It remained unoccupied until November 20, 1917, when it was opened for a home for the aged, after extensive repairs and remodeling had been made.

The process of repairs and cleaning was quite a task. The Holden Saints responded to a call to assist and for many days they worked to hasten the time when the building might again be made of use. Some of the important changes which have been made in the building is in the excavation of the basement under the main building, and installing of a dummy and passenger elevator. The effort of the Presiding Bishopric, who had the general charge of the work of preparation, was to make it a modern, up-to-date building, with a corresponding equipment—and this they have done. Each floor is equipped with fire extinguishers and electric fire signals. Fire drills are given, so that in case of fire, everyone will know what to do.

There was transferred to the church five acres of ground surrounding the home. The park on the south occupied about a block and is nicely shaded with maples and evergreens. On this ground, each year the Holden Chautauqua is held. The ground is given without any charge and the Chautauqua people are very considerate of the old folks and permit them to come to any of their meetings without payment of admission fee. To the west, across the street from the home property, there is one acre used as a garden, and it has produced bountifully. The Presiding Bishopric purchased about five acres which corners on the home property on the southwest, to be used in connection with the home for a pasture. The barn is located on this part.

The Holden Stake office is on the first floor of the north addition to the building. The church has a wireless station

here, which puts the home in touch with the rest of the world. While the original cost paid to Mr. Ritner was only \$8,250, the expense of repair and improvements has been considerable. Its present appraised value is several times its total cost.

At the time of purchase and repair of building, the citizens of Holden very freely made offerings to assist in the work, showing their appreciation of the effort of the Saints in fitting this for a home.

The church can well feel proud of the institution as one which is accomplishing a splendid work and a building which ranks as one of the best owned by the church.

TICY MOLER.

[EDITORS' NOTE: We printed a picture of the Holden Home in our issue of June 21, 1921.]

Building a Character

Read at Farnworth Branch before the Manchester District Priesthood Association.

In order to get a good understanding of the subject we are dealing with I will give you Chambers's definition of the word *character*:

"The aggregate of peculiar qualities which constitute personal or national individuality. Moral qualities, especially the reputation of possessing such. A formal statement of the qualities of a person who has been in one's service or employment."

We are all well aware as to what the word *building* means. When we hear of anyone building a house or a mill or any such building we know that they will have to use certain materials in order to complete the structure, and by studying the plans which are set before them are able to put the right material in the right place and finally when it is finished present to the public a structure which is the best that man's intelligence can give, and oftentimes we are made to exclaim, "Oh, I would much like to live there, because everything is so beautiful!"

We can build two kinds of character, a good one and also a bad one. But we are considering building a good one this evening, since any society which has for its ideals the raising of people in general, has no use for bad characters. Why, even the industrial world (let alone the church), which does not profess to raise the morals of the people, demands people with good characters.

How many situations do we see advertised, where, in order to stand a chance of success, we are compelled to produce a good character? Why should this be so? Because I am satisfied that an individual with a good character is an asset to any industry. Do we not feel content when we can say, "Oh, I can trust So-and-So. I can rely on him"?

I have known of money being left lying about the room in order to test the honesty of the individual who was to come and clean up. It has been said that we came into the world with nothing and we cannot take anything out. I disagree with that statement, because I believe we are building, day by day, something that not only will be with us while we are in this life, but will go with us when we leave this life, and I am content to believe that that which I take out with me will be the means of framing my destiny.

I maintain that the building of character has a great responsibility upon the heads of parents. It has been said that if you train a child up in the way he should go, he will never roam. Of course I believe there are exceptions to the rule.

How often it has been said of some person, when he has gone wrong, "Oh, you cannot blame him, because he never saw anything different." If I want my child to present a good character to the world, I must first present a good example of character to him. If I want my child to be honest, I must be honest. If I want my child to be truthful, I must be truthful. If temperate, I must be temperate. Are we not told of the responsibility that is placed on the

shoulders of the Saints, and how we are held responsible for the building of their characters while we have them in our charge?

I submit to you that many of our young people have been lost to the church because their parents never interested themselves in setting them an example as to what was necessary to build up a good character. How many of us make it our business to see that our children go to the institution where they are taught the rudiments which go to make up a good character? How many of us so interest ourselves in the younger generation that we are bold enough to go to the child's teacher and inquire as to how the child is progressing and as to how it is behaving itself?

I believe we form habits when we are young that take quite a long time to shake off, if we ever do get rid of them. So I think it behooves us to see that the right kind of seed is sown in the child while he is young; not only taught it, but backed up by a good example so it will have a good tendency in building up the character of our children. I think we cannot emphasize this point too much. Are not mothers and fathers proud when they see that their children are leading a straight life; when they are facing the world boldly; when they are not ashamed to hold up their heads and look people in the face?

How many mothers have gone down to their graves broken-hearted because of the bad conduct of their children? I think no one feels it more than a mother when she sees that her children are taking the wrong course in life. I believe it was Abraham Lincoln who was not ashamed to give credit to his mother for the sacrifice she made for him when he was young in taking the trouble to set the seed of truth and rightdoing into his heart. It is even said that she took him on her knee and taught him the simple truth of Jesus. And don't you think that woman was proud of her son in later life? It is even said that he never told an untruth.

I commend your attention and imitation to a young man in Bible history, namely, Joseph, the son of Jacob. I am sure we are all very familiar with his early life and the peculiar way he was led into a foreign land and the measure of success he attained. Yet in all his prosperity he did not forget that he had a parent. When he was making himself known to his brethren, did he not say, "I am Joseph. Doth my father yet live?"

Here is an example of a son. How beautiful the exhortation! "Ye shall tell my father all my glory." "Haste ye and go up to my father and say unto him, Thus saith thy son Joseph, God has made me lord of all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shall be near unto me and all that thou hast . . . and there I will nourish thee." "Ye shall haste, and bring down my father thither."

When the old man came down to his son, let us behold the scene—Joseph, as the prime minister of Egypt, next to the king himself, was not ashamed to own his father, the old shepherd of Canaan, and with the old man leaning on his arm, led him into the palace, and before the whole circle of courtiers introduced him to the monarch, proudly exclaiming, "My father."

What a wonderful example for us to copy! Love for an aged parent—humility, one of the greatest seeds for us to cultivate to build up a true character.

We mentioned at the outset of this paper that the builder put into the structure the best material that he had at his disposal to present a decent building to the public. If I am to present a good character to the world, I shall have to seek out the best material that is available. I shall have to find out the society that has for its teachings the uplifting of humanity.

Now, before that society can save people from a fallen state, each member of that society will have to present a character that will stand the test of investigation. I believe that society to be the church of Jesus Christ.

Some of the material we have at our command to build a good character.

First: We shall have to cultivate the seed of humility.

Instead of thinking we are some great and mighty person, we should be meek and humble, ever ready to condescend to people of lower estate, ever ready to serve, and hold out the hand of fellowship, a desire to see anyone get on whether it be financially or spiritually. For humility, take Jesus as an example.

Second: To keep my tongue under control. I should never be guilty of using bad language, neither should I be guilty of undermining my brother or my sister. We want to get a very firm hold on our tongue, because it is a very dangerous member.

Third: To cultivate the seed of honesty. To owe no man anything. To see to it that I settle off all debts as soon as I get the opportunity. A good name will carry you a long way. An honest person stands a much better chance of getting on than a dishonest one.

Fourth: To be unselfish. To be satisfied with that which you have got honestly. To be no gambler. To take that which you have earned home and see to it that your wife and children are not neglected in the things which are necessary. Or, if you be single, see to it that your parents get that to which they are rightly entitled.

Fifth: To keep our hands to ourselves, and not steal anything from anyone.

Sixth: To have nothing to do with intoxicating drink. It is needless for me to point out the evils of it. In order to get a true character, I would advise you not to have even one glass, for this reason, that one glass generally gets to two glasses, and maybe to more, and finally, you may become a drunkard.

I think I have dealt with most of the seed that goes to make up a good character. There is no doubt more, but as this paper seems to be getting long I must bring it to a close. I trust that we shall strive to present to the world the best that is in us in the form of a true character, and then we need not be ashamed of facing the world.

JAMES SPARGO.

MUSKEGON, MICHIGAN.

Editors Herald: Thanksgiving truly was a day of rejoicing at this place. Three precious souls were inducted into the kingdom.

The Saints met for the day at the home of Brother and Sister Whitehead with well-filled baskets.

After the confirmations the morning was occupied by prayer and testimony, the Spirit being present in much power. We were recognized as God's children by the gift of tongues, giving encouragement with bright hopes for the future.

The beautiful ordinance of blessing little children was officiated in, the four children of Brother and Sister Curtis being blessed.

The dinner was enjoyed by everyone and the afternoon was spent in an enjoyable social way.

Being as one large united family throughout the day, it was with reluctance that we departed to our own homes.

The work here is growing, many honest-hearted souls coming into the fold, six being baptized in the last five weeks.

Elder George Talone has made a new opening in the Heights, preaching every Sunday evening at the Woodman's Hall. The results are three baptisms, three more being detained from that privilege by death in the family. Others are interested.

MRS. U. B. WEAVER.

There is a very mischievous little beast called the praying mantis. He looks very devout, a very paragon of insects for piety. His arms are ever folded, and his head bowed as if in prayer; but let another insect trust these appearances to approach him, and he becomes a specter to affright, and his revenge is like the tiger's spring. There are many praying mantises in the world. Some assume that posture to leap upon their prey. Others are so sunk in their reverie that they perceive not when men are perishing.—Elwood Worcester, in Religion and Life.

MCKENZIE, ALABAMA.

MISCELLANEOUS

Editors Herald: The Alabama District is still among the living. The conference at Lone Star, November 12, was worthy of note. Business passed off nicely. There were two recommended for ordination: L. G. Sellers from deacon to priest, and M. M. Salter to deacon. Brother Salter was ordained. T. C. Kelley was the speaker throughout the conference.

The district is moving along, but not as we desire, yet we feel glad of some features of the work here and hope to see the day come when the Saints can realize the need of being actively engaged in the work and lay aside all of their work to attend the conferences and other services. I believe the sifting time is here.

J. R. Harper and W. J. Williamson were chosen to preside over the district until next conference.

The Sunday school at Lone Star is still holding on, but there is room for improvement. We see the need of leadership everywhere we go. We have a live school at Flat Rock now, with J. T. Colman and Bert Barlow at the helm. Pleasant Hill is still holding fast and looking forward to December 17 when the supervisor of this mission will commence a week's meeting.

Yours in bond,
W. H. DRAKE.

CHICO, CALIFORNIA, November 29, 1921.

Editors Herald: Our district president was with us Sunday and gave us a rousing sermon. One thing he said was that he did not believe there were as many "live dead" ones here as in some other branches that he knew of (some encouragement).

Apostle J. W. Rushton came on Thanksgiving Eve and preached five sermons in his forceful way, and to say we enjoyed them is putting it gently.

So the Saints are strengthened and encouraged. We have a good Sunday school with Elder J. S. Hommes as superintendent, and a live Religio with Brother Devere Detrick as superintendent. We have an enrollment on the church record here of something like one hundred and twenty Saints, with a good clean church to worship in. Why should we not be a live band of Saints?

If there are any isolated Saints who wish to change locations I will tell them more about our church and town if they will write to me.

1115 Locust Street. J. L. DETRICK.

Have You Forgotten?

Will all those upon whom we depend for data to be entered in the General Church Records please think carefully and see to it that delayed reports for baptisms, marriages, ordinations, deaths, expulsions, and blessings during 1921 are forwarded *at once*, in order that our report for the year may be complete?

Please bear in mind that the officiating minister must report baptisms, marriages, ordinations, and blessings, as also deaths when he officiates at the funeral service. Expulsions, also marriages and deaths wherein our ministers are not concerned, must be reported by the clerk in charge of the record where such persons are enrolled. In preparing your reports, please print the names and be extremely careful. Our present system finally catches your mistakes, but misspelled names and incorrect dates are expensive. Assist us in reducing expenses by using care.

The splendid cooperation upon the part of the ministry and all concerned with the work in this department is thoroughly appreciated; but there is yet a great amount of work to be done ere our records are in the condition desired.

Our books for December business will remain open until January 8, 1922, in order to include last-minute reports.

"Everybody on the job all the while" is our slogan for 1922.

DEPARTMENT OF STATISTICS.
INDEPENDENCE, MISSOURI, Box 255.
December 1, 1921.

Pastoral Notice

A Call to Oregon Saints

To all Saints of Oregon who are isolated, or may not be, I make this call to you that we may cooperate together in carrying the gospel of Christ to all. All are called to assist in the work of Christ and if you are willing to warn your neighbor and present to him the beauties of the gospel, I shall be at your service to prosecute the work in your town or country.

I would appreciate it very much if the isolated Saints would write to me so we can keep in touch with you and your needs along the line of missionary activities. The hastening time is here when all should contribute their mites towards the advancement of the work. Please do not delay in making your call for service. Let all feel free to call upon me for service, and in return let all be willing to make the sacrifice that others might enjoy the blessings of heaven with us. Remember that God gives unto all blessing according to their willingness to do and their activity in seeking to establish his work.

All who are interested and wish work to be done may cor-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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respond with me at 275 East Seventy-fifth Street North, Portland, Oregon.

A. C. MARTIN, *Missionary Supervisor.*

Department of Music

This is official notification of the appointment, with the approval of the First Presidency, of Sister Mabel Hall, 902 Broadway, Waterloo, Iowa, as chorister of the Eastern Iowa District. For Sister Hall we urge the loyal and earnest support of all the musical forces of this district. Albert N. Hoxie, general director; Arthur H. Mills, secretary.

Cook Wanted

The Independence Sanitarium wants a good cook or dietitian who will be interested in building up the department and work for the interests of the Sanitarium. For particulars write to J. W. Chapman, superintendent of Sanitarium, Independence, Missouri.

Needs of the Children's Home

The Children's Home, at Lamoni, Iowa, is in need of clothing for boys from eight to twelve years of age: Suits, shoes, stockings, caps, and neckties. If any of the Saints find in going through their wardrobe that they have any of the above to spare, we would appreciate it greatly. Zilpha Monroe, superintendent.

Requests for Prayers

W. P. Bootman, who has just been undergoing a very severe attack of pneumonia, requests the prayers of the Saints that he may be restored to perfect health. One of his lungs has been left badly affected. He has faith in the prayers of the Saints.

Sister S. A. Bankester, of Bay Minette, Alabama, requests the prayers of the Saints. She is afflicted with eczema.

Births

Born to Levi and Mina Martin Burrows, November 9, 1921, a son, Harold Rudell Burrows, at Enoch Hill, Independence, Missouri.

Conference Minutes

WESTERN MAINE.—At Little Deer Isle, November 12 and 13. A. Beggs, district president was in the chair. H. A. Koehler chosen to preside, assisted by the district president. Ministerial and statistical reports were read. Bishop's agent's receipts were \$981.84; expenditures, \$1,250.05; balance due agent, \$278.21. The following names were recommended for ordination and approved by the conference: Arthur Robbins, elder; William T. Eaton, deacon; and Eugene Black, deacon. Sunday afternoon was given over to the Sunday School Department. Time and place of next conference left with district officers. L. J. Eaton, clerk.

Our Departed Ones

MATHEWS.—Squire Nelson Mathews was born in Manla, Iowa, March 17, 1857. Married Effie Elmer Davenport, October 11, 1908. Baptized July 19, 1868. Leaves wife and one sister, Vie Blake of Minneapolis, Minnesota. Funeral in charge of B. J. Scott at his home in Independence, Missouri. Sermon by George Jenkins. Interment in Mound Grove Cemetery.

ANWAY.—James Franklin Anway was born December 25, 1871, at Ames, Iowa. Died at his home in Rhodes, Iowa, November 12. Baptized in his boyhood. Leaves wife and seven children, Ruby Sanders of Harcourt, Iowa; Fern Veach, Gladbrook, Iowa; Pearl Naylor, Scotch, Iowa; and Dale, Doris, Avis, and Nolen still at home. Funeral services from Saints' church. Sermon by J. A. Dowker. Interment in Eden Cemetery.

PORTER.—Nancy E., wife of C. H. Porter, was born in Jackson county, Missouri, October 27, 1847. Died in Wilber, Nebraska, October 1, 1921, after an illness of one year. Baptized about forty years ago. Her life has been one of true devotion and full of good works. Her husband being a missionary for twenty-four years she made the necessary sacrifices. Funeral in Saints' church; sermon by Samuel Brolliar.

GARD.—Evellyn I., daughter of Almon and Ina Gard of Independence, Missouri, was born November 18, 1921. Father, mother, and a

host of relatives are left to mourn. Funeral services by J. C. Foss and C. D. Carson. Interment in Mound Grove Cemetery.

LARSON.—Flora, wife of Lewis Larson, was born August 21, 1862, at Nebraska City, Nebraska. Baptized in January, 1875. Died at Englewood, Missouri, November 16. A husband, three sons, and one daughter are left to mourn. Funeral services from the residence. Sermon by J. C. Foss, assisted by William Clow. Interment in Woodlawn Cemetery.

FRASER.—Mary J. Fraser was born July 28, 1861, at Saint Darling-ton Green, South Staffordshire, England. Baptized at Fall River, Massachusetts, June 7, 1896. Died at her home in Fall River, November 7. Funeral service conducted by Horatio W. Howlett. Interment in Oak Grove Cemetery.

DAVIES.—Eleanor Davies was born August 8, 1826, at Panteg, Llan-defelllog, Kidwelly, Carmarthen, Wales. Died October 6, at Llanelly, Carmarthenshire. Remains were brought to Llangendeirne. Funeral at the Church of England.

VANCE.—Allen Vance was born January 24, 1879, at Molesworth, Ontario. Moved to Spy Hill, Saskatchewan, in April, 1900. Married Emily Priscilla Turner in February, 1907. Baptized July 9, 1896. Brother Vance was killed, November 16, by his threshing outfit being thrown over from some unknown cause, and he was caught under the engine, causing instant death. His mother, wife, and six children are left to mourn. Funeral from Methodist church, sermon by W. B. Richards.

MILLER.—Susan Casselman Miller was born in Aurora, Illinois, February 15, 1845. Married Amos Miller July 4, 1865. Of their eight children, four are living: Harry D., James H., and Everett A., of Paris, Missouri, and Archie E., of Denver, Colorado. Baptized at the age of seventeen and has been a faithful and devoted Christian. Died at the home of her son Everett, November 22. Funeral sermon by C. H. Burr. Interment at Dwight.

BELT.—Martha Adeline Belt was born October 12, 1890, at Coalton, Ohio. Baptized at the age of fifteen and was a true and faithful worker. Married Earle L. Belt, of Springfield, Ohio, December 24, 1911. Died at the hospital April 13. Leaves husband, two daughters, Betty Jane, aged two, and Mary Magdalene, nine days; her parents, Mr. and Mrs. William Booth; one brother, and three sisters. Sermon by A. E. Anderton. Interment in Ferncliff Cemetery.

LEDSWORTH.—Mabel Irma Ledsworth, daughter of Mr. and Mrs. Edwin Ledsworth, was born August 29, 1908, at Port Hope, Michigan. Died November 10, 1921, at the home of her parents, after an illness of ten days. Mother, father, and two sisters are left to mourn. Funeral services at the home. Sermon by Willard Parks, assisted by Thomas Rawson. Interment in Port Hope Cemetery.

Have You Subscribed for Autumn Leaves?

A few weeks ago we sent you a circular describing the many interesting features of *Autumn Leaves* for the coming year. Hundreds have responded and have ordered the *Church Magazine* for 1922. *Have you?*

Now is the time to send your subscription. What would be finer for a Christmas gift to yourself or your friends? Young people will be delighted and helped as well—by having this magazine throughout the year. Subscribe to-day—\$1.75 for the year.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

"There shall not save it be one wife have none."—Book of

you have
he shall
2: 36.

VOLUME 68

INDEPENDENCE, MISSOURI, DECEMBER 13, 1921

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879, weekly at Independence, Missouri. Price \$2.25 a year in advance. Accepted for mailing at the special rate provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921.

DEC 22 1921
WELLINGTON
CARL W. STONE
LITTLETON
NOV 50

EDITORIAL

Our Christmas Gifts

In view of the present financial stringency in the world which affects also the church, the Lamoni Stake Bishopric sent out a letter shortly after Thanksgiving making an appeal to the Saints of that stake for an extra effort, in order that the missionary forces as well as other necessary active officers, may be kept in the field. To do this, they urge compliance with the financial law; first, to pay tithing, a tithe of our increase; second, after the tithe, or one tenth has been paid, to pay our surplus, that which is not immediately needed; and third, if we have neither tithing nor surplus, we can at least aid with an offering.

This letter was followed under date of December 6, with the following:

"The holidays are at hand and no doubt you are debating in your mind what you are going to give your relatives and friends as a Christmas gift.

"May we kindly make the suggestion that you prayerfully consider the necessities of the financial department of our church when considering in your mind as to your gift?

"The church needs aid and must have it if we continue to send out our missionaries, take care of our poor, and continue the necessary activities.

"Why not make your Christmas gift to go towards sustaining the missionaries and the poor this year?

"Nothing you could do would please our heavenly Father more. In no way could you bring yourself so much true pleasure. It has been said that 'Zion shall be redeemed by sacrifice.' Let us do our part, so that when the Master comes we shall indeed be entitled to his commendation."

In this connection we may note the letter from Elder F. G. Pitt, making a like appeal on behalf of certain church institutions. And also we may again call attention to our editorial of last week. It is a time for a Christmas offering, not through the Sunday school alone, for that is to a special fund for a special purpose, but for a freewill offering as well as the paying of our tithing and surplus under the law, to the bishop, for the immediate work of the church and, especially, for the maintenance of the missionary force and care of the poor.

A simple card, in many cases, will assure our friends of our good will; and if our intentions are declared in time, they, also, will be encouraged to emulate our example and for one Christmas at least, to make their gifts to him and to his work on earth and, in this way, fulfill the angels' cry, "Peace on earth, good will to men," as well as "Glory to God in the highest." For we not only pray that his kingdom may come forth on earth to meet his kingdom when it shall come down from above; we not only pray that his Spirit may come forth and move upon the inhabitants of the earth, but we do what lies in our power to assist his messengers, the men whom he has appointed, to go out carrying the glad tidings of peace.

S. A. B.

Two Philosophies of Life

Sermon by Elbert A. Smith at the Stone Church, Independence, Missouri, Sunday evening, October 30, 1921. Reported by Howard W. Harder.

My theme to-night is "Two philosophies of life in contrast." The worldly philosophy is stated in Luke 12: 19: "Take thine ease, eat, drink, and be merry, for to-morrow we die." The philosophy of Christ is stated in the combination of two texts, "Quit yourselves like men, be strong"; and, "Seek ye first to build up the kingdom of God and to establish his righteousness." These texts are found in 1 Corinthians 16: 13, and in Matthew 6: 33.

These statements are in striking contrast, even before they are analyzed; and you will notice that they are philosophies in essence, either of them powerful enough to transform the lives of individuals, of nations, or of the entire race.

I need but to mention the very familiar illustration of the fall of Rome. There was a time when Rome ruled the world. Roman citizens were great soldiers, great senators, and great lawyers. Our modern law is inherited from Rome, and most of their principles were very well thought out. But there came a day when Roman men and women began to say to themselves, "What is the use of this unending toil, this stern self-denial and discipline? Come, let us take our ease, eat, drink, and be merry." And no one dare deny that they "worked at their philosophy." The decline and fall of Rome was so swift and terrible that it is yet a marvel of history.

The Trend of the Race?

That which happened to a nation may happen to an individual. It may even happen to the race as a whole. I have been reading a book called *The Trend of the Race*, by Doctor Samuel J. Holmes, of Berkeley. He is a believer in evolution, and while he believes that man has worked his way up through very long periods of hard toil, he says that men may degenerate and go down in a very short time; and he raises the question, Has that decline already begun? He suggests that in the past when one civilization fell because of its inherent vices, there was always a great reserve of unspoiled barbarians from which to build up another civilization. But now civilization has spread practically over the entire world, all nations being bound together in one common destiny, so if this civilization fails and goes down it will be, not a national, but a racial, calamity. If so it will be because men accept the philosophy of self-indulgence rather than the philosophy of self-development.

The Worldly Philosophy

Let us consider first of all this worldly philosophy. The modern rendition is something like this, "Come on, you only live once and you will be dead a long time; you may as well have a good time while you are at it"—which philosophy has more apostles than Christ ever ordained and sent out to preach his gospel.

We might inquire to-night, What institutions are the chief proponents of this worldly philosophy? Undoubtedly you will

admit that one of them is the saloon, notorious for its appeal to gluttoning and drunkenness. The saloon temporarily has been driven under cover, but it is trying very hard to come back; and the liberty that is now granted in prescribing beer and wine in case of sickness without doubt will cause a great epidemic in this country.

With the saloon is associated its sister evils: the social evil, or commercialized immorality, and the very ancient institution of gambling, in all its forms.

The Dance Hall

I come next to institutions concerning which there may be some argument and some room for differences of opinion honestly held—the dance hall and the theater. I believe that the modern dance, particularly the public dance, is thoroughly imbued with this spirit of worldly philosophy. In speaking along this line I do not believe that we should upbraid or that we should denounce, or that we should be too rigorous in our attitude towards the young people; but I must say to-night the things that seem to me to be true, and you are here to weigh them and think them over, and if they appear to your intelligence as true, to accept them; but if they do not appeal to your intelligence as being logical, you are perfectly free to reject them. Every man is master of his own destiny.

I know that some people will argue that the dance may be taken into a proper environment and under supervision, and it will be all right. The trouble with that argument is that the modern dance is *inherently* wrong, and so cannot be made right by a change of environment or supervision. It is wrong first and last because of its deadly waste of time and energy and health, which are so valuable to you young people in your years of preparation; but more seriously, it is fundamentally wrong because it brings men and women together in spiritual and physical contacts which are wrong and cannot be anything but harmful.

Now, it is conceivable that you might go into the forest around Independence and catch the escaped black leopard which has terrorized the country for some weeks past. You might take it into your home, put a pink ribbon around its neck and call it a pussy cat, and you might "get by with it," but I do not think you would, because there is something fundamentally wrong. The temper and temperament of the leopard would not fit into your home. And it does not seem to me that the modern dance can be taken into the Latter Day Saint home without being considered as a doubtful experiment, to say the least.

I know that ministers are considered to be prejudiced along this line, and perhaps conscience-bound if not hide-bound, so I will read from the pen of a physician, Doctor James Foster Scott, graduate of Oxford and Edinburgh, and one time vice president of the Medical Association of the District of Columbia, whose book I have in my library. He says:

"There is a habit of laughing at ministers of the gospel who thunder out denunciations against dancing, but from a purely medical standpoint the customs of the ballroom are perfectly indefensible. . . . In opposing such a popular institution we tread on delicate ground indeed, so that we may anticipate the strongest disapproval from many quarters unless the subject is attentively analyzed. But from the well-informed physician, the humanitarian, the student of the times, and from the experienced men of the world, we confidently expect a unanimous verdict of approval. . . . This is no mere matter of opinion, but an incontrovertible fact, and those are blind indeed who cannot see that the modern ball, with every feature in its sensuous and seductive, is what we call a secondary sexual love feast, and that its present tendency is not in the direction of purity or a high civilization."—*The Sexual Instinct*, pp. 148, 156.

It is possible that the church was not so far wrong when it adopted General Conference Resolution No. 377, "Resolved, That we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all Saints."

The Question of the Theater

When we come to the question of the theater, we approach a subject where it seems to me the argument is a little different. The drama is not inherently bad, neither the motion picture show. They are neither moral nor immoral; they are unmoral. Their effect upon the community depends upon the message which they are made to carry. Appealing as the drama does to profound emotions through tragedy, romance, and comedy, it is quite capable of carrying a great message. But producers to-day as a rule are not at all interested in the message conveyed. They are solely concerned with the financial returns. The stage and the motion picture have been commercialized, and in order to get the most money from the exhibition they appeal to baser passions that will bring men and women to them as patrons. A clean show in a proper place may be all right, but the fact remains that possibly ninety per cent of the exhibitions are an entire and perhaps a dreary waste of the time, money, and energy of their patrons. Possibly seventy-five per cent of them are bad in that somewhere they appeal to that which is bad in human nature. I noticed an Associated Press dispatch which said that in the Parisian theaters actresses are now leaving off their already too filmy draperies and appearing clothed only in their personalities. The stage all the time crowds the limits of decency so far as public opinion will permit it to do so. I might again quote Doctor James Foster Scott on this subject:

"The modern stage is an important factor in debasing public opinion and sexually overstimulating the passions of a large number of individuals. . . . But we cannot fail to notice that a large majority of the modern plays and operas have as essential elements of the plot, or of the costuming, something which is unmistakably immoral, salacious, and erotic. In fact, there is a glorification of vice, and modesty and morality are put to shame. Lasciviousness and the waving of enchanting petticoats have largely replaced oratory and fine acting. . . . The modern stage is known to be the hotbed of impurity and divorce, and the actress of note who is not a divorcee or who has a clean reputation is the exception."—*Ibid.*, pp. 156, 157, 160.

I think that the very most conservative statement we can make on this ground is that we ought to be careful, and that indiscriminating theater going, to "any old show," and excessive theater going, night after night, is bad. If you are to attend a show, by all means select a clean play in a respectable place.

Christ's Philosophy of Life

The worldly philosophy is the lazy man's philosophy, "Come, let us take our ease." It is the glutton's philosophy, "Let us eat." It is the inebriate's philosophy, "Let us drink." It is the fool's philosophy, "Let us be merry, for to-morrow we die."

In contrast to that philosophy comes the philosophy of Jesus Christ which is a philosophy of manhood, "Quit yourselves like men, be strong." If the Star-spangled Banner when it passes by commands every American citizen to stand up and uncover his head, the flag of Jesus Christ when it goes by says to all people, "Stand up and be men."

A Man in the House

I once heard a story of a boy who had reached his twenty-first birthday, and at midnight he aroused the people of the

house by shouting, "There's a man in the house! There's a man in the house." When father and mother, brothers and sisters appeared with pistols and pokers they discovered that he was announcing his own manhood. My young brother, can you stand up and say to the world, "There's a man in this house"? Not merely a male creature twenty-one years old, but a real man, ready for a man's work in the world. Sister, can you say to all the world, "There's a woman in this house"? Not a fashion plate with the franchise, but a real woman, ready and willing to do a woman's work in the world.

What Is a Man's Work?

What is a man's work and what is a woman's work? I think some of the fundamental duties of a man are these: to prepare himself for a useful place in life; to build, maintain, and protect a home; to win the love of some good woman to whom he will be as true as the needle to the pole; and under normal conditions, with God's blessings, to rear children to succeed him; to be an honorable, industrious, and intelligent citizen of the church and state. And woman's duty in all things parallels man's. Each complements the other. If he is to provide the home, she is to keep the home. If he is to be the bread earner, she is to be the bread maker. These duties are not something that theologians have thought out and propounded. They are biological, and in the very nature of men and women have been placed on them.

Home Builders

You young people are the future home builders. There is no question that the world faces a crisis. There has been a breaking down of religion and morals. Statesmen as well as religious people, scientists and educators recognize that some sort of a crisis confronts them so stupendous and confusing that it cannot yet be analyzed. But it is here. You are to be the future home builders. The home safeguards civilization. You are to lay the hearthstones and rear the rooftrees of the future. You cannot build a home, you cannot build a family, you cannot build a life on the worldly philosophy of ease, self-indulgence, and seeking the easiest and pleasantest way. There is only one way in which it can be done and that is under the philosophy of Jesus Christ. Quit yourselves like men and women. Be strong.

A Philosophy of Work

If this is the philosophy of manhood and womanhood, it is also the philosophy of construction. "Seek ye first to build up the kingdom of God and to establish his righteousness." There are many destructive elements in the world to-day, but the philosophy of Jesus Christ is constructive, "Seek ye first to build up and to establish."

It is the philosophy of work. Is work a curse? There has been a mistaken idea in the world that work is a curse that God pronounced on man in the garden of Eden. Work wasn't the curse; excessive toil was the curse. It was intended from the very beginning that man should work. We are told in the opening chapters of Genesis that God set man in the garden to dress it and tend it. It seems to be the will of God that man in cooperation with him should develop all of the fruits of the earth as well as the treasures of the earth. Go into the forest and pick a little, hard, bitter, wild crab apple and compare it with a beautiful Jonathan apple from Oregon and you will see what man has accomplished working with God. Burbank took a little wild daisy and with God as a partner he worked for twenty-five years to produce the beautiful Shasta daisy. God put the potentialities into the flower, but left man the task of developing them.

Gathering a Pound of Honey

Practically all living creatures work, with the exception of

one class that I will mention later. Even the beasts of prey work. If you were compelled to run with the wolves from five to fifty miles at top speed to capture your supper you would think you had worked for it. Even the insects are workers. The ants are mining engineers and were before Solomon, who took them for a text: "Go to the ant, thou sluggard." Hornets and wasps are masons and paper makers. The honey bees have a monopoly on a very great industry. There are no union hours in a beehive. Bees never ponder Hamlet's famous question, "To be, or not to be?" They bee all the time. In making a single pound of honey the bees in a given hive are said to visit sixty thousand flowers. This is not improbable, as a minute quantity of very thin nectar comes from each flower. They gather the honey and freight it by airplane, traveling a total distance of five million miles. Sister, the next time you feel weary and discouraged with your housework and see a honey bee "idling in the clover," greet her as a member of the guild of women workers. All honey bees are women workers—the men bees do no work, so when winter comes they don't eat, which is Zionitic: "The idler shall not eat the bread of the laborer." The bees worked out some of the principles of Zion long before Enoch built his city.

A Bluebird's Work

Sometimes we hear people say, "How free the birds are!" But the birds work. Ornithologists tell us that in the single State of Massachusetts, which is not a very large State, every day in the summer twenty-one thousand bushels of noxious bugs and worms are gathered and destroyed by song birds. If you think that is not work, go out some day and pick a pint of bugs.

I am told that bluebirds rear three families each summer, which means that they build three homes. Again, ornithologists say that not unusually a pair of song birds will make two hundred trips a day gathering food for their fledglings. If you were to go to the uptown market two hundred times daily for provisions you would think you were working. So the next time you see a bluebird flitting among the trees like a bit of blue sky fallen from heaven, greet him as "camerad." He has his blue overalls on and is doing a bluebird's work.

Ignoble Parasites

Practically all living creatures work, with the exception of one class—parasites. The man who is able to work and will not work puts himself in the ignoble fraternity of tapeworms, cooties, and other such creatures. No matter how much money a man has in Zion, if he is physically and mentally able to work and won't work he has no right to eat in Zion.

Some one might ask, "Is it to be all work and no play, or is it to be all work and no recreation?" I think that of late years the church has made herself clear along that line. We are in favor of legitimate recreation. At our reunions we have had various kinds of recreation: baseball, basket ball, volley ball, quoits, tennis, swimming, etc. All wholesome recreations are good, but you must bear in mind the place recreation has in life. It is a diversion from the strain of a man's legitimate work. His work is the big thing in life. When man makes pleasure and recreation the objective in life it does not recreate; it becomes not constructive, but rather destructive.

The philosophy of Jesus Christ is the philosophy of righteousness, "Seek ye first to build up the kingdom of God and to establish his righteousness." You may wonder how you can build up the kingdom of God. Jesus said, "Thy kingdom come, thy will be done on earth as it is done in heaven." When you in your own person reach a point where you are willing to do the will of God on earth as it is done in heaven,

you have added one person to the kingdom of God on earth. A man who does that is pretty sure to have an interest and an influence that will enable him to help others, and in that way also he will build up the kingdom of God.

Your Choice

I have briefly presented in contrast these two philosophies—philosophies in essence, as I have said, and capable of expansion. It remains for you to make your choice, and particularly the young people who may be standing to-day in the "valley of decision." And in making your choice I want to admonish you to make it not only wisely but to make it permanently. This church has had altogether too many quitters. When you make your choice, do so with the idea that so long as life lasts you will abide by your decision.

I beg of you young people to look around you and see the folly and the fears and misery of those who "ran well for a season" and then fell away, and make up your mind like adamant to serve God all the days of your life and not let some temptation, idle rumor, or disaffection turn you aside from the work you began so hopefully.

It seems to me that the contrast of these two philosophies does not leave much doubt in your minds concerning what the choice ought to be. If the worldly philosophy is that of the lazy man, the glutton, the inebriate, and the fool, the philosophy that has always been the philosophy of wasters and spenders and spoilers, in contrast the philosophy of Jesus Christ is the philosophy of manhood and womanhood and Godliness.

As I have presented the matter, there may appear to be no question, and it might seem a reflection upon your intelligence to ask you to choose. But I have not presented the philosophy of the world in an attractive light, but rather in its true light. You will meet many persons who will present it in an attractive light—sophists who can make black appear white, vice seem virtue, dishonor seem honorable, and shame a thing to boast about. Some men are proud of the things they should be ashamed of. When you hear such pleadings you will need intelligence and backbone to make a wise decision and stand by it.

Be True to Your Own Soul

I make this plea to you to-night—I do not ask you to be true to the church. I do not ask you to be true to your father or mother, your brother or sister, your wife or sweetheart, or even God. I just ask you to be true to yourself, because this philosophy appeals to all that is good and wholesome and admirable and enduring and noble in your own souls and you know it. There is a good deal of truth in a statement that you will find in Hamlet, the advice of old Polonius to his son, "To thine own self be true; and it must follow as the night the day, thou canst not then be false to any man." If you will be true to all that is good in you, I am sure that you will be true to the church, true to your father and mother, true to sister and brother, and wife and sweetheart, and true to God.

Elder D. J. Krahl, president of Holden Stake, who was stricken with paralysis at his home in Holden, Missouri, is doing very well under treatment had by local physicians. He was visited by Doctor G. L. Harrington, who considered that under the circumstances it would not be necessary to have him removed to the Sanitarium at Independence.

Patriarch Ammon White recently closed a series of meetings at Springfield, Missouri, lasting three weeks, with excellent interest and eight baptisms. Others are expecting to be baptized, and the revival of interest among the Saints is especially noteworthy.

Who Should Pay Tithing

The law of tithing applies to all.

It would seem that with the numerous articles which have appeared in the HERALD the past few years that this question should have been fully answered and clearly understood. So long as it is a payment from increase, it is evident that it is from those who have increase who should pay. The position taken by the Bishopric is that all we have is from the Lord and that we should, therefore, pay tithing on all we possess. There are some who take opposition to this and think that only the rich should pay tithing, but the difficulty with that interpretation is to determine who is rich. We know that all we receive belongs to the Lord, whether it comes to us by purchase from our earnings, by inheritance, or by gifts, and a tenth is the Lord's.

When we come to consider those who are well-to-do, we have known some to save more on \$50 a month than others have on \$500. We have known of a man and wife to be always short, no matter what salary he was drawing. We have known men worth \$50,000, to \$100,000 who have been "too poor" to pay car fare. If it were a matter of beneficial exercise, of course, this conclusion would be drawn. The above, therefore, is a safe rule: One tenth of our possessions is the Lord's, and one tenth of our increase annually.

But when we come to consider our increase we must take into consideration expenditures also. Evidently only expenditures for necessities on a minimum basis, should be deducted from our income before we figure our tithing. There are some who can spend \$1,000 a month and are doing so, though we do not call to mind anyone in the church who comes within that class; but there are some who spend large amounts for food and clothing and shelter.

Evidently, if justice is to be done, it is a minimum expenditure that should be first deducted before tithing is paid.

And who is exempt? The law of stewardship applies to the officers of the church; it applies to the Bishop and his agents. The law of tithing also applies to all. Every man, whether he is working for the church, for himself, or for another, should carefully consider his income, expenditure, and increase for the year, and should bear his share of the burden of the tithe payer.

We have known some of the ministry who have felt that because they are giving their time to the ministry they are exempt from paying tithing. If the income is barely large enough for the necessities of life, this is true; but if the income from other sources is in excess of real necessities, food, clothing, shelter, fuel, taxes, and health, then a tithe is due to the Lord and his church. A bookkeeper who is working for the church, but at a salary comparative to what he would receive elsewhere, owes tithing as much or a little more than does a bookkeeper in a like situation in the world. It is a time when we should examine ourselves, examine our expenditures, and consider how the Lord has blessed us, that we may justly deserve his continued blessings because, as wise stewards, we render our accounting and pay that which is due as rent for the use of the things with which he has endowed or which he has placed in our hands.

The New Catalogue

A new illustrated price list of publications is being mailed from the Herald Publishing House this week and we are glad to note that it is the most comprehensive production of its kind that has gone out from the institution.

In style and size of page it is the same as the issues that

(Continued on page 1198.)

ORIGINAL ARTICLES

Sword or Cross

By C. A. Smurthwaite

Sermon delivered Sunday, November 27, 1921, at the Central Church, Kansas City, Missouri.

The scripture lesson consisted of the following synthetic readings from the Bible:

"Prepare war; wake up the mighty men, let all the men of war draw near; let them come up; beat your plow shares into swords and your pruning hooks into spears; let the weak say, I am strong."—Joel 3: 9.

"The word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight."—1 Chronicles 22: 8.

"My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak they are for war."—Psalms 120: 6.

"He maketh wars to cease unto the end of the earth; he breaketh the bow, cutteth the spear in sunder; he burneth the chariot in the fire. . . . All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. . . . All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. . . ."—Psalms 46: 9; 22: 27; 86: 9.

"In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come, let us go up to the mountain of the Lord God of Jacob; and he will teach us of his ways, and we will walk in his path. . . . And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it."—Micah 4: 1-4.

"This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zechariah 4: 6.

"And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword."—Matthew 26: 51.

"He that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword. Here is the *patience* and the *faith* of the saints."—Revelation 13: 10.

Limitation of Armaments

The great men of the nations from afar, which God hath judged and rebuked, are assembled in the capital of the freest and most favored among nations, even at Washington, in our own United States, to mobilize not men, nor arms, but the statesmen of the nations of the earth for ultimate peace, believing that this can be achieved by the limitation of armaments, the implements of war.

The nations some years ago prepared for war, they woke up their mighty men, they demanded that all men should be men of war, that even the weak should say, "I am strong," and that the nations should one and all "beat their plowshares into swords and their pruning hooks into spears," in fulfillment of Joel's prophecy; and now the nations are starving; babies and women and men by the millions are dy-

ing for want of food; and other men and women and children are without the necessities of life, the bare necessities, bread and roofs over their heads, because of this wanton destruction that went on for years. Men are out of work and women are in tears. Civilization is in the balance and threatens collapse. All the arts of peace were sacrificed for the universal destruction of war. The world is reaping the natural harvest. And now the statesmen of the earth, seeing final destruction appearing like a huge cyclone on the prairie, think they can curtail the size and horrors of war by limiting the amount of the terrible weapons which the Devil has inspired men to invent.

God Desires Man to Have Opportunity

"*Gospel*" means good tidings of deliverance from every form of evil. The design of the Creator for man is that he shall have a chance to live usefully and happily. That he shall not be cut short by sickness or premature death. That he shall not be deprived of the fruition of his labor by causes beyond his control. That he shall not be made afraid, but he shall live unafraid, fulfilling his mighty destiny, "made but little lower than the angels, to have dominion over the works of God's hands . . . over the precious things of the earth."

War has the opposite effect. It brings every form of evil that afflicts mankind and prevents the realization of his hopes and God's design for man. It brings sickness and premature death; it robs man of the chance to live usefully and happily. It deprives him of the fruition of his labor; it makes him afraid; terror lives in his heart; his means of livelihood and his home are taken away; his loved ones are reduced to penury; degradation, and vice, and misery are its harvest. It is the vilest monster of all which God and all good men seek to put under foot once and for all.

We who live in America, our America, far removed from Europe, can have practically no idea of the disturbance which resulted in the normal life of the nations by reason of the late war. Figures give us a faint idea, and we propose this morning to cite some statistics to that end.

Europe was a country of manless homes during the war. We are not going to deal with Britain, but with continental Europe. When we say "Europe" we mean continental Europe, not Britain. Well, then, here are some astonishing figures.

Mobilization Totals

France, with a population one third that of the United States, mobilized between six and seven millions of soldiers. Contrast that with the United States. We mobilized only four millions. Our proportion to population would have been twenty millions. We all know how our normal life was disturbed by our mobilization. Just try to think of the disturbance and demoralization which must have come to France. Juvenile courts will tell you what it means to have the men away from home. It means delinquency. The father is the steadying factor of the family life; his place is supreme; nothing can take his place. Just imagine, if you can, but I doubt that you can, what must have been the result in France to be deprived of its fathers for four and a half years. Vice, crime; men's minds unsettled. The years when character is formed, for weal or woe, good or evil, from eight to sixteen years of age, the father absent from home, and bloodshed and destruction, and deprivation of all sorts, the subject matter of conversation. Such conditions must have disastrous results in the molding of the character of the young. What is true of France, is true also of the rest of Europe. The number of men lost in Europe is put in excess of ten millions. Just think of the widowhood and

orphanhood. One writer says that probably not for a century will there be a man in Europe but who can look back and say, "How different life might have been for me if I had not lost my father in the great war!" In every street of every city in Europe you see the widow's veil and some of the more than a million of cripples. Think of the demoralization coming into the minds, into the thinking and lives of the millions of refugees who were deprived of their homes and their all. France had two millions. Belgium about a million. Italy half a million. Greece several hundred thousand. It is impossible to compute the millions of refugees of Serbia, Rumania, Russia, Austria, and the small nations associated with these. Nobody knows how many millions.

It is estimated a total of twelve millions of people were driven from their homes, and were cast upon the communities to which they walked, carrying their wearying bundles, all they had left in the world. All their standards of thought knocked to pieces; all the ways of living that they had learned through the centuries, of decency, of cleanliness, of education to their children, all their standards, knocked into smithereens; and they were living in any way they could to get along for four years and a half. One can hardly form any idea what all that means. But that is not all. After the war they went back to their native places, to find devastated areas, their homes destroyed, perhaps only the cellar left, dark, cold, gloomy, damp, their underground home the blasted heritage of war. And just think of the condition of the millions of those who were left behind in the territories occupied by the enemy armies. Think of the oppressions, their food and clothing confiscated, their fuel and supplies and everything taken from them; their mode of living reduced to the lowest possible minimum. The German armies occupied territories containing six millions in Belgium, three millions in France, four and one half millions in Serbia, one million in Italy, five and three quarter millions in Rumania, and twenty-two millions in Russia. A total of forty-two millions of people living under the military occupation of the enemy. Think, if you can, of what all that means. It is estimated that in Italy thirty-three millions of people actually suffered for lack of food, and in Greece, Serbia, and Rumania practically the whole of the population. We suffered somewhat for lack of food ourselves. We all remember it. It was nothing comparatively, but it was very annoying and inconvenient.

Losses by Disease and Low Birth Rate

And now we have to deal a few moments with the disease entailed, and the loss of births. Tuberculosis increased twenty-five per cent in two years. Malaria, typhoid fever, typhus became epidemic in many places. Typhus alone in Serbia cost 150,000 lives. And the influenza! That was a direct result of the war. We know something of its ravages in our country. It fell to my lot to officiate at several funerals, standing in the snow over the shoe tops, to say a few words of comfort to the bereaved, and utter a few feeble prayers. It broke out in eastern Europe and spread through the world. Italy lost three times as many people from the influenza as we did. Serbia lost a fifth of her population. Our proportion would have meant twenty-two millions. But we were far away from the actual scene and escaped, bad as it was with us, virtually we escaped. The birth rate fell off in Europe fifty per cent. The actual shortage of births is placed at ten millions. And it will go on for many more years, because birth shortage is caused by lower standards of living, shortage of income, bad housing, and the like. The fact is, this stupendous war brought

the world more problems than any other factor in the world's history. We had better mobilize our wise men, our statesmen, our experts! And we had better not leave God out of the calculation, either. He is in his world, and he will help if we will let him. He hates war; he is for peace, but when he speaks we are for war. Let us set our faces against war and for peace. Let us speak with unmistakable voice. Let us remember the rebuke of the Lord to many nations in this war.

How can war be abolished? By the reduction of armaments? No! Reduction of armaments never will abolish war. It will merely save money. That is surely important enough, and it is a step in the right direction that may ultimately lead to the abolition of armaments altogether. May God hasten the day! But if I have two guns for "defense," and throw one away, that doesn't guarantee that I would not kill a man when the emergency might arise. The mere retention of the one gun proves that I propose to kill if necessary for my "defense." I've forgotten that he who would "save his life shall lose it." "Put up thy sword into its place; for all they that take the sword shall perish with the sword." "He that killeth with the sword must be killed with the sword." The indefeasible words of Jesus Christ.

There is but one sure way to abolish war, and that is to convert men to Christ. When we realize that God made all nations of one blood (Acts 17:21); that we are all of one body; that we are every one of us members one of another; that when one suffers, individual or nation, we all suffer; then, and not until, will we refuse to kill one another individually or nationally.

What Paul gave us two thousand years ago as a spiritual concept, the great Russian biologist, Janiski, probably the greatest biological authority alive, shows is true, i. e., that we are *literally* of one blood; and a deduction made from his discovery shows that "each one within him has a small portion of the living substances belonging to every one of the human beings living five hundred years ago."

To realize this unity with the Creator, and with his Son, Jesus Christ, spiritually, war must be abolished. Why? Because war destroys the spirituality of the world, it destroys the brotherhood, it retards the progress of civilization, it takes God out of human calculations, it inspires hatreds, and divides nations and races. When we begin to think the millennium is in sight the Devil plays his last card and brings on war, and visions of the coming new day, the day of brotherhood, vanish like snow before a July sun.

We have given some figures relating to the human costs of the last war. We now propose to quote some official figures showing the monetary cost of war. I shall quote from the *Literary Digest* for November 12, 1921, and if you have not gotten that magazine already, go and buy that number: it is filled with statistics, authoritative and exceedingly valuable and illuminating. It shows that in the year 1913 a young man with a wife and three small children paid to the national government in taxes the average sum of \$33, while in 1921 his taxes would amount to \$214. Don't you think that itself retards the progress of civilization? It is the difference between war and peace.

This exhibit of the financial cost of war shows that in the year 1920 the United States, our own country, the most peaceful country in the world, a pacific country, spent an amount of money which equals the total revenue of the Reorganized Church for 5,780 years for *past* wars, and a sum which equals the revenue of our church for a period of 2,698 years, for preparations for *future* wars, a total expenditure in one year for war purposes which equals the grand total revenue of the Reorganized Church, computed at \$500,000 a

year, for a period of 8,478 years, a date long antedating the birth of Adam in the garden of Eden, according to Bible chronology. It also shows that for every one hundred cents which you and I paid to the national revenues the Government spent but fractionally over one cent for educational purposes, and about six cents for all other administrative purposes, including the alleged graft. Just think of it, my friends, 93 cents for war purposes, one cent for education, and six cents for all other purposes! It's a disgrace to the people of the United States.

Just imagine, if you can, what might be accomplished in the arts of peace and for the advancement of civilization were the expenditures for war done away with and the money used for humanitarian purposes.

We Must Oppose War

Latter Day Saints must be opposed to war, for they are the only people who cannot escape responsibility towards God when they engage in it, for they believe they have a direct revelation from God commanding them not to go into battle unless he commands. Listen! Here are the words found in Doctrine and Covenants 95:6: "This is the law I gave unto mine ancients, that they should not go into battle against any nation, tongue, or people, save I, the Lord, commanded them . . . this is an ensample unto all people, the Lord your God, for *justification* before me."

Where war exists the few are lifted upon the backs of the many into a high plane of existence, while the many live in poverty and misery, or at best suffer great inconveniences for the actual necessities of life, not to speak of the cultural needs. The design of the gospel on the contrary is that every man should live on a high plane without constraint or oppression, the master of himself.

Our America is the "mountain of the Lord," it is exalted above the "hills"—all other nationalities. It is the Zion of the world, in which all nations should flow for wisdom, and for the word of the Lord, and our greatest opportunity to realize this mighty position is to abolish all preparations for war. Show the nations that there is nothing to be afraid of; that at least we are not afraid. There is nothing to be afraid of, I repeat, except this constant preparation for war on the part of ourselves and the other nations of the earth.

Listen! If the preparations for war continue to go on it will mean that our enemies could kill all the inhabitants of New York and the cities of the Atlantic coast before we would be aware of it. And we likewise might go forth before our enemies were aware of what we were doing and kill all the inhabitants of London or Paris or Berlin. It would be done by the invisible gases that have been invented as a result of the past war—they were all ready to be put into operation before the armistice—exploded from manless aeroplanes guided from the enemies' shore. It would be possible to kill by the wholesale, not soldiers but innocent noncombatants, men, women, and children, innocently asleep in their beds, without the enemy losing a single man. Literally true would be the word of the Lord: "All they that take the sword shall perish with the sword," meaning all the implements of war, for, my friends, it is we, you and I, the citizenship, which take the sword when we mobilize our armies against our enemies: the soldiers are merely our agents in the matter. I repeat, it is we who take the sword, and it is we to whom Christ spoke in those memorable words which I have just quoted. "Put up the sword" is the command of Christ—it isn't counsel—it's a *command* to us and all mankind, to all nations; and the present international assembly of nations should be urged to abolish war preparations and armaments

altogether. They should be urged to adopt the method of the Cross.

Christ was rejected because he refused to fight Cæsar, to exterminate the Roman power. He knew that ultimate freedom does not come by way of war. He was familiar with the scripture: "Not by [human] might, nor by [human] power, but by my Spirit, saith the Lord of hosts." He knew that real freedom comes only from change in the hearts of men; that real freedom is personal. That after all it is not a racial problem, this problem of freedom; it is not national or international, but personal in the last analysis. Herein is the responsibility; herein is the faith of the Saints. Cæsar, free, exercising dominion over the earth's millions, was still shackled by his many passions. Paul, loaded with chains on his way to Rome, knew no master save One. Pilate, with his diadem of gold, the apotheosis of human power, was a slave: he could not release Jesus though he found no fault in him. While Jesus, crowned only with thorns, was free. "If the Son shall make you free, you shall be free indeed!"

Fought for Freedom and Secured Tyranny

The nations fought for freedom. But did they get it? No; but a tyranny far stronger than might have been the cruelties and the oppressions of the enemy. The newspapers every day bear witness to this fact. Autocracy is not the only enemy of mankind. Mobocracy is worse than autocracy. Sin and vice and crime are the worst enemies of all. Nor can the nations find freedom until they achieve it in following the principles of Christ to their ultimate. Return good for evil; mercy for cruelty; kindness for atrocity; love for hatred. That is the way of the cross. "Take up thy cross and follow me" is still the supreme word of Christ to men and nations. It will not do to go a little way with Jesus. We must go all the way or we are condemned. It will not do to limit armaments; they must be abolished.

Christianity to-day is confronted with the challenge of war or peace; of Devil or Christ; of sword or cross. That is the challenge confronting the statesmanship of the world as it is assembled in our capital city of Washington. They must make the choice: it is Devil or Christ. Never has an assembly of statesmen been confronted with so momentous an issue. Will they decide for Christ? They will probably reduce armaments some. But they will not abolish them—yet. They will delude themselves into thinking they can have little wars, when they want them, to exploit "weaker," "backward" peoples. The statesmen are still thinking of war while God is talking peace. And they will continue to think of war until the mothers of the world tell these statesmen that they will teach their children from birth to hate war in all its horrible aspects, and to hate the men who fail to bring peace. The war thoughts of the world must be changed, converted into thoughts of peace, that peace which Christ came to bring.

The psychologists will tell you it is a matter of psychology. It is. Change the thoughts of the people from war to peace and war would end. And how can that be accomplished? It seems like the responsibility is with the mothers of the world. After people are grown into men and women with thoughts of war as the only method in international disputes, and essential to the development and progress of the race, their psychology cannot be changed, as it would appear. If I thought my prayer could be answered, in this thing, I would pray that I might die to-night, and be incarnated to-morrow a woman, who would bear sons, and I would teach them as I nursed them at the breast, and would continue to teach them, to hate, to abhor war, and to suffer all things rather than engage in it. I would teach them that we are all of one blood, all the nations of the earth, that all men are their

brothers, and to kill a man of foreign birth even in war is as killing one's own brother. I would teach my sons that we are all one in Christ, and that unless we are all one we are not his. I would teach them that the promise of Almighty God, through his prophet Micah, that "they shall sit every man under his vine and under his fig tree, and none shall make them afraid" cannot be realized until "nation shall not lift up sword against nation, neither shall they learn war any more."

At the present time men and nations are all afraid. They are in terror; statesmen and peasants alike. And well they may be. And yet they have the solution in their own keeping.

Our mission is to stir men's souls to the horrors and the wrongs and the crime of war, in the sight of Almighty God; to teach men the arts of peace; to bring to men righteousness and truth. To make real and vital and literal the kingdom of our God and his Christ.

The issue is: Sword or Cross.

Frugality and Thrift

By A. Carmichael

We must lay a firm foundation that will stand whether assailed by prosperity or poverty.

In certain periods of the history of the world, particular virtues must be emphasized. Not that these virtues are not always required of us, but in our mad race for the material things of the world we wittingly or unwittingly ruthlessly push these virtues to one side, forgetting that we shall have strictly to account sometime and somewhere for our delinquency in this regard.

The Curbing of Our Wants

One of the essential things to be observed by the Saints is carefully to watch their expenditures.

On every hand we see people who are spending their means faster than they can accumulate, living beyond their income until the inevitable crash comes. The payment of their debts is of little concern to them. They "let the other fellow worry over the debts." Thrift is tabooed as being out of date. Frugality is sneered at. They think only of having their "ding." It takes no prophet to foretell the end. Well have we been warned to "be not conformed . . . to the world."

The redemption of Zion perforce *must* have *men of character*: men who have learned to control their passions, to curb their unnecessary wants—no matter how successful they are financially.

Zion cannot be redeemed unless it is through the celestial law, one of which is that a man should have his "needs and just wants" supplied—anything more than this cometh of evil.

It is a fallacy to suppose that our increased earning powers always allow us to increase our "needs and just wants." This may or may not be so. It is so much easier for us to think it is so and spend unworthily. Let every Saint who really expects to abide the presence of the Master, right here put a strict guard on his actions.

A Saint cannot afford either knowingly or unknowingly to fail at this critical juncture. Everlasting vigilance will be needed on his part to keep all unnecessary wants curbed. All around him the example of the spendthrift is being flaunted. Only a stern determination on his part will bring him through unscathed. It can be done. It has been done.

Thrift and Frugality Demonstrated

The late World War demanded of each one of us a strict surveillance over our expenditures.

The great majority of us readily, yes, gladly, responded to this call. Our love for our country was the only incentive we needed. The few who did not respond patriotically did so because of public opinion. They felt the sting of shame too keenly to be called "slackers."

In every possible way we saved. How easy it was for us to do so! The fate of Democracy hung in the balance. No task was too arduous, no sacrifice too great. If we had it to do again we would do so unhesitatingly. The *end* was well worth the *means*.

A Spiritual Warfare

Every Latter Day Saint should remember that this work is a "warfare." Our fight is the "fight of faith." (1 Timothy 6: 12.) "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." (Ephesians 6: 12.)

We willingly saved and sacrificed for our country. How much more willingly should we do so for our Father.

Zion must be redeemed. Only her friends may be expected to do this work. The world is not her friend, and from the world we may not expect any succor.

As the "friends" of Zion, let us rally to her support. Let it not again be said, "I was wounded in the house of my friends."

Just as we cut down *all* unnecessary expenditures to save democracy for the world, let us do so again to save Zion for the world.

This very grave responsibility rests upon us, her friends. Well has it been said that those gathering shall be the ones who have made a covenant by sacrifice. When prosperity smiles upon us, let us not forget our God, but still closely watch our every act so that we shall be in his favor.

How to Start to Save

Go over your expense account and honestly cut out everything that you can do without. Determine in your mind to put yourself on a budget basis just as soon as you can. The missionary force of our church is now and has been for a good many years working on the budget plan. They do it because it is the best way to live frugally and thus live in harmony with the celestial law. Surely it is not asking too much of the members to do the same thing.

The ministry is not saying, "Go and do this," but "Come, follow us! let us all be coworkers in the redemption of Zion."

Making a budget will no doubt be a task for a while. Don't try the first thing to determine exactly how much you are to spend for groceries, clothing, etc., for the coming month or year. After keeping, in a simple way, an itemized record of the amount you have spent and for what, you will be able in a year or so to make a fairly good budget. Get in touch with the bishop of your stake and district, who, no doubt, will gladly aid you.

To the end that we shall always be able to contribute liberally to the progress of the work, there should be a definite and determined policy on the part of each of us to give *consistently* to the Lord. If we are prospered, let us give a larger percentage to the work of the church rather than gratify personal desires. The principles of stewardship which we hope to demonstrate require that we consider our methods of living and the standards by which we judge our requirements as of importance not only to ourselves but to all our fellow members.

Furthermore, the demands of the hour are urgent, and we must sacrifice even more than we have. Let it be done on the basis of frugality and thrift.

OF GENERAL INTEREST

THE FORUM

The Forum is a department of the Herald intended primarily for free discussion of various questions, especially of a controversial nature, the contributions representing the views of the writer but not necessarily indorsed by the editors or the church at large.

MATERNITY BILL INDORSED

Provisions of Maternity Bill, now a law, accepted in advance by six States.

On the day before Thanksgiving, President Harding signed the "Maternity Bill," providing for Federal cooperation with the States in promoting the welfare of maternity and infancy. After more than three years of struggle, the bill was passed by both houses of Congress by overwhelming votes. The Children's Bureau of the United States Department of Labor is given the administration of the act, and the Chief of the Children's Bureau is made the executive officer. A board of Maternity and Infant Hygiene, consisting of the Chief of the Children's Bureau, the Surgeon-General of the United States Public Health Service, and the United States Commissioner of Education, is given certain powers of review and approval. A total appropriation of \$1,480,000 is authorized for the current fiscal year, and an appropriation of \$1,240,000 for each of five years thereafter. Except for a very small percentage to be used for administrative purposes, the money is to be divided among the States accepting the provisions of the act, to be used, together with State funds, for promoting the welfare and hygiene of maternity and infancy.

So eagerly was the passage of the bill awaited, that at least six States in the 1921 sessions of their legislatures passed laws accepting the Act, if it should become a law, and authorizing a State board or division to cooperate with the Federal Government. These States include Delaware, Minnesota, New Hampshire, New Mexico, Pennsylvania, and South Dakota. The rest of the States will not have to wait until the next regular session of their legislatures, for the law provides that if the legislature has not acted, the Governor may, in so far as the laws of his State permit, accept the provisions of the Act and authorize a State agency to cooperate with the Children's Bureau until the legislature has had opportunity to act. More than thirty States have child welfare or child hygiene divisions in their State Boards of Health, and in these States the law provides that its administration shall be in the hands of these divisions. Any State desiring to benefit from the Act must submit to the Children's Bureau detailed plans for its administration, and these plans are subject to approval of the Federal Board of Maternity and Infant Hygiene.

How much money will a State accepting the act receive from the Federal Government to be used in making maternity and infancy more safe? In the first place, \$10,000 the first year, and \$5,000 a year thereafter will be paid each State indicating its desire to cooperate. An additional \$5,000 will be paid providing the State appropriates \$5,000 of its own for the same purpose. That makes a total of \$15,000 the first year and \$10,000 a year for each year thereafter available from Federal funds to each State regardless of its size. In addition \$710,000 a year is provided to be distributed among the States on the basis of population, providing the amounts thus apportioned are matched by State appropriations.

The act contains specific clauses protecting parents in their right to liberty of action, and providing that the States shall take the initiative in preparing and carrying out plans.

Israel in the North

By John Smith

Quotations and references for those who wish to make a study of the subject.

"Go and proclaim these words toward the north and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine angels to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. . . . In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."—Jeremiah 3: 12, 18.

"Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt. But, the Lord liveth, that brought the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers."—Ibid., 16: 14, 15.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land."—Ibid., 23: 7, 8.

"For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born."—Ibid., 31: 7, 8, 9.

"And whereas thou sawest that he gathered another multitude unto him, These are the *ten tribes* which were carried away prisoners out of their own land in the time of Hosea King whom Salmansar the King of Assyria led away captives and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt, That they might there keep their statutes which they never kept in their own land, and they entered into Euphrates by the narrow passages of the river, For the most high shewed signs for them and held still the flood till they were passed over. For through that country there was a great way to go, namely a year and a half; and the same region is called Aisareth. Then dwelt they there until the latter time; and now when they shall begin to come, The highest shall stay the springs of the stream again, that they may go through therefore sawest thou the multitude with peace."—Esdras 13: 39, 47.

The following quotations are from the Authorized Edition of the Book of Mormon of 1911, published by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints:

The words of Jesus:

"And not at any time hath the Father given me commandment, that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me

commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land."

"This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And now because of stiff-neckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, they know not of them. And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."—3 Nephi 7: 15-20.

"But behold, ye have both heard my voice, and seen me, and ye are my sheep, and ye are numbered among those whom the father hath given me. And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself to them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of. That these sayings which ye shall write; shall be kept, and shall be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel."—3 Nephi 7: 23-29.

"But now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them."—3 Nephi 8: 4.

"And they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham."—Ether 6: 12.

"Have ye obtained a Bible, save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea even upon all the nations of the earth? Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another, and when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another: for my work is not yet finished; neither shall it be, un-

til the end of man; neither from that time henceforth and forever. Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written; for I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them. For out of the books which shall be written, I will judge the world, every man according to their works, for behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away and they shall write it; and I shall also speak unto all nations of the earth and they shall write it, and it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel, and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will shew to them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed for ever."—2 Nephi 12: 54-74.

"Prepare ye for the coming of the bridegroom; go ye, go ye out to meet him, for, behold, he shall stand upon the Mount of Olives, and upon the mighty ocean even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence, and an highway shall be cast up in the midst of the great deep. . . . And they shall bring forth their rich treasures unto the children of Ephraim, my servants."—Doctrine and Covenants 108: 5, 6.

"For, behold, and lo, [speaking of the mission of Jesus] he shall come, as it is written in the book of the prophets to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel; yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles."—Luke 3: 5, 6.

Isaiah 11: 11, 12, 15, 16: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. . . . And the Lord shall utterly destroy the tongue of the Egyptian Sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make man go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

"Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened."—Matthew 15: 32.

This will have its fulfillment when the lost tribes come, and

in their record it will be the same gospel that Jesus preached to them. The passages from the Bible are from the Inspired Translation.

More on Former and Latter Rains

By C. W. Prettyman

A review of the basis for the general ideas on the restoration of Palestine.

In my early acquaintance with the faith and doctrine of the church, it seemed to be the belief of the Saints that the land of Israel and Judah had been cursed because of the wickedness of the people, and the rain had been withheld from the land of their inheritance and the people smitten and scattered among all the nations of the earth. The Jews themselves and other prominent thinkers and writers have shared in the belief that misfortune and disaster of various kinds had overtaken them and their land because of wickedness.

The Reverend R. H. Hershall, by birth a Jew, visiting his people in Europe and Asia, heard them confessing their sins in their synagogues and crying to the Lord. This seems to be evidence that the Jews generally understood that they and their land were cursed because they had grievously sinned. But they were impressed that the time of their deliverance was near. Hence the "mighty change in their minds and feelings in regard to the nearness of the time of their deliverance." (See Parson's Textbook, page 201.)

In the Hand of God in History, the Reverend Hollis Read, A. M., says, "There is much at present in their civil condition that indicates the returning favor of heaven."—Page 348, published in 1870. (Page 201.)

The Jewish Chronicle of 1854, says:

"The Israelites were often threatened by Moses and the prophets, that in case of disobedience, the rain should be withheld. . . . Now the rains that fell in the latter part of the rainy season . . . were called the 'latter rains.' These occasional showers, if continued through the time of ripening fruit and grain, would add greatly to their abundance and perfection. . . . These latter rains have been withheld century after century, till the land has been brought to the state we now [1854] find it, and there can be but little doubt that the return of these rains will be the means that God will employ to restore the land to its ancient fruitfulness." (Textbook pp. 202, 203.) [The same author says], "Since the efforts that are now making for the improvement and settlement of the Jews in Palestine commenced, the rains have fallen more than they have for many an age before." (Page 203.)

"I know not whether you are aware of the fact, but it is one that is fully authenticated, that the 'latter rains' returned last year to Mount Zion—a rain that had been withheld, so far as our information goes, ever since the dispersion of the people; and he who has brought back the 'latter rain' in its season, will also give the 'former rain' in its season; and these returning showers of earthly blessings are the harbinger of returning showers of spiritual benedictions from on high."—The Reverend Hugh Stowell, in *Scottish Presbyterian Magazine*, 1853.

"I have seen much good country in Europe and America, but none to compare with Palestine; . . . even in winter. I did not see the least sort of frost, and vegetables of every sort were growing to perfection in gardens. It is a fact that the rain and dew are restored; recently [in 1853], the former and latter rains were restored; to the astonishment of the natives."—Louis Van Buren, sr., November 14, A. D. 1867. [The above quotations were all taken from Parson's Textbook, pp. 201-206.]

I believe this book (Parson's Textbook) is known to HERALD readers, and is considered good authority. If there is any good reason why the authors quoted should not be believed I

am not aware of it. From all these authors say, they must have been thoroughly convinced that Israel and Judah had sinned, and that they and their land had been cursed as a consequence.

The experiences and observations of these authorities certainly qualify them as witnesses in this case. And their testimony is quite in harmony with what Moses and the prophets have had to say. The Lord said by Moses: "If ye walk in my statutes and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."—Leviticus 26: 3, 4.

In the succeeding verses he tells them: "I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heavens iron and your earth as brass."—Verses 18, 19. And again he tells them: "And it shall come to pass if you shall hearken diligently unto my commandments, . . . That I give the rain of your land in his due season, the first rain and the latter rain, that ye may gather in thy corn and thy wine and thine oil."—Deuteronomy 11: 13, 14.

Then he warns them to "take heed to yourselves that your hearts be not deceived, and ye turn aside and serve other gods and worship them; and then the Lord's wrath be kindled against you, and he shut up the heavens, that there be no rain, and that the land yield not her fruit and lest ye perish quickly from off the good land the Lord giveth you."—Verses 16, 17.

That they did sin and bring those calamities upon them referred to here, seems to be a well attested fact, from the dreadful sufferings and indignities to which they have been subjected, ever since about A. D. 70, that being the time the curse of their disobedience fell upon them, from which they are just being recovered.

The land was to be cursed for their disobedience, and the rain was to be withheld because of their sins. If we can tell how long the curse was to remain on Israel, we may know about how long the rain will be withheld from their land. The Lord says:

"And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth."—Deuteronomy 28: 23-25.

The historian says, "These latter rains have been withholden century after century." This is in harmony with what Isaiah has recorded as the decree of Israel's God for her sins, "And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant."—Isaiah 5: 6, 7.

He further says, "But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season."—Jeremiah 5: 23, 24.

When Jesus came to his own and was rejected by them, thus bringing the terrible calamities upon them referred to above, he mentions some of the troubles that their "revolting and rebellious hearts" had brought upon them.

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

And in Romans 11:25, 26, we read that "blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved as it is written of him." It appears that after Israel had been trodden down of the Gentiles long enough to atone for her sins, the Lord was to remember her, and gather her out from among the nations whither they have been scattered, and bring them into their own land and make them one nation upon the mountains of Israel. (See Ezekiel 37, and Isaiah 49.)

Great blessings and miracles are to be manifested in this wonderful gathering. (See Jeremiah 16:13-16; Ezekiel 20:33-38; Doctrine and Covenants 108:6.)

Their land was also to be blessed, Ezekiel 36:34, 35, says, "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they say, This land that was desolate is become like the garden of Eden." The Prophet Amos says, "Behold, the days come, saith the Lord, that the plowmen shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and all the hills shall melt. And I will bring again the captivity of my people of Israel and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them." (Amos 9:13, 14.) In the day that the Lord thus remembers his people and their land to bless and restore them, he gives them this great assurance:

"Fear not, O land; be glad and rejoice; for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat and the fats shall overflow with wine and oil."—Joel 2:21-24.

They have passed the time when the Lord was to "command the clouds that they rain no rain upon it." And their rain was "powder and dust." But the time for the land to be blessed has come.

"Yea, the Lord shall give that which is good; and our land shall yield her increase."—Psalms 85:12.

Ezekiel 34:26, says, "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."

"The product of the soil ranges from peas, beans, wheat, and barley, to grapes, figs, olives, and apricots. Lemons, oranges, dates and melons are abundant. Average annual rainfall at Jerusalem is sixty inches."—Herzog's Encyclopedia, article "Palestine."

May God bless his people and their land.

A Remnant of Israel Led North

By J. W. A. Bailey

A remnant of the ten tribes of Israel was led north beyond the region of rocks and ice.

There are those who have represented the Latter Day Saints as saying "that all of the ten tribes of Israel were carried north beyond the icy mountains, and are there hidden away until the Lord shall bring them to Zion." I have been a member of the church for over thirty years, and I have yet my first time to hear a representative man of the church take that position. But I have always understood that about 721 B. C. Shalmaneser, King of Assyria, came up against

Israel and carried away the "ten tribes" with the half tribe of Manasseh; and from that time on, they were scattered, and finally lost to the world. Thus they are called the "ten lost tribes."

Josephus tells us that the ten tribes, in his day, were still beyond the Euphrates. That was about 93-94 A. D., Antiquities of the Jews, book II, chapter V. After that, we know nothing more of them as Israel; but it is generally believed that they went on north and passed through the Caucasus Pass, between the Black and Caspian Seas, and then overspread all of Europe, especially Scandinavia; that great little country called Denmark or Dan's Mark, named after the tribe of Dan, which tribe was the maritime tribe of Israel.

If our records be true, and we believe they are, then we must believe that some time after their being led away by Shalmaneser, that God led a colony (like the colony of Lehi or Mulek) on to the north, so far that they are entirely separated from the rest of the world.

Jeremiah's Prophecy

Jeremiah tells us that in the days when Jerusalem shall be called "the throne of the Lord and all nations shall be gathered unto it, . . . in those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north."—Jeremiah 3:17, 18. Jeremiah says that it shall be such a wonderful event that it shall eclipse the time when God led Israel out of Egypt. "Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed [remnant] of the house of Israel out of the north country, and from all countries whither I had driven them."—Jeremiah 23:7, 8.

Notice that in the gathering of that portion of Israel, that comes from the north country, it will be even a greater miracle than it was when Israel crossed the Red Sea. If this gathering is to be done as some would have us believe, by the preaching of the gospel, gathering them one of a town and two of a city, then it would not be a miracle as Jeremiah speaks of.

From a latter-day revelation, found in the Doctrine and Covenants, section 108, paragraph 6, we see that this people are coming in a body. It says:

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep [Arctic Ocean]. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy."—Doctrine and Covenants 108:6.

These people are to have their prophets with them, and they shall smite the rocks, and the ice shall flow down before them. This goes to show that before their coming they are hidden away behind great barriers of rocks and ice. This cannot be the people of northern Europe, for they could come any time without God performing a special miracle by removing the rocks and ice, and casting up a highway in the great deep. Their coming to Zion, and being crowned or blessed by the hands of the servants of Ephraim, shows

that Ephraim is already here, and again they must be in some way especially related to Ephraim, as they are coming to Joseph's land; therefore, they are probably of the other half tribe of Manasseh which was carried away with the ten tribes of Israel.

Sea to Be Driven Back

Again, the gathering of these people from the north shall be at a time when the Lord shall command the great deep and it shall be driven back into north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like it was in the days before it was divided, and the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh."—Doctrine and Covenants 108: 5.

When Jesus visited the people upon this continent, he explained unto them the statement made in John 10: 16, where it says, "And other sheep I have, which are not of this fold; them also I must bring [gather], and they shall hear my voice; and there shall be one fold and one shepherd."

"And now because of the stiff-neckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold. . . . And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice. That I should not manifest myself unto them, save it were by the Holy Ghost. . . . And verily, verily, I say unto you, that I have other sheep which are not of this land, neither of the land of Jerusalem; neither any parts of the land round about, whither I have been to minister. . . . But I have received a commandment of the Father, that I shall go unto them, and they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them."—3 Nephi 7: 17-26.

We have no record that Jesus ever appeared unto any of the people of Europe after his resurrection. If he had, we would certainly have heard of it; for they are to have a book, the same kind of a book as the Jews and Nephites have.

"For behold, I shall speak unto the Jews, and they shall write it, and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, (Doctrine and Covenants 1: 1-3,) and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews."—2 Nephi 12: 67; 68-72.

Three Measures of Meal

The above plainly shows that there are to be three books, written by three different divisions of the house of Israel. This is in accord with what Jesus said in Matthew 13: 33; that a woman took leaven and hid it in three measures of meal until the whole was leavened. This represents the church recording the gospel in three great national records—

THE STAFF

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The Importance of Music and Music Study

By Inez Schrunk

[NOTE: Owing to lack of space, this paper, read before the Women's Department at Denver, Colorado, has been abridged somewhat. Nothing essential has been omitted, and we have used the original text almost entirely in the portion before you.—EDITOR.]

Music is a part of man; it not only leads him to appreciate the beautiful, but helps him to enjoy the fullness of life. Think what a dreary world this would be without music. The many songs of nature are wonderful, if we but learn to listen to them. Comparatively few of us know or hear these songs. Music teaches children to perceive and hear nature's songs, and every boy and girl should have an understanding of music.

Too many mothers will encourage only their daughters to study music, under the plea that boys "don't care for it." We should try to have them care. I believe our Nation would show a greater improvement if every man had been taught as a boy to love music. Music gives a refinement and culture that men most need.

We often hear a mother say, "Well, I want to start my girl in music if I can find a cheap teacher, just anyone to teach her the notes." What a mistake for a mother to make! Every beginner should have the best teacher that can be obtained. We have learned that the first habits formed are hard to break, if not corrected very early, and the plastic age is the time to train these habits in the right direction.

The average music teachers in the rural district have very

thus forming a complete chain of divine evidence. The first measure of meal is the Bible, the record of the Jews; the second measure of meal is the Book of Mormon, the record of the Nephites; and the third measure of meal is the "Book" that they shall bring with them from the "north country." Notice that the Jews, the Nephites, and the people of the north country are to have the same words, or in other words, they are to have the same gospel. (2 Nephi 12: 60, 71, 72.)

The Doctrine and Covenants is not one of these three books, but is rather an interpretation of the law found in them, and especially pertaining to the building of Zion. It is an international book, and is in fulfillment of what Jesus said, "And I shall also speak unto all nations of the earth, and they shall write it." (2 Nephi 12: 70.) (See Doctrine and Covenants 1: 1-3.)

We know of no people other than the Jews and the Nephites, whom Christ visited, who made a record of it. So will the people of the north country have a record of his visit unto them, thus fulfilling the Master's word concerning the three measures of meal. I believe that God has led a people so far north that they are entirely separated from the rest of the world; and that in God's own due time, he will perform a great miracle and bring them to Zion.

There is no objection raised against the position of a people being in the north country, because it says countries. If we knew all about that country, we might have a different view of the whole matter. I do not believe that those people are living in the regions of ice and snow, but that they have a special place prepared of God, where they are dwelling just now; but the time is coming that they will have to come out of there, for God is going to roll the great deep back into the place where they now dwell. (Doctrine and Covenants 108: 5.) The thing that now seems impossible to men is that which will make it the miracle spoken of by Jeremiah.

little preparation; they merely teach for a livelihood. In the September number of the *Ladies' Home Journal*, Mary Garden, the famous soprano and grand opera manager, gives some very good advice as to the good and bad teacher. We should determine as to the honesty of a teacher, as many teachers only see the pupil from the financial side. Beware the flatterer who always tells you your child is unusually gifted and always does excellent work. The common sense type of teacher is the best to employ. However, there are a few qualifications that should be demanded in a teacher by everyone.

First, a love for humanity, with that inborn desire to impart to others that which one knows. If a teacher of children, she should have a lovable disposition and be actually interested in children. One should have had a course in practical psychology and pedagogy and should know much about science, art, and literature. The more we ourselves know the bigger and broader we'll be as teachers, for everything is a part of music. Through the power of music are we better able to express the truth in ourselves. Music is the expression of the soul, and unless we have beautiful souls we cannot create or present beautiful tone pictures. The true poet lives within this sphere. His thoughts determine what his poetry shall be.

There was and still persists a ridiculous notion that only those especially gifted should think of studying music. In this day talent without brains is useless; mentality is becoming more and more essential. Too often we find a pupil who has been told (by the flattering teacher) of his unusual (?) gifts and we usually find this type lazy and indolent, with little ability, believing themselves geniuses who do not need to study. When we have talent plus brains, all is well; but exceptional talent is not essential to anyone desiring to study music.

In the kindergarten class at school we often found that the child that could not carry a tune at the first of the year would frequently outdo some of the other children in hearing and singing melodies at the close of the year's work.

We as a church are rapidly developing and branching out along musical lines. We are beginning to demand better things in music and as our perception increases so may we all do our part in giving our children the best there is, and as a church be better prepared to supply this demand, that will eventually assist us as a people to come up higher and enjoy the spiritual blessings in store for us.

Saint Joseph Choir Banquet

The choir of the First Saint Joseph, Missouri, Branch gave its third annual banquet for active and associate members in the Sunday school rooms of the church on Monday evening, October 24, under the direction of the executive committee, Mrs. Minnie Scott-Dobson, chorister, Miss Edna Christiansen, organist, and Miss Mabel Burlington, treasurer. About fifty guests, who sat around the festal board and partook of the three-course "spread," proclaimed it "the best yet."

During the progress of the banquet special addresses on the mission and work of the choir, personal experiences in choir work, and the wit and humor of choir activities were given by Elder R. S. Salyards, the pastor of the church, Bishop J. A. Koehler, and Brother W. W. Scott.

Some very clever musical adaptations of a few well-known parlor games were played afterward, bringing a full measure of relaxation and mirth to those who had eaten to repletion of the well-served collation. A contest, involving the representation of well-known musical terms by means of various articles, was enjoyed by all, especially the active musicians of the branch.

A well-chosen musical program then followed, participated in by Misses Mildred Nesser, Pearl Kinnaman, Edna Christiansen, Mrs. Charles E. Haden, and Mr. Evan Ehlers, after which the banqueters dispersed with the firm conviction that the annual banquet is an institution that should be perpetuated.

Musical Activities in Michigan

Sister Louise Evans, chorister of the Southern Michigan and Northern Indiana District, writes us concerning the musical activities of her territory, which we will briefly summarize for the benefit of the musical workers elsewhere.

First, there is the junior choir work, which is receiving considerable attention. At Belding, Michigan, under the leadership of Sister Charles Thompson, the "youngsters" recently gave a fine program. Sister McNichols, at Coldwater, Michigan, evidences her knowledge of the child psychology in the development of that work in her branch. Similarly, at Grand Rapids, Michigan, under the direction of Sister Paul Belleisle, and at Lansing, Michigan, under Sister Ethel Martin, this work is being developed. Search is being made for a suitable cantata which the children of this district may render at the 1922 reunion. Who wouldn't enjoy hearing those children sing at that time?

The Grand Rapids choir (the adults this time) are at work on their Christmas cantata, "The Star of Bethlehem," by Lincoln Hall. Brother Walter Rider, the branch chorister, is directing this work.

Preparations for the musical work of the 1922 reunion are already being made. The cantata, "Daniel," which was so greatly enjoyed at the last reunion, will be sung again in 1922, and the desire is to render an additional cantata, either "The Holy City" (Gaul) or "From Olivet to Calvary" (Mauder) at this reunion. Rehearsals on these by the various choirs of the district will begin soon.

And now they want a district orchestra, too, to serve at this reunion, and they are urging everyone who plays an orchestral instrument to get busy on it and prepare for the reunion. We wish them success in all these projects and we predict that if they do succeed the 1922 reunion of this district will be a wonderful one.

Up in the northern district musical activities are crystallizing in the organization of a district orchestra. Brother Arthur E. Starks, the district president, is taking the initiative in this enterprise, and already has over twenty enthusiastic young people studying instruments and working, with the next reunion of the district in view. Brother Starks writes that this orchestra has already rendered some fine service at some four different two-day meetings held in various branches. At special services at Boyne City he took this orchestra out into the streets of the business section and played, taking the people by storm, many of them afterwards following to the church where they had the privilege of hearing the gospel, some for the first time. People were so interested that when further services were advertised the inquiry was on everybody's lips, "Is your orchestra going to play?" Thus we can see how the power of music may draw many to the truth. Brother Starks himself is directing the energies of this promising band and he writes that he and Brother H. H. Burt, the newly elected district chorister, are going to cooperate to make the district one of the musical ones of the church. And we believe they will.

Concerning Our Own Musicians

L. Eugene Christy. Friends of Brother Eugene Christy will be greatly pleased to learn of some very rapid progress he has made in his studies and musical development. Most of "Gene's" friends will remember him in his one-time capacity as director of the Stone Church Choir, a post which he held under the direction of the First Presidency for almost a year. Others will remember him as a young man with a remarkably fine tenor voice of lyric quality. But Brother Christy's capacities were such that it was determined he should have further study, to prepare him for greater activity and usefulness. So, in September of 1920, to Chicago he went and enrolled in the American Conservatory of Music, taking, besides voice under Karleton Hackett, theory, history, musical appreciation, and languages. With a courage that was commendable he worked so hard and faithfully as to secure his diploma "with honorable mention" this last June. He

WOMEN'S DEPARTMENT

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On Citizenship

Sister Dora Young, supervisor of the "citizenship" division of our department, prepared for our May Institute the address which appears this week on "National politics and the home." It has been disappointing to us to hear, as we have occasionally, some sister remark that she does not care to "dabble in politics," or that she is not interested in legislation. We are specifically charged to do both—to see that good men are found for official positions of trust—and responsibility, and to support and uphold them in their discharge of duties. Proper lawmaking and law-enforcing is a part of the support they need, for even the cleanest-hearted official with the highest ideals of human welfare and personal integrity can do little without the laws and the people back of him.

Let not the ardor that flamed up during the presidential election days of last year die out, but rather let it burn steadily to illuminate the matters connected with local government, community welfare, national honor, and individual performance of duty. Let those classes of women who sought a year ago to acquaint themselves with the processes and mechanism of politics and government, turn their attention and concerted power and influence to the reforms that are so badly needed in many directions.

What is done with the small offender against law and order? What becomes of the nameless child? What protection has the subnormal girl or woman? What shall be done with wife deserters, with fathers who "side-step" their paternal responsibilities, with legalized vice, with procurors, places of immorality, dens of allurements or enticement? How shall we get adequate and honest police protection? How can we prevent greed and graft from influencing the making laws which affect us and our homes? Countless such questions have now become the *business* of woman, and investigate, weigh with her calm, unprejudiced mind, and

is now going on with the same courage and determination, for the degree of bachelor of music. And (we say) he'll get it, too.

William Householder. The Saints who have attended the Kirtland reunions the past two years will know who "Will" Householder is and they will remember with pleasure his singing and choir work in the services of the reunion. They will remember that he was ready at any moment to render with his beautiful voice an enjoyable solo for any service, and they will recall how he added dignity and spiritual beauty to the services with his well-trained chorus choir. He was at one time song leader for "Billy" Sunday, and he is gifted in inducing people to sing. What will be more pleasing to his friends in the church, however, is that he is now "*Brother*" Householder, he having come into the church by baptism. We pray that his life may be long with us, for his fine talents render him one who can do us great good in our work of song.

Bernice Griffiths, chorister of the Kansas City Stake, has had her energies pretty well taxed since she assumed this office. For a number of months she has personally assisted the missionaries in revival services in various parts of the stake, a work which took practically every night in the week. At the last conference of the stake at Central church, on November 20, she had a big chorus of fully fifty voices, recruited from the various choirs of the stake, and so big that a special platform had to be built for them. This fine choir not only strengthened the congregational singing, but rendered two anthems for the principal services. Sister Griffiths is developing, in conjunction with the general department of music of the church, a series of musical institutes for the different sections of the stake. The object of these institutes is the development of the work of music in the stake.

determine by her divine instinct to the end that good and righteousness and equal opportunity for all may prevail in the land.

Read Sister Young's thoughtful article, and include in your program of study something progressive and systematic in regard to your civic responsibilities and power.

A. A.

National Politics and the Home

The nineteenth amendment has its historical setting in the fourth chapter of Genesis. At that period in the life of the world, woman was assigned the duties of home-keeping. She has held the position ever since and has never grown tired of her job.

No new responsibilities have been given, but new opportunities for elevating and ennobling the home have opened their doors to her. She will gladly avail herself of these privileges as soon as she is convinced that they will be a power for good in her hands.

The pioneer home of our ancestors was a little world in itself. Its members had no political questions to struggle with. Food, fuel, clothing, and housing were all provided by the immediate family. There were no schools, and religious services were only occasionally held, the traveling preacher contributing to this feature of their life at rare intervals.

To-day the home is the center of a network of civilization. Out from that center, radiating like spokes from the hub of a wheel, are lines which reach out to church, school, and the affairs of business. These outlying points and the home react upon each other. When one is affected the other responds.

Justice demands that society so direct these religious, educational, and economic activities that the home will be left untrammelled in its efforts for the good of the human race. When motives of religion or ethics fail, it is the duty of society, cooperating through the machinery of government, to intervene for the welfare of all.

Government, then, is a means to an end—the welfare of humanity. A study of the policies used by the Government in accomplishing this end is a study of politics. The word *politics* needs to be lifted out of the mire. Politics, as devoted to a principle, rather than to a mere scheme or system, should arouse our interest. A question is in politics whenever the greater part of the people of the country are talking, debating, or writing about it in an earnest, interested manner. A vote on such a question is merely registering an opinion as to how the voter thinks that question should be decided.

In the last quarter of the nineteenth century the idea that government existed for the protection of business was a prevalent one. Consequently "big business" flourished. The prevailing idea to-day is more humanitarian. We now think it exists for the protection of life—life in its highest sense—that we may grow by expression.

With this change in attitude towards the duties of government came the change in attitude towards woman's power to aid in civic work. Women are not claiming to be better, wiser, or more patriotic than men. They recognize that men have accomplished much in the national life that women never could have accomplished. They also believe that women can do much that men never can do. With the double vision which men and women working together will have, there will be a better chance for a just settlement of public questions. Instead of mere onlookers, women have become workers; and judging from their work in other lines, we expect them to be efficient helpers.

We have ample indications already that they are going to take a strong stand for the good of the whole Nation. At present they are making earnest efforts for the betterment of child life by working for the Sheppard-Towner Bill.

This bill has been in politics for some time, and I need not tell you that it is a bill designed to aid mothers and infants, for you have all read it. Neither do I need to tell you that nearly four times as many infants and mothers die each year as there were American soldiers killed in the last war; nor

that statistics of seventeen countries show that the United States, with two exceptions, has the highest death rate among mothers: that it stands eighth in the death rate of infants; that it is claimed by experts that the lives of at least one half of the 300,000 babies under one year of age who die yearly could have been saved. But the background of the question, which is not so generally known, is as follows:

The Children's Bureau has been investigating this question for the past eight years. Their research has reached every nook and corner of the earth. It is conclusive. The infant mortality studies have brought out the knowledge that sanitation and decent housing are essential to the well-being of every family. The death rate of babies is highest among families where the father is underpaid or the mother overworked and ignorant. It is the old story repeated. Ignorance and poverty constitute the disease; the loss of lives among the babies is the symptom. We are asking, and it is a commendable request, for Federal aid for temporary relief when we seek only to eradicate external conditions. We must eradicate the disease if we obtain permanent relief. Can national politics come to our aid in this matter?

The housing situation in America is becoming more serious every year. Cities have been agitating this question. Some of the State legislatures have grappled with it. The National Government has indeed made a very good start towards it. But the entire legislative plan relating to the subjects needs speeding up. Once the Sheppard-Towner Bill becomes a law, the forces of the women's power should then be turned upon the housing situation.

The State of California has a plan by which a farm home may be secured by paying down five per cent on the land and forty per cent on the improvements. The remainder is paid in twenty annual installments. It's a straight-out business proposition. The new settler does not feel that he is an alms seeker, and in turn the State is not actually giving, but selling on easy terms.

Through the Federal Farm Loan Bill, passed by Congress, loans may be made direct from the Government to the amount of fifty per cent of the appraised value of the land, plus twenty per cent on the insurable value of the improvements. Long-time payments are also granted in this plan.

Several measures similar in purposes are pending in Congress. These are all worth close study by women voters, because they are all intended for the betterment of the homes of our Nation.

The Soldiers' Settlement Bill is primarily intended for the benefit of soldiers, but it would furnish a demonstration of a new and better form of life.

Representative Frank W. Mondell has introduced a bill asking for five hundred million dollars for creating community settlements in every State in the Union where feasible.

Senator William E. Borah's World War Farm and Home Building Act has much the same object. It is open to service men only the first year; after that to all applicants. Senator Reed Smoot's Rural Homes Bill also comes in the same class. The author of these three bills are all western men, reminding one of Bryce's idea that "the West is the most democratic part of America."

If any of these bills pass, it will be the beginning of a new era in the United States. State or national aid to home building has never been a policy of our Nation.

All these projects require an initial payment. Large numbers of homeless people are unable to make a first payment, although it may be only a small one. It is this class, more especially, whose children die by the thousands every year because their poverty precludes proper care in infancy.

Let us hope that in the near future some woman will be the author of legislation which will help these people to acquire homes. America has the spirit for this movement. She also has the money. She is only waiting for a leader to point the way.

The Latter Day Saint Church has been peculiarly blessed in having received an economic plan which, if put into opera-

tion, would end the agony of the homeless.* Religion applied to the business of America is the crying need of the hour. But until this condition prevails, such acts as the Sheppard-Towner Bill must be resorted to.

Many of the greatest political questions our National Representatives have to deal with are directly related to the food, fuel, and clothing used by our families. Housemothers are intensely interested in these questions, because they do most of the buying for the family, and no one realizes more than they that "a penny saved is a penny earned."

The meat-packing industry of our country is largely under the control of five big companies. The bills favoring government regulation of these companies have many supporters who think there is too great a margin between the price paid to the producer and the price paid by the consumer.

According to press reports, Senator Calder, of New York, has recently estimated that the coal barons have overcharged the American people one and a half billion dollars in a single year.

Tariff laws, which are being vigorously urged, will affect the price of both food and clothing, while increased freight rates charged by the railroads boost the price another notch.

Heretofore women could only have faith that conditions would change for the better. Now they can show their faith by their works. Twenty-seven million women voters now have the power to express their opinions, through the franchise, on the business methods of these powerful organizations. Twenty-seven million voters can accomplish much good when they become aware of their power.

It was Matthew Arnold who said, "If ever the world sees a time when the women shall come together purely and solely for the benefit and good of mankind, it will be a power such as the world has never known."

To-day this vision of Arnold's is being realized. Women are coming together purely and solely for the benefit and good of mankind. I am proud to say that a woman of my own State, Mrs. Philip North Moore, is president of The National Council of Women which includes twenty-eight organizations with a membership variously estimated at from seven to ten million. These women fully understand that the vote is only a means to an end and are daily asking, "How can I best use my vote?"

These seven to ten million organized women voters, intently studying and acting upon foreign and domestic questions, have the innate power to make and unmake nations. At a recent meeting of the National League of Women Voters in Cleveland, a resolution was passed solemnly pledging their association to urge the Government of the United States to take the initiative in calling a world conference to consider the reduction of armaments looking to world peace. All nations are desirous of international good will, but no nation is making any effective effort to bring it about. Because of her ideals, America is the natural leader in such a move. The world is now waiting for her to lead in the matter.

Advocates of disarmament in hearings before the foreign relations committee of Congress urging such a move, made the statement that fifty dollars out of a total of fifty-four dollars per capita was the Federal tax upon the men, women, and children of the United States for military expenses in 1920. The world is now expending annually for the purposes of war about eight billion dollars, with about two million men under arms. If half this useless expenditure were saved, Europe would have plenty of money to restore her industries ruined by the war. If half of these soldiers were released to return to industrial work, with this saved capital Europe's economic troubles, which now perplex the world, would be at an end.

Of the appropriations for the current year, over 68 per cent is for past wars, over 20 per cent for future wars, leaving only 12 per cent for all other functions of government.

Do you women not think that it is high time that you were called in to help administer the affairs of government? During the war just closed you furnished men, you gave a large share of the money, and you engaged in war work both at

home and abroad. You were a partner in the huge affair, but you had no advisory powers.

Now this attitude is changed. Instead of being a mere visitor in the galleries of Congress, you have become a constituent, and the political boss is saying, "Whata' we gonna do with the women's vote?"

It is evident that she will not be in favor of saving him, while an infant, through the Sheppard-Towner Bill, only to sacrifice him twenty years hence to the god of war! Better let us take the fifty dollars per capita tax for his education, thus enabling him to grow into a life of usefulness. With it we can lift the inefficient school of the backwoods district out of its rut and transform it into a helpful institution, attractive and satisfying to the masses of its students. With this improved school as a base, we could gradually add other modern features, thus ennobling country life. This, with our congressional provisions for securing lands, would soon produce a revival of country life. The trend to the cities would be turned back. World disarmament would prove a world blessing. Mothers could bring no greater blessing to the home. It would be welcomed as the highest form of welfare legislation.

Women are leaders in community work, the home, the school, the church. These are the best places to start the spread of propaganda in favor of any question.

Does it not seem that it is woman's sacred duty to put forth her strongest effort to assist in making this Government stronger and finer, rather than by trusting it to irresponsibles—to see it revert to a tyranny under which there is no safety for either life or property?

Our present safety is a heritage from some ancestor who braved the perils of a frontier life and fought for the democratic principles we now have in our Constitution. It would seem ungrateful for us, now that we have the opportunity to aid in political affairs, to sit idly by while others bear the burden.

Only a little less than a hundred years ago, the Zion principles of this church were not allowed expression in the State of Missouri. In that day our ancestors, although they were lawabiding citizens, had to leave the State at the mandate of the governor. They left their comfortable homes, their fine farms, cattle, horses, and crops with no power of redress.

To-day we are welcome in this great Commonwealth. We are commended for our zeal and devotion to progress in civic affairs. Politics has wrought this change. In gratitude let us give political affairs a full measure of devotion.

DORA YOUNG.

Mothercraft

One of the greatest needs of our Nation is "one hundred per cent babies who will develop into "one hundred per cent" citizens.

In order to attain this ideal we must have educated parents; for this reason we urge all women to take a course in "Mothercraft."

This course deals with the child in all of its phases, spiritually, morally, mentally, and physically. It helps the parents give the child a happier childhood and causes him to develop into a better citizen. This course teaches the food to use in the daily diet which will cause the body to grow and develop. It teaches different games for children which are not only entertaining but instructive as well.

The games played in childhood are a great factor toward training the child to fill his position in later life.

The Mothercraft Manual, by Mary L. Read, is a good textbook, intensely interesting and easy to comprehend. In connection with this book we recommend *From One to Twenty-One*, by Murray, and *A Study of Child Nature*, also *Misunderstood Children*, both by Harrison.

We are sure the books mentioned will be a benefit to all who will study them carefully with thoughts of obtaining light on this very important subject.

We not only urge parents to take this course. The young men and women of to-day are the parents of to-morrow. The time for preparation is in youth. The mind takes on new ideas readily and retains them for future use. Parents are very busy, and often cannot find time for study. Fortunate are the parents who have improved the golden hours of youth.

We all come into contact with children during our lives. The better we understand child nature the more pleasure and benefit we will derive from our association with them.

All true men and women love children, so why not devote more time learning how to train them in the best way possible.

ANNE FRIEND ROBERTS,
General Superintendent Cradle Roll.

Mother Goose Is Good for Your Children

(Parents should exercise great care in selecting books for tiny children. Impressions made will be carried through life. Better a few well-chosen than many cheap ones.)

Every child should have access to a well-illustrated copy of *Mother Goose*, says the National Kindergarten association. "This is true not only because these little jingles represent the heartbeats of the race, but because they have within them great educative value. The tiny babe is lulled by their rhythm, to which all the primitive in him responds, and his eye is caught by the pictures long before he is able to interpret them. Grown-ups never outlive them. Poor indeed is the child who is denied this foundation of the classics.

"Mother Goose represents the first attempt of the race to give us a literature. Away back in the beginning of time, long before the days of books, these verses developed. The race, no doubt, was in that rhythmic stage where people loved to swing and sway their bodies to music; queer music it was, too, for we hear it was often made by beating stones or sticks together, but always the rhythm was the appealing thing. So, too, the sounds of rhyming words tickled their ears, and when they first developed these jingles they were so pleased with them that they repeated them over and over, handing them down from generation to generation, each generation refining yet leaving the plot unchanged.

"These rhymes, while but a sentence or two in length, are well-nigh perfect in construction. They will pass any test to which we subject adult literature. There is a plot, introduction, climax, and conclusion. The characters dance on and off again, yet so clearly are they represented that as long as life lasts we have a clear picture of them. With only a few words to describe them, *Little Bo Peep*, *Jack and Jill*, and *Little Miss Muffet* have as well-defined places in our minds as *Othello*, *Hamlet*, or *Lady Macbeth*.

"Our children of the preschool and kindergarten age are in this same stage of development. They, too, are susceptible to rhythm; they love to swing and sway and hop to music, and their ear is also caught by the sound of rhyming words. They need material like *Mother Goose*, for it is the product of many minds. They are to them what Shakespeare is to the adult, because these rhymes are richer than anything one person can give them.

"Many of us used to think that *Mother Goose* made these rhymes in Boston town long ago, and we liked to think of them as distinctly American, but such is not the case. These jingles came down to us from the primitive races and *Mother Goose* was only a very clever teller of these tales—a woman who made so many children happy that in her honor we call them *Mother Goose* rhymes.

"The child who is brought up on *Mother Goose* learns to read naturally. He memorizes the jingles from hearing mother say them and locates them by the pictures. Finally he sees them as word units and is able to recognize the same words in different rhymes. This equips him with a working vocabulary which is of inestimable value when he enters school. Best of all, it has not been work but only play."

To a Troubled Mother

(Sister M. Walker, always alive to our interests, sends the following heartening message from a well-known divine, with the comment, "There's many a mother whose aching heart needs this!")

If you had given me your name and your address, I would have written you.

As it is, all that I can do is to offer three suggestions that may be of help to other troubled mothers.

I. Remember that what we sometimes think are great moral principles are really only social conventions. The customs of the twentieth century are not the same as the customs of the nineteenth century. Some mothers are greatly troubled because their daughters wear short skirts. Sometimes, no doubt, they are worn from motives of vanity, or worse. But personally I think they are more cleanly and more hygienic than the skirts which formerly swept the sidewalk. Conventions, customs, consciences change. I can imagine a conscientious Turkish mother distressed because her modern daughter has discarded the veil.

II. In governing your child remember Micah's definition of religion: "Doing justly, loving mercy, walking humbly with God." Do not let your love for mercy prevent you from doing justly. Let your child suffer the natural consequences of his misconduct. If he lies to you, cease to trust him till he has earned your confidence. If he is habitually late to breakfast, let him go without. He will be cross now; he will probably be grateful hereafter. If he is not, still you will have done justly. And justice is his right and your duty.

III. Remember Faber's lines:

"I do the little I can do
And leave the rest to God."

Your child is God's child. That child he intrusts to you for a little while; but does not forget him. There are some lessons which only life can teach; some pupils whom only life can teach. When the Prodigal Son demanded of his father "the portion of goods that falleth to me," the father gave them to him and let him go. Life's school did for the son what the father had failed to do. Even if you have failed in your duty, still leave the consequences to God. He undoes our own undoing. If this life does not suffice, there is another. And "his mercy endureth forever."

To all troubled and anxious mothers I recommend two books, *The Untroubled Mind*, by Doctor H. J. Hall (Houghton Mifflin Company), and *Gentle Measures in the Training of the Young*, by Jacob Abbott (Harper & Brothers).—Lyman Abbott, in *The Outlook*.

Psychology

Text: *The Mind and Its Education*, by George Herbert Betts. Herald Publishing House, \$2.10 postpaid.

CHAPTER IV

Mental Development and Motor Training

1. What is the misconception of education as noted in this chapter?
2. Not considering the influence of heredity, the nervous system is largely dependent upon what two factors for efficiency?
3. What is the first problem of education?
4. How are nerve cells and fibers developed?
5. Give the two conditions upon which this development depends.
6. In the light of the present chapter contrast the brain of the individual who has had an environment rich in stimuli and that of one not so rich.
7. Explain the justification for plays and games of childhood other than the ordinary pleasure side of life.

8. Give an example illustrating the eight factors involved in a simple action.

9. In view of the fact that the "most rapid and vital progress we make in our development is accomplished in the years before we have reached the age to go to school" what kind of parents should we all seek to become?

10. What governs the order of development in the nervous system?

11. Good tonicity or vigor of the nervous system depends, in large measure, upon what three things?

12. Discuss the influence of fatigue. Is school work done by a child when mentally fatigued of any value?

13. What is the effect upon the nerve cells of the loss of sleep? The effects of worry?

14. What are the factors in good nutrition?

15. Should a child be allowed to sleep until it naturally awakens? Why?

16. In what way is one's interest and cheerfulness in his work affected by fatigue?

17. Discuss "Problems for introspection and observation."

If possible have a lecture on "Nutrition." Assign to some member of the class whom you consider capable and who has the time and access to material, the preparation of a paper on the "Value of play." Discuss the paper in class.

DORA GLINES.

From the Heart of a Plain Country Woman

Not long ago we went berrying—Daisy and Donald, and our Little Woman, Son-man, and Croodlin' Doo (which is Scotch for "cooing dove"). With gay spirits we climbed the hill, pushing Croodlin' Doo in her buggy, while the older children, on stick horses, "galloped" ahead. Light-hearted, care-free were they, as the breeze that set the aspen leaves a-tremble, and made of the wheat field a lake of golden waves.

What a pity so few of us grown-up girls and boys ride stick horses! Perhaps, did we "make-believe" a bit going up the hills, they would not seem so long and steep!

Did you every "play like" the washing machine was part of a gymnasium apparatus? Try it once; feet straight, shoulders back, chest out, and head up! You'll be surprised—yes, you will! And when the song comes creeping into your heart, let it come joyously from your lips!

Every woman wants to be, and stay, beautiful. Once in a while play "gypsy," and kidnap your own (or some other) children, a few sandwiches, perhaps a cookie apiece, or apples to go around, and "hike" out of sight of the house, if possible. Forget Johnny's torn trousers and Nan's "holey" stockings—*play fair!* Hunt for hidden treasure—new flowers, odd leaves; watch the spider spin her web, and listen to the myriad voices of Nature in bird and brook and breeze!

Then separate your party, and try to be the first to reach camp—home! Chances are you will be "beaten," but somewhere you will have lost a load of care and burden of years, and have found a secret path into the hearts of your children.

If you long for beautiful pictures, don't forget, I pray you, the art exhibit put on for your enjoyment every day, at sunrise, noon, and sunset by a Master whose lights and shadows and colors no human artist has yet been able to copy. In the clouds you will see pictures of oceans and ships and tiny islands; of lakes of gold and mountains towering high. No two will ever be quite the same! And some day you may see the New Jerusalem painted there, with its gates of gold and walls of mother-of-pearl, and the towers of the city shining in the glory of God!

"Oh ye, beneath Life's crushing load,
Whose heads are bending low,
Who toil along the rugged way
With painful steps and slow:
Fear not, for glad and golden hours
Come swiftly on the wing—
Oh, pause beside the weary way
And hear the angels sing!"

F. W.

Culled From Reports

Sister Emma Volz, publicity chairman for the Eastern Michigan District, writes of the annual business meeting held at Marlette, in connection with the district conference. She reports the organization of three new locals, and several circles of Orioles and Temple Builders. This makes a total in her district of eleven locals, six Oriole circles, two Temple Builder chapters, and one relief and service circle. She urges all the locals to try to bring their work up to standard, caring for all the different divisions of our work.

She reports, too, that more circles are taking up study work, for which she expresses thankfulness. She speaks in warm terms of the faithful work of the organizer, Sister O. Engel, in trying to get the work understood and established throughout the district, and voices the appreciation of the women. Sister Harold Muir was recommended to the executive for appointment to fill the vacancy caused by Sister Engel's removal from the district, which recommendation has been approved.

Sister Lula Sandy, the hard-working and ever-alert organizer of the Kansas City Stake, reports 150 women studying in Women's Department classes, the popular subjects this year being Bible research, normal training, social service, recreational leadership, household management, food and the body, and child study. A millinery class opens the next week, and besides, there are four classes meeting under the home department, whose membership brings the total up to two hundred.

In six months, the social service department reports some 1,300 calls on sick, social visits, and those made in the interest of church and delinquents. Home department reports 194 members, 39 of which do not belong to our church. Thirty-six dollars Christmas offering collected and sent to Bishop. Department self-supporting. The cradle roll department is planning clinics for small children. Head of department temporarily absent, and contagion in the city caused some hindrance in work. Young Women's supervisor reports her work in fine condition, with two hundred girls in organized groups.

Six lectures have been given during the half year, five of them for women and one for girls. Doctor Harrington has been engaged to give a series of lectures on mental hygiene, beginning this month.

Sister Ida Monroe, organizer of Lamoni Stake, in her monthly letter reports the organization of a local at Lucas, Iowa, with Sister Hazel Heidman as leader. Branch President Farley is a very great help to the sisters, being very much interested in the work commissioned to them. Sister Monroe expresses pleasure in the recent lectures in Lamoni given by Doctor Throckmorton in connection with moving pictures. "She tells the story of life in a sweet and pleasing way. Spoke to the high school girls in the forenoon, to the college girls in the afternoon, and to the women in the evening.

Sister Ida Etzenhouser, organizer of Utah District, writes a very interesting letter, telling of her work with the social welfare agencies of Salt Lake City. She speaks, too, of the way the women of the Mormon church are studying social service, for more and more the responsibilities of investigating cases of need, and putting into execution relief measures, are falling to the women. Brother and Sister Etzenhouser were very busy through the reunion season, conducting educational classes and otherwise encouraging the members where opportunity offered.

Sister Lenore Christy writes from Mission, Illinois, where she was busy helping the local sisters, visiting and encouraging them, as well as assisting them to put on some playlets. Their thought was to present the women's work in drama form, to impress its importance and arouse and renew interest. Road conditions were fearful, however, she says, which has made her work difficult, but she is not discouraged. On the contrary she says, "Oh, the need there is for this work! The more I go about, the more I see of the need, and the

LETTERS

Will Give to the Church Instead of to Friends

Brother Pitt believes we might all do a better thing by donating to the Saints' and Children's Homes at Christmas time.

This morning in reading the Scriptures I was much impressed with the commandment of our Savior, as recorded in Luke 14: 12-14, which reads as follows:

"When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

I wonder if we could not carry out the spirit of this, at this time, by informing our friends in some way that they need not expect us to give or receive presents this Christmas, for we intend to donate what we have to give to the occupants of the Saints' Home and the Children's Home, hoping in this way to bring to these dear ones a happy Christmas, who otherwise would be denied this pleasure at the holiday season. In this way we would avoid giving to those who do not need, and bestow a blessing upon those who do, and who would not be able to give in return. In this way we would be making an effort at least to comply with the instruction of the Master as recorded above.

Would it not be nice for those who raise apples, oranges, lemons, figs, nuts, raisins, and other good things, to send a box to these institutions? And others, send a dollar or two to purchase candy and other delicacies. Then, in imagination, watch the happy faces of these who are less fortunate perhaps than ourselves, as box after box and package after package are delivered at their doors, and I feel quite sure we shall be happier, by far, than though we ourselves were the recipients. Let us give this suggestion a trial anyhow. Perhaps the editors will kindly state the addresses necessary. Should this article escape your notice until too late for Christmas, send your gifts in time for New Year's Day, and thus make these dear ones realize that they are not forgotten at the Yuletide. Hoping we will each do what we can in bringing happiness and cheer to those who are in need, and wishing all the compliments of the season,

I am yours in gospel bonds,

F. G. Pitt.

[The Children's Home should be addressed at Lamoni, Iowa. Saints' Home and Liberty Home, are homes of the aged at Lamoni, Iowa. Holden Home for the aged is at Holden, Missouri.—EDITORS.]

more our work impresses itself upon me. And as we work, we can see results sufficiently encouraging to keep us going!"

We have one other letter somewhat in the nature of a report, which has recently come to our desk, whose contents are extremely interesting, but we are going to ask our readers to wait another week before we disclose them. We will say this much, however, the letter is from our general department historian! Now, local secretaries will think, "Oh, she is wanting reports, I know!" Oh, of course she wants reports. How can she write our history without them? But that is not it, this time. Guess again!

A. A.

The churches founded by Saint Paul in Corinth, Ephesus, and Antioch gave men what the great Roman Empire, with all its magnificence, all its justice, had never given them,—a reason for living.—Elwood Worcester, in *Religion and Life*.

"Our Creed All Truth"

Part of sermon by Elder Samuel Wood,
from Fresno (California) Morning Repub-
lican, November 23, 1921.

The word of God is not only found in books and on parchment but it is everywhere engraved in nature. It fills the universe, men discover and translate the hieroglyphics of nature. They read in the strata of the earth the story of creation.

We are told that there are eighty-three elements or kinds of matter of which the known universe is composed. Among these are aluminum, carbon, iron, hydrogen, oxygen, radium, etc. We are also told by scientists that if one of these elements should change its substance or nature in the least, or be eliminated, all life would perish from the earth. Taken alone many of the elements are deadly but as a whole they give life. "In them, life is inherent." We call these elements truth. They are unchangeable, fixed, and eternal. They were not created in any sense of the term and hence cannot be destroyed. In the beginning they were assembled by that omnipotent power which is hidden in the universe.

The basic principles of the law of Jesus Christ are fixed and eternal just as are the elements of the universe. These principles we also call "truth." And truth, like the elements, was not created and cannot be destroyed. Neither is the truth subject to the law of evolution, yet man's conception of the truth is, we find here a little and there a little: line upon line and precept upon precept. Every discovery opens the way for new discoveries until we have found and applied to our social and national organisms the whole law of life.

The law of right relationship between man and man as set forth in the doctrine of Christ applies wherever and whenever intelligent human beings exist. It has its application in exact measure to the intelligence of humanity always and forever. And to the extent that society ignores this fact, to that extent will society suffer.

To say that men should "do unto others as they would have others do unto them," is not a counsel to perfection in the individual; it is the law upon which we must base our social and national relationship.

Again: "Thou shalt love thy neighbor as thyself." This may seem hard for imperfect, weak humanity, but it is the law and there is no other law for them.

Upon these principles it is intended that mankind shall build a social and national structure that will also have within it the principle of life everlasting. This not removed to a future state but applicable to the daily life and affairs of humanity here and now.

In the middle of the past century men who claimed divine guidance met together and organized a church whose adherents were destined to write a marvelous and wonderful creed. In number of wards it is the smallest yet the deepest, the highest, and the broadest creed in Christendom.

The men who wrote "Our creed all truth," wrote better than they knew, and the people who now center their faith in that creed are equipped from the changing conditions of eternity.

What would be more natural than for the people of this faith to meet the insecurity of present industrialism by the principle of cooperation in the establishment of industry of their own.

Not unlike the ideals of the Jewish Zionist, the adherents of the Reorganized Latter Day Saint faith contemplate and are in fact now in the act of gathering at Independence, Missouri, for the purpose of establishing a social organization wherein the fundamental principles of Christ may be applied to everyday life.

Where the church contemplates the establishment of industry in which men and women may engage as stewards, where the primary purpose of industry will be service to the people and not profits to the owners. This that poverty and the fear of poverty may be abolished under a system of equality of opportunity to all members of society; where the facilities

for advancement in education will be greatest in the civilized world combined with the greatest opportunity for spiritual growth.

Lamoni Stake News

At the last stake conference at Lucas, Iowa, a committee was appointed, and by them a resolution drafted and submitted to the Saints at the sacrament service and unanimously approved and adopted, to be sent to Brother John Smith, who was for so many years an untiring and faithful servant in, and president over, the Lamoni Stake. On account of the many friends that Brother Smith has all over the church, the present officers thought that it might be desirable to give the resolution wider circulation. It follows:

"ELDER JOHN SMITH;

"Lamoni, Iowa.

"Dear Brother: The Saints assembled at the stake conference at Lucas, Iowa, November 17 to 20, 1921, through a committee duly appointed by order of conference, hereby formally express to you their kindest greetings and sincere regards.

"Your many years of patient and faithful labors amongst us are remembered with much appreciation. Your great devotion and constant ministrations to your companion, our beloved sister, during her long period of affliction and suffering, have been noted, and our sympathy for you in the lonely hours following her removal by death has gone out to you, and our prayers have ascended in your behalf.

"We are very glad, indeed, that your affection for your former flock has brought you back to our midst, and we welcome you most heartily. It shall be our sincere wish that you may be spared to visit and renew acquaintance with the many friends of former years in this part of God's vineyard, and that the blessings of the Lord may be visited upon you in the days of your retirement, even as you sought to bless others in the days of your active ministry.

"Accept, then, dear brother, this feeble expression of the sincere good wishes of a grateful people, entertaining the fond hope that the goal towards which you labored so earnestly, and towards which we trust we are still earnestly striving, may be reached by us, one and all—a heritage in Zion redeemed."

Though Brother Smith's physical vigor is not what it was in recent years, he takes a keen interest in the affairs of the branch and is enjoying very much talking over old times with his friends who were active with him in the work here of former years.

Sunday School Business Meeting

At this meeting, Monday evening, December 5, the assembly voted unanimously, asking the branch presidency to nominate the Sunday school superintendent, and further asked that the branch presidency, together with the superintendent they should appoint, should together appoint the other officers needed for the Sunday school work. This custom of asking the branch officers and the superintendent to nominate all Sunday school officers is not one that has been developed at the behest of any of the officers of the branch. It has rather developed from the fact that the Sunday school has recognized the need of coordination and efficiency in the management of its business and routine duties, and has found in this measure an admirable solution to its problem. Under this plan, the Sunday school has found itself in harmonious cooperation with the other departments of the church work, led by efficient and consecrated officers, and doing such a piece of work and reaching such a number of people as had not under any other plan been found practicable.

Accordingly, Brother Max Carmichael was sustained as superintendent; Lonzo Jones, associate superintendent, and the following assistant superintendents appointed: W. E. Hayer, W. E. Prall, Mrs. Emma Chasey, Martha Young, Olive Elefson, and Mrs. Verna Brackenbury.

Brother Carmichael has already served two years as

superintendent of the Lamoni Sunday school, and the good effects of his broad and successful school experience, his adequate training for the place, and his unabated zeal, have been constantly in evidence. Lamoni people feel that he is the best in the church for his type of job. He has made the Sunday school orderly, a successful instrument in teaching religion, and one that is reaching great numbers of young people.

Lamoni Stake Missionary Effort

Although the stake is dependent entirely upon its own officers, branch officers, and local help from the members of the priesthood at Graceland, it is carrying on an ambitious program of missionary efforts over the vast expanse of territory assigned to its care. It is determined that the people, members and nonmembers alike, shall be fully cognizant of the fact that they are living within the borders of a stake of Zion. Brethren Garver, Wight, Williams, and Carmichael have been holding many series of meetings in new places, the very latest being Blythedale, Missouri, where D. T. Williams is laboring. Groups of singers and players from the college, as well as members of the priesthood, have been aiding him almost daily.

C. E. Wight has been appointed by the First Presidency of the church to go to Flint and Detroit, Michigan, to effect a transformation of the work of the group system in those places.

LEONARD LEA, *Correspondent.*

Northern California Valedictory

It is with deep emotional feelings that we try to express to you in this communication, our most profound appreciation of the love, friendship, and good will, expressed in the very substantial token presented to us by the Saints of the Northern California District; said token being a cash present of \$63.50.

We wish also to tender to the Saints of the district our most sincere thanks, and express our heartfelt gratitude for their generosity and hospitality during the time that we have tried to serve them as president and coworker of the district. Our every want has been supplied. We have not had to go hungry, scantily clothed, nor without shelter and a place to lay ourselves down to rest at night. Our traveling expenses have been met to the full, and we have not had to travel on foot.

If we have ever been partakers of the hospitality of a single individual Saint where we thought we were not welcome, we have failed to note it in our diary.

In our weaknesses, and with the very limited amount of ability that we possess, we have tried to do the best we could.

We have realized that in conscientiously trying to fill our office in harmony with the law, we have not been able to please every individual; and at times some have taken offense, and entertained hard feelings toward us, for a time at least; but toward such there has been no resentment, and we have tried to bear with them in the spirit of true Christian love; and we know of none that would not now give us the right hand of fellowship.

While we shall not be permitted the pleasure of meeting you as often in the future as we have in days gone by, you shall oft be with us in pleasant memories of the past, and trust that we shall in like manner be remembered by you.

While we were willing to go forward and do the best we could in the work assigned to us, yet we were glad to be relieved from so responsible a position, which we have often thought that we were not able to fill as it should be; and we can truly say that without the divine aid of the Spirit of the Master, we could not have done as well as we did.

As regards the one upon whose shoulders the responsibility of presiding now rests, will say: we believe you have chosen a man that is much more capable, and better qualified in many respects, to be your presiding officer, than your humble servant whom you have thought best to relieve.

We believe that if he goes forward and gives you the best that there is in him, he will be able to accomplish more, and get better results, perhaps, than we have been able to get. We earnestly pray that it may be so.

We exhort you, dear Saints, to "go forward," as the Lord has admonished; using all of the powers of mind, might, and strength that the Lord has given us, to build up the kingdom of God, and establish his righteousness. That his greatest blessings may be yours to enjoy, is the sincere prayer of your brother and sister in Christ,

MR. AND MRS. C. W. HAWKINS.

SAN JOSE, CALIFORNIA.

Cedar Rapids Grows

There are quite a number of things in Cedar Rapids, Iowa, that grow, but the thing we have reference to in our heading is the growth of the Cedar Rapids Branch in her efforts to help propagate the plan of eternal salvation.

There is a verse of one of the beautiful song poems that graces the Hymnal and reads like this:

"Cast thy bread upon the waters,
Thinking not 'tis thrown away;
God himself saith, thou shalt gather
It again some future day."

The truth couched in these poetic words looms up before us "newcomers" with a greater force, as we sense the quality of love, faith, hope, and fidelity that characterize the "faithful few" who "held on" throughout the years of trial that followed in the wake of the early sowing of "the word" in this place.

These "faithful few" formed the nucleus of the present ever-growing branch, and we can think of them as—

"Pilgrims in this vale of sorrow,
Pressing onward toward the prize;
Strength and comfort [they did] borrow
From the hand that rules the skies."

Back in those days of self-denial the bread was cast upon the waters and now, in the sturdy development and constant progress that marks the branch to-day, that bread is returning.

The past year has been one of continued and healthy growth. Last spring we moved into our present location, and even now we are cramped again, and we are sure we will be forced to seek more commodious quarters in the not far distant future. God is blessing our efforts.

Nearly every Sunday of late, new faces have appeared in our midst. The Sunday school has shown a remarkable growth. Several of the neighborhood children are now attending and most of our tiny visitors become so thrilled with the story of Jesus and his love that they work like little beavers trying to induce other "kiddies" to come.

The Religio still continues to hold its place among the Saints and the crowds she draws at every service lends courage to those who are laboring in the recreational field.

The Women's Department have done wonders in their particular field and have contributed immensely to the welfare of the branch. We feel sure that their future efforts will not be one bit less wonderful.

Some months ago, Elder Amos Berve, president of the Eastern Iowa District, took up his residence in Cedar Rapids and became the worthy shepherd of this flock. We feel that we have been indeed fortunate in securing such as he to preside over us. For often our ears have been made to tingle by the words of inspiration voiced by him, in sermon and counsel and prayer and prophecy. In consequence the desires of our hearts have been to eulogize the Son of Man by a daily course of life that would make us worthy of the appellation, "Latter Day Saint."

On the morning of June 12, before our Brother Berve arose from his bed for the day, the following words of admonition came to him and would not depart until he had written them down:

"Oh, my people, saith the Spirit,
I have called you to be mine.
But my word ye have not heeded,
Yet I've given you line by line.
Arise; arise then, in your manhood
Seek to do what I have said.
Be not slothful but obedient
And my Spirit you shall aid.

"Thus I'm seeking to encourage,
And to give you strength divine.
And your strength shall be enduring
If you'll keep my word in mind.
Let your thoughts be in my keeping
And refrain from Satan's lure,
Then your growth shall be assuring,
And in me ye shall endure.

"Then be faithful to your mission;
Let your neighbors see and know
That I've called you to my kingdom,
And through you I've sought to show
That my word is in your keeping,
And your lives in Christ are hid,
That the power of the Gospel
Is in doing what he said.

"Get ye up then to the mountain,
And be one as I have said,
And I'll call into my kingdom,
By my Spirit they'll be led.
Put your light then on the hill top
That all men by it can see,
That you are my chosen children,
And forever mine shall be."

Our prayer meetings have been simply grand and soul-inspiring, and we have enjoyed a "wise" quantity of the gifts.

Our pastor is moving to 457 Eighth Avenue West. Anyone traveling this way look us up. You'll find the latch-string on the outside, always.

ELMER K. PATTERSON, *Branch Correspondent.*

First Woman Member of Canadian Parliament a Saint

*Same electoral district that mobbed our men
in days gone by elects one of our members
to high office.*

Called to Ontario to the funeral of the late Jean Campbell, I will be pardoned if I briefly mention another matter that has brought singular honor to our church. It is the election of Sister Agnes Campbell MacPhail to a seat in the Dominion Parliament. Her majority was 2,700.

Sister MacPhail is the first and only woman candidate that has ever been elected to such a position, consequently the press is giving her most flattering attention.

I happened to be in her constituency while the election fight was on and the enthusiasm following Sister MacPhail wherever she spoke was of the Joan of Arc type. Sister MacPhail, of Scottish descent, is a fighter and carries a rapier thrust in repartee which instantly silences the opposition in her meetings.

Needless to say she was bitterly assailed by the opposition on account of her religion. Both press and platform reviled her as being a Mormon and now that she is elected she and her religion will become a subject of national comment.

In her defense our sister bravely met the charge acknowledging her connection with our church and distinguishing it from that of Utah Mormonism.

In this same electoral Brother James McLean, R. C. Evans, and others were egged and shot at by a howling mob, many years ago and now they turn and confer upon another of the same faith the highest honors within their power to bestow. Verily the world do move.

Sister MacPhail was much sought after as a platform speaker by the Progressive Party whom she now represents and doubtless more than ever will the people of Canada call for splendid services.

Sincerely, DANIEL MACGREGOR.

THE NEW CATALOGUE

(Continued from page 1180.)

have been sent out the past two years, but it has been considerably enlarged by the addition of many more books and supplies.

The number of Bibles listed is greatly increased. Then there are the books recommended by the various departments of the church work, all of which can be had from this office.

Since service is the keynote of business success these days, the sort of service offered by our own publishing house should make it greatly appreciated by all the membership.

We note that three new books now on the press are listed: Square Blocks, by Elbert A. Smith (a collection of some of his best editorials); A Vineyard Story, by Estella Wight (a sequel to *The Little Brown Cottage*); and *A Story of the Plains*, by Eva Bailey Short.

No doubt many of our readers will appreciate the peculiar effectiveness of church literature as presents for the holiday season. Such gifts contribute to the higher spiritual life.

Subjects Being Discussed

Ireland to Be a Free State

The daily papers the past week have reported with much rejoicing a settlement of the Irish question. It appears that Ireland is to have self-government, electing a separate Parliament and executive officers, and is to have the like freedom of other dominions, such as Canada and Australia. There is an intimation that there is one exception, which probably concerns the Navy, but the military and also the Black and Tan are to be entirely withdrawn, so that the peace forces will be those of the Irish Government itself. Allegiance to the Crown and Empire is assured on behalf of Ireland. The six counties to the northeast, which constitutes the larger part of Ulster, are left free to join or not to join. But some officers of the Irish "republic" are not satisfied.

Sister Abbie A. Horton has written probably two hundred letters for the SAINTS' HERALD in the last twenty years. She recently celebrated her eighty-fifth birthday. Despite this fact, she is taking up studies in the Independence Institute in citizenship, sociology, psychology, biology, the philosophy of education, English, and the three books. She had previously graduated from high school about 1852.

The Sunday evening services at the Stone Church in Independence continue well attended and the interest good. The congregational singing in charge of Frank A. Russell gives an excellent setting for the preaching service. Walter W. Smith spoke on the evening of the 4th on Aims, and Elbert A. Smith on the evening of the 11th on Self-determination.

MISCELLANEOUS

Notice of Appointment

Elder Clyde F. Ellis has been appointed by the joint council to labor in the South Sea Islands as missionary and as supervisor of the missionary workers. In addition to this responsibility it is thought wise by the Presidency to ask Brother Ellis to represent them there in caring for the local work. This combined appointment practically places Brother Ellis in full charge of the work there. This is necessary under existing circumstances, and we bespeak for Brother Ellis the support and confidence of all workers in the islands.

Respectfully submitted,
THE FIRST PRESIDENCY, by F. M. S.

December 6, 1921.

Notice

Inasmuch as numerous reports and inquiries have reached this office touching the recent activities of Elder L. E. Hills in lecturing on Book of Mormon geography and traditional history, we take this opportunity to inform the Saints who are interested in this matter. Brother Hills is not under church appointment as a general representative or missionary; neither is he acting under appointment from the Presidency in this matter, as rumor which has come to us has it. So far as the general church is concerned, he is carrying on his work mentioned above entirely on his own initiative.

November 15, 1921. THE FIRST PRESIDENCY.

Far West Stake

Having been requested to labor as a missionary for the remainder of the conference year in the Far West Stake, I am requesting such Saints as reside in that section to correspond with me if they know of any prospective opening where the gospel can be preached to outsiders. Being a stranger in your midst, I am obliged to take this means to hasten my service where most good can be accomplished. Answer as soon as convenient.

RALPH W. FARRELL.

INDEPENDENCE, MISSOURI, 826 West Lexington Street.

Request for Prayers

Sister Jacob Miller, of Madison, Wisconsin, requests the prayers of the Saints in her behalf. She is sorely afflicted with neuritis. Sister Miller has been afflicted about eleven years and is gradually getting worse, now being almost helpless.

Addresses

Elder Amos Berve, 457 Eighth Avenue West, Cedar Rapids, Iowa.

Elder Richard Baldwin, Saint Leonard's, 19 Amhurst Park, London, N. 16, England.

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Conference Notices

Pottawattamie, at Council Bluffs, Iowa, Central Church, corner of Pierce Street and Glen Avenue, commencing Wednesday evening, December 28, 1921, to January 1, 1922. Elsie Lapworth, secretary.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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Some Christmas Gift Suggestions

CHRISTMAS time will soon be here and with it the season of giving. Why not make this a genuine Latter Day Saints' Christmas and give presents that will have lasting value? Dozens of gifts may be ordered by mail from the church publishing house, and a book or a subscription thus chosen will not only please but will bless. Give these suggestions your consideration.

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This is a new book of about 450 pages, just off the press, and typical of the writings of Brother Elbert. It is rich in thought, beautiful in style, and original in expression. These articles and sermons are collected from his best efforts in the pulpit and in the church press. The reading of them will be a delight and a benefit to all. Order to-day.

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A sequel to In the Shelter of the Little Brown Cottage, dealing with later events and happenings concerning the inmates of the cottage and their friends. It tells of their pleasures, struggles, misunderstandings, their battles for the cause of right, and the sacrifices they made in order to heed the great call of the Master who said, "Go work in my vineyard." It pictures their defeats as well as their triumphs, blending together humor and pathos, love and romance. Written especially for the young people of the church.

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meeting in April; (one) because that has been our custom and we thus commemorate the date of the founding of the church (April 6), and (two) because April is a poor month for missionary work, therefore missionaries can best leave their fields. Were all other factors equal, custom might readily determine, for it is *prima facie* a good argument, but subject to consideration as to origin and reason for being, having especially in view the best possible procedure to-day. In this case, the reason for being is apparently the origin, that is, to commemorate the founding of the church on April 6, but there is no more reason why we should celebrate it by assembling conference on that date than that England should celebrate her national day by assembling Parliament, or America commemorate Independence Day by Congress meeting on July 4. We strongly incline to the opinion that April 6 as a date of great historical significance to us could better be celebrated or commemorated at some other time than at General Conference. It should be church wide and observed by all the congregations.

It should be remembered that those under appointment as missionaries constitute in numbers a minor portion of the General Conference delegates and *ex officio* members.

Several in presenting reasons for meeting in April injected the question of representation, and because they held that the conference should be "of the elders," therefore spring would be best because of field conditions then being not the best for church work; but the question of representation was settled some time ago, and the rules of representation are not likely to be changed.

The question of appointments was discussed by several in the bearing upon family conditions as affected by the time of the year such appointments were made. The Presidency has long been of the opinion that appointments should not be terminated and made *de novo* each conference, but should be changed, or releases effected as well as additions made, as they became necessary by circumstances; and this is a function of the joint council rather than General Conference, for factors therein must be considered which could not well be done before conference. Hence the question of appointments need not weigh heavily in determining the conference date.

In the letters submitted it is generally conceded that April at Independence (the permanent seat of the conference) is characterized as a month of rather extreme, frequent, and sudden changes of weather, especially the fore part; and weather for several reasons is a very important factor. The fall is therefore quite generally considered more favorable for large meetings, such as the General Conference.

After considering all the various arguments and opinions submitted, and all the factors of the question so far as we are able to consider them, the Presidency holds that the time for holding the General Conference should be in the fall. We, therefore, fix October 1, 1922, as the opening day for next General Conference.

FREDERICK M. SMITH,
President of the Church.

INDEPENDENCE, MISSOURI, December 15, 1921.

There is established, in Sante Fe, New Mexico, a school of American research which gives its attention solely to research work in such special fields as archæology, ethnology, history, and art. No class work is attempted nor, at present, academic credits. They are also ready, by correspondence, to extend help with reference to suggestive courses of reading in American archæology, etc.

Men's Hearts Failing Them for Fear

The Saints may seem pessimistic over world situations and prospects, but they are optimistic in expecting the dawn of peace and righteousness.

Among other things indicating the end of the world and the second coming of Christ, Jesus said that there should be "upon the earth distress of nations with perplexity."—Luke 21: 25. And he added, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The most casual observer must know that to-day all nations of the earth are distressed and perplexed, and from time to time voices are lifted expressing fear, if not actual terror. A great many well-known persons, statesmen, journalists, educators, are frankly expressing the fear that our present civilization is tottering to its fall. Six or seven years ago, such a thought would not have been given a moment's consideration, men were deeply rooted in the conviction that modern civilization rested upon a foundation as solid as the Himalayas; but to-day all is changed.

Frank Vanderlip, the American banker, recently returned from a five-month tour of Europe devoted to a study of economic conditions, in speaking before the economic club at the Hotel Astor in New York City, November 28, intimated that almost any disaster might be expected, even to the utter breaking down of the civilization of all western Europe.

James Beck, solicitor general of the United States, speaking before the American Bar Association in Cincinnati, August 31, denominated this as an age of shame and lawlessness, and declared, "Man is dancing upon the verge of an abyss."

No Peace in Europe

Frank Simmonds, whose wartime articles attracted so much notice because of their acute analysis of conditions and remarkable success in forecasting the turn of events, is pessimistic in his recent articles. He feels that the disarmament conference may result in the scrapping of a number of more or less obsolete warships, but cannot reconcile conflicting interests and national animosities in Europe. With bitter irony he suggests that the next monument to be erected by Americans should be "dedicated to the Atlantic Ocean." In his article of December 6, he says:

"But the cable is demonstrating daily that a bad situation on the Continent is becoming desperate. An economic crash, accompanied by very far-reaching political repercussions, is beginning to seem unavoidable, as the day when Germany must again pay approaches, and the British and French policy is revealed more completely divided than ever before since the war. The fall of Briand, the coming of Poincare, the adoption of a far more unyielding French attitude towards both Germany and Britain—this is freely and generally forecasted by Europeans here in the American capital. Indeed, the atmosphere of the last few days has strongly suggested the situation in Paris, when in the midst of the debates of the peace conference, there was suddenly heard the roar of revolution, not only in Russia, but in Hungary, when the march of bolshevism across Europe seemed inescapable. The inability of Paris to deal with the Russian situation instantly deprived that earlier gathering of much of its semblance of reality. There was then a profound feeling that those men who were sitting within heated rooms, debating academic questions while Europe was being menaced and in part consumed by anarchy, had lost touch with the world. In the same way to-day, while the delegates discuss the problems of the Pacific and the destiny of the states of the far East, when they spend their days in arguing whether the Mutsu shall survive or whether Guam shall be fortified or open, whether Shantung shall be evacuated or held, there is growing in many

minds graver and graver apprehension as to what is going to happen in the immediate future in Europe. The shadow of a complete economic breakdown hangs heavily over the heads of all. . . ."

World Hastening Toward Social Disorganization?

H. G. Wells, the well-known British publicist and historian, now present in Washington attending the disarmament conference, is writing a series of articles which are published in America and Great Britain in various prominent papers and are quoted by the press of all the leading nations. Day by day he warns the people of the world that the present social order is crumbling rapidly and that there may be a complete failure of civilization. In his article of November 24 he says that the world speeds towards the fate of Russia, which is one of "almost entire social disorganization"; Russia is on the rocks; southeastern Europe back to barbarism; the collapse of Germany imminent. America, he thinks, may be the last nation to revert to the Dark Ages.

Some of his speculations are interesting, as the one indulged by him concerning the state of America if all Europe should go to pieces as Russia has done. He concludes that in that event America might possibly survive, but the Eastern cities and communities would be practically destroyed through their loss of trade, and that the center of prosperity and safety would shift to the Middle West, we may presume about where the Lord has located Zion. His prognostications may, or may not be correct. Time will tell.

Of course, it must be admitted that because of these utterances Wells is now more or less discredited on the ground that he is an extreme pessimist. It is worth remembering that the Jews regarded Jeremiah as a pessimist, and to get rid of his dismal croakings they entombed him in a cistern—probably considered by them a good place for a croaker. That expedient worked to the extent that it removed their temporary irritation, but it in no way altered the unfolding of events which eventually justified the pessimism.

Fulfillment of Prophecy

Whether these utterances are exaggerated or not, they indicate that the Savior told the truth when he said that in the last days there should be distress of nations, and that men's hearts should fail them for fear and for looking after those things coming on the earth. The unfolding of events seems to lead up towards that condition predicted in Doctrine and Covenants 45:13: "And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven."

We may even say that the present disarmament conference in Washington is to an extent the outcome of a spirit of fear. In response to the appeal for prayer for the success of the conference, one brother wrote that he could not pray for that cause, feeling that God had decreed wars and he could not pray for the decrees of God to be set aside. Another brother, however, was heard to pray earnestly that the conference might succeed to the extent that there should come a period of peace during which the gospel might go to the nations of the earth. Opinions may differ on that score. All that is good in us rises up in support of any attempt by good men to better the conditions of humanity. Yet we cannot avoid the thought that one dynamic back of the conference is not one calculated to bring permanent success. We have looked the situation over carefully and have come to the conclusion that one dynamic is that of fear.

We fully credit the high-minded statesmen, who represent various nations, with due nobility of purpose. At the same

time it is true that all nations have looked over the brink into the abyss and see the fate that menaces them, and to say that they are distressed and perplexed and afraid is to put the case mildly. No one can escape the thought that civilization would not survive another great war. Probably no existing government would be left standing if the world were again wrenched and torn as it has been, and the statesmen of the various nations know this very well. Each nation may have some degree of concern for the welfare of other nations; but the thing that most intimately concerns them, that frightens them into a desperate effort to avert it, is impending bankruptcy and internal revolution, issuing into a state of anarchy. Not one government on earth but feels the danger of that threat. The question rises then, Is the spirit of fear sufficient to cause them to put away selfish motives and meet upon a broad platform of world cooperation where all men will do justly, seeking only that which is right, obeying the Golden Rule? We believe the motive to be inadequate, and that only love and a true spirit of Christian altruism is equal to the bringing about of such a greatly to be desired consummation. Is such spirit present in the world in sufficient force?

The Saints may be pessimists only in this sense, that they reckon with the dark, terrible, and disastrous times predicted by the prophets. They are optimists in the sense that they expect to see the dawn of peace and righteousness following those days of tribulation incident to the complete failure of man on his own initiative to build up a state of society in any way comparable to the Lord's idea of the millennium. When man's failure on his own initiative and in his own wisdom is complete and final, then, we believe, Christ will come to build up his kingdom and to establish his government. Noting the fulfillment of prophecies in the disastrous times coming upon the earth, we are strengthened in our belief in those allied prophecies which predict the establishment of Zion and the triumph of righteousness and truth under the leadership of the great Prince of Peace. E. A. S.

Joint Council Committee Considering Retrenchment

Recognizing the trend of church finances, the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric at its last meeting appointed a committee to consider the whole problem of church finances, and especially to ascertain where curtailment of expenses could be made, by such reductions as the welfare of the work would permit.

This committee, consisting of Frederick M. Smith for the Presidency, Paul M. Hanson for the Twelve, and B. R. McGuire for the Presiding Bishopric, have been in almost daily sessions for the past two weeks in the offices of the Presidency in Independence, and are giving very careful consideration to the budgets of the various departments, institutions, general church officers and conference appointees.

We are informed that it has been decided that the Quorum of Twelve will move their offices into the General Office Building at the corner of Lexington and River Boulevard, and the building now occupied by the Quorum of Twelve will be for rent after January 1. Likewise, the Women's Department will move their offices into the General Office Building, and the building now occupied by them will be offered for rent.

Wherever it is possible to reduce the clerical force in the several departments, or combine the work of the offices so that several offices can be taken care of by the same clerical and stenographic assistance, it is being done.

It has also been decided that the family allowances of all church officers and missionaries will be reduced ten per cent,

effective January 1. This may not, however, affect a few who are drawing at the present time a very small amount.

A number of missionaries have opportunity to engage in secular work to provide their own means of support, and have expressed willingness to do this and give such service to the church as they can in a local way as ministers of the gospel. Wherever it has been considered that such offers could be accepted with no permanent injury to the church work, they have been accepted. If all our districts were to respond to the present need for service as well as the brethren in Northern Michigan, reported by Elder E. N. Burt in a pastoral notice in this issue, it would be less difficult for the missionary to do this, and the resultant advantage to those participating greatly to be desired.

Recognizing the necessity for general retrenchment, several of the missionaries have voluntarily requested that their allowances be reduced; and such requests have been acceded to so far as it is seen that the action would not work injustice or undue hardship upon the families affected.

After January 1 there will be further consideration of the entire proposition in the light of the financial situation at that time, so that unless there shall be a substantial increase in tithes and offerings, further retrenchments will necessarily have to be made.

Churches Retrenching on Expenses

"More than \$500,000,000 a year is contributed to the leading religious organizations of the country, according to an estimate by the United States Census Bureau. This seems a goodly sum, but the different denominations carry on such extensive programs that they are being forced to economize on expenditures. They are afraid that tightness in money will mean a substantial reduction in next year's gifts. On the other hand there are church leaders who believe that the period of economic depression is about over and will mean larger contributions next year.

"With these annual receipts the denominational factions are enabled not only to maintain churches and parsonages, but also to conduct schools, colleges, hospitals, and missions and engage in general welfare work. Foreign missionary work is estimated to cost the churches about \$200,000,000 a year, practically all of which is contributed by residents of this country. Church members are now contributing at the average rate of more than \$12 a year, which is about one fourth what they pay the Government in taxes.

"The same report shows that there are about 40,000,000 persons in the country identified with one church or another, leaving 65,000,000 unaccounted for. The 40,000,000 includes members of church congregations, Sunday schools, and Bible classes. The Sunday school pupils make up one fourth this number."

From the above from *The Pathfinder* we note that other churches are retrenching on expenses. We note also that what they are really concerned with is not the reduction this year, but a fear of a falling off next year. From a recent report from the Methodist Episcopal Church, we learn that about 85 per cent of the Centennial Fund subscribed and due to October 1, 1921, had been paid by that date.

Another matter of particular interest to us is that forty million church members have contributed more than \$500,000,000. At that rate, 80,000 in this country should contribute \$1,000,000, disregarding our foreign membership and the membership of the church in excess of 80,000. To make the comparison fair, we should take into consideration the fact that this sum for the churches of the Nation as a whole includes the amount paid to local churches and their maintenance.

It should be interesting also to note that forty per cent

of this amount has been contributed for foreign missions. On the same basis, we should contribute \$400,000 for foreign missionary work. If we include our home missionary work, we, of course, make some approximation to this figure. But we are now approaching the time when there is a greater need for foreign missionary work than at any time in the past of which we have any account.

Marshal Foch Sails

Honor to the men who fought is not approval of war.

Marshal Ferdinand Foch, who came to America at the invitation of the American Legion, has sailed within the past week for France. He has visited throughout America quite widely and has been received everywhere with the greatest good will and appreciation. The American Legion was instrumental in bringing to America and, incidentally, to Kansas City, several of the great leaders in the recent World War. We are assured that the ovation given to these men, and especially to Marshal Foch, was not founded in an approval of war, but rather in admiration of the service that they have rendered and the offer they have made of their lives for the peace of the world.

So far as the church is concerned, its position is certain and must always be for a righteous peace and against war. As citizens, we also recognize that the evils of war are not limited to the relatively few years of actual destruction, but are felt in the aftermath of upset economic conditions and of upset moral conditions. This has proven to be the case after practically all of the great wars of the world. The wave of immorality and of licentiousness is the natural outgrowth and aftermath of war, as is also the spirit of unrest.

But a recognition of these conditions and a recognition of the conditions underlying, do not lessen our appreciation of the splendid character, not only of these visitors to America, but also of the soldiers everywhere who so willingly endangered their lives for the protection of their homes and country and the peace of the world. We are assured that with these boys, so far as we know, not only in America but also in England, France, Canada, and Australia, there will be found the very strongest opposition to any war that can possibly be avoided. If they have an immediate motto, common to all, it might be stated in the two words, "*Never again.*"

Hence, a condemnation of war is not a condemnation of them, nor even a criticism. Nor is criticism of moral conditions in any way a reflection on the splendid services they have rendered individually, and collectively, but quite the reverse. By condemning war and its aftermath, we the more appreciate their service to humanity, their offer of the supreme sacrifice, and certainly their desire to secure peace and safety and justice to the world.

S. A. B.

Book of Sermons by President Elbert A. Smith

Square Blocks, by President Elbert A. Smith, is a collection of his sermons and other articles and editorials for the past several years in book form. It is a selection of his best sermons, editorials, and other articles and it includes his latest sermon preached at the Stone Church, December 11, 1921, at the special young people's services.

Readers of the HERALD who have long enjoyed his splendid editorials and appreciated the deep spiritual tone and beauty of treatment will be glad to know that the best of what he has said and written is now bound together into one book. The title very imperfectly expresses the deep spirituality and splendid qualities of this work.

The book is off the press, is being bound, and will be ready for mailing this week.

ORIGINAL ARTICLES

A God Who Answers Prayer

By Richard Bullard

Some faith-inspiring instances of blessings received through abiding faith.

The purpose the writer of this paper has in mind in submitting it to the Saints is to show how willing our heavenly Father is to manifest to his trusting children the unchangeability of his love, and that the plans and laws he has instituted are truly for the blessing of such as will trust him under conditions when his help and love are demanded, and especially to them when in the performance of such duties as are required of them, and when such duties become a delight; for all who are the followers of Jesus Christ should delight in his law, and try to apply the lessons he gave in his service to the world, and the willingness manifest in that obedience, even to the death on the cross.

"God is love," but it will require all the patience and endurance we can command, while passing through some of life's experiences, to really sense this declaration; and to be able to say through some of the processes employed for our purifying, "'Tis the Lord; let him do what seemeth him best."

There can be no law given of God, where love is absent, or where the observer of such laws, with a willingness to obey, are not benefited by such obedience: "For in keeping them there is great reward."

"Is any sick among you? let him call for the elders of the church." What a stream of love has flowed from that source to God's suffering children! At times when hundreds of miles have separated the sick one from the elders of the church, when faith has been exercised, and a message has been received by these men of God, and the call responded to, and the Lord sought in the way appointed by him, through administration, comfort and blessing have been received, faith rewarded, and God glorified.

Some, in their distress, have called upon God to move upon his servants to come to them when one was not available near, and the faith thus exercised has been acknowledged, our Father in heaven has moved upon his servants to go to the one thus seeking help, and a twofold testimony given, that his ear is attentive to the cry of the sufferer, and this in his appointed way.

Some years ago, while located in the East, and having finished a series of meetings at Plymouth, Massachusetts, I had taken my ticket for Boston, my home, and was proceeding along the way. When about half the distance of my journey, the voice of the Spirit said to me, "Go to Brockton." To get to that city I would have to leave the train at Whitman, a junction station, and take electric car to the city named. I at first was unwilling to leave the train, as my ticket would take me where I wanted to go, but my experiences prior to this time had taught me to obey that still voice, and what followed through obedience to it had brought joy and testimony to my life. I therefore was obedient and left the train, and proceeded to Brockton. Standing near the station upon my arriving there, I asked the question, Where now, Lord? and the same voice answered, "Go to the home of Mary R. Chace," about one and one half miles from the depot; and when I arrived at the home and rang the bell, it was answered by her daughter Sylvia, who exclaimed, "The Lord has sent you here," to which I replied, "Yes, had he not I would now be at home."

I was at once escorted to the chamber of her mother, one of God's faithful and true Saints, one whose name was always on the tithing list, one whose heart was often touched by the love of God, and manifested in her loving service to his people; always found among the first to respond to the needs of the suffering one, especially to those of the household of faith. I found Sister Mary suffering excruciating pain in her limb, her husband by her side doing all in his power to ease the distress, but without result; on seeing me a smile passed over her face as she exclaimed, "I knew the Lord would send one of his physicians to me"; and as we honored his law, and gave proof of our faith in its divinity, by calling upon him, there came to her instant ease, and we all rejoiced together.

"No earthly Father loves like him,
No mother half so mild."

To love God implies love to our neighbors, a love to help them under conditions of need, a love to honor the methods ordained of God; a love to sustain his servants as ministers of his, to the blessing of such as they are called to minister unto, in spiritual as well as in temporal ways. Love begets love. The love of Christ in us will find an outlet from our heart to our fellows. "If ye love me, ye will keep all my commandments, and impart of thy substance to the poor."

When the writer was very young in the work of God, he was made to feel his dependence upon the Lord, through conditions which at that time prevailed, for financial depression had come upon the nation, and I, with many others, was made to feel the pinch. It was especially severe upon such as had no surplus on hand, and the experience I here relate will serve to demonstrate how the kind Father manifests his love when in sore need we go to him as our abiding friend.

One Saturday in the fall of 1885, after partaking of our evening meal, which was free from luxuries, as wife and I were preparing the little folk for bed, I was feeling rather cast down as I had nothing with which to replenish our food supply, and but a faint hope of obtaining the employment I had sought. The feeling of rebellion was manifesting itself within me, for all I wanted was the opportunity to support my family of three little ones. While in this mood the gentle love of our Father entered my being and he said to me, "Go and pray." I was in the habit of going to the attic for this purpose, and decided that I would repair to that secret place and pour out my heart to him who had said, "Ask and ye shall receive." To reach the attic I had to pass through a narrow hall, and as I closed the kitchen door and entered this passage, I was confronted with a power almost as strong as a cyclone, which tried to force me back, and it required all my physical strength to reach the place I had decided to occupy for my secret prayer. I said in an audible voice, "I am going to pray," and was soon upon my knees, while darkness of the darkest night surrounded me. But as I called upon the Lord, I felt a power come to my assistance, and enabled me to resist the power that tried to keep me from my supplication to the Lord. I then rebuked the power of evil and it left, and the room suddenly became light, and I was able to call upon my God. As I related to him my condition and the purpose I had in seeking him, my faith became stronger and stronger, as I talked with him, and plead with him for help for my companion and little ones, not in the way it was so soon to be demonstrated, but to direct me where I could find employment, that would enable me to meet the needs pressing upon me. I remained in supplication some time, and then went below to my wife and little ones, and picking up THE SAINTS' HERALD I was reading aloud to my wife, when a knock came at the door, and when I opened it two sisters en-

tered the room, both with baskets laden with food and of such variety that our immediate needs were abundantly supplied.

These two dear ones have both gone to their rest, where poverty cannot enter, and where their lives which here have enriched so many, will continue under conditions of delight. They were Nellie M. Bond and Kate E. Smith, then Kate E. Blood, becoming later the companion of Brother John Smith, who for some years served as president of Lamoni Stake.

Sister Blood offered a kind of apology for bringing the food, saying, "Brother Bullard, we know you are of a proud spirit, and would not make known your condition, but we are acting through information received through a dream given to Nellie," which she related as follows: "Nellie saw you in your home sitting in a depressed condition, with your head between your hands, and while in this attitude your little boy climbed upon your knee and said, 'Papa, give me some bread and butter,' and you looked upon the little fellow with tears in your eyes and said, 'I have none to give you.'"

That was all there was related to me of the dream; but sufficient to call into service the love of God dwelling in their hearts, to answer the prayer offered to God only a few minutes before. The dream to them was a message divine, and the sequel has been related.

Many times have I placed to their credit tithes and offerings, for they had learned the lesson taught by the Master, It is more blessed to give than to receive.

When our duty is cheerfully and willingly complied with, that which supplies bread to the hungry, clothing to the needy, and extends the kingdom of God among men, we can prove how willing the Father is to hearken to our cry for opportunities to be used by him for the blessing of his children. When we have demonstrated to him our love by keeping the laws given, the paying of our tithes, offerings, and consecrations to meet the needs of his work, such faithfulness will bring to us a reward of divine recognition that will fill our hearts with joy and praise—the richest of our experiences; and the windows of heaven are opened to us and there is meat in God's house.

God is love. His word is a lamp to the feet, a light to the pathway of the righteous. Happy indeed are all they who obey him.

Some Observations on Education

By John W. Rushton

"To make the mind merely a receptacle or hopper into which vast stores of information or knowledge may be poured and reposed is not education."

"Henry Ford Resumes Studies"

"When Henry Ford made a sudden visit to Cincinnati there was speculation as to what new railroad he might buy. As it turned out, the flivver magnate was after bigger things—he wanted a copy of McGuffey's First Reader. And he got it! It was from this schoolbook that Ford is reported as saying that he gleaned the larger part of his education. The one long-cherished dream of his life was to obtain a copy of the reader that he had studied in the district school at Greenfield, Michigan. The elementary school was the extent of his school education.

"Ford had to use much strategy in buying the old volume. The proprietor of the store where the book was located after much search informed him that it was one of the 'only three unsold copies' in existence. The bookseller did not know his customer's identity at the time. In fact, he didn't seem anxious to part with the reader; but Ford emerged victorious from the store, with the book wrapped up under his arm.

Whether he traded in a new Ford car for the coveted volume, no one can say.

"The auto manufacturer says that he is the happy and proud possessor of not only the first McGuffey reader (which he bought in Cincinnati), but also the third, fourth, fifth, sixth, and seventh volumes of the famous series. Few of those who studied the McGuffey readers remember the sixth and seventh of the series; these seem to have been added as an afterthought. There are some who even dispute that there was a seventh volume, claiming that the series ended with the fifth, which was a collection of prose and poetry unrivaled.

"Perhaps at the time that Henry attended the district school those McGuffey readers were no more popular with him than with most other boys. Now that he is 'grown up,' however, he has quite an attachment for the old thumb-worn and familiar pages. To quote him: 'I would rather have my McGuffey reader than a railroad. I'm going to complete my "education" by reading it this winter.'"

The foregoing account taken from *The Pathfinder*, November 26, 1921, of Mr. Henry Ford's rather eccentric search for the primary reader suggests some rather pertinent ideas with reference to education and its true purpose. It also shows that education is not necessarily the result of association with colleges and universities, neither is it always identifiable with academic curricula. There is still further revealed the implicit idea that education is not altogether for commercialization and increasing one's earning capacity, but that there is a wide field for the culture of all that reading and art may give to the one who will become the perpetual student and not allow industrial and commercial specialization to rob one of the pleasures of the higher life.

Ford's experience is only one of many which the history of our advancements can afford, showing that the world's leadership in every department of life does not always spring from the higher walks of scholasticism. From Herbert Spencer, the father of "synthetic philosophy," to Schwab, the modern captain of the steel industry, is a long stretch, filled in with many illustrious names which mark epochs of the world's history who, while denied the privileges of academic training nevertheless were devoted scholars in the university of experience and wore the colors of that university with loyalty—"black and blue" sometimes streaked with crimson.

This is not intended as a slight to the inestimable privilege of a university career, nor as an expression of vulgar indifference to the impressiveness and value of the degrees which mark a person's academic attainments, for that would be mere affectation and a reflection upon the critic's integrity. Still it is worthy of remark and may give "heart of grace" to those who have been denied these privileges for one reason or another, that no place in the world's great field of service is withheld from any who have the determination to be worthy and do great deeds for the "honor of his fathers and the temples of his gods."

Education Not Immunity From Work

The old idea that education was a privilege which was to secure immunity from hard work and the responsibility of service to the common good, has long since been taboo. Education must qualify one to render the best of service to the good of the whole, and requires that one shall also cultivate agility of mind and elasticity in deftness, so that with changing conditions, the training and the disciplining of the will shall give one keys to open other doors when the familiar ones shall close. The law of continuity of life is expressed in the power of adaptation to ever-changing environment, without which life is not only poor and limited in capacity, but shortened in length. So education must teach one to meet

life's demand from every angle and prove itself in the amount and quality of service rendered.

Ich dien is the true insignia of every man, and the Bohemian prince whose crest this adorned, expressed the truth underlying all regality, and when the victorious Black Prince appropriated this same crest and ever afterward made it the possession of the Prince of Wales, he demonstrated the high ideal which every true aristocrat possessed, viz: Position, privilege, and power must be employed as a trusteeship on behalf of all. This same truth was the foundation of that kingdom which Christ founded, "He that would be the greatest, let him be the servant of all." To rule over any community can only result from efficient service making for the uplift and enrichment of all.

The rather dramatic swing of the church to the enthusiastic indorsement of education as a necessary equipment for service in the ecclesiastical field is decidedly encouraging, and though we may run to extremes and possibly be guilty of painful or even ludicrous spectacles in this new zeal for that which had been despised for many years, yet we should cultivate ability to appraise education at its true value. It must not be a fad nor a conceit, but a means of efficiency, enabling us all to find our place, and discover our ability, and above all teach us to associate and cooperate with all who labor for the benefit of the race and the realization of the noblest ideal of the soul.

We Must Give Our Best

We are in the world, and largely of the world, though not partaking of the spirit which contradistinguishes the world from the kingdom of God, we nevertheless draw supplies from earth and heaven, nature and science, God and man in all the qualities and influences which make the component parts of our being. So must we give to all of the best which is in us, that as we are the blossom of the past we may become the fertilizer of the future, in which we find and reveal that immortality which Christ brought to light.

In America there are published more papers, pamphlets, magazines, and periodicals devoted to the cause of education than on any other single subject. There is also spent in this country over \$4,000,000,000 out of the taxes, and over 56,000 people are employed as teachers, instructors, etc., for educational purposes. If this has a meaning, then it is that America appreciates education, and justifies the assumption that America is an educated nation, and further that the superiority of the American generally in nearly all fields is not either accidental or a vain boast.

It might be advantageous to find out what education means, and avoid confusing it with its ways and means of acquisition. Schools, curricula, etc., no more make education than houses and furniture make homes. The root meaning of the word *educate* is, to lead and draw out. In no case can education mean that something is given or bestowed *ab extra* upon the subject of the educative processes. For what *culture* is to plant life, *education* is to the mental life of man. Indeed a synonym of education is *nurture*, which means that which fosters or promotes growth. The evolution of the individual mind therefore, like the body, is determined by 'involution.' What is contained within, under proper nurture or education may be led or drawn out, and made accessible to the welfare of the whole.

Translate Knowledge Into Terms of Service

To make the mind merely a receptacle or hopper into which vast stores of information or knowledge may be poured and reposed, is not education. There must be a development of the faculties, which shall be converted from a latent to a kinetic state, and disciplined for service. Education is not ac-

complished until the student has learned to translate his knowledge into terms of efficient service. This service becomes the true index of the character, which is the sum total of qualities by which the individual is identified and marked off from the rest of his fellows. Education again is that process which in the laboratory of life develops the latent self, very similarly to the chemical combinations which are poured upon the sensitized plate, after being exposed. This word *self* is very significant, for whether we take the Celtic root or the Teutonic, the same meaning is in evidence, the one meaning "I can," the other, "I am." Being and doing. The personal existence demonstrated in actions. All growing out of the cultivation of feeling, judgment, reason, will, power, and conscience. The worth of a man is revealed in his activities as they react in the group to which he belongs. Even in the Science of Wealth the symbols of mathematics no longer hold the whole content of meaning, but as Hobson of Oxford says: "All definitions of wealth must include the 'welfare' of society."

The ultimate purpose of education, then, is to train an individual so that his powers of emotion, reason, will, and ideals which constitute the whole "self," shall be socialized for the benefit of the group to which he belongs. Not only the present, but the past as well as the future must be considered and provided for. For the past has produced that which is immortal as expressed in the fact of its survival, which is the inheritance of the present, and by the present held in trust for the future. All that goes to make up life and the tremendous issues involved, its methods and purposes of expression, is the concern of the educative forces. The head, hand, and heart representing the forces of science, art, and religion must bring their contributions as described by William H. Maxwell in the *Journal of the National Educational Association* for July, 1905: "In the training of every citizen individually and socially in such a way as to obtain the greatest measure of fitness for life in each member of a group or society as a whole."

Power to Produce Results

Here is the province in which educational efficiency has its sphere, "Education for efficiency means all of these things; but it means much more. . . . It means that each student shall be brought to use his hands deftly, to observe accurately, to reason justly, to express himself clearly, . . . *that he shall learn to cooperate with his fellows for far-reaching and far distant ends.*"

Efficiency is the power to produce desired and desirable results.

So that far from education resulting in aloofness, and separateness, desocializing the individual, and making him either incapable or unwilling of cooperation with his fellows, it should issue in increasing ability to appreciate the good in all and lend itself willingly and effectively in teamwork to the great tasks which have and do and always will attract the great souls of the race.

Not only is this true of the individual, but of the group, any and every group, whether social, political, commercial, industrial, or religious. For this unity towards which all things tend is a "bond of spirit" and not of mechanical adjustments. Education, therefore, must be devoted to the discovery of the truth in all things; and as truth tends to coalescence, so must all truth lovers be brought inevitably into intimate association. Every influence therefore which tends to disintegration is a perversion of the principle which is the essence of education. Education has taught us the essential oneness of Nature, that her *modus operandi* is evolution, and the end of all things, God. The destiny of our race is solidar-

ity with the divine. Education must not—cannot indeed—lead to misanthropic individualism, nor to religious sectarianism, nor to imperialistic nationalism. All of which manifestations sooner or later tend to degenerate into truculent struggles for individual supremacy, and seek to contradict the current flow of experience which is finding the wholeness of the universe as the end of philosophic speculation justified by every scientific experimentation. The hunger for spiritual unity in spite of denominationalism, the passion for the league or association of nations, the pathetic longing for peace through the international council at Washington while this is being written, are all evidences of the great and holy task to which our educational system must be devoted.

Do not the social problems of our times show a spiritual relationship to these things? Is not the urgent duty of every society to find out what each man is best fitted for, and in what way he can best serve the whole, and then provide for every man the opportunity, or at least see that no removable influence is allowed to prevent every man enjoying the opportunity for being all he is capable of being and doing; that which he can do so fully and perfectly that all may rejoice in the realization of that perfection? Nothing short of this is the task which lies before us in our effort to make Zion a reality.

Preach the Word

By Edward Rannie

"Children should be baptized as the law provides."

"Thy word is a lamp unto my feet, and a light unto my path."—Psalms 119: 105.

"All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Timothy 3: 16, Inspired Translation.

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—Doctrine and Covenants 1: 7.

"And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit."—Doctrine and Covenants 42: 5.

"And again, inasmuch as parents have children in Zion, or any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord."—Doctrine and Covenants 68: 4.

One of the shortcomings of the present generation is their lack of knowledge of the scripture, and this applies to believer and nonbeliever. The reader might ask the question, How do I know that that is the true condition? At least two reasons can be given, and that will be sufficient to establish it as a truth, viewed from the standpoint of the writer, and if the reader will apply the same rule he will likely be convinced. First, those people who are interested in the teachings of the Bible, when they hear its truths presented become keenly interested and declare that they never heard the like before; and the missionaries have learned by experience that it is the plain, simple truth of the Bible that wins the sympathy of

those who hear. Second, the writer is painfully aware of how little he knows of the Bible, and when he finds others that know less, they must be in a cloud of dense ignorance.

And a second class of people, are those who will not do the things that are commanded in the scripture and want to hold an argument with God and try to convince him that he is mistaken in some of the commandments that he has given to his people. It is quite a common thing, with some people, that when they fail to keep the commandments and lose the promised good, or reward promised, that they find fault with the law. In this article the writer will be content to refer to only one law, that in some homes there is a laxity of its observance, and that is the proper teaching of children in regard to Jesus Christ and his gospel, that they may enter into the church at the age of eight years. First: it is said that they cannot understand. There are four things that they are to understand, repentance, faith in Christ the Son of the living God, baptism, and the gift of the Holy Ghost. It is not stated how much or to what degree the children are to understand the above teachings, or principles. It is unbelievable to the one who has faith in a loving Father, that he would ask him to do something that he cannot do, and then condemn him for not doing it. The writer is not aware of any teaching in the word of God that requires an understanding of a law as a prerequisite of obedience to the same; if that were true transgressors would plead ignorance of understanding the law as a justification for their disobedience.

There are two ways to teach faith in Jesus Christ: by precept, and by example. We show our faith in Jesus Christ by being obedient to his commandments, and our children will have faith in him in proportion to our faith as manifested by our works of obedience, and that faith will lead them to be obedient to the ordinances of the church, and they will feel like Jesus did when he said, "The Father hath not left me alone; for I do always those things that please him." (John 8: 29.)

Alma taught that faith was a matter of growth. (Alma 16: 151.) "But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words."

It is a matter of common experience among adults in the church that when they are obedient to the Lord's commands, that evidence of the Lord's approval follows. The child having been baptized, because God has commanded it and because of the childlike faith that it possesses, though it may be small, the Lord is just as willing to bless him because of his obedience. If he were not, then he would be a partial Father and his children could not love him, because he would be violating his own law as taught by his servant. (James 2: 1, I. T.) "My brethren, ye cannot have the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons."

For nearly one hundred years it has been the honest pride of the Latter Day Saints that they have stood in defense of the word of God, while others have minimized its value by teaching that there was some of it obsolete, so far at least as putting into practice the commands taught therein. It would be a sad condition to find at this late date that we were finding fault with God's word instead of encouraging both old and young to obey its commands and receive what was awaiting the upright, obedient, and pure in heart. We will prevent our children having the Lord's promised blessings, if we find fault with his word, instead of encouraging them to obey it.

Truth Versus Error

By O. L. Weaver

Why be deceived when the way is so clearly pointed out by Christ?

The attitude of mankind towards the truth has ever been one of the most stubborn opposition. From the days of our foreparents, who were placed in the garden of Eden, in the midst of perfect environments, enjoying perfect spiritual and physical happiness, with power to perpetuate eternal life, even down to our present day, we are led to realize that the forces of Satan are relentlessly arrayed against those forces that tend towards the recovery of that original happiness and perfection, by frail humanity.

In that unrelenting spirit of hatred, deception, and spitefulness, the enemy of God's promise is seemingly untiring; not one of his creatures but have been the objects of this prey, no; not even the Master himself, who possessing all power, in heaven and in earth, was able to say, "Get thee behind me." But how helpless do we frail creatures appear before these onslaughts; how readily do we lend a listening ear to that "Bow down and worship me," and how easily have we been misled out of our lawful inheritance.

How subtle the Evil One, even from the beginning: "Thou shalt not surely die," but "shall be as gods"; what misleading advice!

"God does not mean that. He means something else." How that method of deception has undermined the reason, impaired the vision, and deflected the inclinations of mankind, only he who has been successful in trampling down these barriers; he who has succeeded in opening up that channel of communication between God and himself; only he who has accepted the word, and taken upon him the name of the Son; he who has put on Christ, risen with him, becoming a partaker of that divine nature, through the indwelling of the spirit of truth, which lends sufficient power to ride triumphantly over the ever-darkening clouds of earthly sin and misery, and heightens and lightens our vision, even to the realms of God's eternal sunlight of truth, can understand aright the havoc wrought by our common enemy.

Perhaps here we feel like uttering, "How long, O Lord, how long?" And the answer comes, I have loved thee and have redeemed thee. I went before and cleared away that humanly insurmountable barrier. Come unto me all ye that labor and are heavy laden and I will give you rest." Thus our advocate has gone ahead and cleared up our case, placing at our disposal a vehicle that will carry us safely back to the old homestead, where abounds plenty and happiness, only asking in return: "Abide in my words; continue in my doctrine," walk hand in hand with me, and I will conduct you safely back to the Father.

Knowing that his burden is so light, his yoke so easily borne, why do we hesitate to become intimately associated with this best of all friends? Why do we stand, as it were, with our back on him, surfeiting on the delusions of Satan, groping along blindly in the dark, heeding that voice of deception, grasping at these bubbles of seemingly momentary happiness, only to find they are short-lived, unsatisfactory, leaving behind in the gloom an aching void which only can be satisfied by those rays of sunshine that are ever shining above the clouds and do always illuminate the paths of righteousness?

We who testify we believe in him, observe; do we believe? Does our faith impel us to action, to obedience to his commands? Do we accept his word at par, without any mental reservations? Do we follow him as a leader over the parapets and on against the relentless onslaughts of error, indifference, and deception? Down into the watery grave? ("Thus

OF GENERAL INTEREST

DARWIN'S CONFESSION

William J. Bryan says that "one who thinks his mind comes up from the brute is likely to distrust it in dealing with the great questions—hence agnosticism."

I have set forth in former issues what would seem to be the natural and logical effect of the Darwin hypothesis on the minds of the young. This view is confirmed by its actual effect on Darwin himself. In his Life and Letters he says:

"I am much engaged, an old man, and out of health, and I cannot spare time to answer your questions fully—nor indeed can they be answered. Science has nothing to do with Christ, except insofar as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there ever has been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities."

It will be seen that science, according to Darwin, has nothing to do with Christ, except to discredit revelation which makes Christ's mission known to me. Darwin himself does not believe that there has ever been any revelation, which, of course, excludes Christ. It will be seen also that he has no definite views on the future life—"every man," he says, "must judge for himself between conflicting vague probabilities."

It is fair to conclude that it was his own doctrine that led him astray, for in the same connection (in Life and Letters) he says that when aboard the *Beagle* he was called "Orthodox" and was heartily laughed at by several of the officers for quoting the Bible as an unanswerable authority on some point of morality." In the same connection he thus describes his change and his final attitude:

"When thus reflecting I feel compelled to look for a First Cause, having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist. This conclusion was strong in my mind about the time, as far as I can

it becometh us to fulfill all righteousness.") Are we willing to take up our cross, to endure our Golgotha? Are we willing to receive his testimony? "I speak that which I have seen with my Father"; "I and my Father are one." Shall we obey his command, "Observe all things, whatsoever I have commanded you"?

There is no other name given under heaven whereby we may be saved; so why trust to the uncertain? Why travel the unknown road full of pitfalls, bypaths, and ends; Where? Stop! Consider! "Seek and ye shall find; knock, and it shall be opened unto you." The road that leads to the kingdom is a straight, well-lighted, one-way thoroughfare, and the fruits of the kingdom are in abundance on either side of the path, supplying sustenance and acting in the capacity of a guide to the weary traveler, who finds as he nears the portals of this very desirable realm, this fruit more abundant and luscious.

Fellow travelers, we cannot miss the way if we get started aright. If these fruit trees are not bounding your present highway, you are traveling towards the country of the enemy, where abounds want, malice, hatred, and slavery. The husks of that far country will not satisfy; you are advised to turn about, go back to the crossroads, start out on the road where you find the fruit trees, partake of the fruit and feel your strength return, feel the glow of that vitalizing sunshine, watch the horizon clear, the vision brighten, and the journey become a real pleasure.

remember, when I wrote *The Origin of Species*; and it is since that time that it has very gradually, with many fluctuations, become weaker. But then arises the doubt: *Can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?*

"I cannot pretend to throw the least light on such abstruse problems. The mystery of the beginning of all things is *insoluble* by us; and I for one must be content to remain an *agnostic*."

A careful reading of the above discloses the gradual transition wrought in Darwin himself by the unsupported hypothesis which he launched upon the world, or which he indorsed with such earnestness and industry as to impress his name upon it. He was regarded as "orthodox" when he was young; he was even laughed at for quoting the Bible "as an unanswerable authority on some point of morality." In the beginning he regarded himself as a Theist and felt compelled "to look to a First Cause, having an intelligent mind in some degree analogous to that of man." This conclusion he says was strong in his mind when he wrote *The Origin of Species*, but he observes that since that time this conclusion has very gradually become weaker, and then he unconsciously brings a telling indictment against his own hypothesis. He says, "*Can the mind of man [which, according to his belief, has been developed from a mind as low as that possessed by the lowest animals] be trusted in such mysteries?*" He first links man with the animals, and then, because of this supposed connection, estimates man's mind by brute standards. Who will say, after reading these words, that it is immaterial what man thinks about his origin? Who will deny that the acceptance of the Darwinian hypothesis shuts out the higher reasonings and the larger conceptions of man?

On the very brink of the grave, after he had extracted from his hypothesis all the good that there was in it and all the benefit that it could confer, he is helplessly in the dark, and "cannot pretend to throw the least light on such abstruse problems." When he believed in God, in the Bible, in Christ, and in a future life there were no mysteries that disturbed him, but a *guess* with nothing in the universe to support it swept him away from his moorings and left him in his old age in the midst of mysteries that he thought insoluble. He must content himself with Agnosticism. What can Darwinism ever do to compensate anyone for the destruction of faith in God, in his Word, in his Son, and of his hope of immortality?—Editorial by W. J. Bryan, in *The Commoner*.

AGAINST LIMITATION: NONE

The Associated Press reports the following summary of public opinion on disarmament under date of December 11:

An analysis of the mass of memorials, petitions, and resolutions which had been received by the American delegates to the arms conference up to December 1 indicated that they voiced the sentiments of more than 6,535,000 persons, the general information sections of the advisory committee said today. Numbers of communications continue to arrive daily, it was said.

The communications received up to the first of the month were tabulated as follows:

Advocates of complete disarmament, 1,253; advocates of limitation without the cooperation of other powers, 1,611; advocates of cooperative limitation, guided by benevolence and liberality, 29,840; advocates of cooperative limitation left with confidence to the judgment of the delegation, 6,501,436; advocates of limitation with caution, 1,001; against limitation, none; those who beseech divine guidance for the dele-

PASTORAL

Unto What Have I Been Chosen?

Soliloquy of a newly elected Sunday school superintendent.

I am depressed, yet elated. I have been honored, yet burdened. I have been asked to give much, yet feel that I shall receive more in the office of superintendent of the local school.

The pastor nominated me and I may presume that he and those who voted for me thought I was the best available man. Likely the emphasis should be on the word *available*, for certainly there are others as well equipped and as willing. Possibly not so willing, but I have a willing colt in the barn who has no sense. . . . A few did not vote at all, to be sure, and may be counted among those willing to be shown—to let myself off as easily as possible, but if I cannot show them I am not worthy of their trust.

Now there will be opportunity for a demonstration of some of my ingrowing ideas. It has been a sort of diversion to sit in my seat as a pupil, then as a teacher, and list the failures of the superintendent to myself. I wasn't mean about it, but I did it as others will with me. It will be a long list. But the other man failed to see many things that I thought a blind man could not help but see. He was a good fellow, but not much interested in his task and wanted to be let out, so here I am without even the glory of having triumphed over opposition.

Not having been in the community very long, these people don't know me very well. Possibly I don't know myself any better. What *do* I know? What can I tell? And really, what is my job?

Let me go back to the beginning. But where is the beginning? My mind is confused and the whole thing chaotic. Evidently I don't feel well this evening, so I'll think more about this later. . . .

There's no use deluding my better self in this manner, for I am as well and strong right now as I ever will be. The children of our home are on hand as usual with their lessons and their experiments in seeing how much teasing can be endured before anger and eruption ensues, but they will be here to-morrow and the day after and for years to come—I hope. Other homes have children about like these that call me "Dad" and "Pop" and "Dad-dee." Some may have better offspring and some may have worse, but on Sunday all of them congregate at the church and we call it Sunday school. That is, they are supposed to, but some are late and others fail to arrive regularly.

Wife and I also go. Other fathers and mothers do likewise, and we collect into little groups to debate solemnly over whether Elisha drove his oxen abreast or strung out single file. We think we are the Sunday school. Evidently we are not, but just visitors who keep company with the children till they reach the ripe age of adolescence and avoid us like the plague, because only babies walk with and sit by their papas and mammas.

When these youngsters of ours have in a little while slipped past us into manhood and womanhood, what will they be saying and doing about Sunday school and church and the prob-

gates in following a Christian policy, 5,011,620; those who especially request that disarmament be made the principal issue, 499,620, and those who especially advocate an association of nations, 38,406.

lems of the day? . . . Probably the kind of thoughts and acts we have planted there to-day.

I must read a lot and study furiously. I wish I could get out and see what other schools do. I've been out, but didn't know how to observe. If I could only get to Independence or Lamoni or some of the big places, I might learn something. Yet they say those places are so crowded they are handicapped awfully. We do have some room to spare, but I would like to fill it up and feel crowded, just for a change.

I would hate to have anyone ask me what to read to become a better teacher. There ought to be a lot of good books put out by the church, so we could send for them and brush up. But they would be badly shopworn if kept around till folks like me took a notion to order them. I hope others aren't as indifferent as I have been. Maybe the publishing house does have such books. I ought to look it up in the catalogue. Or perhaps I should write to the general superintendent and ask him. Some one from Lamoni said he was collecting some books on Sunday school work. That's it; I'll write him now. . . .

Worst time I ever had. I don't know what to say nor how to say it. I've gotten as far as—"I need some good books on Sunday school work. Please tell me what ones are good—," and then I thought, Suppose he should write back and ask me to tell him my problems so he could suggest the best books. I heard a good Sunday school worker put it up that way once and nobody responded. They hadn't thought hard enough to stir up any problems. I'm in the same fix. I am not clear myself . . . but I'm going to be.

I want the confidence and respect of these people, but to want is not enough. I must be worthy of it. If I want to be respected and loved I must have decent self-respect and lovable qualities. And till I am doing my best I'll have very little of either.

Let's see. I was going back to the beginning. Where was the beginning? I know. The pastor nominated me and the people elected me. That was it. But where does that lead? To his door. I will ask him what ought to be done . . . but suppose he refers it right back to me—which he will likely do, demanding that I take the initiative and let him cooperate and suggest. What do I want him to do for me? He said he would back me up in any good schemes I wanted to set on foot, but would like to see that what we do works into the church plan. That's something else. What does he mean by coordination? What do I mean when I use the word? We ought to see alike—we must if we succeed at all. . . . Probably that's what coordination means: seeing alike and working to the same end. What end? . . . Eternal life in the presence of God, eternal judgment (bringing it back to us) resurrection, matured and useful life of service developed and fostered by the church organization, which includes the Sunday school.

So here we are back again to earth. Strange I hadn't traveled that road before. Perfection of character—making good Saints of the children God has given us—and the best time to do it is when they are young and impressionable.

The Sunday school must be the church in session as a school instead of assembled as an audience for preaching or prayer. I must have read that somewhere; anyway it's mine now and it wasn't before. I'll remember that.

But what can I do as superintendent? As a teacher I could reach the hearts of a few persons in a class and so do some good, but as superintendent I become an official announcer of songs and the one to arrange for the opening and closing prayers. A phonograph could do that. Here

I am in a supposedly responsible position, yet it turns out to be a mere figurehead!

I hadn't thought of that. . . . I know; I'll tell the teachers they must do better work. . . . But will they? What will they say to me? They will ask me what I would do—what I can do to help them be better teachers. They'll have a right to do that. They ought to. Then what will I say? Think I'll have to dig . . . but again, how and where?

What's happening? Oh, the family want to retire, and prayers are in order. . . .

They all looked at me strangely after I had finished praying. Must have thought there was something the matter with me—and there was. I believe I *prayed* instead of merely saying a prayer. I am in earnest about this new job of mine and it's bound to crop out, dear kindred, and you may note it often in the future. . . .

The house is quiet and oppressive and I don't know how to think in such a silence, but I'll have to get accustomed to thinking a little more, no matter where I am. Some of the trash that has cluttered up my mind has not been worthy of the name "*thought*."

Those teachers worry me, for the more I think of them the more I am convinced that I must support them in every possible way, directly and through the other officers—in fact, in every way so they will have the best ideals and material for their work. I must meet with them and help them gather the very best from the lessons for our local needs. That means study on my part of all the lessons in all the grades, and a careful analysis of each, with a constant search for supplemental material. . . . I'll finish that letter to the superintendent and tell him I know scarcely anything except that I've got to help my teachers. He may be able to help me help myself do that.

But most of all, I want God to help me by stirring up my sluggish intelligence and arousing my slumbering talents so I may set an example as well as impart precepts. Perhaps he will if I try—and I haven't tried very hard before. I feel like staying up all night to-night—and every night till I am what I want to be and able to handle this assignment aright, for it looms larger all the time and I seem smaller, but perhaps if I am fully awake when I am not supposed to be asleep I shall with God's help make progress.

H. Hale Smith Lectures at University of Colorado

Heman Hale Smith, son of the dean of women, Vida E. Smith, who was on the Graceland faculty two years ago and popular among the students, is making preparations to deliver a series of lectures at the University of Colorado. His compelling personality, attractive platform manners, and able delivery are remembered by those who knew him. His subjects for the lectures are typical of the field of work in which he is interested: "Challenge of the living wage," "Aims of labor," "Aims of capital," "Weapons of industrial war," "The I. W. W., and the coming revolution," "The hope of industrial peace." Extensive personal experience and research qualify him to speak on the subjects chosen.—*Graceland Record*.

Religious Education Lectures

Last week J. A. Koehler, Bishop of Far West Stake, lectured to the class in religious education on the subjects, "Man, self-conscious," "Agency," "Levels of conduct." This week J. F. Garver, president of the Lamoni Stake, has been lecturing on the subject, "Atonement." Both of these sets of lectures are in the regular series given to each year's class in religious education.—*Graceland Record*.

WHAT WE BELIEVE

"The Latter-Day Glory"

By Elbert A. Smith

*"The Spirit of God like a fire is burning;
The latter-day glory begins to come forth.
The visions and blessings of old are returning;
The angels are coming to visit the earth."*

It is a time-worn axiom that truth is stranger than fiction. No romance ever written is stranger than the history that we are about to recount. Yet it is true. It is the record of that "marvelous work and a wonder" mentioned by Isaiah. (Isaiah 29: 14.)

It is the story of the restoration and growth of the church of Jesus Christ in these last days. For convenience we will divide that history into periods.

1. The Period of Preparation

One beautiful spring morning a boy came out of the forest, God's first temple, from his season of secret prayer, with tidings that set the world agog. He had seen a heavenly vision. His startling claim was that revelation from God to man had been resumed, in a hard, prosaic age of which the prophet had written, "the prophets and your rulers, the seers hath he covered." (Isaiah 29: 10.)

Fresh from his forest seclusion he met a clergyman to whom he innocently recounted his experience, only to be told that it was all of the Devil. The controversy thus begun still rages in press and pulpit and has literally circled the earth. Strange, that a boy by an assertion should thus disturb and disrupt ecclesiastical circles!

This boy was Joseph Smith. He was born December 23, 1805, at Sharon, Windsor County, Vermont, of poor but honest and intelligent parentage. At the time when this history opens he was in his fifteenth year, and was living with his father's family near Manchester, New York.

The First Vision

A great religious revival had been in progress conducted by leading denominations. Joseph Smith was powerfully moved upon, and became deeply concerned for his soul's salvation. He sought to find the straight and narrow path, the "one way."

But soon the revival terminated. Amity fled. An unseemly scramble for the lion's share of the converts ensued. Tearful penitents were plucked to and fro by contending pastors. Out of this shameful confusion came a strange *denouement*, best told in the language of Joseph Smith:

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine.

"It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs; that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom

to them that lacked wisdom and would give liberally, and not upbraid, I might venture.

"So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God.

"I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in my being,) just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) 'This is my beloved Son, hear him.'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood before me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join.

"I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; 'they draw near me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself lying on my back, looking up into heaven.

"Some few days after I had this vision I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had.

"I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the Devil; that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them.

"I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution; and this was common among all the sects; all united to persecute me.

"It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling.

"But strange or not, so it was, and was often cause of great sorrow to myself. However, it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision he had when he 'saw a light and heard a voice,' but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision.

"He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.

"So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true."—Church History, vol. 1, pp. 8-11.

The Keynote: "Hear Ye Him"

Certain points stand out prominently in this revelation. Let not the reader overlook the most important of them all, the keynote of the message and of the work that followed, to the present day: "This is my beloved Son, hear *him*."

Too long have people listened to men and man-made doctrines. It was time to turn to Jesus and hear him. Within the churches *reformation* had failed to recover the ancient order; the hour of *restoration* had struck.

It was Alexander Campbell, one of the most noted of the reformers, who said:

"Since the full development of the great apostasy foretold by prophets and apostles, numerous attempts at reformation have been made."—Christian System, p. 3. (Edition of 1890.)

"Societies, indeed, may be found among us, far in advance of others, in their progress toward the ancient order of things; but we know of none that has fully attained to that model."—*Ibid.*, p. 291.

And he concluded his discussion of the creeds:

"Do not . . . the practical result of all creeds, reformations, and improvements and the expectations and longings of society—warrant the conclusion that either some *new revelation*, or some new development of the revelation of God must be made before the hopes and expectations of all true Christians can be realized, or Christianity save and reform the nations of this world? We want the *old gospel back, and sustained by the ancient order of things*."—*Ibid.*, p. 250. (Italics ours.)

Creeds and Professors

Joseph Smith was told to join none of the churches then existing; that the creeds were wrong, and "those professors" corrupt.

This announcement gained for him the enmity of many theologians, and in itself accounts to a large degree for the troubles that his followers afterward encountered. Yet the charge was no more harsh than some of the declarations issuing from Wesley and others of the reformers.

It was not alleged that all religious people were corrupt. Far from it. The term "*those professors*" may be logically held to find its antecedent in the reference to those professors of religion, particularly the professional clergy, who had conducted the aforementioned revival and had followed it by

such disgraceful quarrels: "If ye are not *one*, ye are not *mine*."

But if he choose to do so, the reader may extend the scope of the language to include all professors who then taught or do now teach "for doctrine the commandments of men" and draw near to God with their lips while their hearts are far from him.

The charge against the creeds stands self-evidently true. Indeed in many instances its truthfulness is self-confessed by those churches which have since revised their creeds and are still revising them, a confession of past error. Some of the doctrines then contained in the creeds, notably the doctrine of election and predestination, may well be considered "abominable" in the sight of God. (See chapter 8, p. 127, of this series.)

A Second Vision

A second vision, thrice repeated in one night, was granted some three years later, described as follows:

"When on the evening of the above-mentioned twenty-first of September, [1823] after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation as I had previously had one.

"While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person.

"When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi [Moroni]. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people.

"He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang.

"He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament."—Church History, vol. 1, pp. 12, 13.

A full account of this vision may be found in Church History, volume one. The heavenly messenger went on to quote Malachi 3 and 4, Isaiah 11, and a part of Joel 2; saying that these were shortly to be fulfilled.

Outstanding Points

First. The young man was told in this vision that God had a work for him to do, and that his name should be had for

good and evil among all nations. The work that he was to do was unfolded later in the organization of the church after the New Testament pattern, and the restoration of "the old gospel," with its doctrines and blessings, "sustained by the ancient order of things."

The prophecy that his name should be had for good and evil was literally fulfilled: the name of the boy who that night communed with a bright messenger from on high has been bandied to and fro for good or for evil among all peoples.

Second. He was told that certain prophecies were about to be fulfilled. A leading prophecy in the chapters referred to was that the Jews should be gathered back to Palestine and their land again be blessed (see in particular Isaiah 11: 11, 12.)

At that time the return of the Jews was hardly dreamed of. To-day the Encyclopedia Britannica (11th edition) says:

"Prior to 1858, when the modern building period commenced, Jerusalem lay wholly within its sixteenth century walls. . . . At present Jerusalem *without the walls* covers a larger area than that *within them*." (Italics ours.)

This is in striking fulfillment of the prediction:

"And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this *young man*, saying, Jerusalem shall be inhabited *as towns without walls* for the *multitude* of men and cattle therein."—Zechariah 2: 3, 4. (Italics ours.)

These tidings Zechariah said should be given to a young man by an angel. Joseph Smith received them in that way and gave them to the world.

The Outlook April 1, 1914, announced that the city authorities of Jerusalem were contemplating selling the outgrown city walls for building material.

Third. He was told concerning a certain book written upon gold plates and containing a history of the ancient inhabitants of America and God's dealings with them.

Four years later, September 22, 1927, he obtained those plates from the hands of the angel, at the hill commonly known as Hill Cumorah, described as "convenient to the village of Manchester, Ontario County, New York.

By divine assistance he was enabled to translate this book, the Book of Mormon, and it was published in March, 1830. This book is an adequate reply to Ingersoll's charge that "the Christian God did not know of the existence of America until Columbus told him of it."

Authority Restored

Undeniably authority must be had to preach the gospel and officiate acceptably in the ordinances of the church.

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest."—Hebrews 5: 4, 5.

It is not a matter of deciding to go out and preach. A call and an ordination are necessary. Jesus said:

"Ye have not chosen me, but I have chosen you, and ordained you."—John 15: 16.

Men may attempt to trace their authority and priesthood by succession back to Jesus and the apostles. For those who reject *restored* authority this is the *only* alternative.

Yet that leads every Protestant minister back into the Catholic Church. John Wesley recognized that and said:

"When asked by what authority I did these things, I replied by the authority of Jesus Christ conveyed by the Archbishop of Canterbury when he laid his hands on me."

And the Archbishop of Canterbury traced his ordination back to Rome. The same is true of Luther:

"His [Luther's] ordination, therefore, and that of all his

Protestant successors, is as valid as that of the Romish priesthood at the beginning of the 16th century."—I. Daniel Rupp, *History of Religious Denomination*, p. 400.

But is it sufficient to trace authority back to the Catholic Church and into the mazes of the dark ages of apostasy? There it is lost under the terms of this edict:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."—2 John 9.

Others may answer for themselves. We judge them not. But for ourselves we must answer in the negative. We believe in authority restored by angelic administration under divine direction.

The Priesthood Restored

As the work of preparation progressed the day came when the Aaronic or lesser priesthood was restored. That event is thus described:

"We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty-nine,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.

"Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass: And again so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation."—Joseph Smith in *Times and Seasons*, vol. 3, pp. 865, 866.

Oliver Cowdery thus describes their experiences on that occasion:

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will.

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted

and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance!

"What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard.

"As in the 'blaze of day'; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant,' dispelled every fear.

"We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty!

"Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

"But dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, 'Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth that the sons of Levi may yet offer an offering unto the Lord in righteousness!'"—Church History vol. 1, pp. 37, 38.

In due time, in harmony with the revelation previously quoted, the higher or Melchisedec priesthood was restored to them. Under this authority they were commanded to ordain each other first, and then others, as God should point them out. However, they were instructed to defer this ordination until they should meet for church organization.

II. The Period of Organization and Growth

The period of preparation drew to a close and the work of organization began. The church was organized on the 6th day of April, 1830, in Fayette, Seneca County, New York. Of that event Joseph Smith writes:

"Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren, that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above-mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D. one thousand, eight hundred and thirty.

"Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter Day Saints." After which he ordained me also to the office of an elder of said church.

"We then took bread, blessed it, and brake it with them also wine, blessed it, and drank it with them.

"We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly."—*Times and Seasons*, vol. 3, pp. 944, 945.

The work of organization and growth went on rapidly. Even while yet their numbers were so few, they were told

by revelation that the church should be organized with apostles, elders, seventies, bishops and all the quorums and officers contained in the New Testament church.

Men came at the call of God. The church grew. Elders were ordained, as we have seen. The first bishop was called February 4, 1831. Twelve apostles were ordained at Kirtland, Ohio, February 14, 1835. The organization of a quorum of seventy began February 28, 1835. A First Presidency was organized in 1833.

Other officers were called of God and set in their respective places until there existed again a church organized exactly after the original plan, containing all those officers that we are assured in Holy Writ, "God set in the church."

Missions also, and local churches were established. A complete judicial system was organized, also a financial department. The church was fully equipped to carry on its mission work and to perform all necessary legislative, executive, and judicial functions of an ecclesiastical nature.

III. Period of Persecution

The period of persecution may be said to have begun with the period of organization and growth, if not, indeed, previous to that date, as we have seen.

One of the first public baptismal scenes, 1830, was an occasion for mob violence. These persecutions increased in violence as the years went by and as the growth of the church brought it more into public notice.

This may seem strange to some. The fact that the Saints were driven from place to place with great slaughter and suffering is held to be an evidence against them. But Jesus said:

"But when they persecute you in this city, flee ye into another."—Matthew 10: 23.

"If they have persecuted me, they will also persecute you."—John 15: 20.

"If the world hate you, ye know that it hated me before it hated you."—John 15: 18.

At Kirtland, Ohio

In October, 1830, Oliver Cowdery, Peter Whitmer, jr., Ziba Peterson and Parley P. Pratt were appointed on a mission west to the Indians. En route they tarried at Kirtland, Ohio, for a time.

At this place they were very successful. Sidney Rigdon, afterward a member of the First Presidency, was among their converts, and with many of his congregation. He was a brilliant and powerful "Christian" minister of note in the Western Reserve.

About one hundred and twenty-seven were baptized, including many afterward prominent in the church.

A strong following was built up at Kirtland, and the church was directed to remove to that point. Joseph Smith and others arrived there early in 1831. For a number of years Kirtland continued to be one of the most important points of gathering.

The Kirtland Temple

The corner stone of the Kirtland Temple was laid July 23, 1833. This remarkable structure was completed after great labor, hardship, and sacrifice, the dedication occurring March 27, 1836. This building is still in good condition and in use by the church.

The Lord blessed the people wonderfully in this temple. The gifts of the gospel were manifested in tongues, prophecies and visions.

Schools were organized for the instruction of the elders, and for the study of the Hebrew language and other subjects—the Saints were a studious people, also they were pio-

(Continued on next page.)

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

The Women's Department Historical Collection

We told you it was a letter from the department historian, didn't we? And we promised it was *not* about reporting to her the items of interest concerning your club's activities, eager as she is for those items! Well, to make good, we're going to let you in on a bit of pleasant news; news which we imagine you may have already guessed as you read the heading of this editorial.

Perhaps you opened your eyes a bit, or caught your breath as you read, and exclaimed to yourself or some one near you, "Why, I didn't know we had a historical collection!" Well, that's the news we're trying to tell you; don't you understand? And to make it clearer to you, we will go back a bit, and begin in the dear old fashion of childhood's absorbing stories.

"Once upon a time" Sister Frederick M. Smith, Director General of our Department, wrote the superintendent, unfolding her hopes and plans concerning a collection of articles or documents of historical interest to the church, which collection she hoped the women would make, or help to make, before it was forever too late. What we have to tell you to-day is the result of that letter and the thought and effort which have been put upon the matter by various ones since its receipt.

Upon inquiry we learned that there was a beginning of such a collection already in the hands of the Church Historian, and that he was not only willing, but delighted, to have the Women's Department step in and attempt to augment that beginning to the proportions of a real and valuable collection, such as our church, with its unique and most interesting history, could not well afford to be without. The President of the church also expressed his pleasure in the plan, and we have found the heartiest of support and encouragement from these two church officials.

Our department historian, Sister Madge Siegfried, visited a short time with us in our home in late summer, and later, upon the occasion of our recent visit to Independence, we were able to push our preliminary plans to an encouraging

near temperance workers in Ohio. At Kirtland, October 23, 1837, the High Council, Joseph Smith, president, adopted the following resolution:

"That we discountenance the use of ardent spirits, in any way, to sell, or to be brought into this place for sale or use."
—Church History, vol. 2, p. 110.

Much has been written against the Saints in Ohio, but Robert Lucas, who was governor of Ohio from 1832 to 1836, during the greater part of their sojourn there, and governor of Iowa at the time of their movement to Nauvoo, in a letter to President Martin Van Buren, dated at Burlington, Iowa, April 22, 1839, said:

"I think it due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an industrious, inoffensive people; and I have no recollection of having ever heard of any of them being charged in that State as violators of the laws."—Church History, vol. 2, p. 97. (This letter is on file in Washington, District of Columbia; a photographic copy being in the possession of the Church Historian.)

At this place, too, grievous persecution occurred. During February, 1832, Joseph Smith and Sidney Rigdon were dragged from their homes at night and cruelly beaten and tarred and feathered.

(Concluded next week.)

completion. A cabinet was obtained, provided with suitable locks and protecting devices, in order that all who send their treasured souvenirs and relics to this collection may know that they will be properly safeguarded, so far as wisdom and judgment may dictate. This cabinet has a glass top under which some articles may be displayed, and many drawers to contain others which, except for rare occasions of special display, may rest securely therein. Cards have been printed, containing space for number, description, and name of the one who makes the loan; and already, without one word of publicity in regard to it, our Women's Department Historical Collection has become a reality, and a number of most interesting articles have taken their places there.

A further word in regard to the project will not come amiss. There are some people who claim to have little or no interest in "dead and gone" people and events. They feel that the life of the moment is all-sufficient, and stirring enough to absorb all one's time and attention. We may grant a portion of justification for this attitude, but at the same time are unwilling to admit that the past has no part to play in our present. If we concede the statements of biologists and sociologists to be correct, what and who we are to-day are very largely the result of the lives and thoughts of those who have gone before, and anything that may throw a light upon them may become a light and guide to us who have followed. They lived that we might be, and as they passed the "torch of life" down to us undimmed or feebly fluttering, so our heritages have been abundant or paltry.

The men and women who were instrumental in bringing forth this wonderful restored gospel in a day of narrowness and bigotry, who braved the scorn and contempt of neighbors, friends, and loved ones, and who, in some instances suffered persecution and privation and even made the "supreme sacrifice," in order that we might enjoy to-day the privilege of worshiping God according to the dictates of our consciences, are worthy a place in our grateful memory.

The cry is often raised to-day that the rising generation is irreverent and indifferent to many spiritual influences we would throw about them. They seem callous, hardened, disinclined to pause in their mad pursuit of pleasure, to consider with thoughtfulness the forces of life and eternity. They lack loyalty and regard for authority, and too often there are exhibitions of heartrending disrespect for parents and ungratefulness to those whose devotion has given them all they have, even their very being.

Where lies the fault for such a condition of things? Can it be that we, as parents, have been too engrossed in providing material comforts for our children to see, with clear eyes, our duty to them in spiritual ways? Can it be that our very unselfishness has worked harm and loss to them in that we have demanded and received too little consideration at their hands? Can it be that because we have not taken the time to talk to them of the people and events of the past in a way to awaken respect and gratitude we have failed to implant in their minds a saving appreciation of what has been done for them? And might it not be, if we, as a people, would unite in gathering together in one place, all the little articles which have a history and interest attaching to them connected with the rise and development of our church, and could take our children to view these things, or talk with them of the personalities and the spiritual impulses which established our organization, explain to them the sacrifices and handicaps suffered and the trials and persecutions endured for the sake of the gospel held precious, gently guiding by suggestion and example the trend of thought into appreciative comprehension that these children will receive a blessing of inestimable worth and beauty?

And it is indeed the eleventh hour! In the homes of many Saints to-day there lie mementos of some one who has labored valiantly under the gospel banner, the mere sketching of whose life and deeds would be an inspiration to many another, and yet, unless these mementos are taken care of, properly labeled and described, who, in a few more years, will understand their significances or be able to tell the story connected therewith? The "second generation" in large and

sorrowful measure has passed away, and the snows are whitening upon the brows of many of the third. With their passing, think you the traditions and stories they heard as children at parents' knees will be kept alive in the hearts of the hurrying, scurrying, careless generation of to-day?

Shall we not, then, before it is too late, while still we older ones remember the incidents and the meaning of the little tokens we may have of the life and service of those who have gone before us, gather together what we, as a church, may have of such relics, and let them be cared for, and appreciated, and placed where their silent testimonies may, throughout the years to come, lift the hearts of beholders to God in thankfulness for his mercy in the past, his presence with us to-day, and the hope we have of joy to come, when we may meet and mingle with those to whose loyalty, courage, and devotion we owe so much?

This collection is regarded as a loan collection. Articles are "loaned," and thus no one but the donors can claim any rights of absolute possession. Anything which has connected with it some history which is of interest to our people, will be acceptable. Things which have been used by those of the early church who were instrumental in its establishment or things connected with the prominent missionaries of those days or their sacrificing families will all have a message. Likewise the spirit of the Reorganization may be reflected by souvenirs of its hopeful days, all of which have place in our appreciative memories.

Letters, diaries, documents, as well as articles of any kind will be received. Everything should be carefully described, dates verified, history or relation to individuals given, and interest and meanings explained. Care should be also taken to give names and addresses of donors, that labeling cards may be accurately filled out.

Now, what do you think of the project? We feel quite sure we hear a murmur of many mingled voices saying, "Splendid! Just the thing! We will do all we can to help make that collection! There's that fan of grandmother's; or those letters written by grandfather when he was on his first missionary trip; or that memorial which was presented to Uncle _____ when he went on that foreign mission; or that picture of good old Brother _____, who baptized father and mother, you remember!"

Good! Who will be next? Now perhaps you will read our historian's letter with added enjoyment, because you understand better what she is talking about!

AUDENTIA ANDERSON.

Our Historian's Letter

Well, in the midst of my household "stewing and brewing" I will stop long enough to say I have enough on hand to warrant "opening shop"!

I have the little lace cap by my side—the one David H. Smith wore when an infant. No finer "footing" or insertion or lace can be found nowadays, either! Baby ribbon (pink) around the face, back of lace frills, drawstrings in the back—*too cute!*

And I have Brother Elbert's baby-boy frock—a bright, small plaid, bloomers separate, lots of dark blue braid on it, and most beautifully made!

I have Frederick Smith's silk vest—brother to Brother Joseph, you know. And here is, also, Sister Stebbins's gold pen, pearl-handled, given to her by Cousin Henry before their marriage. She was glad to give a souvenir to our collection, and of course the Women's Department attach extra importance to anything about these women who have done so much for us in the past. She says of this pen—"Used exclusively for all her writing until in later years she laid aside this friend of tender memories for the more convenient fountain pen. The well-worn condition of the case shows with what regularity the pen was replaced therein, each time after using." And now that he has passed away, this gift of his has double value, both to her and to us, hasn't it?

She also sent a silver (filigree) tea strainer, an heirloom in her family. Coming down to her through her father. Very beautiful. And a fruit knife and nut pick (combination; sterling) owned by Sister Rosalia Harvey Dancer, wife of Brother David Dancer. It was left to Sister Stebbins by Sister Dancer at her death and had been a gift to her by Cousin Henry when he resided as a member of her family in Plano, Illinois. (By the way, Sister Stebbins is going to furnish us with a biography of Sister Dancer, too—surely a woman who "went about doing good" and who "never let her left hand know what her right hand doeth.") Another interesting article sent by Sister Stebbins is a sewing case, which apparently is a war-time relic of Cousin Henry's. There's printing on it; something about an Illinois regiment.

Other things in view are a Testament carried by one of our prominent brothers in the Philippine War, and a little chest made by the father of one of our patriarchs. He said he had long wanted to see it in a church collection.

Then there is the painting of the Nauvoo House as it looked originally; very pretty and very interesting. I have framed it with a gold mat and placed it in the frame made by Brother Layton out of walnut from the "Old Homestead," in Nauvoo. The gold mat gives it the gold framing an oil painting needs, and this plan also puts the old canvas under glass to preserve it. It was painted by Brother Elbert's father, you know.

Then I have the book I told you of, printed in 1851 in Copenhagen, in the Danish tongue. It was left by Frederick Johnson, my grandfather, to my mother. It concerns the church work there. His name and many others familiar we find in it. Has a good engraving of Joseph Smith for frontispiece.

Feel very hopeful about this collection, for I believe when the people know about it they will be very glad to have their relics placed where they can be seen and appreciated by the masses. Some day we will plan for a real exhibit, during conference time, and have attendants to explain things to people who come to see it!

Yours happily,
MADGE C. SIEGFRIED.

The Spirit of Christmas

Are you willing to forget what you have done for other people and remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking whether your friends love you, and ask yourself whether you love them enough to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that blessed life which began in Bethlehem nineteen hundred and twenty years ago is the image and brightness of the Eternal Love? Then you can keep Christmas. And if you can keep it for a day, why not always?

But you can never keep it alone.—Henry Van Dyke.

Character Building

Very few of us are entirely satisfied with ourselves. We all have traits of character which we dislike and would gladly discard if we could do so easily. We make firm resolves to change our ways and perhaps exert our will power to eliminate the undesirable quality, only to find ourselves unconsciously slipping back again into the same old rut. The usual result is that after a while we give up the attempt, very likely, with the old excuse that one's character cannot be changed; that one must die with the one he is born with.

The truth of that statement is not so generally accepted as it was a few years ago. Character consists of the sum total of one's mental habits, inherited and acquired, and the changing of one's mental habits is a very practical possibility. All that is needed is an earnest desire coupled with a firm conviction that it can be accomplished.

The best way to kill an undesirable mental habit is to cultivate a habit of thought, directly opposite in nature. If you are afflicted with the blues and have the desire and courage to attack them, let your mind rest on the happiness which comes with a cheerful mental condition. Be consciously cheerful! Smile! Smile whether you have anything to smile at or not. Don't just smile with your face, but smile mentally at the world, and soon, when the engine of the brain gets running along that track, it will keep on with very little effort on the part of the engineer excepting, perhaps, some more smiles once in a while for steam.—Exchange.

Psychology

Text: *The Mind and Its Education*, by George Herbert Betts. Herald Publishing House, \$2.10 postpaid.

CHAPTER V

Habit

1. Explain the meaning of the following: Habit is our "best friend or worst enemy"; We are a walking bundle of habits"; Habit is the "flywheel of society"; Habit is a "cable which we cannot break."

2. Do you agree with these: "Let me know your habits of life and you have revealed your moral standard and conduct"; "Let me discover your intellectual habits, and I understand your type of mind and methods of thought"?

3. Give the definition of *habit* in your own words.

4. In the majority of cases, are stoop shoulders, shuffling carriage, careless, halting articulation, and glum, morose expressions justifiable? Why?

5. The question is not, "Shall we form habits?" but, "What habits shall we form?" Give seven reasons why habit-forming is beneficial. Do habits work against progress? How?

6. It is not always best to keep on doing a thing in the same old way, to think and believe always the same, but we should encourage a plasticity which will enable us to keep out of "ruts," to keep us from being "old fogy." Examine yourself and see if you are in "ruts" or "old fogy" on any line of action or thought—say, as to kinds of recreation for our young people, your idea of religion, churchgoing, manner of dress, etc. Discuss.

7. Many parents and teachers do not realize the breadth of the term *education*. Is the child receiving an education whether he has a knowledge of books or not, if he is forming a large number of useful habits? Why?

8. At what period in the development of an individual is he most plastic? When, then, should the habit-forming process be most emphasized?

9. How can an individual become that which he wishes or dreams that he may become?

10. Let this burn deeply into the mind and soul of every parent or teacher who may read: So every school and home should be a species of habit-factory—a place where children develop habits of neatness, punctuality, obedience, politeness, dependability, and the greater graces of character.

11. Discuss James's three maxims for habit-forming.

12. Make a list of acts performed in a day that may be called habits. Indicate, in each case, the stimulus and the response.

13. Have you ever habituated an act that was at first unpleasant? If so, did the unpleasantness disappear? Did the act become pleasant later?

14. Suppose a bad habit had been broken many years. Why is there danger of "backsliding"?

15. From the point of view of habit, what is the function of education?

16. Sometimes the children of preachers go wrong—children that have been preached to and prayed for daily for twenty years. If you know of any such case, how can you explain it?

17. What can be done for a boy fourteen years old, normal mentally and physically, but who has had no moral training, and as a result lies, steals, etc.? If you have ever observed such a case, describe the treatment and the results.

18. Discuss the relation of religious belief to moral practice.

19. How can parents be made to see that the main work of moral training must fall upon them? How is it possible for the modern home to do its proper work in this regard?

20. Discuss fully the moral influence that may come from the group games of youth.

21. Perform and discuss "Problems in observation and introspection."

Notice to All Women's Department Workers

Another quarter is almost past, and reports are due January 1, 1922. Much depends upon each worker and local superintendent making out reports promptly and placing in the hands of the local Women's Department secretary in order that the report from the local may reach the district organizer not later than January 5, 1922.

If you are isolated from a branch and do not work under the direction of a local organization of Women's Department, send your report direct to your district organizer.

The district organizer will supply each local in her district with the necessary report blanks for each department of the work, and she should see that delay in reporting is not due to her neglect to supply these blanks promptly and in due time.

Organizers, please remember that *your* annual statistical report is due at the general office on February 1, 1922. If your locals do not report promptly, you will have still a few days in January for the correspondence necessary to obtain them to your satisfaction.

GOLDIE V. BROOKS, *General Secretary*.

Sister Clara Fleeharty writes from Fairfield, Illinois, of her appreciation of the good which the *HERALD* brings to her, and her friends to whom it is passed on. The Saints of that place have planned a pie supper for the church benefit and expect Brother Lloyd C. Moore, the district president, to attend. Their Sunday school placed the Christmas offering goal at ten dollars and have exceeded it. The school is small, with good interest.

A recent letter informs us that a series of meetings for the young people, similar to those held in Zion and her stakes, has been undertaken in the South Sea Islands and has been successfully conducted, according to reports. We hope soon to have a more complete report as to exactly what was done, who was the speaker, and what success was secured.

O. W. Tuck writes from Neligh, Nebraska, that they enjoyed the *HERALD* and also the few elders who visit them. They hope the day will come when there will be many missionaries in that district.

LETTERS

An Indian's Reasons for Belief in the Book of Mormon

So many have requested me to give my reasons for believing the Book of Mormon to be a true history of the Indian, his origin, etc., that it was deemed best to write the SAINTS' HERALD, giving briefly a few of these reasons. Therefore, it will be necessary to go into a little history of the Ojibwa or Chippewa tribe of Indians.

This tribe was the principal and most powerful of the Algonquin or Algonquin Stock. The North American Indian was composed of different great stocks or families, the best known of which were the Algonquin, the Caddoan, the Siovan, the Athapasean, the Muskogi, and the Iroquoian stock, etc. Each stock was divided into different tribes, who spoke the same language but with a different dialect. For instance, the Ojibwa, or Chippewa, and the Ottawa speak the same language, but cannot converse with each other without great difficulty, similar to the Swede and Norwegian.

The Algonquin was the principal and most numerous of those stocks. Their territory ranged from Virginia north to Labrador, west along the Saint Lawrence up to the Great Lake region, up north to Hudson Bay.

The history of our country mentions but briefly the once mighty tribe, the Chippewa; but few know that the father of Pocahontas, Chief Powhatan, was a Chippewa, as his name signifies in that tongue, "to dream."

The only treaty that was never violated was between the Chippewa and William Penn. This grand old gentleman is known in our traditions by his Indian name of "Ma-goun" which, translated from the Chippewa, means "Feather." Evidently, when the Indians asked Mr. Penn what his name signified, he showed them his pen, which in those days was made of a feather or quill, hence the name.

Since the Chippewa was the principal tribe of the leading stock, the Algonquin, we must attach some importance to his sacred legends, for the Chippewa were very religious in their worship of the Great Spirit, for, contrary to popular opinion, they had a form of worship called Meda-win, and believed in a Supreme Being which is called Geji-Munido, which, translated, means literally, pitying and loving God. They used the sun as a symbol or image of this God, because the sun gave them warmth; hence the world's erroneous idea that we are sun worshippers!

The secrets, or teachings of this Chippewa Meda-win have been hidden from the paleface, as carefully concealed, in fact, as are the secrets or passwords of our modern secret societies.

The sacred legends were handed down from high priest to high priest, and so much importance was attached to this ceremony that no one was allowed to approach the place of worship while the ceremony was in progress.

This religion, or order, was in four degrees. Very few ever attained the fourth degree. Every degree had certain truths, or secrets. At the third degree, the novice was told that Geji-Munido left or placed *three* men here on the earth to protect and guard the Chippewa, if he remain faithful, until He came again.

It is said that during some great calamities those men have appeared to some and given needed help; they appeared as a light, their countenances shone as a white light; even their hands were so white and pure that the finger tips seemed ready to let fall drops of light! This surely refers to the three Nephites who were allowed to remain on earth.

Should not this one point alone prove the Book of Mormon is a true record of God's dealing with my people, for how could this strange coincidence occur in the book; also in the teachings of this aboriginal religion?

Consider, too, this Meda-win required that if anyone would ask favors of the Great Spirit or Geji-Munido, he must first go into the silent forest, away from his fellows, and, after preparing himself by fasting for days at a time, usually ten days, then pray and ask in secret. Who knows but what this

custom which was practiced for ages, did not win divine approval?

Shall we deny to this simple child of nature, the privilege accorded us when we ask gifts of the heavenly Father and receive them according to our faith?

The Book of Mormon says there was magic and unseemly witchcraft in those days. We have them among some to-day. For instance, the Che-suk-ki-win, or sorcery, as practiced by some Indians. This is not advocated by the Meda-win, but is a manifestation of the prince of evil. Are we not told that not all miracles are from on high, but of those whom we battle, principalities, etc.?

In view of the above and by reason of those facts—there are a great many more, but space will not permit me to enumerate them all—I, as a Chippewa Indian, believe the Book of Mormon to be a true history of God's dealings with my forefathers.

Later, I shall give some of our traditions or legends, containing our history, also visitations of different times, of those heavenly visitors.

JOSEPH A. NORTHRUP.

In the Wake of the Jerusalem Riot

The press continues to clamor for a British police force. The native police are the *malesh* (any-old-thing-will-do) type. There is no security with them guarding the city. Jerusalem has sixty to seventy thousand inhabitants and only seventy policemen. The taxpayers of Palestine pay \$1,280,000 annually for public security and in return receive excuses after each riot is over.

I quote an extract from a letter sent to the Palestine Government by the Grand Mufti, representing the Arab population: "We wish to proclaim our deep resentment at the regrettable incidents which occurred yesterday." This same mufti came into court and did his utmost to have those that were instigators of the riot liberated. He said it was a great injustice to sentence them.

I talked with Mr. I. Snowman, an English citizen of Jewish descent and an artist of reputation. He related his story as follows:

"I left my house inside the Damascus gate to go to a lunch room, also located inside the old city. A fairly broad street, about one hundred yards in length, ends in a junction where two narrow streets start, forming a "Y." Standing at this junction was a crowd of Arabs armed with clubs, sticks, iron bars, and knives. I skirted this crowd and went on to the lunch room.

"From the window I could see similar mobs of Arabs located in various parts of the old city, with weapons corresponding to those in the hands of the mob at the "Y" junction. Suddenly, a bomb exploded, and heart-rending screams and groans proceeded from the same direction! A moment or two later a party of blood-spattered women carrying what appeared to be a wounded child rushed headlong past the window where I stood. In less than a minute these same women repassed the window; their escape had been cut off by the mob at the Y junction. The whole district was in the hands of an organized band of Arabs. Just outside the Damascus gate was a military guard, probably playing euchre. They had no orders and could do nothing.

"I could endure it no longer, so I left the lunch room to go to the governate to do what I could to arouse the officials to a sense of duty. As I was passing the crowd at the Y junction, an Arab landed me a terrible blow on the head with a club; simultaneously I caught the glare of the knife. This was stuck into my neck behind my ear. I fell to the ground and lay there some moments and was picked up and assisted by a girl until we reached the governate.

"The Arabs congregated, exposed their weapons, and operated within the sight of the police and military and were not molested in any way until they had finished their complete program."

Incidents like the above hinder our work, hinder the progress of the country, and set everything back. The average

Arab does not believe in progress. It irritates him. He prefers stagnation. What was good enough for his fathers is good enough for him. Under certain conditions he delights in murder and robbery: in all these riots robberies are perpetrated on a large scale. This is how Mohammed conquered; this is the example for all time to come.

On November 6 the French reported an engagement with the same type of people, at Deir el Zor, Syria, a little town of eight thousand population, on the right bank of the Euphrates, on the way from Alepho to Bagdad. French casualties were thirty-seven killed and one hundred wounded. Severe losses were sustained by the Bedouins. You can best imagine what this means when you compare the modern equipment used by the French with the antiquated arms of the Bedouins.

In Syria and in Egypt they do not have the Balfour Declaration to contend with, and in spite of this, their troubles are equally as great here. It's the "nature of the beast" to fight, and fighting and murder will continue in these places for many years to come.

Total number of dead and wounded up to date, forty-nine; about twenty of this number will die. This is called a small riot, but it is rumored that we will have one on a very large scale when the Palestine or Arab delegation return empty-handed. One thing we can be thankful for, the Arabs generally announce beforehand when they intend to start a riot. This gives a person a chance to purchase some supplies in advance.

HARRY PASSMAN.

JERUSALEM, November 21, 1921.

We Must Live Within Our Means

An elder who thinks we have run too fast and must slow up a little.

I believe that in telling the Saints the exact conditions, and how it has come about will surely help in the matter, but my more than fifteen years of experience in financial dealing with the Saints has convinced me that this begging is a poor policy.

I often think of the statement of "our Joseph" when he said at a conference one time when begging was going on for Graceland and such things, that "there is only one pocketbook in this church, brethren, and if you draw from it for one thing you will have that much less for something else."

For some time the expenses of the general church, or overhead, as we would call them in business, have steadily increased, and the missionary force has been reduced to allow it, which is bound to bring a decrease in income. Our church offices have expanded too fast with their ever-increasing expenses, and so many new offices created. The church has been going like the Nation and its States, counties, towns, and school districts, buying, building, and expanding in every line, but mainly in its indebtedness; the world has gone spend-and-debt mad; there will have to be a stop, and finally a paying, and that is what is facing us now as a Nation and also as a church.

I am not in favor of spending when we have not the price to pay for it. We had better stop and go without for a while.

Proper articles on "Retrenchment" are the biggest thing needed right now. We all need it; how properly to restrict our wants, how to live within our income, and as our income decreases to restrict our expenses. It may mean self-denial, but that is the big lesson every officer and member of the church needs to learn more thoroughly.

The Saints will sacrifice and go without anything that the elders and officials in general of the church will set them the example of doing, but priestcraft will not work in this church; there can be no "big men." The Saints in the cities and the officials and elders, especially in Zion, must not ask for anything better for themselves than they are willing others should retain or have. Those in the general offices of the church must not expect to live in modern ease with all its conveniences and expect it to be paid for by those living in

homes too small without even the necessities of life, such as is the case in a very large majority of the Saints' families in this section.

Why Not a Dollar Day?

A sister urges that we could raise a goodly sum by this method, based on persistent economy each day.

Bishop McGuire: I have read the HERALD this week with interest. I am touched by the subject of the hour. The problem which faces us now at this time of year which should be the happiest season of all is a real one. But I believe it will be the happiest Christmas we ever spent if we do the better thing. Our church means very little to us if we do not sacrifice a little. "Each one just a little" should be our slogan, and here is the purpose of my letter.

Why can we not have a Dollar Day in our church? We are not very much in earnest if we cannot each give a dollar freely. Sometime during the past year about every one of us has spent a dollar or more foolishly. Now is the time to pay up for our mistakes. Let every adult give not less than a dollar and every child not less than fifty cents. From a financial viewpoint, considering all we owe, we as a family can hardly afford to talk this way, but we are willing to do it.

It has been a long time since we received our pay, and then we received only one third of what we should. This year we expected to make a big payment on our home, cutting ourselves to the limit on everything else. So far as clothes are concerned, my husband has to dress mediumly well for his work. My own clothes are meager. I have three dresses, four, seven, and nine years of age, which I continue to fix up for winter wear. We have never bought children's coats ready made. I make them from old coats which I saved for years back for that purpose. I am glad I learned to sew when I was a girl. It is a pleasure to me. If we would do more of that, we young mothers could save more.

We have heavy doctor bills to pay, but we are cheerful in the matter. We suffer no physical pain, so why murmur?

My husband thinks my suggestion of a Dollar Day is not practical, but somehow we do a lot of things that are not counted "practical" and make a success of them, don't we?

A SISTER.

Dedication of Buffalo Church

President F. M. Smith delivered dedicatory sermon. An impressive service.

A thrill that comes usually but once in a lifetime occurred on November 27, 1921, to the Buffalo, New York, Saints, after a number of years of sacrifice and toil and earnest devotion to the work undertaken by a small branch of Saints.

A number of years ago it was decided that property be bought and a house of worship be erected. The project was looked upon with favor by many of the earnest workers. Property was purchased, a building was erected, and then came the struggle to free themselves from the burden. The committee having the matter in hand did well their part, likewise those supporting them. So the dedication was made possible on November 27.

The indebtedness having been met, now the building was ready for the ceremonies that would place the property in the hands of the general church.

Sunday, November 27, was begun with prayer service at 9.30 with Patriarch A. D. Angus in charge, assisted by A. E. Stone and H. Dickout. The service was enjoyed by all present.

The service at eleven o'clock was a preaching service, with F. M. Smith as the speaker, G. W. Robley in charge. An excellent talk was given to the edifying of all present.

The afternoon service at three o'clock was the time in which the thrill came to the hearts of the devoted Saints of Buffalo, and in fact to all that had at any time labored in the New

York District, when President F. M. Smith again discoursed in the dedicatory effort, leaving a wonderful impression upon his hearers from the masterful way in which he did his part. There was present a power which impressed everyone with the solemnity of the occasion. The idea of dedicating the place of worship to the true and living God in this age of the affairs of men caused one to reflect the remarks of the President to the end that it is intended that the building stands for service which is service to man, meaning service to God; so that while we may worship within the house, our duties well performed towards our fellow men make worship complete.

The dedicatory prayer by Patriarch Angus was impressive, also the presentation of keys and papers by the branch president, P. L. Weegar, to the Bishop's representative, Elder Frank Mesle, of Sherrill, New York, and in turn he presented the same to the custody of the branch deacon, George Schrier, in a few well-chosen words.

Truly every heart was swelling with delight, for every bosom surely felt the thrilling touch of the Spirit that makes for consecration in the lives of Saints.

The day was completed by a short discourse by ex-district president, A. E. Stone, of Kirtland, Ohio.

The day will be long remembered by all present, and the church was taxed to its capacity. May there radiate from that place and through those who may make it a place to offer their devotions to God, the Spirit that characterized the entire services of the day; and may the thrill that came to the Saints always remain, to actuate them to fuller service, if possible.

The sisters deserve credit for the way they cared for the outer man. The basement of the church was certainly full of activity and good things to eat.

Rejoice and Be Glad

The value of gladness as a factor in the redemption of Zion is one which none of us can afford to underestimate. Let us develop all the human sunshine that we can. Then our lights will grow brighter and we will be the means of helping those who are in darkness and despair.

It is one of the cosmic laws of the universe that all things respond to the call of rejoicing, all things gather where life is a song. Gladness and joy are magnets. Let us help those who are groping in the lowlands of gloom and doubt by making ourselves human magnets, that we may draw them to Zion.

If our faces are radiant with the joy and good will which the gospel should bring, then Zion indeed will be a magnet which will draw all that is pure and good out of the outer darkness that covers the world.

Eternal life with God is a condition of eternal bliss and joy immeasurable. God created man with the intention and purpose that he should be happy. He made the birds to sing and the flowers to bloom. He created the fruits of the field, the trees of the forest, the precious stones and metals, and all that is pure and good and lovely, and gave man dominion over them, that his heart might be full and his happiness complete.

Let us rejoice that we have the privilege of being of service to God and our fellow man by spreading human sunshine wherever we go. Let us be glad that we are indeed called to be sons of God, princes and kings. Let us rejoice that Zion will soon be redeemed, and many shall come, singing songs of everlasting joy.

Let us fill our hearts with gladness; then we will rise above the fogs of gloom and doubt and stand on the mountains where we can see the vision of Zion unhampered and be able to make the mountain of the Lord's house a reality. Gladness illuminates our minds and gives us faith that we may see the pathway clearly.

Gloom, doubt, and despair are evil agents which the Devil uses to darken our minds and thwart the purposes of God in us. If we are always glad, anger, jealousy, worry, and all

their brood will depart and the Devil will find no place to get a foothold in our hearts.

Let us be glad, whatever happens, and the tide will soon turn and we will find more and more things coming to us to make us happy, for all things respond to the call of rejoicing; all things gather where life is a song.

Gladness will dispel all selfishness, because selfishness and genuine gladness cannot exist together. The sunbeam does not dance to please itself, but to gladden others.

As it is the full glory of the noonday sun that causes the flowers to bloom, the birds to sing, and the earth to rejoice, so it is the radiant joy of a full heart that makes us a delight to those with whom we come in contact and a tower of strength to the afflicted and downcast.

Gloom and doubt slow up our hearts' beat, darken our minds, and weaken our every power. Gladness quickens our hearts, gives us strength, brightens our minds, and increases our capacity for service.

Let us resolve always to be glad; then our hearts will be fountains of joy under whose warmth all the virtues of love, charity, kindness, faith, courage, and service will grow and blossom and make our lives of unmeasurable richness and sublime worth.

ROY WELDON.

Wilburton, Oklahoma, Church Dedicated

The Wilburton, Oklahoma, Branch had the misfortune of getting their church building burned one year ago, leaving the membership without a place to worship. They proceeded at once to rebuild. Friends out of the church subscribed \$365 and the membership raised \$835.

The twelve hundred dollars were paid out for material. Labor for rebuilding was given free by Saints and friends. The new building is neat and substantial, speaking well for the Saints of Wilburton.

On November 20, the church was dedicated at 2 p. m. The building was nicely decorated with flowers and ferns. The house was filled with Saints and friends and Pastor H. R. Harder was in charge. The dedicatory prayer was by J. Arthur Davis, the dedicatory sermon by Frederick A. Smith. The sermon was of a very high order and all were made to sense the value of Christ in one's life. Nothing but good can come out of such a noble effort as the Wilburton Saints have made.

Brother Frederick A. Smith has done splendid work in all the points of the district where he has labored. Meetings were held at Haileyville, Fanshawe, and Wilburton, also at Henryetta.

Brother J. Arthur Davis was ordained to the office of high priest by Brother Smith while at Wilburton. We have a promise that Brother Smith will come back prepared to give blessings. Many would like to receive them, we believe, if the good work can be continued until our district is gone over. The Saints will be strengthened so we can get ourselves in good working condition.

ALEDO, ILLINOIS, December 12, 1921.

Editors Herald: I wish to correspond with a Latter Day Saint farmer needing a hired man for next year, who would not object to my having a four-year-old boy with me.

I want to have my boy with me if I possibly can and in a Latter Day Saint home. I was left last spring with two children, a baby girl, and a boy three years old. I am boarding them both out in town until such a time as I may have a home of my own again. I have no relatives of my own in this country to take care of them at present.

I thought by making a request through the HERALD that I might come in contact with a family who not only need a man, but might be glad to have a little fellow around. There are such people; the only trouble is to find them.

Yours sincerely,

FRED HOWLETT.

Care of S. D. Godard, Route 4.

Favors Efforts to Further Indian Cause

Interesting items of news come to us just now, as for instance, the late reports on Indian matters which show an increased interest, on the part of the Latter Day Saints, and others in the native Americans receiving from the Government a full franchise or legal privilege, that they may be enabled thereby to enjoy a more perfect freedom as American citizens.

There are, no doubt, thousands who would gladly express themselves in sympathy with this movement, could they, at this crisis or turning point of affairs, sense the obligation, as free men and women, we owe in this, as many esteem it, righteous cause, upheld and appointed by a hand divine.

We believe steps should be taken at once in so great a work as the helping, with all our powers, to uplift in a general way, a group of people whose history from first to last we have so miraculously been made acquainted with.

Brother William Madison, in taking the initiative here in this work of appealing to our sense of justice and humanity, has proved himself, as did Chief Red Fox, at the Stone Church and elsewhere, to be a brave, praiseworthy champion of the cause of a hitherto despised, downtrodden nation.

As citizens of this great republic, the women of this country realize fully what a priceless boon it is to be enabled, legally, to have a share in framing and executing such laws as will tend to improve the condition of the family, and the community, and, in fact, to make the world better for their having lived in it.

The native-born people of a land like ours are surely entitled to just as great a privilege as the naturalized citizen, the man once a slave, and the female portion of the population now enjoy; and we trust the power of an overruling Providence will soon be shown to the world in the bringing to pass the emancipation of one of the noblest nations of the earth, and a people of whom the prophets have spoken, as destined to fulfill a promise glorious and sublime.

ABBIE A. HORTON.

Good Meetings in Saint Joseph

A goodly number baptized and general effects good.

The revival meetings which were being conducted at the Second Saint Joseph Branch, by Elder R. D. Weaver and Bishop J. A. Koehler, closed Sunday evening, December 11, with the church filled to overflowing and many made the remark that they wished the meetings would continue, although this was the fifth week.

Meetings commenced Sunday, November 6, and many were turned away the first night, being unable to gain entrance, and night after night the house was filled with attentive and eager listeners, while God blessed the speaker with wonderful ability and power beyond that which I had ever witnessed for such a length of time.

Elder R. D. Weaver is certainly an able exponent and defender of the gospel, and from my acquaintance with him, is very humble and prayerful.

Bishop Koehler, in his mild and deliberate manner presented the economic, industrial, and stewardship part of the gospel, and on these lines as far as I have read or heard is without a peer.

A goodly number were baptized and we feel many are about ready, but as yet have not made a decision; we trust they will soon. Many who do not belong to the church are telling their friends that they never heard such wonderful preaching, and have invited their preachers to come and hear, but they didn't come.

We feel great good has been done, as we received a great amount of good publicity by the people who came to hear, and by the local press, as both papers gave us very nice write-ups for the first two weeks, almost daily, and once or twice a week for the balance of the time, and besides, we distributed two thousand bills announcing the meetings, and one thousand three-minute tracts.

Fifteen minutes were devoted each evening to congregational singing, solos, and orchestral pieces.

We wish to thank our chorister, Brother Herbert Pedder-son, Sister J. A. Koehler, Sister Rogers, and others who so faithfully helped in the music. In fact, the Saints were all very faithful, working harmoniously, which was a great factor in making the meetings a success. About two weeks before the meetings commenced the Saints in the branch organized to help.

J. L. BEAR.

Southern Wisconsin Conference

At Madison, Wisconsin, December 3 and 4, J. O. Dutton, district president, was in the chair and chosen to preside, assisted by B. C. Flint.

Saturday afternoon was given over to the Sunday School Department.

The Spirit was present to a marked extent during the Sunday morning sacrament meeting. The gift of tongues and interpretation was enjoyed, speaking words of comfort and encouragement to the Saints.

There were many visiting Saints from different parts of the district, but doubtless had the weather been more favorable there would have been many more.

We rejoice that a spirit of peace and unity prevailed at all meetings.

Brother Wirth acted as caterer, the meals being prepared and served in a very efficient manner by the members of the ladies' aid, and as one of the English brethren said, "the meals were moreish."

Time and place of next district conference left with district officers.

C. F. CLARKE.

JONESPORT, MAINE, December 12, 1921.

Editors Herald: The work here is progressing nicely, a large attendance at all services. Sunday evening from two hundred and fifty to three hundred people assembled and were very attentive while the writer spoke on the subject, "Creedal evolution."

Our branch organist, Sister Cora Rogers, has left us for a few days, to visit her daughter, Sister Wilson, wife of Elder Newman Wilson, at Vinal Haven.

Elder Arthur Rogers has gone to Bangor, Maine, for treatment due to a chronic ailment.

Services for the week follow: Monday evening at 7.30, Religio. Tuesday evening, those taking part in the musical program of the Christmas concert will meet at the church for rehearsal. This includes the orchestra, choir, etc. Wednesday evening, the regular midweek prayer meeting will be held at the church. We are pleased to see the splendid spirit prevailing and the large attendance at this service. Thursday evening, the Sunday-school teachers and officers will meet at the home of the branch chorister, Brother Herbert Rogers, for teachers' meeting. Sunday, Sunday school, 10.30 a. m.; morning sermon, 11.45; evening sermon, 7 o'clock.

The work throughout the district is progressing very encouragingly in all the branches: South Addison, Kennebec, Corea, Beals, and Jonesport. The work in these respective branches is under the able leadership of David E. Joy, George Manchester, James L. Clark, Fred Beal, and W. E. Rogers. All report increasing interest and activity.

O. L. THOMPSON.

The latest United States census reports as living in the United States January 1, 1921, 33,250,870 persons between 5 and 20 years of age, of whom 24,373,976 were attending school. Of the public school age, 7 to 13, there were 15,306,793 children, of whom 13,869,010 attended school. More than 70 per cent of those between 5 and 20 were attending school in Utah, Iowa, Nebraska, Montana, Idaho, and Oregon. More than 95 per cent of those between 7 and 13 were in school in Massachusetts, Rhode Island, Ohio, Iowa, Delaware, Idaho, and Utah.

HELENA, OKLAHOMA, December 12, 1921.

Editors Herald: Last night I closed a seventeen-day meeting at this place. The interest was good and several families are interested in the church and its work, so we hope to see an ingathering here before long. Brother L. D. Dyke has an appointment here once every three weeks, so we feel that his visits here, along with the efforts of our local brother, J. L. Conyers, will keep the work moving.

Our work is onward in Western Oklahoma and we could find work for many more men, but by reason of the demands elsewhere we are required to get along with the present small force. We are fortunate, however, in that we have some excellent local men in this part of the country, and the Saints, generally speaking, are anxious to do their part towards the forward movement of the work. We are trying to so organize and systematize our work that all may become helpers, and that the day may be speeded when our work will make greater advancement in this part of the world.

The present financial depression in the country is weighing heavily upon many of the people in this part, but we are glad to say that the good people here are courageous and optimistic, and that is a great factor in helping recover the world from its present financial condition. We have absolute confidence in the integrity of the Saints, and feel sure they will if need be redouble their efforts to keep the work of the church moving.

There are many of the Saints with whom I have labored in the past that I wish to remember and extend the season's greeting to. May they, one and all, continue to pursue the way that has been set us in the life of the Just One whose birth we commemorate at this season of the year.

Very respectfully, J. E. VANDERWOOD.

EDITORIAL CONCLUDED

Activities in Zion

On Sunday evening, the 18th, the speaker at the Stone Church in Independence was President F. M. Smith. So many attended the service that it was necessary to provide an overflow service in the basement, which was addressed by Walter W. Smith. President Smith spoke on Zion's problems, with stewardship as the key to the situation. The song service began earlier, under the direction of Frank A. Russell, who has been in charge of that feature of the series of meetings now concluded, and the service was very inspiring.

President Smith left on Monday for Lamoni to be there a few days, then will proceed to California.

On the evening of Friday, the 16th, the Religio at the

Stone Church dispensed with the lesson period and attended in the lower room a program by the Nonpariel Class of young people which was a representation of a General Conference. It was an educational affair and much enjoyed. It grew out of the fact that very few of the young people had ever attended a conference business session and they wanted to learn the methods and setting by actual participation in some such event. It was elaborately planned and its success largely enhanced by the spontaneous response of those present. Even a ye and nay vote was unexpectedly called.

The American Legion Visits Kansas City

An appreciation of that imposing event.

Elder Ralph W. Farrell wishes to state that he did not hear the sermon of President Elbert A. Smith on "The two philosophies of life," delivered at the Stone Church, October 30, and printed in the HERALD of December 13. The reason for this request is the number of similarities in principle between this sermon and his article which appeared in the HERALD of November 22.

If it is necessary, it is only fair to both of them to state that both expressions on existing conditions in the world today were made quite independently of each other.

We have received a few comments on this article by Brother Farrell, which was published November 22, beginning on page 1109, but that is principally on account of its title. The article is really upon the amusements of the day and drawing a parallel between some conditions in the world and the possibilities of the church. It was not intended in any way as a reflection upon the American Legion, which we think a careful reading would clearly show, and certainly it does not arise from any failure to appreciate the splendid work of our boys and their willingness to offer their lives for the protection of their homes and country.

It is only fair to add that such incidents as Elder Farrell referred to were indeed rare. Many of our people attended the dedication of the memorial in the morning as well as the parade in the afternoon; in fact, spent the whole day there without seeing one single instance of drunkenness or disorder.

The beautiful symbolism of the memorial made a decided

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor; Granville S. Trowbridge, Business Manager.

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

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appeal to those who were able to attend. The presence of such men as Foch, Beatty, Diaz, Jacques, and others, made the event not only of national, but even of international, importance.

The order during the parade was remarkable, without disturbance, disorder, or quarrels of any kind; at least, in most cases. The crowd's good nature and order was worthy of comment, as was also the good nature and tact of the police. As one man remarked, "So large a crowd could hardly have assembled abroad with so little disturbance, nor could it have been held in Kansas City before prohibition without more of disorder." Even though the disorder affected but a relatively small number of the spectators. Those who have been permitted to see any such a parade will appreciate how very impressive and inspiring it was.

That there were a few cases of disorder is not at all surprising. The surprising factor is that there was so very little of disturbance and that the Legion as a whole endeared itself to Kansas City and all who were permitted to attend the convention or any of the attendant ceremonies. And over it all the international nature of the sacrifice made by the countless thousands and millions who gave their lives for peace was felt throughout in all of the various ceremonies and assemblages.

S. A. B.

Many of our leading church workers are

Good Writers

and month after month you may meet them in

Autumn Leaves

in a literary role that brings out a side of their nature you may not have known. It helps us appreciate their personalities and ideals. Their achievements inspire us.

In the thirty-three successful years that *Autumn Leaves* has brightened the life of the church it has never had a finer array of talent than will appear in its pages the coming months.

Its stories and articles and poems lend a culture and breadth that impel the church to "come up higher," according to divine pleading.

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Independence, Missouri

MISCELLANEOUS

Appointment of District Choristers

This is official notification of the appointments, with the approval of the First Presidency, of the following as choristers of the respective districts noted:

Elder N. L. Booker, Biloxi, Mississippi, for the Mobile, Alabama, District.

H. H. Burt, Boyne City, Michigan, for the Northern Michigan District.

For these we urge the loyal and earnest support of all the musical forces of these districts.

ALBERT N. HOXIE, *General Director.*
ARTHUR H. MILLS, *Secretary.*

Pastoral Notice

To the Saints of Northern Michigan: Having been appointed missionary supervisor of this district, I would like to help as many as I can. Our missionary force is limited—Elder A. E. Starks of Boyne City and Elder R. D. Davis of the Soo and myself—but Elder J. C. Goodman and Elder James Blackmore have volunteered their services for the winter. I would like to hear from those who are scattered and would like the work opened up where you live. I will try to arrange to give you help.

Also those in branches that want missionary help should confer with me so that we can work in harmony.

There will be something doing in our district next year. Commencing January 1, there will be sixteen men turned loose in a special missionary campaign. This fall I solicited the help of the local priesthood; and ten elders, two priests, one teacher, and one deacon volunteered. I am proud of the hearty response. Every elder in the district, who possibly could, said, "Here am I, send me." I hope they will all enjoy the work and be instruments in the hand of God in accomplishing a great work.

The power of God has been with us in our reunion and two-day meetings and there is a great awakening among the young. An orchestra was organized among our young people with Elder A. E. Starks as their leader, which will be a great help in our work in the future gatherings of our people. Let us all work together and God will surely bless us all.

Address all communications to,
ONAWAY, MICHIGAN, Box 184.

E. N. BURT.

Conference Minutes

FREMONT.—At Shenandoah, Iowa, October 8. Prayer and priesthood meetings in the forenoon and regular conference session in the afternoon. Seven of ministry reported. Branch reports: Tabor, 76; Hamburg, 41; Bartlett, 35; Shenandoah, 122; Thurman, 147; and Glenwood, 66. B. S. Lambkin, district president, made report containing the following recommendations, which were adopted by separate motions as follows: That the district adopt as a budget for the district, \$25; Sunday school, \$15; Religio, \$15; Women's Department, \$15; that each of the departments be requested to assist in raising this amount; that all branch presidents be required to report to the district president once per quarter on regular forms; that hereafter this district hold but one regular conference a year, and that more time be spent in two-day meetings, or such other meetings as may be arranged for, from time to time, which in their nature provide for the spiritual and educational needs of the people. The bill of Royal E. Barber, district field worker, in the amount of \$9.70, was allowed. The time for the next conference was set for June, 1922, at Tabor, Iowa. An elders' court of C. M. Roberts, J. C. Moore, and R. E. Pratt, was appointed in the matter of F. S. Lambkin, district president, versus Simon Becksted. Preaching by B. S. Lambkin and E. L. Kelley. R. E. Pratt, secretary pro tem; C. W. Forney, secretary.

Our Departed Ones

HOLM.—Mrs. Christina L., wife of Soren S. Holm, was born in Copenhagen, Denmark, January 29, 1859. Came to America when twelve years old. For a number of years the family lived in Salt Lake City, Utah, where they heard the gospel of the Reorganization and embraced it, her husband being now one of the missionary force of the church. She was a woman of a big soul, full of love and devotion to her family, church, and community. Died November 7, from tumor and complications. Survived by husband and the following children: Moroni R., Victor L., Francis W., Robert G., and Eva Margaret. Funeral sermon by Evan A. Davis at Salt Lake City chapel.

SCOTT.—Olive Vernell, daughter of Brother Earl and Ruth Scott, of Mobile, Alabama, was born April 25, 1913. Died November 21, 1921. Funeral at the home; sermon by James Cooper. Interment in Theodore Cemetery. Father, mother, one sister, and many relatives are left to mourn.

THE SAINTS' HERALD

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

OFFICIAL PUBLICATION
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

ny man among you have
and concubines he shall
Mormon, Jacob 2: 36.

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EDITORIAL

The Passing of the Year

New Year resolutions should be based on deep conviction and a renewed covenant day by day.

The end of a year offers a convenient time for inventories, not only of our goods and chattels, lands and hereditaments, our liabilities and net worth financially, our fiscal gain and loss; but also our spiritual, intellectual, and physical or health account. We do not mean that we can safely wait the year's end to consider our health, nor for that matter our wealth and life business, but it is a time convenient for examining ourselves to see wherein lies our gain or loss.

Midwinter is a good time for the farmer, coming as it does between the productive season. It is also a suitable time for many business concerns. But though some may find another period better for the fiscal year, as for example, January comes in the midst of the school year, so July 1 is a better fiscal term, quite universally January 1, New Year's Day, is the time for personal account and new resolutions.

Reviewing the past year, to many it has brought the sorrow of the loss of loved ones; to many it has brought the joy of the establishment of new homes; to others the happiness of a new life from the Lord in a little child intrusted to our care. To many more it has brought none of these extremes, but has brought the steady joy of everyday living, and especially to those whose joy is in the Lord.

To many have come the peace and still small voice of conviction of the truth of God in Christ Jesus; so through the waters of baptism they have entered his family, being born again. To others already within the church of God there has come a new and great experience, a new conviction of what is meant by adoption into the family of God. To more there have been the still small voice, the peace and joy of the Spirit in daily work and in the assembly of the Saints; the gifts of the Spirit, and in their lives the fruits of the Spirit.

In the world there has been turmoil, with men's hearts failing them because of the things coming on the earth. There has been perplexity. There has been much of immorality seen, as the aftermath of the strain of war. There has been financial stringency, with many out of work and lacking the necessities of life.

But the end of the year finds the Washington conference of nations adjourning, with assurances of a reduction in naval program, as it affects the large battleships, and a better understanding among the nations. There is a great desire for peace, but for the elimination of armament, for the reduction of debts, which after all is a necessity for national survival in many European countries. But the thought is not entirely selfish. There are very many who have in view social betterment, a better use of assets for the benefit of all, a desire for cooperation for the good of others, as well as of self. It leads us to believe that the line is being more clearly determined

between those who are lo
their brethren, and
those who are lovers of se
pleasure.

In the church President M. Smith and T. W. Williams returned from a survey of church conditions and possibilities on the Continent of Europe to England, where they met J. A. Gillen, Charles Fry, James E. Bishop, and Daniel Sorden and wife, before starting early in the new year for Palestine. After a survey in that land, they returned via Egypt, Italy, and Switzerland to England, where Apostle Williams has since continued, associated with Apostle Gillen. President Smith returned to America late in June, and has since given his attention to the affairs of the church in America, both east and west, as well as at his office and in Canada.

In England the missionary forces have been strengthened by Patriarch Richard Baldwin and wife in the early fall.

To other foreign fields, Apostle M. A. McConley and wife sailed for Hawaii in the early fall, and thence with J. A. Davis and wife to Australia. E. B. Hull and wife have sailed to Hawaii. Clyde F. Ellis expects to sail as soon as possible for the Society Islands, where he is in charge of missionary and local work.

The significant facts in America have been the meeting of the joint council to attend to necessary matters in September, the Order of Bishops meeting for two weeks in May, and the young people's services, held out many places throughout the church.

The financial stringency in the world, and possibly other factors, have caused a serious decline in receipts for the operation of the work of the church. The Auditorium Fund probably caused a diverting of funds in good part, so that the total contributions for all purposes have been good, but the total of operating receipts, tithes and offerings, has fallen off to such an extent that the work of the church is seriously handicapped.

The Herald Publishing House moved to Independence, Missouri, in May, and thereby united all our publishing interests in America under one roof and one management. Graceland College dedicated the new fireproof building in September and thereby assured herself of adequate quarters for some time and began, by the constructing of this unit, a consistent plan providing for future developments of the educational work of the church.

So despite difficulties at times, the work of God moves on. Whatever may be our failures or the seeming failures of our brethren and sisters, we are assured the work of God will move on with increasing power to its ultimate and complete triumph.

It is a time for us to take account of ourselves. Has the Lord blessed our efforts the past year in our business and affairs of life? Then let us quickly bring in of our increase to His storehouse, in our tithes and offerings. Have we a surplus? Then let us remember the needs of this work.

Has the past year shown a spiritual growth? Have we drawn nearer to God? Has our compassion and love for others increased? Are we doing more for others and the work of God? A new year lies before us. It is not a matter of a new resolution for a day, but of a deep conviction, a

renewed covenant day by day. It is not a matter of what others are doing, but let us examine our own selves.

Intellectually, what does our trial balance show? Has our knowledge of the work and Word of God increased? Have we a better grasp of fundamental principles? Has our knowledge been organized for humanity? Have we not only read and studied, but have we digested, made our own, that which we have studied? Is our motto to let some one else do the thinking, or do we offer an intelligent service of the church of God? Do we intensely desire to understand the law of God, or are we content with a superficial gleaning? Another year is before us. It will soon pass. Our best service is only possible with an understanding heart.

So let us examine not another, but our own selves. What have we to offer to-day? What can we do this year to prepare and fit ourselves to render a better service? Nineteen hundred and twenty-one is past. Nineteen hundred and twenty-two now awaits us.

May the New Year be one of deep realization of our responsibilities and opportunities! May the work of God move greatly to the convincing of the honest in heart! May it be a year of great and deep joy as we review its accomplishments a year hence!

S. A. B.

Angel Visitations

The seeking after a return of angels implies acceptance of their messages and the doctrines involved.

The tendency of the religions of the day is to dispense with angels, except as historical characters, and to argue that many of them were allegorical and had as a foundation the folk tales of a primitive people. A hundred years ago, or more, the guardian angel idea was quite generally accepted by devout religionists. It had a delightfully comforting aspect and it helped children to imagine, in a vague though somewhat visual manner, the protective care of God.

But as the leaders of the Reformation theology passed on and others arose, even unto the third generation, to take their places, there seems to have been more and more a getting away from the practical side of angel visitation, till, as a writer says in a recent number of the Homiletic Review:

"Should we not be somewhat startled if, taking up our newspaper, we came across words to this effect: 'Lost—the angel known to previous generations and to our own childhood'? Yet is not this strictly true? Gone have the angels from our modern life, and, save for decorative art and the frozen context of the Christmas cards, they would have been doomed to an ignominious oblivion. The winged creatures are an unused folk, except to augment the scenery of the stage. They remain over as the precipitate of a former solution.

"The peopling of the air has ceased for us moderns. The spaces have been vacated by the angelic host. So slowly and imperceptibly has been the withdrawal that we have scarcely considered it. Certainly we do not show signs of mourning because of their passing. We have organized no search party, neither do we feel impelled to issue a warrant for their return. But it is worth while considering the nature of our loss."

Continuing the discussing, the same writer says that "we have essayed to dispense with them [angels] in our dispensation. But this carries with it a deep responsibility. It is easier to discard than to discern." And the further declaration: "Never shall we rest until we recover the equivalent of the angel."

Then there comes to our desk from England a magazine called *Light*—"A journal of spiritual progress and psychical

research." Its entire aim is as indicated in the subtitle above, yet it appears that perhaps ninety-five per cent of the aim is to establish the fact that there is some sort of communication between human beings and the other world and five per cent to the meanings of the purported messages. The location of the spirit world, the means by which spirits of departed friends communicate, their appearance—the entire mechanistic side—are given much space, but there is a persistent lack of religious sentiment pervading all of it. As a correspondent pointed out in a recent letter to us, there is an occasional account of purported angel visitation, but the discussion aroused appears to be over the material aspects rather than the spiritual.

A visit to the large Kansas City public library, when we made it a point to look over the religious magazines available, left the impression that about one third of the collection was devoted to the spiritualistic, the mystic, the occult. This may not be typical of the general situation, yet we must admit that there is a great wave of interest in, a rather universal seeking after, the occult and the mysterious. Orthodox religionists are inclined to translate this into terms of reality, such as has the writer from whom we have quoted, but "orthodoxy" is seemingly unpopular with the rank and file and numerous tendencies towards diversion are found in the field of psychic research.

We have chosen to discuss here but one important aspect: the visitation of angels, with no thought of disparagement of the other methods of divine communication.

Angels are primarily messengers from on high. They evidently have a definite work in the plan of salvation and visit humanity openly or in vision, as occasion demands. They do not seem to be limited in their methods of conveying their message to us. They may speak audibly to the ear of man. They may be seen with the natural eye. Again, their messages may seem to be heard with the inner ear only. Then the book of Revelation presents many symbolic appearances. The angel who appeared to Balaam's ass conveyed an important message, though he evidently said nothing. There was no mistaking the meaning of the angels who drove Adam and Eve out of the garden of Eden, for words were unnecessary.

Sometimes they bear a message for a group of people; sometimes they seem to carry a personal matter, but from the beginning of the race there seem to have been angel visits to earth in conformity with God's plans and methods for the salvation of man.

Both the Hebrew and the Greek words from which we derive our word *angel* mean "messenger, agent." The scores of passages in both the Old and the New Testament imply that meaning.

And it is puerile to try to conceive of a messageless messenger from on high. Certainly God has not decreed that these beings shall flit idly to and fro, from heaven to earth, merely for recreation. There is purpose in all God's dealings. His ways being perfect, we must concede that he does not change. If there were a fundamental need for angels in other ages, and if man has not materially changed in his spiritual advancement, there surely exists to-day the same need for divine communications as existed in the past.

The very foundations of our church structure are based on this need of communication, which includes angel ministrations. To believe thus is not to lose oneself in the mysticism of psychical research, not to tie to a swaying reed of superstition and dark seances, but rather it is a sane consideration of purposes involved, and acceptance of God's promises.

It is not credulity to believe in angel ministration, but it requires a comprehensive faith, based on intelligent knowledge

and wholesome attitude towards the Scriptures and their promises. At least the beginnings of such faith was had by Joseph Smith in 1820, when as a lad of fourteen he cried unto God and was answered by heavenly voices and later by the visits of angels. His announcement of the event brought persecution, not only because of the seemingly presumptive claim, but on account of the message he had received. The message, the result and meaning of that message, were the dominant notes. John the Revelator had said an angel was to visit the earth and restore the everlasting gospel. (Revelation 14:6.) It transpired that this had been done, with Joseph Smith as a principal character.

Most of our coreligionists do not believe us when we tell them this. They often think we are either fanatics or deceived—or both—when we tell of our history and our convictions that angels have visited men with divine message in this age. Yet we think we have a reasonable basis for our faith.

Our religion, then, takes for granted the necessity for angel visitation, the fact that they have visited the earth in other days, in these days, and will continue to come till time is no more.

But further (and personally we consider it even of more importance) we would stress the relative value of the message brought by heavenly visitors. When we extend the sincere desires of our hearts to God and expect an answer to our petitions, we are demonstrating the value of prayer; but need we try to limit God in his means of answering? If he chooses to send an angel to bring that answer, shall we be unduly exercised? No. But always we must consider the character of the information afforded and the sort of impressions left.

Where the truth is manifested we may invariably expect the counterfeit will be. It has been so from the beginning and will continue to be till the very elect if possible are deceived. The Devil and his angels have the power to transform themselves into angels of light (2 Corinthians 11:1-14) and thus deceive many. If we seem to be favored with the sort of heavenly favor we have been discussing, we may safely review in the following manner:

What did he say? Does it agree with known truth? Will the message bear the scrutiny of intelligent comparison? If observed and treasured, will the memory of the occasion help to build godly character?

To accept blindly anything presented is to invite danger to ourselves and others.

We sympathize with the searchings of men after the old order which included this feature, though it is not vital merely because it is old, but because it is fundamental in its nature. A religion, to be progressive and meet the demands of the dispensation, must include continued revelation from on high to make it applicable to the new order. The old and the new invariably conflict except they be eternal verities—then they readily coalesce.

Yet if an angel should come to these men who seem to desire it and should proclaim the eternal verities, would there not be embarrassment? Would it not be to the condemnation of those who have so long combed the Scriptures for convenient interpretations, which to say the least have precluded present-day revelation? Would the creeds stand the strain of admitting *bona fide* angelic ministrations? And upon what basis would the message conveyed be considered?

For almost a century this church has preached to the world in no uncertain terms that we believe in angel visitation. We have pointed out that at the beginning there was such. Our history includes other occasions, when the church has been edified by their presence, and there is a vast accumulation of

personal experience throughout the membership, confirming the existence of such messengers. But interwoven with it all and through it all is the divine purpose: the quickening of our intelligence and the increasing of our faith and devotion, even unto the perfection of our characters. E. D. MOORE.

The Law of the Lord Is Perfect

Forgiveness of Sin

In the Lord's Prayer we find the words, "Forgive us our trespasses as we forgive those who trespass against us." To some, this may seem a hard thing, for we feel that God is so good and great that he should forgive us anyway, but the prayer was given of the Master in this consequential way. For this there is doubtless a reason.

In Doctrine and Covenants 64:2 we read: "My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore, I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."

To many this would appear to be another surprising statement, "for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin." What if a brother injure me greatly and I forgive him not? Is my sin greater than his? It is so stated, and when we consider the matter we will see the reason why. In a moment of misunderstanding or of passing anger my brother may do something to injure me, but his wrongful act, though a grievous sin, is soon a matter of the past, while if I forgive him not, I keep alive the old wrong. It would seem to follow, likewise, that if he, having done wrong, is unwilling to be reconciled, that he comes also in the class of one who forgives not, keeping alive that which was wrong but which should have been permitted to become a thing of the past. Making mistakes ourselves, we should have compassion for the errors of others; nor does that mean any failure to hate and reject evil and sin wherever found, but in hating sin, it is not necessary that we should hate our brother because he has sinned.

It is probably natural for most of us when we are struck, to give back as good as we get. It is probably natural for most of us to feel when some one is annoying us, like the little boy did whose foot was being tickled by his brother, Jimmy, while he was trying to say his prayers. The boy was trying to do right, but when for the third time Jimmy tickled his foot he said, "Lord, please turn your back and excuse me for a few minutes while I lick Jimmy." But the Lord does not turn his back nor is that because of any harshness or lack of love upon his part. It may be passingly unfortunate that our word "*forgive*" brings at once to our mind the word "*give*" so that we feel that, in forgiving some one else, one who has done us an injury, we are giving him something to which he is not entitled. We are inclined to feel that there is a big hole left, something that belongs to us if we give up the idea of revenge, if we truly forgive. Hence it seems that it is something too hard or asking too much to ask of one who is injured that he forgive the one doing the injury. But the command of our heavenly Father that we should forgive one another is not exclusively for the sake of our brother, nor is it even primarily for his sake, but for our own good and peace of mind and happiness.

A temper is a good thing to have. If a man have no temper, he is not likely to have sufficient gumption to oppose

the wrongs surrounding him. Nor is there any use in losing your temper, for no one else wants it.

But deeper than that are the reasons in the heart of man, hence we are not blind to what it means to overcome our natural propensities and to forgive, nor can we assure our readers that forgiveness, even complete forgiveness, will bring at once peace of mind, but we can assure them that a persistent effort will at last secure results well worth the years of effort it will take.

When we joined the church we resolved that one of the things that must be done was to control our natural temper. This was made a matter of frequent prayer, and continual effort and watchfulness were necessary. It may seem at such times that special trials are brought to bear to prove us.

We recall the story of a young man who was done a very grievous injury by a very dear friend, such as to make him feel that his friend must be, after all, without any feeling whatever, and to arouse a desire, if it were possible, to hurt him. In the midst of this intense agony of mind, he dreamed one night that his friend was dying and sent to him and asked his forgiveness, which was refused. The dream that followed was a terrible one, but showed clearly that death certainly would end all human power for the causing of pain. The dream was so strong that it caused the young man to awake, and instantly, he relates, he heard a voice asking, "My son, do you ever, through all eternity, want to enter my presence and the celestial glory, not in a hundred years, a thousand years, or a million years, but even through all eternity?"

To this, of course, there could only be one answer. He may be like the little boy then whose brother was tickling his foot while he was trying to say his prayers when he said, "Please, God, excuse me for a few minutes while I lick Jimmy." We may feel that we would like to be excused and do something else for a while, but in the end we want the best that is to be offered in eternity. Hence, there was only one answer.

Then followed the question, "Do you think you ever can, feeling as you do now?" We all know that the answer to that must be clearly in the negative. We did not want to enter the presence of God while harboring such a feeling of ill will.

Do you think it will ever be easier to forgive than it is now? To that, also, only one answer is possible. Every one of us knows that forgiveness does not become easier but harder, the longer it is delayed. The longer we harbor an offense, the more we brood over it, the more we foster it, the larger it becomes. Its roots become settled and become harder to remove. There is only one thing to do, and that is to pull it out at once, roots and branches, and put it from us.

This young man states that he did entirely forgive that person, then and there, and went out of his way time and again to do good to his former friend. Nevertheless, it was years before the aching pain had left him, but never since has there arisen an offense that it was not easy to forgive in memory of that occasion.

After all, the suffering that the three Nephites have known, the knowledge of the sins of the world, the suffering that comes therefrom is not a little thing. Sin brings with it its own recompense and punishment. It cannot be avoided. When some one injures, when we can see clearly, as it is in the mind of God, our feeling will be rather one of sorrow than of anger, and an intense desire to help rather than to injure. We no longer think of punishing sick people. Why should we desire to strike one who is spiritually ill? One who errs with either tongue or action deserves our prayers and commiseration.

It was for this reason that Jesus, seeing with clear eyes, even in the midst of his agony on the cross looked down and said, "Father, forgive them, for they know not what they do." Having that clear insight, he commanded in the Sermon on the Mount, "Pray for them who despitefully use you." And why pray for them? Not because he desires primarily that we give them something, but because when we are converted, their spiteful conduct will cause us sorrow, and they are in need of our prayers and help.

Of course, possessing the spirit of Jesus, we will desire to do good, to give good to all men even to those who injure us. But the reasons for these commands is not laid in the arbitrary will of an austere Deity but in the loving heart of our Father and our God, pointing out the pathway that is best for our happiness and for the development of our souls, receiving from him that blessing. We then voluntarily desire to do good to others.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matthew 5: 44-48. S. A. BURGESS.

Education as a Social Instrument

Because of existing economic conditions in some quarters, there has been an attack upon education on the grounds of the expense. We are reminded, however, by the following item, of the importance of the public schools:

The teacher is presented as the real antidote for criminality by Police Captain, Max Fisher, in an article in the *Sacramento Union*. The public schools are a protection, not only against crime, but also against the expense of crime. He stated that it cost the State of California \$41,000,000 in 1920 to combat crime. Still, this amount was reduced because of the excellent school system of that State.

Now the *London Daily News* points out that for the school year 1920-1921, Parliament voted less than one fourth as much for education, science, and art, as for armaments, and they published a number of explanations from people of widely varying political thought concerning the value of public education.

Education is not waste; it is an investment, and one of the few which cannot be lost.

"The fitness of this country (or any other country) to hold her place in the service of the world will be tested by the decision which she is now called upon to make about her expenditure on national education."—Michael Sadlar.

Apostle J. F. Curtis reports to the First Presidency December 14, the baptism of four new members at Council Bluffs, a total of twenty-eight in the last four and a half weeks, with others expected and good crowds continually. He has invitations to several other points but has arranged to go to Woodbine, Iowa, after the first of the year.

Elder George H. Wixom has been delivering a series of lectures in Pueblo which are receiving favorable consideration in the daily papers of that city.

ORIGINAL ARTICLES

The Fruit of Happiness

By J. E. Vanderwood

"Learn to honor the law of life and we find it laden with the fruit of happiness."

Each day brings to us new opportunities, and with each opportunity comes added responsibility and further duties. Come to think of it, this is as it should be. For, who is he, if he be alive and growing, that is contented with the childish toys and play of yesterday? When we come to see aright we discover that life is just one continual unfoldment; it is simply one new discovery after another. There is no place in life for us to retire; there is no time to sit idly by. Life denotes activity and growth, for where there is no activity and no growth there can be no life. The most important thing about life is that it gives us greater satisfaction and truer happiness as we grow into it and become larger. But few of us, I fear, have made the discoveries that are most needful. I wish, therefore, to consider that which shall tend to enlarge and ennoble our thought. For I am convinced, by reason of my observation, that the great majority of mankind have no other idea than that life consists in having and getting. They often say, "If I could only possess this or that, I would be happy," but they discover to their sorrow, in most cases, at least, that in place of happiness, the thing they so much coveted brought to them added responsibility, worry, anxiety, and sorrow.

Of What Does Life Consist?

Jesus, you know, conveyed the right idea when he said: "A man's life consisteth not in the abundance of the things which he possesseth." That is to say, that it is not in the outer circumstances that we are to look for life and happiness, for they are not to be found there. Life and happiness can only be found in inner purity, in spiritual growth, in the ennobling of the soul, and in the poising of the character.

"Why am I not happy?" a good-meaning person once asked of the writer, and then went on to say: "I say my prayers, I go to church, and I keep the Sabbath; and it seems that the harder I try the more difficult life becomes. I feel like giving up altogether." Now, really, what was the matter with this good-intentioned person? Can you tell?

I said to that person, "My friend, you are not happy because you are not in pursuit of happiness. To the contrary, you are pursuing that which brings to you worry, discouragement, and grief. Neither the saying of prayers, the going to church, nor the keeping of the Sabbath in an outward, conventional manner, can bring happiness to you. To be frank in the matter, you are altogether too much concerned about yourself to have place for happiness. You can't be happy under such conditions, for no one can be happy who is thinking so much about self; really, you are self-centered, and no self-centered person can be happy. You will have to learn that happiness doesn't come to us by that process. Did you never consider the teaching of the Master? Hear him: 'He that loveth his life shall lose it; and he who hateth his life in this world shall keep it unto life eternal.'"

"That is just it," the good person replied. "I think so much about the good things I will enjoy when I get to heaven that it makes me very unhappy to be in this world of sorrow and wickedness."

How to Be Happy in Heaven

"Do you think you could be happy if you were in heaven, unless you have that within you that makes you harmonize with the heavenly?" I asked. "I see you have entirely the wrong conception of the Master's words. I am, therefore, going to ask you to consider it carefully with me. But permit me first to say that you are loving your own little, insignificant life too much, and that is why you are bereft of happiness. You will lose your life here and hereafter as a result of your undue love for it.

"Now observe that Jesus says: 'He who loveth his life shall lose it.' Have you never learned why? It is for the best of all reasons, for he who is so anxious about his own little self that he is trying all the time to shield and protect what he calls 'my rights,' will lose all that is worth while in life. He can't help but be unhappy, because he fails to see the things that make for happiness.

"Now, on the other hand, 'He that hateth his life in this world shall keep it unto life eternal.' What does this tell us, anyhow? Simply this: If I hate to see my life dwarfed and stunted by reason of the littleness of the things that are seeking to lead me in the way of selfishness, and I, therefore, begin to think of higher and nobler things; if I associate myself with the big things of God's universe, if I begin to reach out in the spirit of service to others until I have completely lost myself in the work I am doing, I will be hating my life in this world and doing my level best to fit it for a better one. When I do this I will not have time to longer concern myself about my personal blessings and rewards, nor yet how I am going to get this little, insignificant self of mine into heaven; but I will be so completely wrapped up in my service to others that I shall forget all about my comforts. I will then be able to say, and say it truthfully, that I hate my life stunted and dwarfed in this world. I am, therefore, going to exert myself to the uttermost to develop it into a better condition, so that it may be fitted for the kingdom of God. I will, therefore, keep away from the ideas of selfishness and I will learn to love humanity and thus acquire the spirit of altruism, and by this process, I will find so much joy and happiness that I will be bringing heaven with all its blessedness right into my life, and I need no longer worry about how I am going to get into heaven. By reason of hating my life in this world I am keeping it unto life eternal.

Meaning of Life Eternal

"But what is life eternal? You know we often get a very incorrect idea of things. We are, therefore, going to let Jesus tell us what it is. We read: 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' Life eternal, we discover then, is that we might know God and Christ. How shall I know them? and when shall I know them? I can know God and Christ only by developing and unfolding in my life sufficiently to become able to comprehend God and Christ. The time when I shall know them is to be determined by my unfoldment and development or enlargement of life. John says: 'Every one that loveth is born of God, and knoweth God.' Or, as it is translated by Doctor Weymouth in his New Testament in modern speech: 'Every one who loveth has become a child of God and is beginning to know God.' I may know God and Christ, then only in so far as I become a partaker, or more properly speaking, a possessor, of the spirit of selfless love. Thus it may be readily seen that I may be able to become a possessor of life eternal while I dwell here upon the earth; but I must rise above the littleness of selfhood before I can enjoy life eternal, either here or hereafter.

Selfless Love and Life Eternal

"It is quite evident then, that selfless love and life eternal are inseparably connected. One cannot lay hold on life eternal without having first become a possessor of selfless love; and no one can possibly be a possessor of selfless love without bringing the very portals of heaven, with all its joy and blessedness, right into his life, and thus becoming a partaker of life eternal. He only can have happiness who has partaken of the spirit of selfless love. Let it be remembered that happiness is a fruit that comes of the spirit of never-failing love. The life that is fully dominated by that spirit is made the recipient of happiness.

"Evidently we are all able to understand that fruit is something that cannot be made; it must be grown. Before the fruit can possibly appear the tree or vine must be produced. It, too, has to grow. The reason there is so little happiness in the lives of so many people is because they haven't a single stalk in their lives upon which fruit could mature. I trust we understand that if the fruit of a tree isn't good the husbandman grafts in a better variety. If you are destitute of the fruit of happiness you must graft into your life the spirit of selfless love, you must learn to serve humanity with a never failing love, you must pursue the life of service because you love it above all else; you must take a delight in making life less difficult for others, you must forget all about your selfish interests and see only the largeness and glory of the altruistic life, you must learn to give the very best there is in you, and the fruit of happiness in all its excellence and beauty will ripen in your soul. He who is destitute of happiness is divorced from God, for so long as the divine Comforter is with us peace and happiness must abound in our lives.

Eternal Life Begins Here

"It is not necessary, then, for us to wait until we have passed beyond the grave to be permitted to enter in and possess life eternal. No, indeed, for if we wait until then, the chances are that we may miss it altogether. For the life that is to be is only the legitimate outgrowth and continuation of the life that now is. As soon as I get in tune with the Infinite, life eternal is begun for me, and so long as I remain in tune with the Infinite, just that long will I continue to enjoy life eternal. The place of life eternal is not in the distance, it is here and now. The time is not in the distance but it is at hand. I must say when I will enter in, and you must do the same. The invitation is, "Whosoever will, may come." He who defers or procrastinates defrauds himself. Why should men and women who are made in the image of God be content to live in the littleness of selfhood when they might be enjoying life eternal? It is evidently because they fail to comprehend, they have been unable to form the proper concept of life. Look within you for the solution of the problem.

"That which we get out of life is determined by that which we put into life. It is pretty much like making cake; put in the proper ingredients and honor the law governing the baking of cakes and the cake is bound to come out right. So it is with life; put in the proper and necessary ingredients, learn to honor the law of life, and you shall find that it will be laden with the fruit of happiness."

We do not make our thoughts; they grow in us
Like grain in wood; the growth is of the skies,
Which are of nature; Nature is of God.
The world is full of wondrous likenesses.

—Bailey.

A Fallacy Concerning Divorce

By A. M. Chase

Deuteronomy 21:16, 17 does not refer to families raised in polygamy but does refer to cause of divorce.

(With apologies to Professor Isaacs.)

In the quoted article, "The common law of the Bible," in the HERALD for November 29, 1921, on page 1140, near the bottom of the page, this occurs: "The right of the first-born to inherit a double portion is another institute of the law. . . . But the only reference to it that we find in the purely legal portions of the Bible, strangely enough—or shall we say naturally enough?—comes a passage in which the institute is taken for granted. In speaking of an instance that may have been common under polygamy, an attempted preference in favor of the children of a favorite wife, the lawgiver says"; then follows the quotation from Deuteronomy 21:16, 17.

This is one of the strong passages usually relied on by the advocates of polygamy to-day, to prove that God sanctioned and provided for that relationship among his people.

My object in writing this is to call attention to the fact that this regulation is just as necessary to-day under monogamy with its divorce laws and privileges as it could have been under polygamy, and also to show that it was this condition of married life (where a man has a divorced wife and one with whom he is living and from whom he is not divorced) that this provision of the "common law of the Bible" was written. And, consequently, while it may have been a protection to the children born in polygamy, it was written to protect the unfortunate child born to a woman who was *hated* and *put away*. Let us hear the law:

"When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it into her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance. When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken."—Deuteronomy 24:1-5.

Evidently, in every age, the law of the Master has been as given in latter-day revelation, "Thou shalt love thy wife with all thy heart." (Doctrine and Covenants 42:7.) It is stated in Genesis 2:24 as follows: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Paul puts it in a command in his Ephesian letter: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." In recognition of this law, and of the fact that there could be no true marriage relationship without it, Moses gave the law as quoted above, which not only made it obligatory on a man so to release a woman whom he hated, but also forbade him remarrying her, even though her next husband had died and she was freed from his rule.

In the light of this law, let us now read the law as cited by Professor Isaac:

"If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be hers that was hated: then

HYMNS AND POEMS

Friendship's Test

By Cora M. Reynolds

"He is my friend," you carelessly said.
But what is a real, true friend?
Cases are rare, although some are led
In deep friendship to the end.

The strong handclasp that uplifts the weak—
With an understanding smile—
Sends forth the weary, new life to seek;
Ah! Such friendship is worth while!

Those whom you have said you loved the best,
For them do you work and pray?
In your presence, do they sense sweet rest?
Do you think of them each day?

Do not call yourself a *friend* until
Humbly, with *truth*, you can say,
"The test of friendship I can and will
Meet bravely now and each day."

Love and Live

By Orval L. Thompson

(Read at the funeral of Charles Woodward at Jonesport, Maine, December 13, 1921.)

Look not upon death's cold and silent form,
As though 'twere all of death to die or life to live.
But hope and live and love in sun and storm,
And make thy life a fragrant flower to give.

For while the gates of heaven stand ajar
To welcome you, or bid you stay away,
It all depends upon the beauty of thy life,
If thou shalt enter realms of endless day.

Love clings to love in death, alike in life,
For God is love. Then in him let us live.

Then like a flower on a verdant hill
* Thy life shall bloom, eternal love to give.

it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn; but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his."

While the provisions of this law might reach to a family reared in polygamy, still it could not do so if the law of God given to regulate marriages, which were not based on the law of love, were enforced. But it could and would reach fully to such cases as would be found where the hated wife had been given that which was hers by right—the bill of divorce: and the child or children born to her by this former husband were safeguarded in their rights of inheritance. But by this protection of the law, Moses did not write a sanction of polygamy.

There Is a Race to Be Run

By George A. Kelley

There's a race to run
A work to be done,
The Lord has appointed the way.
Will you patiently run?
Will you faithfully work
For the Master who calls you to-day?

There's a race to run,
A goal to be won,
A glorious victory to gain.
Will you help to fight,
Till the dawn of the light,
That the race be run not in vain?

There's a race to be run;
Will you be the one
To murmur, refuse, or complain?
Or will you lay to
With a will to do
All you can ere he cometh again?

Will you, Saints, to-day,
Each weight put away,
Hear the voice that is calling you still;
'Tis the Lord's gentle voice,
For you to make choice,
Will you answer more firmly, "I will."

My Monument

By Charlotte Dryden

"Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle, and planted a flower when I thought a flower would grow."

When I have done the earthly task,
The Master Builder gave to me,
And sail beyond the misty shade
That rises o'er life's stormy sea,
May those who wait upon the shore,
As with wet eyes they watch my bark,
Thank God their friend moves toward the light
From out earth's turmoil, fierce and dark.

And may they bask in sunny thoughts
Of gladsome days and cheery task,
Of walks 'neath sturdy elms and oaks
Where ghostly shadows trip and bask.
And as these scenes of bygone hours
Like passing pictures, come and go,
May deeds of kindness to mankind
Leave every saddened heart aglow.

So in the days that come to me
Ere I shall reach the river's brink,
Let hours be crowded with the tasks
From which weak, selfish spirits shrink.
I ask no lofty spire or mound
To mark the lowly resting place,
But such a love and radiance kind
As glows upon a dear friend's face.

WHAT WE BELIEVE

"The Latter-Day Glory"

By Elbert A. Smith

(Continued from last week.)

A Remarkable Testimony

But as of old, persecutions were lightened by blessings. It was during the same month that a most remarkable vision was given. As a result of that vision a testimony was published to the world such as has emanated from no other body of religious believers in this age. We quote:

"We, Joseph Smith, jr., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision. . . . And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God."—Doctrine and Covenants 76: 3.

In Missouri

The history of the church in Missouri is to a large extent contemporaneous with the history of the church in Ohio.

Early in 1831 the missionaries to the Indians continued their journey from Kirtland. In his autobiography one of them says:

"After much fatigue and some suffering we all arrived in Independence, in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States.

"This was about fifteen hundred miles from where we started and we had performed most of the journey on foot, through a wilderness country in the worst season of the year, occupying about four months, during which we had preached the gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming, and organizing many hundreds of people into churches of Latter Day Saints."—Church History, vol. 1, p. 178.

Following a conference in Kirtland, June, 1831, it was decided to hold the next conference in Independence. Many elders started on overland missions, to meet at that place.

June 19, 1831, Joseph Smith and others left Kirtland for Missouri, reaching Independence about the middle of July.

In July a revelation was given naming Missouri as a place of gathering, and the spot for a temple at Independence was designated. August 2, Joseph Smith assisted in laying the first logs for a house in Kaw Township. August 4 the first conference was held.

A Mob Gathers

The community grew rapidly. A publishing house, a store, and other institutions were established. But within two years persecution came upon them again. A mob assembled July 20, 1833, and demanded that the Saints should depart. They asked for three months, but were told laconically that they could have fifteen minutes.

The four or five hundred members of the mob then de-

molished the publishing house, and tarred and feathered Bishop Partridge and a man named Allen.

The mob came against them again on the 23d, at which time Partridge, Phelps, Whitmer and other church leaders generously offered their lives a ransom for the membership. But an agreement was reached by which the Saints were to leave Jackson County.

Amid great hardship and suffering they removed as rapidly as possible to Clay County. The armistice was not respected and the mob continued to expedite their departure by destroying their homes and property and maltreating their persons.

Seeking an Asylum

The wrath of the mobbers pursued them, and in 1836 an exodus took place to the newly organized county of Caldwell, which had been especially set aside for their uses. Settlements were formed at Far West and other points. Joseph Smith and others of the brethren came to Far West from Kirtland in 1838.

A pleasant testimonial to the character of the Saints at Far West is found in the History of Caldwell and Livingston Counties, published by the Saint Louis Historical Society:

"The Mormons very early gave attention to educational matters. There were many teachers among them and school-houses were among their first buildings."

The Saints were pioneer temperance workers in Missouri as in Ohio. The minutes of a conference at Far West, November 7, 1837, contain the following item:

"The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops selling spirituous liquors, tea, coffee, or tobacco."—Church History, vol. 2, p. 120.

The "Extermination Order"

In the disastrous times which came upon them, one of their worst enemies having been elected governor, they were denied all mercy or redress. October 23, 1838, the famous "extermination" edict of Governor Boggs was issued, in which he said: "The Mormons must be treated as enemies, and must be *exterminated* or driven from the State."

We prefer to draw a veil over the scenes that were enacted. The Saints were at the mercy of the mob and the militia. Their leaders were imprisoned. Bloody butcheries occurred, notably at Haun's Mill, where adults and little children alike were massacred with guns and corn knives and their mutilated bodies buried in an old well in one common, awful sepulcher.

Joseph and Hyrum Smith were condemned to be shot at eight o'clock on the morning of November 1, 1838, and were only saved by the courageous action of General Doniphan who refused to execute the order, calling it "cold-blooded murder."

Eventually the Saints, those who escaped death, were driven from the State. Their property taken from them, many of them fled for their lives across the Mississippi River in the dead of winter, suffering from cold, sickness, and famine. At that time, an unprejudiced newspaper, the *Argus*, of Quincy, Illinois, under date of March 16, 1839, had this to say:

"We give in to-day's paper the details of the recent bloody tragedy acted in Missouri—the details of a scene of terror and blood unparalleled in the annals of modern and, under the circumstances of the case, in ancient history—a tragedy of so deep and fearful and absorbing interest that the very lifeblood of the heart is chilled at the simple contemplation. . . . It will be observed that an organized mob aided by many of the civil and military officers of Missouri, with Governor Boggs at their head, have been the prominent actors in this business, incited, too, it appears, against the Mormons by political hatred, and by the additional motives of plunder and

revenge. They have but too well put in execution their threats of extermination and expulsion, and fully wreaked their vengeance on a body of industrious and enterprising men, who had never wronged nor wished to wrong them, but on the contrary had ever comported themselves as good and honest citizens, living under the same laws and having the same right with themselves to the sacred immunities of life, liberty, and property."

Causes of Persecution

One cause of the persecution brought against the Saints was their opposition to slavery. They were mostly eastern men and ardent abolitionists; they were surrounded by slave sentiment—a dangerous combination.

Also their customs, speech, and dress were different from the western men among whom they had moved. They encountered the prejudice that awaits the "outlander."

Most of all, their religious convictions were resented. Religious bigotry bore its usual bloody fruit of martyrdom.

Resolutions adopted by certain citizens of Clay County, June 29, 1836, support the above statements, as follows:

"These are some of the reasons why these people have become objects of the deepest hatred and detestation to many of our citizens. They are Eastern men, whose manners, habits, customs, and even dialect are essentially different from our own; they are nonslaveholders, and opposed to slavery, which, in this particular period when abolition has reared its deformed and haggard visage in our land is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and practiced."—Church History, vol. 2, p. 58.

While the document drawn up and signed by the Jackson County mob, July 18, 1833, said:

"It is more than two years since the first of these fanatics or knaves (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did and now do to hold personal communication and converse face to face with the most high God; to receive communications and revelations direct from heaven; to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets of old. . . .

"They openly blaspheme the most high God and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues by direct inspiration, and by divers pretenses derogatory of God and religion, and to the utter subversion of human reason."—Church History, vol. 1, pp. 313, 314.

Was it a crime to believe God to be an unchangeable, loving Father?

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14: 23.

Yet for this belief they were driven out.

A Characteristic Epistle

During the troublesome times Joseph Smith addressed an epistle to the church, December 16, 1838. The following extracts indicate the ideals of the Saints:

"Brethren, from henceforth let truth and righteousness prevail and abound in you; and in all things be temperate; abstain from drunkenness, and from swearing, and from all profane language, and from everything which is unrighteous or unholy; also from enmity, and hatred, and covetousness, and from every unholy desire.

"Be honest, one with another, for it seemeth that some have come short of these things, and some have been uncharitable, and have manifested greediness because of their debts towards those who have been persecuted and dragged about with chains without cause, and imprisoned.

"Such characters God hates—and they shall have their turn of sorrow in the rolling of the great wheel, for it rolleth and none can hinder. Zion shall yet live, though she seemeth to be dead.

"Remember that whatsoever measure you mete out to others, it shall be measured to you again. We say unto you, brethren, be not afraid of your adversaries; contend earnestly against mobs, and the unlawful works of dissenters and of darkness.

"And the very God of peace shall be with you, and make a way for your escape from the adversary of your souls. We commend you to God and the work of his grace, which is able to make us wise unto salvation. Amen.

"JOSEPH SMITH, JR."

—*Millennial Star*, vol. 16, pp. 628, 629.

In Illinois

For a time the wandering exiles from Zion found refuge in Quincy. May 1, 1839, a church committee purchased two tracts of land at Commerce, Illinois, for the sum of fourteen thousand dollars. The name of this village was later changed to Nauvoo.

Into an old log block house located at this place Joseph Smith moved his family, and the Saints began to move upon farms, and build shops, stores, mills, and schoolhouses.

June 27, 1839, the first conference was held. By June 1, 1840, two hundred and fifty houses had been erected. June 6 of that year the first company of emigrants from the British Isles Mission started from Liverpool for Nauvoo—the first fruits of a very important foreign mission.

The Saints were pioneer temperance workers in Nauvoo. When provision was made for the "Nauvoo House," a lodging house where visiting travelers (of whom there were many) might be entertained, the building being promoted by the church under a joint stock company, one provision in the articles of incorporation was, that it should be a "perpetual rule" in said house that spirituous liquors of every description should be prohibited.

By act of the State legislature, Nauvoo received a very liberal charter, signed by the governor, December 16, 1840. Abraham Lincoln was a member of the legislature that granted the charter, and it was signed by Stephen A. Douglas, Secretary of State. Among other things the charter permitted the organization of the University of Nauvoo, and the establishment of a body of troops under State control, to be known as the Nauvoo Legion.

Such powers were common at that time in Illinois, as the State was very near the frontier. Many such independent military companies existed.

The Nauvoo Temple

April 6, 1841, the corner stone of the temple was laid. This remarkable structure was built of white limestone quarried near the city; the church artisans giving every tenth day of their labor to the temple building. The temple was erected, but never completed.

The beautiful city of Nauvoo grew rapidly. But the troubles of the Saints were not yet at an end. Their old enemies still harried them, making several attempts to kidnap leading church men and carry them back to Missouri for trial on false charges; also striving by intrigue with Illinois officials to secure them by requisition. Their religious teachings were still extremely unpopular.

With the idea of self-protection they took an active part in politics; also as we have seen they organized the Nauvoo Legion. These steps were taken in all sincerity, but probably did them more harm than good.

Added to their persecutions from outside sources, there were troubles from certain apostates who had been expelled

from the church for immoral conduct. These latter began the publication of the *Nauvoo Expositor*, June 7, 1844. This paper was filled with exceedingly vile and slanderous stories.

June 10, the city council, partly composed of nonmembers, met and voted the paper a nuisance and ordered the mayor to suppress it. On order of the mayor, who at the time was Joseph Smith, the city marshal destroyed the type and press.

This may have been an unwise act. But on June 14, Joseph Smith reported to Governor Ford, of Illinois, offering to appear before any legitimate court for examination as to the legality of the proceeding.

The Tragedy at Carthage

The Saints were not afraid of the law, but they had good reason to be afraid of mobs. On the pledged word of Governor Ford that they would be protected, Joseph Smith, his brother Hyrum, and others gave themselves up, and were taken to Carthage.

Before he bade his friends good-by, Joseph said:

"I am going as a lamb to the slaughter; I have a conscience void of offense toward God, and toward all men—I shall die innocent, and it shall yet be said of me, he was murdered in cold blood."

The prediction was too literally fulfilled. The men were lodged in the jail at Carthage, like Paul and Silas of old. They were left under an insufficient and hostile guard. And on the afternoon of June 27 a mob of men with faces painted black and yellow surrounded the jail and shot and killed Joseph and Hyrum Smith.

Joseph Smith had approached heaven in his boyhood days with a most vital question. Receiving his answer he had conveyed the heavenly message to men. The fate of the prophet overtook him.

IV. The "Dark and Cloudy Day"

Following the death of Joseph Smith there ensued a period aptly termed in church parlance, "The dark and cloudy day."

The persecutions of the Saints, their sufferings and their sorrows, were as nothing to the shame that came upon them because of false leadership and the inroads of corrupt doctrines.

Numerous would-be leaders of the church arose. Most prominent among them was Brigham Young, who at the time of the death of Joseph Smith was president of the Quorum of Twelve Apostles. Finding himself in a position of advantage and power he began almost at once to manipulate everything to his own advantage.

False Doctrines Come In

As soon as he was sure of sufficient following he assumed in reality the powers of a dictator. In this he was supported by a part of the Quorum of Twelve. At "Winter Quarters," near Omaha, December 5, 1847, at a council of the Twelve he arrogated to himself the title of first president of the church.

In taking that title it was necessary for him to confirm the resolution by his own vote, as without it a majority vote could not be obtained—there being only six others of the quorum present.

Without divine call and without ordination he proceeded to occupy his self-appointed position. With those who would follow him he moved westward to Utah and established himself by the Great Salt Lake, where for many years he was supreme potentate in things both ecclesiastic and civic.

Once thoroughly established he began the promulgation of doctrines corrupt in nature and utterly opposed to the previous teaching of the church, perhaps most notorious of these being polygamy, blood atonement, and Adam-God worship.

We purposely draw a veil over this period of apostasy and

transgression, as we wish to make this series of tracts almost wholly affirmative. Suffice it to say that such doctrines and practices were utterly opposed to the teachings of the church under the administration of Joseph Smith, from its inception until his death, in 1844. (The reader may obtain from the Herald Publishing House, Independence, Missouri, books and tracts dealing with this phase of church history and giving evidence in support of this assertion.)

The shame and dishonor brought upon the cause by the promulgation and practice of these doctrines can hardly be overestimated. It has been world-wide; and untold thousands of innocent and sincere believers in the message as delivered in the beginning have thereby been brought under undeserved suspicion and reproach.

Well was this period (approximately from 1844 to 1852) called the "Dark and cloudy day." It seemed at that time that the "latter-day glory" had become the "latter-day ignominy."

V. Period of Reorganization and Return

But a brighter day dawned. Iniquity had come in like a flood; yet there were many honest in heart who were not moved. God began to feel after them; as indeed they were feeling after the truth, some of them going from faction to faction in their search.

There were thousands in various parts of the world who gave no allegiance to false doctrines. There were some entire branches that maintained their organization and pursued the even tenor of their way in truth and righteousness.

The Prophecy of 1851

Presently there began a work of reorganization. Evidences of this movement were seen as early as 1851. November 18 of that year Elder Jason W. Briggs received a spiritual manifestation and divine direction, from which we quote:

"While pondering in my heart the situation of the church, on the 18th day of November, 1851, on the prairie, about three miles northwest of Beloit, Wisconsin, the Spirit of the Lord came upon me, and the visions of truth opened to my mind, and the Spirit of the Lord said unto me, 'Verily, verily, saith the Lord, even Jesus Christ, unto his servant, Jason W. Briggs, concerning the church:

"Behold, I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant, Joseph Smith, jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold, I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures. . . .

"Therefore, let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit.'"—Church History, vol. 3, pp. 200, 201.

This communication rests upon its own merits. As the years went by its predictions were literally fulfilled. The message was carried from branch to branch and from individual to individual.

Important Instruction

At a conference held at Beloit, Wisconsin, June, 1852, important resolutions were adopted, repudiating the claims of all self-appointed leaders and supporting the law of God as found in the Bible, Book of Mormon, and Doctrine and Covenants.

Another conference was held at Yellowstone, Wisconsin, October 6, 1852. And at a meeting January 9, 1853, the following instruction was received from the Lord:

"Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitans, and the men or set of men who practice it. . . . Be ye strong; ye shall contend against this doctrine."—Church History, vol. 3, p. 215.

Pentecostal Blessing

A conference was held at Zarahemla, Wisconsin, April 6, 1853. The gifts of the gospel were enjoyed to a wonderful degree. The occasion was pentecostal with prophecies, tongues, visions, and many wonderful and soul-cheering blessings.

The latter-day glory again shone forth. The Saints moved forward with the work of reorganization, as directed.

It may be proper at this juncture to state that at the death of Joseph Smith, his wife, Emma, chose to remain at Nauvoo, refusing to follow designing leaders and rejecting all false doctrines. Here she reared her sons in the nurture and admonition of the Lord.

The oldest of these sons bore his father's name, Joseph Smith. To him the Reorganization began to look, as directed by revelation; also because he had been blessed by his father and indicated as his successor. (See Church History, vol. 3, p. 506, and True Succession of Church Presidency, pp. 39-49.)

The Conference of 1860

The work of reorganization moved on. Regular conferences were held. And at last dawned the memorable 6th day of April, 1860. The Saints had assembled in conference at Amboy, Illinois.

To that conference came Joseph Smith, son of Joseph Smith the Martyr, accompanied by his mother. At that time he was in his twenty-eighth year. At the afternoon session he made a speech in which he said that he had come in obedience to a power higher than his own.

In harmony with the revelations by which he had been designated, a resolution was adopted: "That Brother Joseph Smith be chosen prophet, seer of the church and revelator of Jesus Christ, and the successor of his father."

He was ordained president of the high priesthood (which carried with it the office of President of the church) under the hands of Z. H. Gurley, sr., of the Twelve, William Marks, who had been president of the Nauvoo Stake, and Samuel Powers and W. W. Blair, of the Twelve.

He was joined in his work by his brothers, Alexander and David. Thus after a lapse of nearly ten years the revelation to Jason W. Briggs had been fulfilled in one leading particular: "In mine own due time will I call upon the seed of Joseph Smith and will bring one forth, . . . and he shall preside over the high priesthood of my church."

A Prophetic General Epistle

The man thus chosen moved forward with the true prophetic spirit. Let all read carefully this remarkable extract from his first general epistle, and determine for themselves as to its prophetic qualities:

"I would not that men should hastily run without tidings, nor do I ask that any should place the stake of their salvation upon an earthly arm. 'Cursed is he that putteth his trust in man, and maketh flesh his arm.'

"I ask and desire that all may place their stake of salvation upon the author and finisher of our faith—upon the promises and principles of the gospel, pure as preached from the Savior's lips, for in him was no guile, and in his teachings there was no deceit.

"In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

"In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion." Amen and amen.

JOSEPH SMITH,

"President of the Church of Jesus Christ of Latter Day Saints.

"NAUVOO, ILLINOIS, July 19, 1861."—Church History, vol. 3, pp. 294, 295.

A Glorious Revival

What a splendid message after the councils of darkness that had obscured wisdom and debased morals! Thousands rallied gladly to the call. A time of glorious revival ensued.

In due time other portions of the promise were fulfilled. Jason W. Briggs had been told that the quorums should assemble. This has long ago been literally fulfilled. Every quorum has been filled and set in order.

He was told that Zion should be reinhabited. At that time few if any Saints lived in Missouri, nor would their return even singly have been tolerated. To-day under the wise leadership of the Reorganized Church there are thousands of Saints living in Missouri.

The Return

Best of all they are living in peace. Their principles are understood. Their morality is unquestioned. This is fully in harmony with a prophecy given during the days of Joseph Smith the Martyr:

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy."—Doctrine and Covenants 98: 4. (Italics ours.)

In 1838 President Joseph Smith, then a child clinging to

his mother's skirts, crossed the ice of the Mississippi River, fleeing from the mob. In 1906 he returned to Missouri, and lived in Independence, an honored citizen. At his death, December 10, 1914, there appeared in the editorial columns of one of the leading daily papers of Jackson County, the following well earned tribute:

"But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful churchman into whose keeping had been committed the destinies of one of the great denominations of the world.

"Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectional acceptance of that term, will not appreciate the theological distinctions between the two nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eyes of the average American. . . .

"He was the prophet, but first of all he was the Christian gentleman and good citizen. As such he lived, as such he died, as such he will be remembered by all outside the household of his faith. . . .

"Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character."—*Kansas City Journal*, December 12, 1914.

The Reorganized Church of Jesus Christ of Latter Day Saints is identical with the church from its inception in 1830 until the death of Joseph Smith in 1844. It is the criterion by which the "angel message," as it is termed, must be judged. It is the true exponent of that which the world from the beginning chose to term "Mormonism."

In the Civil Courts

This claim has twice been sustained in the civil courts, after thorough investigation before unprejudiced tribunals. That fact means more than merely that the Reorganized Church is in true succession, which question of course is not determined by number of adherents but by soundness in the faith. It means that what the Reorganized Church stands for to-day in morals, doctrines, and practices, the church under Joseph Smith stood for from 1830 until 1844.

The following is an extract from a decision rendered by Judge L. S. Sherman, in the Court of Common Pleas, Lake County, Ohio. (See Journal entry, February term, 1880):

"That the said Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a Religious Society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original Church, and has branches located in Illinois, Ohio and other States.

"That the church in Utah, the Defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church."

March 16, 1894, Judge John F. Philips, in the Circuit Court of the United States, for the Western District of Missouri, Western Division, rendered a decision in the famous "Temple Lot Case," from which we quote:

"The Book of Mormon itself inveighed against the sin of polygamy. . . . Conformably to the Book of Mormon, the Book of Doctrine and Covenants expressly declared 'that we believe that one man should have but one wife, and one woman but one husband.' And this declaration of the church on this subject reappeared in the Book of Doctrine and Covenants, editions of 1846 and 1856. Its first appearance as a dogma of the church [the dogma of polygamy] was in the Utah Church in 1852.

"Claim is made by the Utah Church that this doctrine is predicated on a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. This was never done. . . .

"The Utah Church further departed from the principles and doctrines of the Original Church by changing in their teaching the first statement in the Article of Faith which was, 'We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost,' and in lieu thereof taught the doctrine of 'Adam-god worship.' . . .

"In 1852 the scattered fragments of the church, the remnants of those who held to the fortunes of the present Joseph Smith, son of the so-called 'Martyr,' gathered together sufficiently for a nucleus of organization. They took the name of 'The Reorganized Church of Jesus Christ of Latter Day Saints,' and avowed their allegiance to the teachings of the ancient church; and their epitome of faith adopted, while containing differences in phraseology, in its essentials is but a reproduction of that of the church as it existed from 1830 to 1844."—Decision of Judge John F. Philips in Temple Lot Case.

Later History

President Joseph Smith continued in the presidency of the Reorganized Church from April 6, 1860, until his death, December 10, 1914. Under his wise administration of over a half century the church was thoroughly reorganized and set in order in all the world.

At his death he was succeeded by his son, Frederick M. Smith, who had been designated by revelation for that position, and who was ordained to the office of president of the high priesthood, and as prophet, seer, and revelator, May 5, 1915, in harmony with the action of the preceding General Conference.

The headquarters of the church were removed from Plano, Illinois, to Lamoni, Iowa, in 1881, and is now at Independence, Missouri.

The work is now in a sound position. The annual gains are gratifying. Prejudice and misunderstanding have been removed to a great degree. The church is in a position to prosecute its mission work as never before. No man can justly object to that work, because everywhere those who accept the message and live by it become better citizens.

Wonderful events are ahead of the church, as indicated by the signs of the times. We may expect the "latter-day glory" to shine forth with increased splendor as God makes good his promise to pour out his Spirit, in the last days, upon all flesh.

Our Ideals

Identical in faith and organization with the New Testament Church, teaching the same doctrine, guided by the same Spirit, the church goes forward with her work. Our religious ideals include a people gathered and educated in righteousness, equal in things both temporal and spiritual, like the people of Enoch, without rich or poor, every man rendering justly according to his abilities and receiving according to his needs.

Looking forward to the personal second advent of our Lord and Savior, as predicted in the Scriptures, we shall ever

WOMEN'S DEPARTMENT

Edited by Audentia Anderson, 5020 California St., Omaha, Nebr.

Happy New Year!

In many a home this cheery greeting is ringing out, accompanied by tender glances from eyes that have looked on sorrow and childish laughter from throats that have not yet contracted with grief and anguish. And the gamut is run, from the three-year-old who tumbles into your bed trying to "beat you" in getting his good wish across: or the dreaming maid with pensive eyes trying to write down her new resolutions; or the smart youth at the telephone asking his friends, "Hello! Is this one-nine-two-two?" and grinning with knowing winks as the polite rejoinder, "You have the wrong number," comes back through the receiver; to the anxious father busy with pencil and pad trying to line up his budget for the coming year; or speculating mother scanning the bargain sheets for the "January sales"; or the backward-glancing grandparents by the fire, who dream, as they doze, of bygone days filled with joys and sorrows, and smiles and tears!

To one and all, there is something unusually impressive about this one point in all the year when the old leaf is turned, and a clean, fresh one is given for our use! What is to be written thereon for 1922? we ask, and, What will be the sum we place so proudly, or so tearfully, at its close? We wonder!

So far as our organized activities are concerned, let us make an effort to make this our very best year. There is nothing gained by putting off the plans we have cherished, or leaving to another time the execution of the dreams we have visioned. Life is ever moving—confronting us with hopes of the "to-be," but lulling us to sleep with easy procrastinations, while all the time it is slipping past us with hurrying feet, and some day we wake up to find we are no longer able to do as we wish, powers of mind and body are waning, visions do not beckon so alluringly, and opportunity has closed her door! We are dismayed to find the reins are slipping from our half-hearted clasp into the firm hands of those who press after us with shining eyes and eager hearts; and we seem no longer needed in the common task, the common achievement! Come:

"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor—and to wait"

only after we have satisfied ourselves that we have done what we could! Can we not be "faithful in a few things"? Shall we not make our own little corners beautiful—altars of inspiration to those who come near? Shall we not reach out from our sanctuary of spirit with love which may transfigure life for others? Shall we not earnestly study and labor together as sisters for the betterment of conditions about us and our children, that nothing may hinder development towards the divine?

So much to do, such a long and oftentimes weary trail it is to the ideal towards which we are striving! Is it true that the distance between that ideal and our present point of advancement measures our success or our failure? Is it true

pray and endeavor to prepare ourselves and warn all others against that day, of which it is written:

"The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."—Malachi 3: 1, 2.

"Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."—Luke 12: 40.

(Concluded.)

that it is impossible for us to *conceive* of beauty and perfection we cannot *attain*? How, then, can we be content to loiter or cease trying to reach that ideal?

Patience is needed—and much love. We will stumble, and mistakes will be marked up on our score, but our disgrace will lie in staying down or giving way to discouragement, which latter is one of the Adversary's chief weapons. What can be done to hinder our work will be done if that work is of a nature to "bring about much righteousness," for at no time is the enemy of souls asleep at his post! We organize and start out with good intentions, and then he gets busy with tattlings, jealousies, and contentions, and blindly we stumble, and yield the struggle, repeating (in a manner which would be amusing were it not so pitiful) the scenes of childhood when we would "just take our doll rags and go home, so there!" Fie! For shame! Shall we thus yield to discouragement? No, a thousand times no; for *there is too much at stake!* Zion, that dream of beauty and perfection of human character, must be "redeemed," must be demonstrated before the world, for a light to benighted humanity groping about in the spiritual darkness of selfishness and sin!

Shall we "assist in this work," which can only be done by those who are "humble and full of love"? It can be done, else God would not have commissioned his church to do it. Its principles *can* be demonstrated in our home and community and branch life, and our ideals *can* be reached, our gospel expressed in terms of service to those who need us, including our church in that category. Our church does need us—it needs the work we are trying to do in bringing home life and parent life up to the standards set up in the gospel law; and upon whom does more depend than the mother in the home?

May this fresh new year, with its untried paths, prove to be one which will more surely bind the sisterhood of the church together, and help them to find, in their love for each other and for God, a renewed determination to serve him as never before, offering for his blessing, in humility and consecration, their united efforts to "do good in their day and generation."

AUDENTIA ANDERSON.

Home Department Work

No doubt some will say, "Oh! I am not interested in that article, for I have more than I can do at home now," and others may say, "Why do we need home department work when we have Sunday school, Religio, Women's Department meetings, and many other services? Home department work may be very necessary for isolated members, but I do not need it."

We fear the above speakers have not been keeping abreast of the times, for the home department work has been making some rapid strides, and now opens a broad vista, a large field wherein every Latter Day Saint may enter and glean a rich mental harvest which will not only enrich the gleaner, but will enrich all with whom he comes in contact. Every soul gaining a larger vision of any subject in life unconsciously assists his companions to see the reflection of that vision, whether he wills it or not. Should he be willing and able to reproduce for the benefit of others a glimpse of the enlarged vision he has obtained, he will find many avenues of service open, and will realize the desired result, that of leading others to a larger and more useful life.

Is not this missionary work? Does not the missionary go forth endeavoring to give to the honest in heart everywhere the vision of the Christ life in such a way that those grasping it will follow all the way, even as the wise men of old followed the star? But oftentimes they catch only a glimpse and enter the path with dimmed vision and faltering steps. Do you see the need of fellow travelers all along the way with reflectors? We believe that the home department work should be, as it were, the fellow traveler. The missionary brings the people into the church, and then it becomes an individual warfare. They must purify their lives, grow and develop, to "go on to perfection."

There is no end to the study required. We have been commanded to read and study all good books, and again we have the command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." We are all workmen; some in the affairs of business, some in the field, some in the affairs of education and government, but all are interested in the home.

If the home is to be the sanctuary it should be, every member must do his or her part to make it such, and each should plan to have some quiet moments in that home for study, meditation, and prayer, in order to gain the strength necessary to "go on to perfection."

Now the home department offers study courses along many lines: the Sunday school and *Religio Quarterlies* for the benefit of those who do not have the privilege of attending Sunday school and *Religio*; a child care course, food and body course, parents' and teachers' problems, and Health Department leaflets, which should be of vital interest to all parents; training in relief and service for those who may be called to officiate in that line of work; and papers for study and discussion, covering such lines as dress, textiles, table service, civics, etc. Several new courses are in process of preparation, two of which are "Psychology," using for text Betts's *The Mind and Its Education*, and "Sociology" based on Ellwood's *Sociology and Modern Social Problems*.

In addition to these, all of the church papers and books, besides many other good books, should be added to the home libraries for the study and assistance of the inmates.

It is true, no doubt, that nearly every member gives some time to reading, but not all employ systematic methods. The home department aims to introduce some systematic study in every home where none exists.

It has been said that study and prayer will pay larger returns on the investment than anything else in life. Is there any better way for our people to become the pure in heart, prepared to live in Zion and help in its redemption?

We cannot read, study, and learn these truths without catching the vision, mentioned in the beginning, that will enrich our lives, making us better fathers, mothers, brothers, sisters, business men and women in every vocation in life, and thus we become true Latter Day Saints.

The home has been termed the bulwark of the nation. If every Latter Day Saint home would establish a sanctuary where its members would come for even a short time for quiet study, meditation, and prayer over these vital issues concerning the home, State, and church, many of the now vexing problems would be solved, and our homes be a true bulwark to the church.

NELLIE E. SAMPSON,

General Home Department Superintendent.

Psychology

Text: *The Mind and Its Education*, by George Herbert Betts. Herald Publishing House, \$2.10 postpaid.

CHAPTER VI Sensation

1. Show the relation of the two great worlds—the world of physical nature without, and the world of mind within.
2. Ordinarily we hear the five senses spoken of. The author gives six, but states that there are three times that number. Name the six and illustrate each.
3. Give the three sets of factors which enter into a sensation.
4. Express James's definition of a sensation.
5. Sensations differ from each other in four aspects. Name these aspects.
6. What is the relation of the senses to the body?
7. Who are those who are able to fully enter into the wonderful world about us and receive the stimuli necessary to our thought and action?
8. Perform and discuss "Problems in observation and introspection."

DORA GLINES.

LETTERS

NORFOLK, NEBRASKA, December 19.

Editors Herald: Will all Saints in our vicinity please take notice that a series of gospel meetings will be held in our city, to last for at least ten evenings, beginning Wednesday night, January 4, 1922, in the hall above Mr. Winter's harness store, on Norfolk Avenue, between First and Second Streets. Elder E. E. Long, of Lamoni, Iowa, supervisory missionary, will be in charge. All scattered, isolated, and lonesome Saints will be welcomed, as well as all believers or unbelievers in the mission of Jesus Christ. Any who intend coming please write the undersigned at Box 364, Norfolk, Nebraska, and we will endeavor to provide accommodations.

We are few in numbers, therefore we earnestly request the united and especial prayers of all Saints for the complete success of these meetings.

We have a faithful and courageous band of sisters, who, although residing far apart, have at considerable sacrifice and by industry with the needle, provided funds to secure the hall.

Our attendance at Sunday school and preaching services has been slowly on the increase, and we are much encouraged to continue our efforts until all the honest in heart within our reach shall have opportunity to hear the restored gospel of our Lord and Savior in its fullness and purity.

F. E. COCHRAN.

MISCELLANEOUS

Conference Notices

Southern Missouri conference and conventions changed from Thayer, Missouri, to Springfield, February 24, 25, and 26, 1922. A. V. Closson, president.

Massachusetts, at Fall River, February 4 and 5. All reports should be in the hands of the district secretary by January 25. These include district officers, presidents of branches, quorums, elders, priests, teachers, deacons, branch historical reports, and reunion financial report as per reunion resolution. Business: election of officers and the special resolution presented at last conference, "That notice is hereby given that at the next district conference a resolution will be presented to change the name of the district from Massachusetts to Southern New England District." Address all communications to the district clerk, W. A. Sinclair, M. D., 166 Pearl Street, Winter Hill, 45, Massachusetts.

Seattle and British Columbia, at Centralia, Washington, February 25, 1922. As usual there will be a session for the *Religio* at 10 a. m., Friday, the 24th, and one for the Sunday school at 2 p. m.; also an entertainment in the evening of same date.

It is requested that all having performed ministerial work within the district, other than that in the capacity of a branch officer, will report to the undersigned immediately after December 31 for the six months ending on said date. Branch clerks will kindly send in their statistical reports promptly, on the forms which will be mailed them. It is desired that all who possibly can will be in attendance, and it is hoped that all will make special efforts to spend an enjoyable time. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

Minnesota coordinate conference at Minneapolis, December 31 and January 1. Those desiring accommodations should address E. H. Bennett, district secretary, 409 Logan Avenue North, Minneapolis, Minnesota.

Appointment of District President

Elder W. H. Kelley has submitted to the Presidency his resignation as president of the Spokane District. We hereby appoint Elder Oscar Case as president of the district until the convening of the next district conference.

December 21, 1921.

THE FIRST PRESIDENCY.

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